

The Book of Job

The book of Job is one of the few books in the Hebrew Scriptures that does not derive its title from the first word in the text. The name is a transliteration of the Hebrew word 'Iyyowb (347) which means "the hated or persecuted one."

Although there is no mention of the authors name within the book, most scholars accept the Talmudic tradition that Moses is the author of the book. There are others who propose that Solomon was the author. They suggest that Solomon's vast knowledge of foreign countries and cultures would have provided him with the information to write the Book of Job. This fails to prove that only Solomon could have written the book, for would not Moses, having received the highest training in Egypt, have learned of numerous foreign nations? However, the main problem with Solomonic view of authorship is the time span that separated the patriarchal period and Solomon's lifetime. On the other hand, Mosaic authorship is supported by the use of many words and phrases found in the Book of Job that are also used in the Pentateuch. Another argument in favor of this view is that the land of Uz was adjacent to Midian where Moses spent forty years prior to returning to Egypt. It seems entirely possible that he could have heard the story of Job there and been inspired by God to correctly relate the events and conversations that occurred. It is generally accepted that he dwelled in Midian between the years of 1485 and 1445 B.C. (Key Word, page 669)

It could also be that Job himself wrote the book and that he was part of Israel, since it is included in the Old Testament. We do know that Job was a man of God and Satan was jealous of him and brought it up in a meeting with God. We also know that the author knew of this and that there was knowledge of the great beast that roamed the earth. We can look for other clues in the study. One clue is in Genesis 22:20 about Nahor.

The book of Job offers much insight into what takes place in heaven and God's meeting with the angels. It shows a world that was with great creatures that walked on it. It also gives insight to Satan and his character. How he, Satan, operates on earth to turn us away from God.

Chapter 1

The Testing of Job

1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Uz (uz), in A.V. once Huz (Gen. 22:21). A tribe of the Aramaeans (Gen. 10:23), abl to trace their descent party from Nahor (Ch. 22:21), and connected by blood or political ties with Dishan eh Horite (ch.36:28). Job resided in the land of Uz (Job 1:1), and was exposed to attack from the Sabeans and Chaldeans (vs. 15, 17). At the time of Jeremiah, Edomites dwelt in the land of Us (Lam. 4:21). Josephus regarded Uz as the founder of Trachonitis and Damascus (Jos. Antiq. i. 6, 4). Ptolemy locates the Ausitai in the desert w. of the Euphrates. Uz, according to these data, was in the Syrian desert between the latitudes of Damascus and Edom. (Davis, page 620)

Job 347, 'iyowb, ee-yobe'; from 340; hated; (i.e. persecuted); Ijob, the patriarch famous for his patience: -Job.

Genesis 22:20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

Ezekiel 14:

12 The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

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

2 And there were born unto him seven sons and three daughters.

Seven = completeness, spiritual – perfection (Vallowe, page 80)

Three = resurrection, Divine Completeness and Perfection (Vallowe, page 53)

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Feasting 4960, mishteh, mish-the'; from 8354; drink (by implication) drinking (the act); also (by implication), a banquet or (general) feast: -banquet, drank, drink, feast ([-ed],ing).

Sanctified 6942, qadash, kaw-dash'; a primitive root; to be (causative, make pronounce or observe as) clean (ceremonially or morally): -appoint, bid, consecrate dedicate, defile, hallow, (be, keep) holy (-er, place) keep, prepare, proclaim, purify, sanctify (-ied, one, self), X wholly.

Genesis 8:20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

Present 3320, yatsab, yaw-tsab'; a primitive root; to place (any thing so as to stay); (reflexive) to station, offer, continue: -present selves, remaining, resort, set (selves), (be able to , can, with-) stand (fast, forth, -ing, still, up).

Note “let us: in Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The Lord had the angels around him in a sense of a meeting, it is likely that He has a set time for His angels to report to Him. An example of such is in the Book of Enoch chapter 61 verse 10; And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, (Enoch, Page 54)

7 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.

Satan (sa'tan0 [satan, adversary]. The Devil (cf. Matt.4:1 with vs. 10.11; Mark 13): pre-eminently “the Adversary” (David, page 534)

*Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2 And when he had fasted forty days and forty nights, he was afterward an hungred.
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.*

8 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?

God is proud of you who obey and keep Him always in your thoughts.

Escheweth 5493 cuwr, soor; or suwr (Hos. 9:12), soor; a prim. Root; to turn off (lit. or fig.) -be [-head], bring, call back, decline, depart, eschew, get [you], go (aside), x grievous, lay away (by), leave alone, be past, pluck away, put (away, down), rebel, remove (to and fro), x be sour, Tkw (away, off) turn (aside, away, in), withdraw, be without.

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

Psalms 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

Satan is living up to his name, “the Adversary.”

12 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.

13 And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

Sabeans 7614, Sh ba', sheb-aw'; of for. Or. ; Sheba, the name of three early progenitors of tribes and of an Ethiopian district: -Sheba, Sabeans.

16 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.

Revelation 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Mark 4:

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

*39 And he arose, and rebuked the wind, and said unto the sea, **Peace, be still.** And the wind ceased, and there was a great calm.*

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Job sinned not, nor charged God foolishly.

An example, we often tend to blame God for our misfortunes, Job stayed faithful to God even though he was heartbroken.

Chapter 2

Job Is Tested Again

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Same as in Job 1:6 and 7, but another meeting with God and the Host of Heaven.

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

3 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, although thou movedst me against him, to destroy him without cause.

The Lord allowed Job to be tested because of Satan not because Job had sinned and deserved judgement, and Job withstood it and stayed loyal to God.

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

Skin 5785, ovr, ore; from 5783; skin (as naked); (by implication) hide, leather: -hide, leather, skin. A masculine singular noun meaning skin. It is used literally of human skin, such as Moses' shining face (Ex. 34:29); or in connection with regulations regarding leprosy or skin diseases (Le. 13:2). It is employed figuratively in the expression, skin of my teeth (Job 19:20). It can also denote skins of animals, typically already skinned (with the exception of Job 41:7 (40:31). Skins were used for the garments that God made for Adam and Eve (Ge. 3:21); and for covering of items like the tabernacle (Ex. 25:5); and the ark (Nu. 4:6).

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

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

Satan can do as he wished to Job except kill him. That's how much trust God had in Job.

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

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

9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

It may be that Job's wife, by saying "integrity" can see Job's suffering and wants it to end. She may be thinking that if Job cursed God, then God would kill him and end the suffering. Job won't curse God, he has that much faith in Him as stated below.

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

Job's Three Friends

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

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

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

These men were true friends of Job. They were fitting company for an upright man, despite the fact that many people condemn them because they were reprov'd at the end of the book. Verse twelve states that "they lifted up their eyes afar off, and knew him not." Some believe that his disease had so disfigured him that Job could not even be recognized by his friends. Verse thirteen says that they were silent, concerned and confused. In the discourses that followed, these three men missed the basic truth that affliction is not always a punishment (see Ex. 4:12; John 9:3). Much of what they said was true but was misapplied to Job's situation. It may even be that they were taken into the service of Satan "unawares." It is highly possible that Satan used the sords of these men in an attempt to cause Job to sin. Christians often attempt to relate one's physical condition to some great sin in his or her life. In seeking to comfort or reprove someone, people often misapply scriptural principles to another's life, because they do not fully understand the situation. Job's friends were convinced that God sent trouble on Job in proportion to the measure of his sins. Everything they said was based on this presupposition. By applying this to God's testing of Job, they made God appear arbitrary and pitiless. (Key Word, page 672)

Chapter 3

Job Complains to God

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

Job's conflict really begins in this passage He had been struggling to determine the cause of his affliction The only reasonable conclusion seemed to be that either Job was guilty of some sin worthy of this punishment or that God was unjust. None of them recognized that God was testing Job. In all this, however, Job never abandoned his faith in God. (Key Word, page 673)

2 And Job spake, and said,

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

Jeremiaha 15: 10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me.

Jeremiaha 20:14 Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

Shadow of death 6757 tsalmaveth, tsal-maw'; from 6738 and 4194; shade of death, i.e. grave (figurative) calamity: -shadow of death.

Psalms 107:

*10 Such as sit in darkness and in the shadow of death, being bound in affliction and iron;
11 Because they rebelled against the words of God, and contemned the counsel of the most High:
12 Therefore he brought down their heart with labour; they fell down, and there was none to help.
13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.
14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.*

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

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

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

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

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

This is basically saying wish he had not been born.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This has all been Job wishing he had not been born and complaining, none of it is from the Lord.

Chapter 4

Eliphaz Rebukes Job

1 Then Eliphaz the Temanite answered and said,

The name "Eliphaz" means "God is strong" or God is dispenser." He was the oldest of Job's three friends (Job 15:10). Teman, the land from which he came, was known for its men of wisdom (Jer. 49:7). Eliphaz became convinced that Job had committed some great sin for which he was being punished. He based this idea on his experiences, which had taught him that man is wicked, and that he is punished according to his wickedness. (Key Word, page 674)

2 *If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?*

Hebrew, who can refrain from words.

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

You have helped many people.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*

Proverbs 3:26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

Psalms 37:25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear came upon me, and trembling, which made all my bones to shake.

15 Then a spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*,

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

18 Behold, he put no trust in his servants; and his angels he charged with folly:

- 19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?
20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.
21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

These were the words of Eliphaz and his opinion, not the Lords.

Chapter 5

- 1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?
2 For wrath killeth the foolish man, and envy slayeth the silly one.
3 I have seen the foolish taking root: but suddenly I cursed his habitation.

Psalms 119:155 Salvation is far from the wicked: for they seek not thy statutes.

- 4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.
5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.
6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;
7 Yet man is born unto trouble, as the sparks fly upward.

Verses 6 & 7. These verses are a valid illustration of Man's depravity. Eliphaz is wrong, however, in his assumption that this explained Job's suffering. The sinfulness of mankind (original sin) explains only the existence of sorrow and suffering. What Eliphaz was unaware of was that God was permitting this affliction to come on Job for a purpose other than his mere nature, namely the purifying and strengthening of Job's faith. (Key Word, page 674)

- 8 I would seek unto God, and unto God would I commit my cause:
9 Which doeth great things and unsearchable; marvellous things without number:
10 Who giveth rain upon the earth, and sendeth waters upon the fields:
11 To set up on high those that be low; that those which mourn may be exalted to safety.
12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.
13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.
14 They meet with darkness in the daytime, and grope in the noonday as in the night.
15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.
16 So the poor hath hope, and iniquity stoppeth her mouth.
17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

Psalms 94:12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

- 18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.
19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

20 In famine he shall redeem thee from death: and in war from the power of the sword.
21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.
25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.
26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.
27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

Eliphaz quotes scripture for answers to Job's troubles, but they do not apply because the Lord allowed this for a testing. We need to learn not to judge and beware of people who quote scriptures to answer all questions. We need to seek guidance from the Lord.

Chapter 6

Job Answers Eliphaz

1 But Job answered and said,
2 Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!
3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

Swallowed up 3886, law'-aw; a primitive root; to gul;p (figurative) to be rash: -swallow down (up).

4 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.

Psalms 38:1 (A Psalm of David, to bring to remembrance.) O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2For thine arrows stick fast in me, and thy hand presseth me sore.

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
7 The things *that* my soul refused to touch *are* as my sorrowful meat.

Psalms 77:1 (To the chief Musician, to Jeduthun, A Psalm of Asaph.) I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

2In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for!

9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

1 King 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and is wisdom driven quite from me?

14 To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

Job's statement reveals the possibility that his friends feared God would do to them what He had done to Job, especially if they helped or sympathized with him. They strongly believed that Job had sinned greatly and was being punished for it. (Key Word, page 676)

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

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

Chapter 7

1 *Is there* not an appointed time to man upon earth? *are not* his days also like the days of an hireling?

Genesis 18:

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward of his work*:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye shall no more see good.

Psalms 78:

38 But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

17 What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

Psalms 8:

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

Chapter 8

Bildad Speaks for God

1 Then answered Bildad the Shuhite, and said,

“Bildad” means “son of contention.” He was from the east, namely of Shuah or Sukhu in the Euphrates area (as was Zophar; see 1 Kings 4:30). As Job’s other two friends had suggested, Bildad feels that Job is being punished for his sin; while before, he had been blessed with wealth and prosperity for his righteousness. He arrived at this conclusion based on tradition, namely, that was the way it had always been. (Key Word, page 677)

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8 For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

Deuteronomy 4:32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Deuteronomy 32:7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

9 (For we *are but of yesterday*, and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

Chapter 9

Job Replies to Bildad

- 1 Then Job answered and said,
2 I know *it is* so of a truth: but how should man be just with God?

The Hebrew word translated “man” in this verse is ‘enosh (582), and it refers to the depravity that is evident in all of mankind. (Key Word, page 678)

- 3 If he will contend with him, he cannot answer him one of a thousand.
4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?
5 Which removeth the mountains, and they know not: which overturneth them in his anger.
6 Which shaketh the earth out of her place, and the pillars thereof tremble.

Ezekial 38:

19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

- 7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

Genesis 1:

14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

- 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

Genesis 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

- 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

Amos 5:8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

Isaiah 45:9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

13 If God will not withdraw his anger, the proud helpers do stoop under him.

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.

18 He will not suffer me to take my breath, but filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead*?

20 If I justify myself, mine own mouth shall condemn me: *if I say*, I *am* perfect, it shall also prove me perverse.

21 *Though I were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, He destroyeth the perfect and the wicked.

Ecclesiastes 9:

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, *and* who *is* he?

Matthew 4:

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Revelation 6:

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 *And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

- 25 Now my days are swifter than a post: they flee away, they see no good.
26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.
27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:
28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
29 *If* I be wicked, why then labour I in vain?
30 If I wash myself with snow water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.
32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.
33 Neither is there any daysman betwixt us, *that* might lay his hand upon us both.
34 Let him take his rod away from me, and let not his fear terrify me:

Psalms 39:10 Remove thy stroke away from me: I am consumed by the blow of thine hand.

35 *Then* would I speak, and not fear him; but *it is* not so with me.

Chapter 10

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

1 Kings 19:4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.

2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

Contendest 7378, riyb, reeb, or ruwb, roob; a primitive root; (properly) to toss, i.e. grapple; (not figurative) to wrangle, i.e. hold a controversy; (by implication) to defend: -adversary, chide, complain, contend, debate, x ever, x lay wait, plead, rebuke, strive, x thoroughly.

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

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

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

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

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

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

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

Isaiah 64:8 But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.

10 Hast thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.
12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.
14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.
15 If I be wicked, woe unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;
16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.
17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.
18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!
19 I should have been as though I had not been; I should have been carried from the womb to the grave.
20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,
21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;
22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

Psalms 139:

10 *Even there shall thy hand lead me, and thy right hand shall hold me.*
11 *If I say, Surely the darkness shall cover me; even the night shall be light about me.*
12 *Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.*
13 *For thou hast possessed my reins: thou hast covered me in my mother's womb.*
14 *I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.*

Job still honors the Lord even after all he has been through.

Chapter 11

Zophar Accuses Job of Sin

1 Then answered Zophar the Naamathite, and said,

Zophar's home was in the land of Naamah, which may have been located in Northern Arabia. His name means "chatter" or "rough." Like Bildad, he was from the East (1 Kings 4:30). He also believed that Job had committed some horrible sin, but he reached this conclusion from a legalistic interpretation of the circumstances. It is not known whether this truth had been written, revealed, or was the outworking at the conscience at this time. It certainly could not have been

the Law of Moses, for that had not yet been given (see introduction to Job). Zophar suggests that in some way Job had broken this law and was being judged for this sin. His reasoning is that if the punishment for sin is suffering, then all who suffer have sinned. He, like Job's other two friends, emphasized that man was rewarded for good (obeying God) and punished for evil (disobedience). (Key Word, page 680)

2 Should not the multitude of words be answered? and should a man full of talk be justified?
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.
5 But oh that God would speak, and open his lips against thee;
6 And that he would shew thee the secrets of wisdom, that *they are* double to that which is!
Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

Ezra 9:13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?
9 The measure thereof *is* longer than the earth, and broader than the sea.
10 If he cut off, and shut up, or gather together, then who can hinder him?
11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?
12 For vain man would be wise, though man be born *like* a wild ass's colt.
13 If thou prepare thine heart, and stretch out thine hands toward him;
14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.
15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:
17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.
18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.
19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.
20 But the eyes of the wicked shall fail, and they shall not escape, and their hope *shall be as* the giving up of the ghost.

Jesus stated in Mathew 7:1 Judge not, that ye be not judged.

2For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Exodus 20:16 Thou shalt not bear false witness against thy neighbour.

Chapter 12

Job Responds to Zophar

1 And Job answered and said,
2 No doubt but ye *are* the people, and wisdom shall die with you.
3 But I have understanding as well as you; I *am* not inferior to you: yea, who knoweth not such things as these?
4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.
5 He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.
6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

Jeremiah 12:1 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.

3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

11 Doth not the ear try words? and the mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.

Revelations 3:

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to stagger like *a drunken man*.

Chapter 13

1 Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

Job reflects on the fact that his friends were providing no comfort at all, and he now realizes that there is no hope of obtaining pity from them (see notes on Job 6:21-23) (Key Word, page 681)

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

Deuteronomy 18:

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 *When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.*

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.

13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be justified.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

Shall give up the ghost 1478, gava', gaw-vah'; a primitive root; to breath out, i.e. (by implication) expire: -die, be dead, give up the ghost, perish.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

Tell me what I did, what my sin was.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 *Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?*

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

Chapter 14

1 Man *that is* born of a woman *is* of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass;

6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;
9 *Yet* through the scent of water it will bud, and bring forth boughs like a plant.
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?
11 As the waters fail from the sea, and the flood decayeth and drieth up:
12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.
13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!
14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.
15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Verses 13-15 Job thinks that his life is coming to an end and desires some hope with which to sustain himself It is important to remember that at this time no portions of Scripture had been written down, so there was no way that Job could have known all that has been revealed to us about heaven. At that time of the patriarchs, very little had been revealed about the resurrection of the body, so that they rested in the hope that their disembodied spirit would remain. Job's usage of phrases like "the grave" and "keep me secret" reflect his desire for the time when his sou would be separated from his present affliction and would be vindicated by God from the accusations of friends were making. At this time, Job begins to trust in a physical resurrection of his body (see note on Job 19:25). (Key Word, pages 682-683)

16 For now thou numberest my steps: dost thou not watch over my sin?
17 My transgression *is* sealed up in a bag, and thou sewest up mine iniquity.
18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.
19 The waters wear the stones: thou washest away the things which grow *out* of the dust of the earth; and thou destroyest the hope of man.
20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.
21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.
22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Chapter 15

Eliphaz Reprimands Job

1 Then answered Eliphaz the Temanite, and said,
2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

Hebrew knowledge of wind.

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
4 Yea, thou castest off fear, and restrainest prayer before God.

Hebrew thou makest void Or, speech.

5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

Luke 19:22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

7 Art thou the first man *that* was born? or wast thou made before the hills?

Were you Adam the first born, or with God when He created the world?

8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?

Romans 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both the grayheaded and very aged men, much elder than thy father.

11 *Are* the consolations of God small with thee? is there any secret thing with thee?

12 Why doth thine heart carry thee away? and what do thy eyes wink at,

13 That thou turnest thy spirit against God, and lettest *such* words go out of thy mouth?

He's saying that what Job is saying is against God. How would he know God's will?

14 What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water?

1 John 1:

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it*:

He is dangerous ground here with his declaration of tradition of man. It is as Court Precedence we use today.

19 Unto whom alone the earth was given, and no stranger passed among them.

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.
21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.
22 He believeth not that he shall return out of darkness, and he is waited for of the sword.
23 He wandereth abroad for bread, *saying*, Where *is it*? he knoweth that the day of darkness is ready at his hand.
24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.
25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.
26 He runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers:
27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.
28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.
29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.
30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.
31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.
32 It shall be accomplished before his time, and his branch shall not be green.
33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.
34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.
35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Isaiah 59:4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

Chapter 16

Job Complains Again

1 Then Job answered and said,
2 I have heard many such things: miserable comforters *are* ye all.

His friends are not much help in comforting Job.

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?

Hebrew words: of wind

4 I also could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

Job is saying that if you were in my place I could do to you as you are doing to me.

5 *But* I would strengthen you with my mouth, and the moving of my lips should assuage *your* grief.

Job is continuing to say that if the roles were changed, he would help strengthen them with words.

6 Though I speak, my grief is not asswaged: and *though* I forbear, what am I eased?

Hebrew: what goeth from me?

7 But now he hath made me weary: thou hast made desolate all my company.

Notice that a small h in he used and not a capital letter. When referring to God it is always a capital letter.

8 And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

9 He teareth *me* in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

Psalms 22:

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

Matthew 27:

39 And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

Hebrew: hath shut me up.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

Psalms 7:5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

16 My face is foul with weeping, and on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* on high.

Hebrew: in the high places.

20 My friends scorn me: *but* mine eye poureth out *tears* unto God.

Hebrew: are my sconers

21 O that one might plead for a man with God, as a man *pleadeth* for his neighbour!

Romans 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

22 When a few years are come, then I shall go the way *whence* I shall not return.

Hebrew: years of number

Chapter 17

1 My breath is corrupt, my days are extinct, the graves *are ready* for me.

Or, spirit is spent

2 *Are there* not mockers with me? and doth not mine eye continue in their provocation?

1 Samuel 1:

6 *And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.*

7 *And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.*

3 Lay down now, put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

Jeremiah 4:

21 *How long shall I see the standard, and hear the sound of the trumpet?*

22 *For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.*

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.
6 He hath made me also a byword of the people; and aforetime I was as a tabret.

Tabret 8611, topheth, to'-feth: from the base of 8608; a smiting, i.e. (figurative) contempt: - tabret

7 Mine eye also is dim by reason of sorrow, and all my members *are* as a shadow.

Or, my thoughts

8 Upright *men* shall be astonied at this, and the innocent shall stir up himself against the hypocrite.
9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

Hebrew, shall add strength

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.
11 My days are past, my purposes are broken off, *even* the thoughts of my heart.
12 They change the night into day: the light *is* short because of darkness.

Hebrew, near

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.
14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.
15 And where *is* now my hope? as for my hope, who shall see it?

Psalms 38:

9 Lord, all my desire is before thee; and my groaning is not hid from thee.
10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.
11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.
12 They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.
13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.
14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.
15 For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.
16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.
17 For I am ready to halt, and my sorrow is continually before me.
18 For I will declare mine iniquity; I will be sorry for my sin.

16 They shall go down to the bars of the pit, when *our* rest together *is* in the dust.

Chapter 18

Bildad's Sermon

- 1 Then answered Bildad the Shuhite, and said,
- 2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.
- 3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

Psalms 73:22 So foolish was I, and ignorant: I was as a beast before thee.

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

Bildad sounds as if he knows what he is talking about. A lesson here is that those who sound eloquent and knowledgeable, really aren't. We must discern that in people.

Chapter 19

Job Is Confident

- 1 Then Job answered and said,
- 2 How long will ye vex my soul, and break me in pieces with words?
- 3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.

Strange 1970 hakar, haw-kar'; appar. To injure: -make self strange.

4 And be it indeed *that* I have erred, mine error remaineth with myself.
5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:
6 Know now that God hath overthrown me, and hath compassed me with his net.
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.
8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.
9 He hath stripped me of my glory, and taken the crown *from* my head.
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.
11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

Job's statements in these verses (8-12, 20,21) reveal his confusion, for it seems that God has turned against him. Job's internal conflict is at its highest point. The arguments of the three friends follow a logical pattern, but Job knew that their conclusions were being misapplied to his situation. Nevertheless, if Job had rejected their conclusions as general truths, he too would have been conceding that God was arbitrary and unjust. (Key Word, page 686)

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
14 My kinsfolk have failed, and my familiar friends have forgotten me.

Job feels all alone.

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.
17 My breath is strange to my wife, though I intreated for the children's *sake* of mine own body.

Strange 2114 zuwr, zoor; a prim. Root; to turn aside (espec. For lodging); hence to be a foreigner, strange, profane; spec. (act. Part.) to commit adultery: - (come from) another (man, place), fanner, go away, (e-) strange (-r, thing, woman).

18 Yea, young children despised me; I arose, and they spake against me.
19 All my inward friends abhorred me: and they whom I loved are turned against me.
20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.
22 Why do ye persecute me as God, and are not satisfied with my flesh?
23 Oh that my words were now written! oh that they were printed in a book!
24 That they were graven with an iron pen and lead in the rock for ever!
25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

This verse mentions several important words and phrases. The word “Redeemer” pertains to the concept of the kinsman-redeemer (Job 16:19; see note in Ruth 4:1-8). Job sought for one who would redress his wrong and avenge his injuries. In this verse, he acknowledges that God alone can be this “Redeemer.” In admitting this fact, Job recognized more fully that he was serving the living God. By this, Job did not mean that God merely existed, or that God may have been realized on a conscious level; but Job believed that God was alive and concerned with his individual life, unlike the pagan idols who never answered the worship they were given. Knowing that his redeemer was living and could vindicate him, Job uses the phrase “at the latter day” to refer to the time when his name would be cleared. It is debated whether Job hoped for vindication in his lifetime (at the conclusion of this time of suffering) or at some time after his death when God would clear him of any wrong. (Key Word, page 687)

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:
27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.
28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?
29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

Psalms 58:

10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Chapter 20

Zophar’s Sermon

1 Then answered Zophar the Naamathite, and said,
2 Therefore do my thoughts cause me to answer, and for *this* I make haste.
3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
4 Knowest thou *not* this of old, since man was placed upon earth,
5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?
6 Though his excellency mount up to the heavens, and his head reach unto the clouds;
7 Yet he shall perish for ever like his own dung: they which have seen him shall say,
Where *is* he?
8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
9 The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.
10 His children shall seek to please the poor, and his hands shall restore their goods.
11 His bones are full of *the sin* of his youth, which shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth, though he hide it under his tongue;

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:
14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.
15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
16 He shall suck the poison of asps: the viper's tongue shall slay him.
17 He shall not see the rivers, the floods, the brooks of honey and butter.
18 That which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.
19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;
20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.
21 There shall none of his meat be left; therefore shall no man look for his goods.
22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.
23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.
24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.
25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.
26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.
27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.
29 This *is* the portion of a wicked man from God, and the heritage appointed unto him by God.

Chapter 21

Job Describes the Wicked

1 But Job answered and said,
2 Hear diligently my speech, and let this be your consolations.

Consolations 8575 *tanchuwm, tan-khoom*'; *tanchum, tankhoom*'; and (feminine), *tanchuwmah, tan-kloo-maw*'; from 5162; *compassion, solae: -comfort, consolation.*

3 Suffer me that I may speak; and after that I have spoken, mock on.
4 As for me, *is* my complaint to man? and if *it were so*, why should not my spirit be troubled?
5 Mark me, and be astonished, and lay *your* hand upon *your* mouth.
6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?

Habakkuk 1:16 *Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.*

1 John 3:

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

8 Their seed is established in their sight with them, and their offspring before their eyes.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

9 Their houses *are* safe from fear, neither *is* the rod of God upon them.

Psalms 73:5 They are not in trouble as other men; neither are they plagued like other men.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

Exodus 5:2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

16 Lo, their good *is* not in their hand: the counsel of the wicked is far from me.

17 How oft is the candle of the wicked put out! and *how oft* cometh their destruction upon them! *God* distributeth sorrows in his anger.

Luke 12:6 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

18 They are as stubble before the wind, and as chaff that the storm carrieth away.

19 God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*.

20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth in his full strength, being wholly at ease and quiet.

Verses 23-26 Due to their false presupposition about Job's suffering, Job's friends were unable to determine why some people never have trouble while some never have anything else. Job acknowledges that even though some are prosperous and some are not, they both have the same end – death. (Key Word, page 689)

24 His breasts are full of milk, and his bones are moistened with marrow.
25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
26 They shall lie down alike in the dust, and the worms shall cover them.
27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.
28 For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked?

Hebrew, the tent of the tabernacles of the wicked.

29 Have ye not asked them that go by the way? and do ye not know their tokens,
30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

Hebrew, the day of wraths.

2 Peter 2:9 *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?
32 Yet shall he be brought to the grave, and shall remain in the tomb.
33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.
34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Hebrew, transgression

Chapter 22

Eliphaz Accuses Job

1 Then Eliphaz the Temanite answered and said,
2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Be profitable 5532, sakan, saw-kan'; a primitive root; to be familiar with; (by implication) to minister to, be serviceable to, be customary: - acquaint (self), be advantage, x ever, (be, [un-]) profit (-able), treasurer, be wont.

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

Almighty 7706, Shadday, shad-dah'ee; from 7703; the Almighty: -Almighty

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
5 *Is* not thy wickedness great? and thine iniquities infinite?
6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man, he had the earth; and the honourable man dwelt in it.

9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore snares *are* round about thee, and sudden fear troubleth thee;

Verses 5-10, Although there is no evidence nor witnesses to support it, Job is now accused of great iniquity. Eliphaz claims that even if the principles about the punishment of sin do not hold true in a general manner (see note on Job 21:23-26), they do apply to Job's case. (Key Word, page 689)

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars, how high they are!

Hebrew the head of the stars

13 And thou sayest, How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked the old way which wicked men have trodden?

16 Which were cut down out of time, whose foundation was overflown with a flood:

17 Which said unto God, Depart from us: and what can the Almighty do for them?

18 Yet he filled their houses with good *things*: but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.

20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24 Then shalt thou lay up gold as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

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

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

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

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

It sounds as if he is telling Job to repent of the sin he did to get back in God's good graces.

Chapter 23

Job Wants Access to God

1 Then Job answered and said,

2 Even to day *is* my complaint bitter: my stroke is heavier than my groaning.
3 Oh that I knew where I might find him! *that* I might come *even* to his seat!
4 I would order *my* cause before him, and fill my mouth with arguments.
5 I would know the words *which* he would answer me, and understand what he would say unto me.
6 Will he plead against me with *his* great power? No; but he would put *strength* in me.
7 There the righteous might dispute with him; so should I be delivered for ever from my judge.
8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:
9 On the left hand, where he doth work, but I cannot behold *him*: he hideth himself on the right hand, that I cannot see *him*:
10 But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold.

Job may have known he was being tested by God, but he did not meditate on the possibility long enough to see its validity. (Key Word, page 690)

11 My foot hath held his steps, his way have I kept, and not declined.
12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*.
13 But he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.
14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

1 Thessalonians 3:3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

Troubled 926 *bahal, baw-hal'*; a primitive root; to tremble inwardly (for palpitate), i.e. (figurative) be (causative make) (suddenly) alarmed or agitated; by implication to hasten anxiously: -be (make) affrighted (afraid, amazed, dismayed, rash), (be, get, make) haste (-n, -y, -ily), thrust out (trouble, vex).

16 For God maketh my heart soft, and the Almighty troubleth me:
17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

Chapter 24

Verses 1-16 Job's argument concerning the evil hat the wicked get away with is so convincing that his three friends have only one feeble speech left (see Chap. 25). (Key Word, page 691)

1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

2 *Some* remove the landmarks; they violently take away flocks, and feed *thereof*.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.
4 They turn the needy out of the way: the poor of the earth hide themselves together.
5 Behold, *as* wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.
6 They reap *every one* his corn in the field: and they gather the vintage of the wicked.
7 They cause the naked to lodge without clothing, that *they have* no covering in the cold.
8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.
9 They pluck the fatherless from the breast, and take a pledge of the poor.
10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;
11 *Which* make oil within their walls, *and* tread *their* winepresses, and suffer thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly *to them*.
13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

John 3:

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them*, *they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat consume the snow waters: *so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no *man* is sure of life.

23 *Though* it be given him *to be* in safety, whereon he resteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

Chapter 25

Bildad Protests

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

Psalms 22:

- 5 *They cried unto thee, and were delivered: they trusted in thee, and were not confounded.*
- 6 *But I am a worm, and no man; a reproach of men, and despised of the people.*

Chapter 26

Job's Rebuttal

- 1 But Job answered and said,
- 2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?
- 3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?
- 4 To whom hast thou uttered words? and whose spirit came from thee?
- 5 Dead *things* are formed from under the waters, and the inhabitants thereof.
- 6 Hell *is* naked before him, and destruction hath no covering.

Evil can not hide anything from God, He sees and knows all.

- 7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

Many believe that the "empty place" is representative of heaven. The word "stretcheth" is a present participle in the Hebrew, and conveys the idea of continuous action. This fact could very well explain the scientific phenomena of an "expanding universe." Those who support an evolutionary explanation to the origin of the universe have suggested that the universe is expanding as a result of a large explosion. In this verse, however, the expanding universe is a result of God's creative design. (Key Word, page 692)

- 8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

Proverbs 30:

- 3 *I neither learned wisdom, nor have the knowledge of the holy.*

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

9 He holdeth back the face of his throne, and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, until the day and night come to an end.

Hebrew, util the end of light with darkness

Jeremiah 5:22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

11 The pillars of heaven tremble and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

The Lord, God, has created all that is.

Chapter 27

Job Describes the Fate of the Wicked

1 Moreover Job continued his parable, and said,

2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;

Taken away 5493, suwr, soor; or suwr, soor, (Hos. 9:12), a primitive root; to turn off (lietlral or figurative): -be [-head], bring, call back, decline, depart, eschew, get [you], go (aside), x griewous, lay away (by), leave undone, be past, pluck away, put (away), down, rebel, remove (to and fro), revolt, x be sour, take (away, off), turn (aside, away, in), withdraw, be without.

3 All the while my breath is in me, and the spirit of God is in my nostrils;

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

Verses 1-6, Though some contend that Job's words in this passage are self-righteous, it seems that they are more likely intended to balance the accusations against him. (Key Word, page 692)

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

Christ said in Matthew 16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

9 Will God hear his cry when trouble cometh upon him?

John 9:31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

10 Will he delight himself in the Almighty? will he always call upon God?
11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

Jeremiah 23:23 Am I a God at hand, saith the LORD, and not a God afar off?

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

Vain 1891, habal, haw-bal'; a primitive root; to be vain in act, word, or expectation; (specially) to lead astray: -be (become, make) vain.

13 This *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

Ecclesiastes 2:26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

Luke 18:

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

Chapter 28

In Praise of Wisdom

1 Surely there is a vein for the silver, and a place for gold *where* they fine it.

2 Iron is taken out of the earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of sapphires: and it hath dust of gold.

7 *There is* a path which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.

18 No mention shall be made of coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

Proverbs 2:6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

22 Destruction and death say, We have heard the fame thereof with our ears.

Even Satan, the Dragon, the Destroyer, Death knows the power of God and His wisdom.

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds; and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

Chapter 29

Job Remembers

1 Moreover Job continued his parable, and said,

This is a parable, a story, to relate to facts.

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;

Psalms 18:28 For thou wilt light my candle: the LORD my God will enlighten my darkness.

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7 When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

Hebrew, The voice of the nobles was hid.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

Verses 11-14 Job has become so adamant in his own defense that some feel he gives the impression of trust in salvation by works, when in fact he is merely expressing his own righteousness (see note on Job 31:35-40) (Key Word, page 694)

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18 Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

Psalms 1:3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.
23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

Zechariah 10:1 Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

24 If I laughed on them, they believed *it* not; and the light of my countenance they cast not down.
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

Chapter 30

1 But now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

Would have disdained 3988, ma 'as, maw-as'; a primitive root to spurn, also (intransitive) to disappear: -abhor, cast away (off), contemn, despise, disdain, (become) loathe (-some), melt away, refuse, reject, reprobate, x utterly, vile person.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?
3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.
4 Who cut up mallows by the bushes, and juniper roots *for* their meat.
5 They were driven forth from among *men*, (they cried after them as *after* a thief;)
6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.
7 Among the bushes they brayed; under the nettles they were gathered together.
8 *They were* children of fools, yea, children of base men: they were viler than the earth.
9 And now am I their song, yea, I am their byword.

Psalms 35:15 But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

10 They abhor me, they flee far from me, and spare not to spit in my face.

Verses 1-10 Job bemoans the fact that the very lowest class of people now look down upon him. (Key Word, page 695)

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
13 They mar my path, they set forward my calamity, they have no helper.
14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.
16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
17 My bones are pierced in me in the night season: and my sinews take no rest.
18 By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.
19 He hath cast me into the mire, and I am become like dust and ashes.
20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.
21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.
22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.
23 For I know *that* thou wilt bring me *to death*, and *to the house appointed for all living*.
24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.
25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?
26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.
27 My bowels boiled, and rested not: the days of affliction prevented me.
28 I went mourning without the sun: I stood up, *and I cried in the congregation*.
29 I am a brother to dragons, and a companion to owls.
30 My skin is black upon me, and my bones are burned with heat.
31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

Chapter 31

1 I made a covenant with mine eyes; why then should I think upon a maid?

Matthew 5:

*27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

2 For what portion of God *is there* from above? and *what inheritance of the Almighty from on high?*

3 *Is not destruction to the wicked?* and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

2 Chronicles 16:9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

Hebrew Let him weigh me in balances of justice.

7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

Ezekiel 6:9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

8 Then let me sow, and let another eat; yea, let my offspring be rooted out.

Leviticus 26:16 I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;

10 Then let my wife grind unto another, and let others bow down upon her.

Jeremiah 8:

9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?

10 Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.

Leviticus 20:10 And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

12 For it is a fire that consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

Or Hebrew, did he not fashion us in one womb.

16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from God was* a terror to me, and by reason of his highness I could not endure.

Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

Mark 10:24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished* by the judge: for I should have denied the God *that is* above.

Luke 12:

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

Proverbs 17:5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

Matthew 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

Verses 35-40 Job has reached the height of emotional self-righteousness and has determined that no one can justly accuse him of any wrong. (Key Word, page 697)

35 Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and *that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;
39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:
40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

Genesis 3:

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

Chapter 32

Elihu Speaks

1 So these three men ceased to answer Job, because he *was* righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

1 Samuel 1:1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

Ephdrathite (ef'ra-thit). 1. A native or inhabitant of Ephrath, i.e., Bethlehem (I Sam. 17:12; Ruth 1:2). 2. An Ephraimite, one belonging to the tribe of Ephraim (I Sam. 1:1; I Kings 11:26, both A.V.). (Davis, page 169)

Elihu 453 Eliyhuw', el-ee-hoo'; or (fully) Eliyhuw', el-ee-hoo'; from 410 and 1931; God of him; Elihu, the name of one of Job's friends, and of three Isr. : -eliu.,

Barachel (bar'a-kel) [God has blessed]. A Buzite, father of Elihu, Job's friend (Job 32:2, 6). (Davis, page 59)

Buzite (bu'zit). One belonging to the Arabian tribe of Buz (Job 32:2). (Davis, page 83)

Elihu is said to have been of the "kindred of Ram." The word "Ram" may be a shortened form of the word "Abram," which was an area located close to the border of the modern day counties of Syria and Turkey. Bala sent for Baalam who lived in Aram (Num. 23:17; 24; 16), because it was an area for its prophets. In contrast, Job's other three friends were from the East, an area known for the wisdom of man. The other three friends relied solely on their reasoning and presuppositions to explain the works of God. It seems evident that Elihu, and perhaps others, had been there throughout the ordeal, especially during the discussions between Job and his friends (Job 32:8, 9). Elihu's speeches introduce God as a teacher and Job's suffering as didactic (Job 35:10, 11). It is interesting that Elihu's words are never condemned by God, while the three friends of Job were severely reprimanded for their false presuppositions about God. (Key Word, page 697)

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

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

Being respectful and patient.

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

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

Even in his anger he is showing respect to others.

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

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

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

1 Corinthians 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

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

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

He listened intently to what the others had to say, even though it appeared they had to search for their words to speak.

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

What they had to say did not help Job, did not answer Job's questions of why, nor was it convincing to him.

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

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

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

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

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

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

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

What he is saying is that his emotions are building up inside of him.

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

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

Deuteronomy 1:

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

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

Chapter 33

1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words *shall be* of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

5 If thou canst answer me, set *thy words* in order before me, stand up.

Verses 6-8 When Elihu made the statement, "my terror shall not make thee afraid," he was emphasizing that although he was the representative of God (Job 32:8-10), there was no aura about him nor any supernatural force at work. He was a man who was on equal footing with Job (v. 6) and was the answer to Job's request for someone to go between them (Job 31:35). It is possible that Elihu is a type of Christ in that he was the mediator between God and Job, just as Christ is between God and man. (Key Word, page 698)

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of *thy words*, saying,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

Job has been saying he did not sin against God and Elihu heard him.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

It was wrong to say that Job was being punished by God.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

Isaiah 45:9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

14 For God speaketh once, yea twice, yet man perceiveth it not.

Psalms 62:11 God hath spoken once; twice have I heard this; that power belongeth unto God.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

Numbers 12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man from his purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:

20 So that his life abhorreth bread, and his soul dainty meat.

Psalms 107:

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

Some suggest that the disease with which Job was afflicted may have been a form of elephantiasis, which causes parts of the body to be swollen and other parts to be bony. (Key Word, page 699)

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

Isaiah 14:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 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.

Jeremiah 30:17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29 Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Psalms 34:11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.

Chapter 34

1 Furthermore Elihu answered and said,

2 Hear my words, O ye wise *men*; and give ear unto me, ye that have knowledge.

3 For the ear trieth words, as the mouth tasteth meat.

4 Let us choose to us judgment: let us know among ourselves what *is* good.

You decide what is good or just.

5 For Job hath said, I am righteous: and God hath taken away my judgment.

Job 27:2

6 Should I lie against my right? my wound *is* incurable without transgression.

Job 9:17

7 What man *is* like Job, *who* drinketh up scorning like water?

Job 15:16

8 Which goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It profiteth a man nothing that he should delight himself with God.

10 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.

Romans 9:14 *What shall we say then? Is there* unrighteousness with God? God forbid.

11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.

Matthew 16:

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

14 If he set his heart upon man, if he gather unto himself his spirit and his breath;

15 All flesh shall perish together, and man shall turn again unto dust.

Genesis 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

16 If now thou hast understanding, hear this: hearken to the voice of my words.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

21 For his eyes are upon the ways of man, and he seeth all his goings.

Psalms 34:15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

Psalms 139:12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

23 For he will not lay upon man more than right; that he should enter into judgment with God.

24 He shall break in pieces mighty men without number, and set others in their stead.

25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are destroyed.

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him, and would not consider any of his ways:

Psalms 28:5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

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

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

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

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

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

Verses 29-33 God's purposes will be accomplished regardless of man's desires. Since God's people are not in any position to choose their own chastisement from the Lord, they should humbly receive that which is given. (Key Word, page 700)

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

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

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

Elihu is not wishing for Job's death, nor that he should continue to be tested to the very end of his life, but that his trial would soon be completed. (Key Word, page 701)

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

Chapter 35

1 Elihu spake moreover, and said,

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

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

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

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

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

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

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

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

10 But none saith, Where *is* God my maker, who giveth songs in the night;
11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?
12 There they cry, but none giveth answer, because of the pride of evil men.
13 Surely God will not hear vanity, neither will the Almighty regard it.
14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore trust thou in him.

Verses 9-14 In this passage, Elihu makes the point that Job was thinking himself to be more righteous than God. In truth, Job's own opinion about his goodness does not affect God in any way. It seems that Job has never bothered to come to God during this entire ordeal. Job's reasoning was condemned by Elihu saying that Job had no excuse for wondering at God's existence or His care. (Key Word, page 701)

15 But now, because *it is* not so, he hath visited in his anger; yet he knoweth *it* not in great extremity:
16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

There are two possible interpretations for this verse. Some suggest that what Job said in his previous discussions was vain. Others contend that Job thought God did not take sin seriously (Job 14, 15); therefore, Job's words will not matter (Nah. 1:1-3). (Key Word, page 701)

Chapter 36

Verses 1-33 This chapter marks the proper application of scriptural principles to Job's situation. (Key Word, page 701)

1 Elihu also proceeded, and said,
2 Suffer me a little, and I will shew thee that *I have* yet to speak on God's behalf.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
4 For truly my words *shall* not *be* false: he that is perfect in knowledge *is* with thee.
5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom.
6 He preserveth not the life of the wicked: but giveth right to the poor.
7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.
8 And if *they be* bound in fetters, *and* be holden in cords of affliction;
9 Then he sheweth them their work, and their transgressions that they have exceeded.
10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.
12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.
14 They die in youth, and their life *is* among the unclean.
15 He delivereth the poor in his affliction, and openeth their ears in oppression.

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and that which should be set on thy table *should be* full of fatness.
17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold *on thee*.
18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee.
19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.
20 Desire not the night, when people are cut off in their place.
21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
22 Behold, God exalteth by his power: who teacheth like him?
23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?
24 Remember that thou magnify his work, which men behold.
25 Every man may see it; man may behold *it* afar off.
26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.
27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:
28 Which the clouds do drop *and* distil upon man abundantly.
29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?
30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.
31 For by them judgeth he the people; he giveth meat in abundance.
32 With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.
33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

Chapter 37

1 At this also my heart trembleth, and is moved out of his place.
2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.
3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.
6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the great rain of his strength.
7 He sealeth up the hand of every man; that all men may know his work.
8 Then the beasts go into dens, and remain in their places.
9 Out of the south cometh the whirlwind: and cold out of the north.
10 By the breath of God frost is given: and the breadth of the waters is straitened.

Psalms 147:

14 He maketh peace in thy borders, and filleth thee with the finest of the wheat.
15 He sendeth forth his commandment upon earth: his word runneth very swiftly.
16 He giveth snow like wool: he scattereth the hoarfrost like ashes.
17 He casteth forth his ice like morsels: who can stand before his cold?
18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
20 He hath not dealt so with any nation: and as for his judgments, they have not known them.
Praise ye the LORD.

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:
12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
13 He causeth it to come, whether for correction, or for his land, or for mercy.
14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.
15 Dost thou know when God disposed them, and caused the light of his cloud to shine?
16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?
17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?
18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking glass?

Genesis 1:

6 And God said, *Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.*

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.
20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.
21 And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.
22 Fair weather cometh out of the north: with God *is* terrible majesty.
23 *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.
24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

Chapter 38

God Speaks (Important part of Job)

Verses 38:1-42:6 These chapters record the seventy-four questions that God asked of Job. They are given not to answer the mystery of Job's suffering nor to vindicate God Himself, for in doing so, it would allow men to judge Him. Also, these questions are not designed to reveal God's omnipotence, for Job's submission in this manner would have been fatalism, not scriptural resignation. In addition to this, these challenges to Job were not given to reveal God's infinite wisdom. (There are many marvelous things about God and his works which are never answered.) God's purpose was to rescue Job. It is important that faith does not have to look forward to vindication at the resurrection in order to survive. (Key Word, page 703)

1 Then the LORD answered Job out of the whirlwind, and said,

Whirlwind 5591 ca 'ar, sah'-ar; or (fem.) seh-aw-raw'; from 5590; a hurricane: -storm (-y), tempest, whirlwind.

2 Kings 2:1 *And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.*

Ezekiel 1:

3 *The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.*

4 *And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.*

2 Who is this that darkeneth counsel by words without knowledge?

1 Timothy 1:

6 *From which some having swerved have turned aside unto vain jangling;*

7 *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

The word translated “man” in the Hebrew is gever (1397), which pictures man at his best and proudest moments. (Key Word, page 703)

The “Gird up now thy loins” is when a man prepares to do battle or move quickly. Ready to fight.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Where were you when the Lord laid the foundations of the earth?

Genesis 1:1 In the beginning God created the heaven and the earth.

2 *And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.*

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Man today has tried to measure the universe, but it can't be, because it goes on forever. (Gordon J. and Tilman, N.)

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

John 1:

12 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:*

13 *Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

Genesis 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Genesis 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

Swaddlingband 2854 chathullah, khath-ool-law'; from 2853; a swathing cloth (figurative): - swaddling band.

Luke 2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

10 And brake up for it my decreed place, and set bars and doors,

Revelation 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

Psalms 89:9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

Psalms 148:

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

Psalms 104:35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

Psalms 10:15 Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Psalms 77:19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Psalms 9:13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,

Daniel 2:

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

God knows the number of days a man will be alive on the earth.

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

Psalms 135:

6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

Exodus 9:

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 *And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.*

26 *Only in the land of Goshen, where the children of Israel were, was there no hail.*

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man is; *on* the wilderness, wherein *there is* no man;

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

Psalms 107:

33 *He turneth rivers into a wilderness, and the watersprings into dry ground;*

34 *A fruitful land into barrenness, for the wickedness of them that dwell therein.*

35 *He turneth the wilderness into a standing water, and dry ground into watersprings.*

28 Hath the rain a father? or who hath begotten the drops of dew?

Psalms 147:8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Pleiades 3598 Kiyimah, kee-maw'; from the same as 3558; a cluster of stars, i.e. the Pleiades: - Pleiades, seven stars.

Orion 3685K siyl, kes-eel'; the same as 3684; any notable constellation; specifically Orion (as if a burly one); -constellation, Orion.

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Mazzaroth 4216 mazzarah, maz-zaw-raw'; apparently from 5144 in the sense of distinction; some noted constellation (only in the plural), (perhaps collectively) the zodiac: - Mazzaroth.

Arcturus 5906 'Ayish, ah'-yish; or 'Ash, awsh; from 5789; the constellation of the Great Bear (perhaps from its migration through the heavens): -Arcturus.

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Jeremiah 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, Here we *are*?
36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

Ecclesiastes 2:26 For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,
38 When the dust groweth into hardness, and the clods cleave fast together?
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

Psalms 104:

21 *The young lions roar after their prey, and seek their meat from God.*

22 *The sun ariseth, they gather themselves together, and lay them down in their dens.*

40 When they couch in *their* dens, and abide in the covert to lie in wait?
41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Matthew 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Chapter 39

1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

Psalms 29:9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?
3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 Whose house I have made the wilderness, and the barren land his dwellings.

They live in the desert places.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.
8 The range of the mountains *is* his pasture, and he searcheth after every green thing.
9 Will the unicorn be willing to serve thee, or abide by thy crib?

Unicorns 7214 re'em, reh-ame; from 7213; a wild bull (from its conspicuousness): _unicorn.

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in dust,



The ostrich eggs.

(photo credit: EMIL ALADJEM/ISRAEL ANTIQUITIES AUTHORITY)

(See story after reference list)

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

Lamentations 4:3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.



(Stock free photo)

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?



(Stock free photo)

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

Chapter 40

- 1 Moreover the LORD answered Job, and said,
2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.

Can the creation teach the creator?

Job Answers God

- 3 Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

Ezra 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

God Speaks Again

6 Then answered the LORD unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

Act like a man.

8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

Romans 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Psalms 62:9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

Psalms 29:

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

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

Psalms 93:1 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

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

Abase 8213 shaphel, shaw-fale'; a primitive root; to depress or sink (especially figurative, to humiliate, intransitive or trans.): -abase, bring (cast, put) down, debase humble (self), be (bring, lay, make, put) low (-er).

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

Isaiah 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

13 Hide them in the dust together; *and* bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 Behold now behemoth, which I made with thee; he eateth grass as an ox.

Behemoth 930 be hemowth, be-hay-mohth'; in form a plural of 929, but really a singular of Egyptian derivation; a water-ox, i.e. hippopotamus or Nile-horse: -Behemoth.

Listen to the description and see if it sounds like a hippopotamus or ox?

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.

The hippo and ox do not have a tail as a cedar, God is speaking of something else.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.



(Free Stock Photo)

19 He *is* the chief of the ways of God: he that made him can make his sword to approach *unto* him.

1

Sword 2719 *chereb, keh' -reb*; from 2717; drought; also cutting instrument (from its destructive effect), as a knife, sword, or other sharp implement: -ax, dagger, knife, mattock, sword, tool.

20 Surely the mountains bring him forth food, where all the beasts of the field play.



(Free Stock Photo)

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with their shadow*; the willows of the brook compass him about.

23 Behold, he drinketh up a river, *and* hasteth not: he trusteth that he can draw up Jordan into his mouth.



(Free Stock Photo)

24 He taketh it with his eyes: *his* nose pierceth through snares.



Chapter 41

1 Canst thou draw out leviathan with an hook? or his tongue with a cord *which* thou lettest down

Leviathan 3882 *livyathan*, *liv-yaw-thawn*’; from 3867; a wreathed animal, i.e. a serpent (especially the crocodile or some other large sea-monster); (figurative) the constellation of the dragon; also as a symbol of Babylon: -*leviathan*, mourning.

The dragon, large sea-monster.



2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?



3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

Man would not be able to control the dinosaurs.



- 5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?
6 Shall the companions make a banquet of him? shall they part him among the merchants?
7 Canst thou fill his skin with barbed irons? or his head with fish spears?
8 Lay thine hand upon him, remember the battle, do no more.
9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who then is able to stand before me?



- 11 Who hath prevented me, that I should repay *him*? *whatsoever is* under the whole heaven is mine.
12 I will not conceal his parts, nor his power, nor his comely proportion.
13 Who can discover the face of his garment? *or* who can come *to him* with his double bridle?

Ezekiel 28:

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His scales *are* his pride, shut up together *as with* a close seal.

Ezekiel 29:

3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, *as out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

Isaiah 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

34 He beholdeth all high things: he is a king over all the children of pride.

Psalms 73:6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.

Chapter 42

Job's Humility

1 Then Job answered the LORD, and said,

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

Mark 10:27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

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

Psalms 139:6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

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

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

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

God Rebukes Job's Friends

7 And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz 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*.

They did not follow God's words, but put words in place of God's as if it was God's.

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

1 John 5:

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

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

Restoration of Job's Prosperity

10 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.

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

12 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.

13 He had also seven sons and three daughters.

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

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

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

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

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Archaeologists find ancient ostrich eggs, fire pit in Israel's Negev

According to Lauren Davis, the Israel Antiquities Authority excavation director, the site "was used by the desert nomads since prehistoric times."



The ostrich eggs.

(photo credit: EMIL ALADJEM/ISRAEL ANTIQUITIES AUTHORITY)

An ancient fire pit, beside which lay eight ostrich eggs dating back over 4,000 years, was discovered in the Nitzana sand dunes in the [Negev](#) region, the Israel Antiquities Authority announced on Thursday.

The site may date back up to 7,500 years. It's located on an ancient campsite spanning approximately 200 sq.m.

According to Lauren Davis, the IAA excavation director, the campsite "was used by the desert nomads since prehistoric times."

Retrieved August 25, 2023 from [Archaeologists find ancient ostrich eggs, fire pit in Israel's Negev - The Jerusalem Post \(jpost.com\)](#)

The Dinosaur Darwin Missed

The Ancient Human Footprint collection of studies

This can be explained by knowing the three earth ages.

The Dinosaur Darwin Missed

It lived 4,800 years ago, say the creationists, and its next-door neighbor was a man.

By [Dale S. Turner](#)

If there is one battle Mel and Norma Gabler have been winning in the twenty years they have been objecting to America's textbooks, it is their fight to have creationism taught alongside evolution in biology classes: biology texts today often ignore or substantially downplay evolution. Whereas a 1973 Charles Merrill text contained seventeen references to evolution in its index, the 1979 edition has but three. And other texts, such as a 1980 Houghton-Mifflin biology book, discuss both evolution and divine creation as possible explanations of the origin of life.

True believers like the Gablers can invariably cite chapter and verse from a large, and growing, body of literature arguing that creationism is at least as valid a theory as evolution. Taken as a whole, this creationist literature—and its advocates, many of whom flash impressive-sounding degrees—can seem persuasive. But are the arguments valid? One place to look for an answer to that question is Texas, or, more precisely, the Paluxy River basin in North Texas, 45 miles southwest of Fort Worth.

The Paluxy seems an unlikely center for national controversy. With its sparkling spring-fed water, it is a pretty but unpretentious stream. The town closest to it, Glen Rose, has a population of around two thousand. But controversial the Paluxy is, for the area around it contains one of the heaviest concentrations of dinosaur tracks in the country. On this everyone is agreed, creationist and evolutionist alike. Where the two sides disagree is on the question of whether, alongside those dinosaur tracks, there can also be found fossilized human footprints. The creationists maintain that the answer is yes; the Paluxy River basin, they say, offers proof that the theory of evolution is a fraud. As a creationist leader puts it, "One dinosaur or brontosaurus track found in situ with one human footprint is sufficient to bring the whole Darwinian theory down and to revolutionize all biology today."

The reason for this is simple. Most scientists believe that the dinosaurs died out about 65 million years ago and that man did not make his first appearance on earth until at most 5 million years ago. During that 60-million-year gap, the earth was a constantly changing place: glaciers were shifting, oceans were moving, and species were appearing and disappearing. Creationists, on the other hand, believe that the earth is about 10,000 years old and that all living things were created by God during creation week. Dinosaurs were put on earth on the fifth day ("So God created the great sea monsters") and man on the sixth day.



The alleged human footprints (foreground) and dinosaur tracks

The Paluxy River tracks were discovered in 1908, after a flood broke away a layer of rock that had hidden them. Most were clearly the footprints of huge animals, but there were other impressions in the ground—also huge—that

bore a resemblance to human footprints. No one paid much attention to the tracks until they became a tourist attraction during the Depression, when people in the area started prying them out of the ground and selling them. At least one enterprising local created his own fossils by carving tracks into softer rocks and passed them off as the real thing.

In the fall of 1938 a paleontologist named Roland T. Bird, of the American Museum of Natural History in New York City, stumbled across some of the phony dinosaur tracks. Although he could see they were fakes, they were accurate enough that Bird felt certain they had been copied from real tracks. He followed his hunch to the Paluxy River basin, where, sure enough, he found dozens of dinosaur tracks. This was a major find, and Bird took about twenty of the tracks back with him to the American Museum of Natural History, where they remain on display today. For years afterward, Bird studied the tracks around the Paluxy River, publishing his work in magazines such as *Natural History*. He believed that the dinosaur tracks were 100 million years old and had been created at a time when the Paluxy River area was the shoreline of a great lagoon. The area was marshy; hence a dinosaur made a deep and, as it turned out, lasting impression in the ground. As for those other impressions, Bird didn't know what had caused them for sure, but he steadfastly denied that they could be accurately labeled human footprints.

It was after Bird's findings appeared in *Natural History* in 1939 that the creationists began pouncing on the "evidence" of the footprints by the Paluxy River. Clifford Burdick, a geologist and dedicated creationist, read Bird's account and decided he had discovered what he was looking for: human footprints that had stood alongside dinosaur tracks. He went to Glen Rose, took photographs, interviewed many of the residents, and over the years wrote numerous articles about the "man-tracks" at the basin. Burdick and the rest of the creationists believe that the tracks were made not 100 million years ago but only 4800 years ago, at the time of Noah's flood. (The flood is what made the ground muddy, in this view.) It's been 32 years since Burdick published his first article, but his work is still referred to in creationist texts, and his original photographs are used as evidence for claims of human footprints in the Paluxy.

Today, creationists continue to explore the Paluxy basin for human footprints and continue to claim that they are finding them. An ongoing expedition is led by Carl E. Baugh, a Baptist minister from St. Louis. Working with a bulldozer, an air hammer, and crews of volunteers, Baugh claims to have uncovered 98 dinosaur tracks, 29 human tracks, 1 human handprint, and 6 big cat prints. "This evidence is devastating to evolution," he says. "We know the Lord would like this exposed as quickly as possible."

Have Baugh and Burdick and others like them really found human footprints? Hardly. It is difficult even to see the shape of a foot in many of them. One speaker in a creationist film called *Footprints in Stone* blames erosion: "It doesn't take long after a track is exposed before it becomes almost unrecognizable in just a few years." (Curiously, the three-toed dinosaur tracks are still quite recognizable.) A number of the impressions are extraordinarily large and lack features like toes and heels. Creationists explain the latter

phenomenon by saying the people who made the prints wore moccasins; they explain the former by citing the Bible: “There were giants in the earth in those days.” Baugh, in fact, thinks he has enough evidence of giants to designate them a new genus. *Humanus bauanthropus*, he calls them. Yet whenever scientists have studied the tracks by the Paluxy River, they have come away wholly unconvinced.

One such scientist is SMU paleontologist Bob Slaughter, who about fifteen years ago was asked for his opinion of the man-tracks by a group of creationists. They showed him a number of implausible pits in the rock—“Any little smudge they called a human footprint”—before reaching one that looked possible. It had the right shape and size, but no toes. When Slaughter pointed that out, they gave him the moccasin excuse. Slaughter followed the marks, and soon they led to a larger footprint that Slaughter recognized. “This is the heel print of a camptosaur,” he said. As he recalls it, “They said, ‘No, he’s going that direction and he’s going under the rock over there,’ and so on. It was clear they didn’t want identification, they were just after authentication of what they thought was there. About a year later I was back in the area with a graduate student and I took him over to show him this ‘man-track.’ We went to the very same one, and now it had toes. Somebody had put human toes on that track.”

Another Texas paleontologist, Steven Schafersman, has studied Baugh’s findings, and he is convinced that there is nothing even close to a human footprint in the bunch. He and other paleontologists, anthropologists, and geologists who have looked at the so-called man-tracks think they were caused by exposure, dinosaurs, or subsurface erosion. “The majority of the prints,” Schafersman says, “are due to erosion—scoured depressions, parallel to the river, in a variety of shapes, sometimes showing ‘toes.’”

My own inspection of the man-tracks leads me to the same conclusions as Schafersman. Most of them bear very little resemblance to any footprint made in mud. The contours of the arch are either wrong or missing, the toe prints don’t look like real toe prints, individual tracks are often far away from other tracks, and tracks in supposed sequence often show a stride that is downright bizarre for a human in a hurry on slippery mud. As a local man-track guide (yes, they’re still a tourist attraction) said, “You just kinda have to use your imagination.”

One of the great evolutionist hoaxes—the famous Piltdown hoax, in which a faked skull was passed off as the missing link in man’s evolution from the apes—was described by Harvard biologist Stephen Jay Gould as “the imposition of strong hope upon dubious evidence.” That, in the end, appears also to be a good description of what the creationists are doing in the Paluxy River basin.

Retrieved July 19, 2022 from [The Dinosaur Darwin Missed – Texas Monthly](#)

These 120,000 year old offer early evidence of humans in Arabia

[ANN GIBBONS](#)

- One day about 120,000 years ago, a few humans wandered along the shore of an ancient lake in what is now the Nefud Desert in Saudi Arabia. They may have paused for a drink of fresh water or to track herds of elephants, wild asses, and camels that were trampling the mudflats. Within hours of passing through, the humans' and animals' footprints dried out and eventually fossilized.
- Now, these ancient footsteps offer rare evidence of when and where early humans once inhabited the Arabian Peninsula. "These are the first genuine human footprints of Arabia," says archaeologist and team leader Michael Petraglia of the Max Planck Institute for the Science of Human History.
- The Arabian Peninsula has long been considered the obvious route that early members of our species took as they trekked out of Africa and migrated to the Middle East and Eurasia. Stone tools have suggested ancient humans explored the Arabian Peninsula at various times in prehistory when the climate was wetter and its harsh deserts were transformed [into green grasslands](#) punctuated with freshwater lakes. Yet so far, researchers have only found [a single human finger bone](#) dating to 88,000 years to prove modern humans, rather than some other hominin toolmaker, lived there.
- After a decade of scouring the Arabian Peninsula using satellite imagery and ground truthing, Petraglia and his international colleagues have identified tens of thousands of ancient freshwater lakebeds, including one in the Nefud dubbed "*Alathar*," meaning "the trace" in Arabic. Here, they spotted hundreds of footprints on a heavily trampled lakebed surface, which had recently been exposed when overlying sediments eroded. Almost 400 tracks were left by animals, including a wild ass, a giant buffalo, elephants, and camels. Only seven were confidently identified as human footprints. But by comparing the size and shape of these tracks with those made by modern humans and Neanderthals, the researchers conclude [the tracks were likely made by people with longer feet, taller stature, and smaller mass](#): *Homo sapiens*, rather than Neanderthals, as they report today in *Science Advances*.
- The age of the sediments also suggests *H. sapiens* made the tracks, the researchers say. Using a method called optically stimulated luminescence, which measures electrons to infer when layers of sediment were last exposed to light, the team dated the sediments above and below the footprints to 121,000 and 112,000 years.

- At that date, "Neanderthals were absent from the Levant [Middle East]," says co-author Mathew Stewart of the Max Planck Institute for Chemical Ecology. "Therefore, we argue that *H. sapiens* was likely responsible for the footprints."
- A lot rests on the dates, however. Geochronologist Bert Roberts of the University of Wollongong notes some uncertainties with dating methods at the site—including older ages for animal fossils and potential issues with calculating the precise rate of decay of uranium in the sediments. The dates for the footprints "might be in the right ballpark," he says, "but more could be done to validate them."
- The team can't entirely exclude Neanderthals, says paleoanthropologist Marta Mirazón Lahr of the University of Cambridge, because the fossil record is so spotty in Arabia. But she thinks *H. sapiens* is the more likely candidate.
- Even more intriguing, she notes, the footprints show the humans were capable of moving long distances between Africa and Arabia and must have had fairly large foraging parties to have been able to penetrate deep into the rich interior wetlands of Arabia.
- The rare association of human and animal footprints laid down in the same day or so also offers a rare glimpse of a day in the life of an ancient human. Usually, animal and human fossils found in the same fossil bed were buried hundreds, if not thousands, of years apart and never laid eyes on each other. "These footprints give us a unique snapshot of the humans living in this area at the same time as the animals," says paleoanthropologist Kevin Hatala of Chatham University in Pittsburgh, an expert on ancient footprints. "That tight association in time is what's so exciting to me."

Retrieved July 19, 2022 from [These 120,000-year-old footprints offer early evidence for humans in Arabia | Science | AAAS](#)

A Russian "Paluxy?"

[Draft] ©2006-2008, Glen J. Kuban (Updated Sept. 2008, Jan. 2008, May 2007)

Part of Kuban's [Paluxy web site](#)

Since the early 1980's unconfirmed reports have circulated that human footprints occur alongside dinosaur tracks in Turkmenistan (formerly part of the U.S.S.R) in central Asia, near the Uzbekistan border. One report appeared in the English version of *Moscow News* in 1983 (No. 24, p. 10). However, I have not been able to locate the original report, or any photographs that might have accompanied it. The article quoted Professor Kurban Amanniyazov, leader of an expedition to the site, as commenting

that there were not enough grounds to state with certainty that the prints were human, noting that the site contained "imprints resembling human footprints" but that they had "to date have failed to determine, with any scientific veracity, whom they belong to."

A 1996 *Creation* magazine article by Russian geophysicist Sergei Golovin, reproduced as an [AIG website article](#), reported that the 31 January 1995 edition of the Russian newspaper *Komsomolskaya Pravda* stated, "Human footprints lie alongside thousands of dinosaur prints on a Turkmenian plateau." The author of the article, journalist Alexander Bushev, reportedly traveled to the tracksite near the village of Khodja-Pil Ata in Turkmenistan, and had seen the fossilized prints of dinosaurs and humans together.

According to Golovin, who has not personally visited the site (Golovin, 2006), Bushev indicated that the half-kilometer wide rock bed contained over 3000 three-toed dinosaur tracks, considered by Turkmenian scientist Kurban Amanniyazov to be at least 200 million years old (which would place them near the boundary between the Triassic and Jurassic periods). Golovin's article quoted Bushev as stating 'But the most mysterious fact is that among the footprints of dinosaurs, footprints of bare human feet were found!'

Despite these claims, Golovin's article did not include any photos or scientifically rigorous descriptions of the alleged human tracks, in terms of their specific size, clarity, shape and contour details, or stride patterns. Nor have any of the other creationist authors who repeat or encourage the human track claims.

Amanniyazov himself authored a scientific paper describing the Turkmenistan Tracks, noting that there were a number of track sites in the area, with the main site contained 35 recognizable trackways, involving 1365 individual traces. These he attributed to three different types of bipedal dinosaurs, and indicated that the track beds were late Jurassic, not late Triassic (about 50 million years younger than earlier reported).



Turkmenistan dinosaur trails. Photo courtesy of Stantours.com.



Turkmenistan dinosaur track shown at www.stantours.com website.

Curiously, no mention is made of human like tracks until the end of the paper, where (based on the English translation), Amanniyazov writes, "One more thing should be pointed. It's track that has a resemblance of a print of some human being. It is not clear, but is easy for distinguishing. There are not enough scientific reasons yet to confirm that its a human being's, but the investigations are still going on" (Amanniyazov, 1985). If the translation is reasonably accurate, this appears to imply that unlike earlier reports referring to multiple "human tracks" or clear human tracks, there was only one indistinct human-like track. The meaning of "easy for distinguishing" is uncertain--since the human track was already called "not clear" perhaps the author simply meant that it was unlike the nearby types of dinosaur tracks. However, he did not include a photograph of the print in question, nor indicated where on the site it was located, or even if it is on the main site. Thus, it remains uncertain as to exactly what Amanniyazov had seen.

The Turkmenistan tracks were subsequently studied and further documented by American scientists (Meyer and Lockley, 1996; Lockley and Meyer, 1997). Their expedition was sponsored by the National Geographic Society, whose November 1996 magazine featured a brief summary of the site, including two photos--one of the site from a distance, another a close-up of an individual track (Weintraub, 1996). No mention was made of human-like tracks. The scientists more detailed scientific papers on the tracks included diagrams of the trails on the main site, and photographs of some of the better specimens, most which are attributed to the ichnogenus *Megalosauripus*. Several of the figures from these papers are reproduced (with Spanish text) at the para Samber Mais ["megalosauripus" website](#). Based on ammonite index fossils, the authors affirmed the late Jurassic (Oxfordian) age of the track beds, dated at approx. 155 million years (Lockley and Martin, 1997). Their paper does not indicate the total number of tracks, but recognized 34 trackways, including some of the longest dinosaur trackways known, with the three longest extending for 226, 266, and 311 meters. The authors do not mention any human-like tracks, but indicate that some of the tracks are "elongated and long heeled" and up to 70 cm in length (Meyer and Lockely, 1977). Elongate dinosaur tracks, especially metatarsal forms that were indistinct, infilled, or mud-collapsed, have been mistaken for "giant human tracks" (Kuban, 1986) in the past. However, Lockley indicates that the elongate tracks in Turkmenistan do not show metatarsal impressions, but are simply longer than wide, and not particularly human like (lockley, 2006).

A number of travel-guide websites also mention the dinosaur tracks in Turkmenistan, as one of several attractions near the beautiful Kugitang Mountainside and "Dinosaur Plateau," part of the Kugitang Nature Reserve. Some even show a photo of some of the tracks, although some give the number of tracks as 428 -- considerably less than other sources. of them occur there (in contrast to the 3000 tracks indicated by

Golovin). Perhaps they were referring to the number of clear tracks. At any rate, as far as I have been able to determine, this is the same locality (or at least general area) as the one containing the alleged human tracks, and yet again, none mention or show any human prints there.

If the human track supporters believe that the American scientists, travel companies, and numerous visitors overlooked or neglected real human tracks, or were engaged in some kind of conspiracy or cover-up, documenting the prints in question should not be difficult. Indeed, several travel agencies offer tour packages that include a visit to the site.



Track shown at Jeff Brenner's website. Presumable from the Turkmenistan site.

Until 2007, the only track photograph I was able to locate in connection with this site that is even remotely humanlike in shape was shown in an article about the Turkmenistan prints on a website (removed in 2007) by strict creationist Jeff Brenner (Brenner, 2006). The article did not indicate the source of the photo, or even clarify whether it is from the Turkmenistan site. The photo did not show a clear human track, but rather an elongate depression with what appears to be significant anterior splaying and more of a three-toed than 5-toed human pattern at the front. There is no discernible ball-arch-heel pattern on the print bottom, and overall, it appears at least as compatible with a metatarsal dinosaur print as a human print. Unfortunately, if it is the former, the far anterior end which might show more indications of a dinosaurian digit pattern is probably cut out of the picture.

More recently strict creationist Dennis Swift promoted the Russian "man tracks" on his "[Dinosaur and Humans](#)" web page . After suggesting that apparent human tracks occur at the "controversial Paluxy sites" in Texas, Swift states that, "... there are several other locations in the world where what appears to be human and dinosaur footprints are also found in close proximity to each other, or even inside of one another. One such place is Turkmenistan, a former Soviet Union republic. Giving his affiliation as "The Dinosaur Insititute", Swift states that he was invited by the Turkmenistan government and Academy of Science of Turkmenistan to investigate the Koughitang-Tau dinosaur sites, and that "Dr. Swift received permission to conduct many tests and make latex molds of the dinosaur and human footprints. Professor Halmuad Kudajkulijev of the Institute of Geology and Turkmenistan Academy of Science accompanied Dr. Swift. The expedition also included Hemra Duridijev, Ishkabulov Nuriddin, and Narbayev Hudayhazar." However, Swift provides no diagrams of the alleged human trails, and his photos only show a few ambiguous depressions, that do not provide any convincing evidence of human footprints.

Several of the photos were taken with someone's foot placed over or inside the depression, obscuring most of the track features, including all of the bottom contours. The few photos that show exposed depressions either show obvious dinosaur tracks, or are of poor quality and do not show clear or convincing human features. In 2005 - 2006 Swift's website showed only three close-ups of supposed human tracks, but they all appeared to be the same marking as in the Brenner photo above--with different color renderings, and different orientations. On Swift's page the photos are shown in a horizontal position and two involve negative flipping (presenting reverse images of the other photo versions). In other words, the same photograph is shown three different ways on Swift's page, and yet another way on Brenner's page. In 2007 Swift's website included a few more alleged "human" track photos, but the markings appear to be largely defined by the liquid used to moisten the surface, rather than any significant or contours in the rock itself. Even with such highlighting, the shapes are not natural or anatomically correct, and lack normal human bottom contours. Swift also shows "laytex" [sic] molds of a "human" and dinosaur track; however, the former looks considerably more well defined than the supposed human prints in the tracksite photos, and none of the photos show striding sequences of human like tracks. The recent individual images on Swift's site are programmed so that they cannot be linked to or downloaded, but one can visit the relevant web page [here](#). At an [anonymous report](#) at Swift's website entitled Walking With Dinosaurs also claims that clear "goat tracks" were found on the site, but no photos or diagrams were presented to support this assertion.



Photo from Dennis Swift's "Human and Dinosaur" website

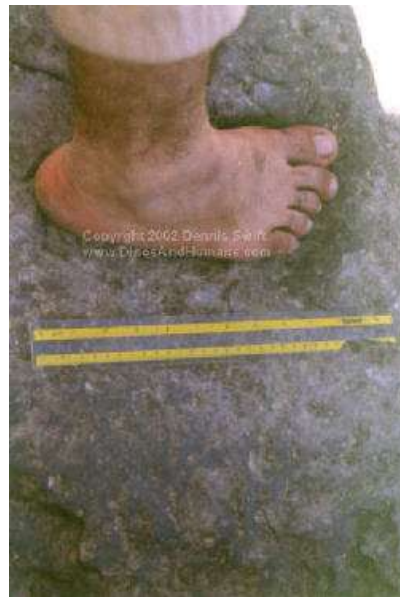


Photo from Dennis Swift's "Human and Dinosaur" website
Evidently there is supposed to be a human print under the person's foot

Another strict creationists who promotes the Russian "man tracks" and "goat tracks" is Jeff Benner, who implies on his website that such tracks have been well documented,

but as evidence only shows are a few of Swift's dubious photos. Benner suggests that no scientists have refuted or even addressed the Russian "human footprints", so they must be genuine. In 2006 I wrote to Benner informing him of this article; in his reply he indicated that he would correct his website accordingly. However, as of late 2008, his same claims are still at his website.

In view of the fact that elongate dinosaur tracks and other non-human phenomena that have been mistaken for human footprints in the past, ([Kuban, 1986](#)), and the lack of rigorous documentation by the human track advocates, Golovin's suggestion that the those who do not accept the human track claims suffer from "evolutionary indoctrination" rings hollow. Likewise, when Benner suggests that the human track claims seem convincing simply because evolutionists have not disproved them, he seems to misunderstand the nature of science. When extraordinary claims are made, the burden is on the claimants to back them up. Without rigorous documentation of the alleged human tracks, what does Benner expect the scientists to address? They've described and documented the dinosaur tracks, and so far the humanoid track proponents have presented no substantial evidence that human or even very human-like tracks occur at the site. Indeed, even major creationists groups have refrained from endorsing the claims. For example, "Answers in Genesis" tempered Golovin's remarks by noting that "one needs to be cautious about accepting the prints described on the basis of just this report. None of our sources has been able to obtain any further information on the prints, nor any photographs to this date." (AIG website, 2006).

Conclusions

Alleged human or human-like prints alongside dinosaur tracks in Turkmenistan have not been rigorously described or documented. In view of this, and the extensive evidence that millions of years separate non-avian dinosaurs from humans, the tracks in question cannot be regarded as reliable or even probable human prints.

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For more information see: paleo.cc/paluxy.htm

2,041,428

Stunning footprints push back human arrival in Americas by thousands of years

The tracks at New Mexico's White Sands National Park are upending past assumptions on when humans first ventured into North and South America.

BY MAYA WEI-HAAS

PUBLISHED SEPTEMBER 23, 2021
• 14 MIN READ

The footprints look like they were left behind just moments ago by a barefoot visitor to New Mexico's White Sands National Park, the amblings of a slightly flat-footed teen, each toe and heel impression crisply defined by a fine ridge of sand.

But this is no tourist track. These prints are among the oldest evidence of humans in the Americas, marking the latest addition to a growing body of evidence that challenges when and how people first ventured into this unexplored land.

According to a [paper published today in the journal Science](#), the footprints were pressed into the mud near an ancient lake at White Sands between 21,000 and 23,000 years ago, a time when many scientists think that massive ice sheets walled off human passage into North America.

Exactly when humans populated the Americas has been fiercely debated for nearly a century, and until recently, many scientists maintained this momentous first occurred no earlier than 13,000 years ago. A growing number of discoveries suggest people were in North and South America thousands of years before. These include the Monte Verde site in Chile that's [as old as 18,500 years](#) and the Gault site in Texas that's [up to](#)

[20,000 years old](#). But each find kicks up a firestorm of controversy among scientists.

While the White Sands discovery doesn't close the book on these debates, it is stirring excitement.

"A discovery like this is very close to finding the Holy Grail," says [Ciprian Ardelean](#), an archaeologist with the Autonomous University of Zacatecas. Ardelean directs excavations at Mexico's Chiquihuite Cave, where researchers believe they have evidence for human activity in the [Americas as early as 30,000 years ago](#).

"I feel a healthy but profound envy—a good kind of jealousy—towards the team for finding such a thing."

The footprints of ghosts—or Bigfoot?

Footprints preserved in the boundless expanses of White Sands have drawn the attention of scientists since the early 1930s, when a government trapper spotted a print measuring a stunning 22 inches long and eight inches wide. He was convinced he'd found evidence for the mythical Bigfoot.

"In a sense, he was right," says [David Bustos](#), the park's resource program manager and an author of the new study. "It was a big foot—but it was a big foot of a giant ground sloth and not a human."

Since then, careful study has uncovered thousands of tracks in the national park, providing [snapshots of ancient humans and now-extinct animals](#) like giant sloths and mammoths that wandered across the lands near ancient Lake Otero, a [1,600-square-mile](#) body of water that dried up some 10,000 years ago. Each imprint was cast and bound millennia ago in gypsum-rich sand whose pale color gives the park its name. Some are eventually exposed by winds whipping across the dunes but quickly weather away in the elements. Other prints, hidden beneath the sand, are visible only to the trained eye as faint shifts in color at the surface at rare times when the ground is not too wet or dry.

These ephemeral appearances have earned the nickname "ghost tracks." Each footprint marks the place where an ancient relative once stood thousands of years ago.

"[It] just gives us goosebumps," Kim Charlie, a member of the [Pueblo of Acoma](#), says of visiting the site. Many Native American tribes and pueblos feel a spiritual connection to White Sands, and Charlie is part of a committee in the [Tribal Historic Preservation Office](#) that's been collaborating with the research team to ensure the prints' preservation.

Pinning down exactly when the track-makers pressed their toes into the mud at White Sands, however, has proven challenging, says study author [Matthew Bennett](#), a geologist at Bournemouth University in England. The park's surfaces are a palimpsest of crisscrossing trackways that could have been created in separate events thousands of years apart. To securely date a print, researchers must find layers of seeds that can be dated using radiocarbon analysis, below and above layers of footprints. This way scientists can determine the earliest and latest moments in time the horizon of prints were laid down. But season after season, their search for a site with both seeds and footprints was unsuccessful.

Then came the fateful day in September 2019 when Bustos and Bennett returned to a bluff in the park they had visited more than a dozen times before. They knew the site harbored ancient seed deposits, but they hadn't yet found human footprints. On this day, however, wind had uncovered a set of unmistakably human prints that ended in a mound of sand. Scraping off the upper sandy layer revealed the ghostly outlines of a buried track.

"At that point, we said Bingo, we've got it," Bennett recalls.

A team of archaeologists, geologists, dating experts, a geophysicist, and a data scientist assembled to study the site, which spans an area roughly the size a half basketball court, with a battery of tests. Excavation revealed eight separate horizons of footprints, which contained 61 human tracks left by up to 16 people, mostly teens and children.

Multiple track layers were bookended above and below by layers of sediment containing seeds from the *Ruppia* grass.

Radiocarbon dating of the seeds suggests humans and animals trekked across this same grassy route for at least two millennia, from 21,000 to 23,000 years ago. Bennett cautions that the date only applies to the footprints at this one location, and the dates remain unclear for the many other tracks at White Sands. But the early age of the site is a bombshell find—and the team is acutely aware of the boldness of the claim.

"We've really tried to prove it's not that old, and we keep coming up dry," says [Daniel Odess](#), an archaeologist and Chief Scientist for Cultural Resources with the National Park Service and an author of the new study.

The wall of ice

While the latest evidence for an early human presence in the Americas comes from footprints in the desert, the bigger debate on when we arrived centers around ice. As the world entered the Last Glacial Maximum (LGM), which spanned roughly [20,000 to 26,500 years ago](#), temperatures decreased and growing glaciers locked up an increasing volume of water, sending [sea levels plummeting](#) more than [400 feet lower](#) than they are today. Many land features emerged from the waves, including what is now known as Beringia, a natural bridge connecting modern Siberia and Alaska that researchers believe provided a clear route for humans to make their way into the Americas.

But as temperatures during the LGM dropped, a pair of massive ice sheets—known as the Laurentide and Cordilleran—advanced across what is now Canada, forming a near-continuous icy wall from the Atlantic to Pacific oceans perhaps [as early as 23,000 years ago](#). Many scientists have argued that humans couldn't have made inroads south into Canada until after the ice sheets retreated.

Since the mid-1900s, the threshold for these first migrations was set at [13,000 years ago](#), with the rise of the Clovis culture, a group known for their distinctive stone tools. Many scientists now accept that

humans entered the Americas starting [roughly 17,000 years ago](#), perhaps traveling down [routes along the Pacific coast](#) that became passable before the icy continental interior melted.

But White Sands stands among the few sites suggesting that humans were already in North America at the height of the LGM. With the discovery announced last year that suggests people may have been present in [Mexico's Chiquihuite Cave as early as 30,000 years ago](#), critics of the Chiquihuite study question whether humans or geology fractured the rocks.

This is a concern that has plagued many of the pre-Clovis sites, but there's no doubt the White Sands track-makers were human: "It's just screamingly obvious," says study author [Vance Holliday](#), an archaeologist and geologist at the University of Arizona.

What's more, there isn't just one set of prints at White Sands, but multiple layers of human activity dated to earlier than 20,000 years ago. "If you don't like one layer, okay that's fine, here's another one," Bustos quips. "If you don't like that, well here's another."

Old carbon, new carbon

Some scientists still question the reliability of the dates for the footprints obtained by the research team. [Loren Davis](#), an archaeologist at Oregon State University, stresses the need for a second dating method to verify [the radiocarbon results](#), pointing to the phenomenon of what's known as a hard water or [freshwater reservoir effect](#) that can muddy radiocarbon dates.

This happens because aquatic plants, like the *Ruppia* grass analyzed from White Sands, draw carbon from compounds dissolved in their wetland environment. If "old" carbon—such as carbonate rock—is present, the plants will incorporate it into their bodies, which can in turn result in deceptively old radiocarbon dates. Land plants, however, don't suffer from these effects, since they draw carbon from the atmosphere, where the relative amounts of radioactive and non-radioactive carbon are fairly constant. The team studied the potential for a freshwater reservoir effect, concluding they were likely negligible.

While the evidence the team presents can't prove such an effect is absent, it does suggest any potential impacts are fairly small, says [Bente Philippsen](#), a radiocarbon specialist at Aarhus University who was not part of the study team. Philippsen adds that most freshwater reservoir effects are on the order of hundreds—not thousands—of years. "The most severe effect I have measured is a couple of thousand years," she says. "Even if we assume [the reservoir effect] would be as bad at the White Sands site, still it wouldn't change the conclusion that this stuff is more than 20,000 years old."

[Thomas Stafford](#), a geochronologist with Stafford Research in Colorado who was not part of the study team, agrees on the reliability of the dates, and comments on the thoroughness of the study. "This took a long time and was really, really well done."

Additional confirmation of the dates may be tough to obtain. The team attempted to use a method involving uranium, but the samples were not well suited for the analysis, explains [Jeff Pigati](#) of the United States Geological Survey, who studied the plant remains. Davis points to other techniques, such as optically stimulated luminescence, which could help confirm the timing. But Stafford adds that OSL can have very large standard deviations, so may not provide a tidy confirmation. Yet the team is still working to perfect their methods of uranium dating and to obtain OSL dates for additional confirmation.

"I, for one, will be very excited if this is true," Davis says. But he adds, "I just think it's premature for us to get the champagne out and say it's been done, we've nailed it."

Re-thinking early humans

The reason for such a close eye on these numbers is because, if confirmed, the discovery of people in the Americas during the last glacial maximum would require a fundamental shift in scientific thinking about how people arrived in the New World. Did they sneak through inland routes before the glacial doors slammed shut during the LGM? Did they boat around icy areas of the coasts?

"More importantly, it actually requires us to think about how we do archaeology," Davis says, "because no one is looking at 22,000-year-old deposits."

In the past, Stafford says, scientists have sent him excavated material to radiocarbon date and requested he stop analyzing once he reached material 13,000 years old. Now that cutoff is closer to 18,000 years, he says, but such hard lines may have blinded past research to even older discoveries. "If you're not looking for anything, you're not going to find it," Stafford says. "So, therefore, there are very few sites."

Ardelean hopes that the White Sands work will help inspire current scientists as well as future generations of students, to take another look at early human movements through the Americas. He's dismayed at how the intense controversy has dissuaded many of his past students from continuing to study American prehistory.

But after decades of the field centering around a Clovis culture of only 13,000 years ago, change may finally be on the horizon. "I think we will not speak in terms of pre-Clovis possibilities," Ardelean says. "We will speak in terms of pre-White Sands and post-White Sands."

Retrieved July 19, 2022 from [Stunning footprints push back human arrival in Americas by thousands of years \(nationalgeographic.com\)](https://www.nationalgeographic.com/science/article/2022/07/19/stunning-footprints-push-back-human-arrival-in-americas-by-thousands-of-years)