

JOB

Book note for Job

(Continued from Esther 1:1 book note.) The book of Job describes the suffering of the Jews in the Tribulation. There is also a sense in which Job types the suffering of Christ on the cross. (Continued in book note to Psalms 1:1.)

Chapter note for Job 1

1 The holiness, riches, and religious care of Job for his children. 6 Satan, appearing before God, by calumnation obtaineth leave to tempt Job. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.

Job 1:1

Job = persecuted; hated. Eze. 14:14; Jas. 5:11. He lived circa 2000-1700 B.C., contemporary with Abraham. The date is inferred from Job 15:10. Bishop Ussher dates Job about 1500 B.C. but that is probably too late. There is a Job in Gen. 46:13 which is Issachar's son; but it is unlikely that he is this Job since that one went into Egypt with Jacob and stayed there, as per that verse.

Other dating complications include these: in 2:11 Eliphaz is said to be a Temanite. Esau had a son, Eliphaz, whose son's name was Teman (Gen. 36:10, 11). If this Eliphaz is that Teman's son, then he would be Esau's great grandson. This is consistent with the Issachar date, above, but not with the place (see below). Zophar the Naamathite then could be Naaman's son and Benjamin's grandson (Gen. 46:21). If this latter line of dating is correct then Job would have been written during the time of Jacob or Joseph.

The main reasons for the earlier date for Job is 15:10 which can only refer to Noah, Shem, Ham and Japheth. Noah died about the year that Abram was born. Shem died a few years before Jacob was born and outlived Arphaxad and Salah. Heber died roughly 20 years after Jacob's birth. Another reason is that Job lived roughly 200 years (42:16 with 32:6), which is consistent with the ages achieved by Terah and Abraham. See also vss. 3, 5. Thirdly, Issachar's Job went into Egypt with Jacob; Job did not, he remained in Uz.

Job is a type of Israel in Rev. 12. For example, there are 42 chapters corresponding to 42 months in the tribulation. Job was in Edom (Lam. 4:21) where Israel will be during the Tribulation (Isa. 63:1).

Uz = consolation. Edom settled in the region founded by the son of Aram (Gen. 10:23, q.v.; Jer. 25:20; Lam. 4:21) extending from near the southern end of the Dead Sea to Arabia. Uz was also a name of a Seierite, cf. Gen. 36:28 and a son of Laban (Gen. 22:21).

Job 1:3

This means that the Dead Sea area was fruitful and so dates Job no later than the time of Abraham and Lot.

Job 1:4

Not necessarily their birthdays but may have been in a periodic cycle. See first sentence in v. 5.

Job 1:5

Lev. 1. This means that Job could not have been after the giving of the law for then he'd not have sacrificed.

Job 1:6

2:1; Gen. 6:2. Compare 1 Ki. 22:19-23.

Satan = adversary; hater; enemy; accuser. For his identity, see note to 2 Sam. 24:1.

Job 1:11

That is, the idea that his environment is to blame.

Job 1:12

Contrast 2:3b.

Job 1:14

Gives insight into how oxen and asses interfaced.

Job 1:15

Gen. 10:7; Isa. 45:14; Ex. 23:42; Joel 3:8.

Job 1:16

Rev. 13:13.

Job 1:19

There's no mention of Job's daughters here, but "I only am escaped..." implies they, too, perished.

Job 1:21

Naked...: Gen. 2:25; Eccl. 5:15; Hos. 2:3; 1 Tim. 6:7.

Chapter note for Job 2

1 Satan appearing again before God obtaineth further leave to tempt Job. 7 He smiteth him with sore boils.
9 Job reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

Job 2:1

Gal. 4:26. See note to 2 Sam. 24:1.

Job 2:3

No cause because Job's sin is in ignorance.

Job 2:6

Implies security of the believer.

Job 2:7

Some claim Job had leprosy but boils are not characteristic of leprosy. Probably a compound affliction -- Deu. 28:59-61.

Job 2:8

Isa. 64:6.

Job 2:9

Rom. 8:28.

Some see a parallel here with Lot's wife (Gen. 19:26, q.v.). Both women seem to choose the love of the world over life. However, the wording of v. 10 suggests that Job's wife spoke out of character, probably under Satan's influence as per 1:12. Job expected better of her, otherwise he would have said "Thou speakest as a foolish woman." Furthermore, if this foolishness is characteristic of all women, then Job would have said "Thou speakest as a woman." Since he said neither, we conclude that Job's wife spoke under duress and not out of her selfish nature.

Job 2:11

Eliphaz = God of gold; refinement; *purity*.

Temanite = right (hand); south. Others Gen. 25:15 or 36:11.

Bildad = son of struggle; *confused (mingled) love*.

Shuhite = *depression*, dell. Also the name of a son of Abraham (Gen. 25:2).

Zophar = skipping, departing; *climbing*, sparrow

Naamathite = pleasantness (Gen. 46:21).

Chapter note for Job 3

1 Job curseth the day and services of his birth. 13 The ease of death. 20 He complaineth of life, because of his anguish.

Job 3:3

Jer. 20:14; Rev. 12:5.

Job 3:6

Note, Daniel's seventieth week is disjoined from the other 69.

Job 3:8

Rev. 13:3. **Mourning** is Heb. Leviathan (see Job 41:1 for more).

Job 3:11

-- **GHOST**

(Gen. 49:33, Job. 10:18).

Job 3:14

With vss. 11-13 this implies that infants in the womb have a soul.
Desolate places are things like pyramids, necropolises, etc.

Job 3:17

Ecc. 4:2.

Job 3:18

Isa. 61:1.

Job 3:20

Note the use of the word *light* in the next several verses. (Jer. 20:18).

Job 3:21

Rev. 9:6 & 6:16.

Job 3:23

Compare 1:10.

Job 3:24

Psa. 22:1; 32:3.

Job 3:25

1:1.

Chapter note for Job 4

1 Eliphaz reproveth Job for want of religion. 7 He teacheth God's judgment to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.

Job 4:3

Heb. 12:12; Isa. 35:3.

Job 4:5

Akin to the taunt of Mat. 27:42.

Job 4:6

The fear is v. 7 (perish in sin).

His hope, v. 7 (that the righteous are not cut off).

The confidence is in v. 7 (his righteousness).

The uprightness of his ways is in v. 8 (reap what he sows).

Job 4:10

Eze. 38:13; Dan. 7:4.

Job 4:18

Psa 118:8; 2 Pe. 2:4; Jude 1:6.

Job 4:19

Gen. 2:19; Ecc. 3:20. Psa. 137:7-8.

“Crushed ...” that is, they are crushed when moths devour their garments.

Chapter note for Job 5

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

Job 5:1

Contra the Roman Catholic pantheon of saints. Jerome's Vulgate has this verse as a command.

Job 5:13

1 Cor. 3:19.

Job 5:17

Heb. 12:5-11; Pr. 3:13.

Job 5:19

Six deliveries, seven free from evil. The last one, pertaining to the beasts (v. 22) has no delivery but is free from the evil touch. The first six are famine, death, war, power of the sword (v. 20); scourge of the tongue, and destruction (v. 21). V. 22 repeats numbers 6 and 1 respectively and then adds the seventh, fear of the beasts of the earth (antichrist). The delivery is not necessary if the saints are raptured by that time.

Job 5:21

Psa. 31:15; Rev. 13:5.

Chapter note for Job 6

1 Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends for their unkindness.

Job 6:2

Should be “thoroughly”, not thoroughly. Thoroughly means that the “effect” is from the outside in and may be only temporary. “Throughly” means eternal, from the inside out and permanent..

-- **THOROUGHLY**

throughly, not thoroughly

Job 6:4

Psa. 38:3; 45:5; 120:4; 144:6; Zech. 9:14; Hab. 3:11.

Job 6:6

The white of an egg is criticised. This stems from Rawlinson’s *Pulpit Commentary* note that this can’t be right because “... we certainly have no other evidence that eggs were eaten in primitive times.” Then, of course, the worship of Ishtar, which goes back this far, involves eggs, doesn’t it?

Job 6:9

That is, that God would rescind the order for Satan not to kill Job.

Job 6:16

Descriptive of glacier ice. The ice age lasted no longer than roughly 500 years after the Flood. Glacier ice is loaded with filth.

Job 6:19

Tema = wasteland; amazing. A reference to Job’s friends? The Temanite has just spoken.

Sheba = man; oath, seven. He was a brother of Jokshan, brother of Shuah (Gen. 25:2-3). Psa. 72:10, 15; Jer. 49:7, 20; Am. 1:12; Obad. 1:9; Hab. 3:3.

Chapter note for Job 7

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

Job 7:5

Dr. Stanley Pavillard ministered to British and American prisoners in Malaya -- those building the bridge over the River Kwai. He used maggots as an antiseptic on open, infected wounds and he often saw men dissolving into watery masses beneath "a swarm of flies and maggots."

Job 7:9

30:15; Jas. 5:14.

But clouds can be "resurrected." Also, "come" technically implies under one's own power, which still allows for a resurrection.

Job 7:12

Re. whale: cf. note to Gen. 1:21.

Job 7:17

Heb. 2:6; Psa. 8:4; 144:3.

The geocentricity of this verse lies in the fact that this puts man at the focus of God's attention.

Job 7:20

Job here says he is a burden to himself. The LXX says he is a "burden to you [God]," assuming that a Jewish scribe dropped a *kaph*, changing "upon me" to "upon you" to save Job from blaspheming. There is no reason to suppose that a letter was dropped from the text. The whole tenor of Job's confession is that he was a burden to himself; he recognized his human frailty. The LXX insists that man can be a burden to God, rejecting that Jesus took our burdens on himself (the LXX says we have no burdens because if we did, we would be blaspheming).

Job 7:21

Verse 18.

Chapter note for Job 8

1 Bildad sheweth God's justice in dealing with men according to their works. 8 He alledgeth antiquity to prove the certain destruction of the hypocrite. 20 He applieth God's just dealings to Job.

Job 8:2

6:26.

Job 8:6

Contrast 1:1. Bildad's error is to assume "now."

Job 8:7

42:6-14.

Job 8:8

The fathers are Shem, Ham, and Japheth.

Job 8:9

That is, by contrast the antediluvians lived to much greater ages.

Job 8:14

Isa. 59:5-6. The web is a snare.

Job 8:16

Psa. 37:2.

Job 8:17

Mat. 3:10; Eze. 28:14.

By strict word count in the A.V., "heap and" are the middle two words in Scripture. Since this verse has five words before those two, and five words after, it constitutes the true middle verse in the A.V. based on word count. Psalm 103:1-2 are the middle verses based on verse count. This is reminiscent of Joshua's heaps of stones (Josh. 4:9).

Chapter note for Job 9

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

Job 9:5

Hart mountain is upside down.

Job 9:6

Continental drift of Peleg's day? Also a reference to the future judgment.

Job 9:7

Geocentric: note that the sun is commanded, not the earth.

Job 9:8

Inflationary universe.

Jesus walked upon the water, Mat. 14:25.

Job 9:9

38:31-32; Am. 5:8; Rev. 1:16, 20; 2:1; 3:1.

Arcturus in the original, *ayish*, also termed "ash," means assembly.

The **Pleiades** are the seven stars. The Hebrew, *kimah*, may mean either a jeweled "tablet" (of stars) or a cup. A tablet is a flat ornament of precious metal worn about a person. It may be inscribed. Strong's says "cluster" from H3558 but the root word means "store" so the derivation is dubious. The Euphratean name, *dimmēna*, means foundation, faithful, which points more to H3559 instead. The Greek word, Pleiades, evidently means "greater" or "many," as in the clustering of the stars. It may be that the Greek meaning was read back into the Hebrew by the later dictionaries such as Strong's.

Chambers of the south are southern constellations?

Job 9:20

Yet this is precisely what Job does: he justifies himself rather than God.

Job 9:30

Lev. 13:51. Ice slush will clean oil stains from floors. This indicates a familiarity with ice and snow that is uncharacteristic of this day's inhabitants of the Uz region. This verse, as 6:16, hints at knowledge of glacial ice.

Job 9:33

A daysman is a mediator which word cannot be used here because of 1 Tim. 2:5.

Chapter note for Job 10

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

Job 10:4

These accusations are answered by Jesus' incarnation.

Job 10:9

Gen. 2:7; 3:19; Isa. 64:8; Jer. 18:6; Rev. 9:21.

Job 10:15

1 Cor. 14:33.

Job 10:18

Re. ghost: (3:10, 11:20).

Job 10:21

38:19; 38:17.

Job 10:22

Mat. 22:13; 2 Pet. 2:17. See note to Mat. 8:12 for references.

Chapter note for Job 11

1 Zophar reproveth Job for justifying himself. 6 God's wisdom is unsearchable. 13 The assured blessing of repentance.

Job 11:7

E.g., Php. 4:7; Sol. 8:7; Eph. 3:8; 2 Cor. 9:15; 1 Pet. 1:8; 2 Cor. 12:1-4.

Job 11:8

Implicitly geocentric because heaven is “up” and hell is “down” from all terrestrial points.

Job 11:15

Rev. 13:16; 19:20; Eph. 5:27.

Job 11:16

Flood reference.

Job 11:17

At noon the sun shines through a minimum amount of air and dust so that the day is brightest at that time. “As the morning” implies light breaking the darkness (second advent).

Job 11:19

Suit = petition, bid (as in “low suit”).

Job 11:20

Ghost (10:18, 13:19).

Chapter note for Job 12

1 Job maintaineth himself against his friends that reprove him. 7 He acknowledgeth the general doctrine of God's omnipotency.

Job 12:4

Mat. 27:43. In other words, the man prays to God aloud and his neighbour answers him pretending to be God or God's spokesman.

Job 12:5

As a lamp about to be snuffed out.

Job 12:6

Verse is sarcastic as attested to by the "but" in v. 7.

Job 12:8

Animals are extensions of the earth in that their spirits are from and return to the earth as per Eccl. 3:21.

Job 12:10

Living things have souls, cf. Rom. 2:9; Rev. 16:3; Ac. 17:28. Animals also have spirits as per Ecc. 3:21.

Job 12:12

"The ancient" is singular and so probably refers to God, not a man.

Job 12:14

Eph. 4:8.

Job 12:15

Flood reference.

Job 12:16

1 Jn. 4:1.

Job 12:20

E.g. Lu. 1:20.

Chapter note for Job 13

1 Job reproveth his friends of partiality. 14 He professeth his confidence in God, 20 and intreateth to know his own sins, and God's purpose in afflicting him.

Job 13:5

Pr. 17:28.

Job 13:9

Ecc. 3:11.

Job 13:15

Pr. 16:9 and 20:24!

Job 13:16

Mat. 23.

Job 13:17

In verse 17 Job finishes addressing his friends. In verse 18 he addresses God. In verse 25 he addresses Satan.

Job 13:19

Ghost: (11:20, 14:10).

Job 13:26

Writing in the book of life? Or accusing before God. After v. 25, Satan is addressed.

Chapter note for Job 14

1 Job intreateth God for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 16 By sin the creature is subject to corruption.

Job 14:3

God is again addressed (cf. 13:17).

Job 14:4

This is the foundation for Roman Catholicism's immaculate conception dogma. They reason that Christ would be unclean if coming from an unclean woman ... but then what cleansed Mary's mother? Lu. 1:37.

Job 14:7

Isa. 11:1.

Job 14:10

Ghost (13:19, Jer. 15:9).

Job 14:12

Rev. 20:11. This verse is not against a belief in the resurrection but simply says the resurrection of the dead occurs after the new heaven comes into being.

Job 14:13

Job asks to be kept in sleep, hidden in the grave, until after the Lord's wrath is passed.

Job 14:14

Hence Job does believe in the resurrection. Php. 3:21.

Job 14:17

A bag like a legal briefcase.

Job 14:20

"... changesth his countenance" refers to aging, "... sendest him away" refers to dying.

Chapter note for Job 15

1 Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth by tradition the unquietness of wicked men.

Job 15:10

Referring perhaps to Shem etc. Job was already “very old” according to 32:6. Also see v. 19.

Job 15:12

Pr. 6:13; 10:10.

Job 15:15

Contra Catholicism.

Job 15:19

This has to be a reference to Noah and his sons. Cf. v. 10.

Job 15:20

Also a reference to the antichrist.

Job 15:21

E.g., Mat. 24:6.

Job 15:22

Compare v. 30. Apply to Rev. 17:8-11. Also refers to Judas -- Ps. 109:6-9.

Job 15:23

Zeph. 1:14-15.

Job 15:25

A possible allusion to Nimrod.

Job 15:26

Bosses are metal points which project from a shield.

Job 15:30

See v. 22.

Chapter note for Job 16

1 Job reproveth his friends of unmercifulness. 7 He sheweth the pitifulness of his case. 17 He maintaineth his innocency.

Job 16:10

Mat. 26, etc. Christ on the cross.

Job 16:11

1 Cor. 5:5.

Job 16:14

Indicates there were still a number of giants around. This also dates Job as not too long after the flood.

Job 16:18

Gen. 4:11.

Job 16:19

1 Jn. 5:7-8. Refers to the Word.

The record as recorded in time sheets. The top of the sheet, as light, is the record on high, the gravity side (and the speed of gravity appears to be much greater than the speed of light) is recorded in the earth (Jer. 17:13).

Chapter note for Job 17

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is not in life, but in death.

Job 17:6

Compare verse 6b and 29:8 v.f. Psa. 69:11; Deu. 28:37. The tabret reference means that Job used to give joy like a musical instrument.

Job 17:7

In rare cases, continual weeping can produce blindness.

Job 17:16

Jon. 2:6.

“They” refers to the grave, darkness, corruption, the worm, and **our** hope--our reliance on ourselves and others as opposed to the hope in Christ.

Chapter note for Job 18

1 Bildad reproveth Job of presumption and impatience. 5 The calamities of the wicked.

Job 18:2

Bildad's words are plural: "ye make" instead of "thou makest"; "your sight" in v. 3. Verse 4 is back to singular. He is probably addressing Elihu, too, whose silence can be interpreted as a critique of the views expressed by the three friends.

Job 18:5

21:17. Speaking for the antichrist from this verse through v. 21.

Chapter note for Job 19

1 Job, complaining of his friends' cruelty, sheweth there is misery enough in him to feed their cruelty. 21, 28 He craveth pity. 25 He believeth the resurrection.

Job 19:3

The ten times are found in: 4:5, 8; 5:4; 8:2, 6; 11:3; 15:2, 5; 18:2, 4. Compare Gen. 31:7 & 41 and Num. 14:22.

Job 19:10

Cut down or uprooted and hauled off.

Job 19:11

Mat. 27:46.

Job 19:12

A picture of Israel in the tribulation (2nd advent). Also of Christ in his tabernacle, i.e. flesh (1st advent).

Job 19:24

The eternal rock is the word of God.

Job 19:26

Job believes in the resurrection. Some modern critics say that no one in the Old Testament believed in a resurrection. They lie.

Job 19:27

LXX uses past tense for "see."

Chapter note for Job 20

Zophar sheweth the state and portion of the wicked.

Job 20:5

8:13; 27:8.

Job 20:6

Isa. 14:14-15.

Job 20:10

This is done by modern liberals.

Job 20:13

With verses 14 and 15, an example is given in 2 Chr. 21:18.

Job 20:15

Jer. 50:17-19 & 51:34-35. Also note Jonah.

Job 20:16

Gen. 3:1.

Job 20:19

Pr. 22:22.

Job 20:23

Num. 11:33.

Job 20:25

Judg. 5; Rev. 19:15.

Job 20:26

Deu. 32:22; Isa. 30:33. The lake of fire.

Chapter note for Job 21

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper, and they despise God. 16 Sometimes their destruction is manifest. 22 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

Job 21:7

The wicked's view of God runs through verse 15.

Job 21:12

Gen. 4:21.

Job 21:18

Dan. 2:35.

Job 21:19

Ex. 20:5. That is, the iniquity of the wicked's deeds -- Rom. 2:5 -- is what God lays up.

Job 21:24

Men can produce breast milk. Though rare, the impetus for milk production begins in the pituitary gland, a pea-sized gland on the underside of the brain. The gland can be stimulated into producing prolactin, a pregnancy hormone which, if started in men, shuts off their reproductive system. In a few, it can lead to breast secretions. [“Can Men Produce Breast Milk?, FYI, *Popular Science*, p. 120, Nov. 2006.]

The illness is a form of relatively benign cancer. If the nipples are sucked hard and often, the pituitary starts to develop a cancerous growth stimulating the prolactin. Cessation of the sucking cures the cancer. Since the context is the wicked (v. 17), it may well reflect a sodomite practice where one man is a “kept woman,” kept by several other sodomites.

Job 21:32

Reference to the second death? By contrast this indicates a resurrection for the righteous -- a departure from the tomb, that is, Christ.

Chapter note for Job 22

1 Eliphaz sheweth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

Job 22:7

31:20.

Job 22:8

Reference to Nimrod?

Job 22:13

37:15.

Job 22:14

Ps. 19:6.

Job 22:21

Through verse 30, a picture of Israel's return to God.

Job 22:24

The natives of Malacca still call their gold mines *ophirs*.

Job 22:30

The island in a sea of the guilty (Rev. 17:15).

Chapter note for Job 23

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God, who is invisible, observeth our ways. 11 Job's innocency. 13 God's decree is immutable.

Job 23:7

The *judge* here, from whom Job needs delivery, is the accuser, Satan. Also see 16:11.

Job 23:10

Mal. 3:3; Zech. 13:9.

Job 23:12

Deu. 8:3, q.v.; Mat. 4:4. Ro. 12:6.

Job 23:13

Php. 2:5.

Chapter note for Job 24

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

Job 24:1

The ambiguity -- “know him not” versus “not see his days” appears to be deliberate.

Job 24:2

Particularly scriptural landmarks. The perpetrators are “donkey people” according to Walter Lang.

Job 24:3

Mat. 23:14.

Job 24:4

Mat. 23:15, 13.

Job 24:13

Verse 16.

Job 24:16

Verse 13.

Job 24:17

Shadow of death is here subtly linked to Lucifer. Lucifer is the son of the morning, though Luciferians claim that he is “the morning star” (Isa. 14:12 note, Rev. 22:16). Since the morning star heralds the dawn, Luciferians perceive it as their death herald as the dawn is light.

The following verses describe the antichrist.

Job 24:19

Sublimation and melting; the two ways show vanishes from the earth.

Chapter note for Job 25

Bildad sheweth that man cannot be justified before God.

Job 25:3

Jer. 23:22.

“His light arise” is a double entendre: the sun is geocentric by implication, and is connected with the Son (Psa. 19:1-6).

Job 25:5

True, the moon shines by reflected light, not its own light. The ancients would know this by observing the phases and new moons. As for purity, astronomers have detected star spot, just as we see sun spots.

Chapter note for Job 26

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

Job 26:1

Six questions every judge must face are found in verses 2-4.

Job 26:4

Mat. 12:36. 1 Jn. 4:2.

“Whose spirit?” Holy, human, or Satanic? Rev. 16:13.

Job 26:5

Resurrected Rev. 20:13.

We shall judge angels (1 Cor. 6:3).

The inhabitants under the water (foundations of the *world* Psa. 18:15) include monsters in the bottomless pit, whose leader is Abaddon (Rev. 9:11; Prov. 15:11) and fallen angels in a place called “Tartarus” (2 Pet. 2:4’s “hell” in Greek). Also see Dan. 7:3 with Rev. 13:1.

This verse does not say that the inhabitants are formed *in* the waters but that the dead things are formed both under the waters and under the creatures that dwell in the waters; that is, *under the bottom* of the ocean. We do now know of the fantastic structures that are formed under water, especially near the edges of the tectonic plates, but that is not to what Job is referring.

Job 26:6

The dead things formed from under the waters are connected with hell. I.e., the substance of dead things is found under the waters, not in.

Job 26:7

Heb. for north = secret place, hidden. 37:18.

The area *over* the water is called the north. In the 18th century, Scheuchzer (“Physic. Sacr.” vol. 4, p. 724), suggested that it is most likely the cold air mass over the polar cap that is meant. That dense air mass “stretches” south in winter and north in summer. The cold air’s edge is called the “polar front.” Of course, modern geography texts attribute the “discovery” of the front to Norwegian meteorologist J. Bjerknes during the first world war, but that’s what happens when you dismiss those “outdated” creationist authors before Darwin: you end up back in the Dark Ages.

Of course, it is possible the Scripture also refers to something more mysterious and sinister...

Some maintain that the final clause of this verse refers to gravity, but then gravity would be “nothing.” This verse can only be true if the earth is at the dynamic center of the universe. See note to Gen. 1:2.

Job 26:8

With v. 9, the waters above the universe, in the third heaven, hide the throne from men. There day and night come to an end (v. 10) and we have the pillars of heaven. The water is divided (v. 12) and Satan is in that water (v. 13).

Both terrestrial clouds and the cloud before the thrones apply (v. 9; 37:11).

Job 26:9

See note to Isa. 66:1 for geocentric import.

Job 26:10

Gen. 1:9; 9:11.

“Compassing the waters with bounds” suggests a spherical form of the earth. The same is indicated in Prov. 8:27. See note to Isa. 40:22.

Job 26:12

The sea which was divided was the waters above and the waters below of Gen. 1. Also a (prophetic?) allusion to the dividing of the Red Sea before Moses’ uplifted rod (Ex. 14:21).

Proud like the dragon or serpent of v. 13; also the sodomite.

Job 26:13

Isa. 27:1. Several constellations are serpents: Draco, Hydra, and Serpens. All are crooked, but Draco is probably the one referred to here. The brightest star in Draco, the dragon, is called "Thuban," and Thuban was the pole star about the time of the Flood.

Job 26:14

Rev. 10:3-4.

Chapter note for Job 27

1 Job protesteth his sincerety. 8 The hypocrite is without hope. 11 The blessings which the wicked have are turned into curses.

Job 27:1

Chapter 24 is a parable, chapter 25 is not parabolic. Now Job resumes. The entire book of Job is a parable of the suffering Christ. and Israel (29:1).

Job 27:5

Contrast 42:7. Psa. 26.

Job 27:13

A reference to the antichrist, cf. v. 23.

Job 27:17

Pr. 13:22.

Job 27:18

That is, silky.

Job 27:19

12:18 v.f.; Lu. 16:19 v.f.

Job 27:20

Mat. 7:24-27.

Job 27:23

Lam. 2:15; Isa. 14:16 v.f.

An example of boeing. The context is the Antichrist (v. 13 v.f.).

Chapter note for Job 28

1 There is a knowledge of natural things: 12 but wisdom is an excellent gift of God.

Job 28:1

Note the metals here and in v. 2; compare Dan. 2.

Job 28:2

Brass is an alloy of copper and zinc, but these two metals can occur together. Interestingly the LXX reads *brass* here instead of copper or bronze. The critics of the Bible, who love the LXX, abandon it here because they believe that men of Bible times were not smart enough to have brass.

Job 28:4

Gen. 7:11 -- Noah. Gen. 8:1. Most of the post-diluvian swamps had dried up by this time.

Job 28:5

There's a hint here that the flood of v. 4 is broader than just the earth. The fire under the earth refers to volcanoes and lava and speaks of circulation therein.

Job 28:7

The path could be the Way which no fowl could know since more often than not, except for the dove, birds are typical of the devils. Consider the parable of the sower, for example.

Some have taken this path to refer to a path to the center of the earth or to hell.

Job 28:9

Mountains do have roots, masses of lighter rock on which the mountains float.

Job 28:13

4:21.

Job 28:14

Therefore science cannot yield wisdom.

Job 28:24

In order to be "under," there has to be a center. The earth is in the context, hence geocentric.

Job 28:25

Air has weight, a fact not "discovered" until the 1700s. Temperature gradients.

Job 28:26

See note to 38:25.

Job 28:28

Pr. 1:7; 8:13.

Chapter note for Job 29

Job bemoaneth himself of his former prosperity and honour.

Job 29:1

Chapters 29 and 30 describe Christ on the cross.
27:1.

Job 29:6

“Black gold” type oil?

Job 29:24

Psa. 2:4; 52:6.

Heb. *sachaq* = laugh. Critics “believed it not” and change it to “smile.”

Chapter note for Job 30

1 Job's honour is turned into extreme contempt. 15 His prosperity into calamity.

Job 30:1

Chapters 29 and 30 describe Christ on the cross.

Were these cave men (v. 6) akin to Big Foot, etc.? In any case, the fathers, who failed to discipline their sons or instill into them a sense of respect, are here accounted worse than dogs.

Job 30:6

Cave men. They are uncouth. Horites? Gen. 14:6.

Job 30:7

Antiparallel to Heb. 11:38.

Job 30:10

Mat. 26:69.

Job 30:11

"Cord:" Job's tie to God or something about his body. Ecc. 12:6.

Job 30:15

7:9; Jas. 5:14.

Job 30:22

Refers to the crucifixion.

"Substance" = "under-stance," the life essence?

Job 30:27

Prevented the looking for good.

Job 30:29

E.g., 41:34 with 27:5.

Dragons: (Neh. 2:13, Psa. 44:19).

Chapter note for Job 31

Job maketh a solemn protestation of his integrity in several duties.

Job 31:1

This verse introduces the theme in place through verse 12. The conclusion of thinking upon a maid is the rooting out of all increase. That is, there is no portion from above, nor inheritance of the Almighty from on high (v. 2) in daydreams about maids. The end of that is pornography and, as in v. 7, adultery.

Job 31:7

Mat. 27:24; Re. 13:17.

Job 31:9

This is what happened to David.

Job 31:10

2 Sam. 16:22.

Job 31:26

N.B., the moon is not said to shine by her own light.

Job 31:33

Gen. 3:7-8; Pr. 23:7.

Job 31:35

Elihu, 32:16.

Job 31:36

Criminals wore accusations on plaques over their shoulders.

Job 31:40

Though Job justifies himself (32:2), and by that accuses God of unrighteousness, yet God's grace still rests upon him. For not only has God set the limits which Satan cannot exceed (1:12; 2:6), but Job's response--his insistence that he is right and God is wrong--is part of Job, and was part of him before his trial; yet God judged him perfect and upright (Job 1:1, 8; 2:3) even knowing that he would accuse God of unrighteousness. Man thinks of Job in the present, and sees the flaws and judges according to the moment, but God sees the end from the beginning and judges the whole, even the end. Thus even with our old natures, God calls us perfect in Christ (1 Cor. 2:6; Eph. 4:13; Col. 1:28; 2 Tim. 3:17; etc.).

Chapter note for Job 32

1 Elihu is angry with Job and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying Job. 16 His zeal to speak.

Job 32:2

Elihu = which is God; he is God. As intermediary between Job (tribulation Israel) and God, he is a type of Christ. When he finishes speaking, God speaks to Job personally (Millennium).

Barachel = God has blessed.

Buzite = disrespect, shame.

Ram = extolled.

Beware of laments (Job 27:6-7).

Job is a type of the Jews in the tribulation. The reason they find themselves there is the same reason Elihu finds here, they seek to establish their own righteousness (Rom. 10:3).

Job 32:3

God had declared Job upright, a perfect man (Job 1:1, etc), but his friends condemned Job for various sins of which he was not guilty. Elihu's anger against them was that thought they could find no cause to condemn him, yet they insisted on condemning him, thus attempting to establish their own law instead of God's law.

Job 32:6

Evidently Job was no longer young.

Job 32:7

Since Elihu had not spoken before and since the phrase "to myself" is not in evidence, the "I said" is narrative and so Elihu wrote the book of Job. Cf. v. 15-17; also 33:6.

Job 32:8

Note, Scripture is "given by inspiration" (2 Tim. 3:16), and here it is the inspiration of the Almighty that gives understanding. Thus inspiration is not a once-and-for-all event, but an on-going process between a man and the holy Spirit in the case of an unbeliever, and between a man and the Holy Ghost for a believer. Modern theologians do greatly err in their "only the originals are inspired" superstition.

Job 32:15

Vss. 15-17 are an historical narrative, which implies Elihu wrote the book of Job. (Verse 7).

Job 32:19

Mat. 9:17.

Chapter note for Job 33

1 Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job. 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministry. 31 He inclineth Job to attention.

Job 33:6

The wish is worded in 10:2 and 23:3 v.f.

Job 33:8

“Voice of thy words” means the trend of his speech.

Job 33:9

Job in 10:7; 27:6.

Job 33:13

Rom. 9:20 v.f.

Job 33:14

Two testaments.

Job 33:17

That is, from man’s purpose.

Job 33:23

Points to New Testament salvation.

Job 33:24

Christ is the ransom.

Job 33:26

The righteousness is God’s righteousness.

Job 33:27

The confession of sin against God.

Job 33:28

The deliverance of the soul after confession. There is no statement of judgment here, so it applies to all resurrections: the one at the time of the millennium and the one after the millennium.

Job 33:29

I.e., through different dispensations as well as with many individuals.

Job 33:30

Jesus is the light of the world, the light of the living.

Job 33:32

The Lord wants to justify us--through Jesus Christ, by grace.

Chapter note for Job 34

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself unto God. 34 Elihu reproveth Job.

Job 34:1

The phraseology indicates that Elihu is answering for God.

Job 34:3

The word as food: Eze. 3:2; Rev. 14:10.

Job 34:5

10:7; 27:6, 2.

Job 34:6

I.e., Job's self-righteousness.

Job 34:9

31:6.

Job 34:15

Ecc. 12:7.

Job 34:18

The contrast of verse 19 indicates the answer is "yes," but prayerfully.

Job 34:20

Ex. 12:29 -- future tense is prophetic. Ru. 2:8; Mat. 25:6; Ac. 16:25; Judg. 16:3.
Dan. 2:45.

Job 34:22

Rev. 6:16.

Job 34:29

Isa. 26:3.

Job 34:31

Gen. 2:18 and the Bride.

Job 34:36

Mat. 24:13 implies this is the tribulation period.

Job 34:37

Sol. 7:11.

Chapter note for Job 35

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

Job 35:2

Implicit in Job 27:6-7.

Job 35:3

21:15; 22:2.

Job 35:10

Ac. 16:25.

Job 35:15

I.e., judgment is not yet.

Chapter note for Job 36

1 Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

Job 36:6

The poor in spirit will have the right to the kingdom of heaven (Mat. 5:3). The poor are more likely than the rich to appreciate the Lord as the source of what they have.

Job 36:7

The Lord counts the righteous (both those who keep the law and those made righteous through the blood of Christ) as co-rulers with kings.

Job 36:8

E.g., Manasseh in 2 Chr. 33:11-16.

Job 36:10

2 Tim. 2:19.

Job 36:11

The gift of the Lord is to live in freedom, in liberty (cf. Gal. 5:1), not in tyranny and death as per v. 12 below. .

Job 36:12

E.g., Ahab. By rejecting they reject the truth (Jn. 14:6) and so also reject the way and live.

Job 36:13

Rom. 2:5. Hypocrites heap up wrath by denying the truth by their pretence.

Job 36:16

Job's complaining against God blocks God's ability to clear him from Satan's accusations.

Job 36:17

Job, one of the few men perfect in the sight of God, has shown that his heart, too, is desperately wicked (cf. note to v. 16), thus attesting to, and so fulfilling the truth of God's judgment in Jer. 17:9.

Job 36:18

Job's wrath is against God; God's wrath can give a stroke. If he persists in his wrath after he is confronted with his unjust wrath, he will fall under Mat. 20:28 -- the unpardonable sin. Contra universal salvation.

Mat. 16:26 -- no ransom for soul. Psa. 49:6-9 -- riches cannot deliver one's soul.

Job 36:19

Dan. 11:38. People brag about riches and strength. God cares for none of them for all gold and silver is his (Hag. 2:8).

Job 36:20

Night is made for sleep. Night is when chickens are harvested for slaughter, for they will not fight back. Civilians are rounded up at night in police states, when those that sleep are most vulnerable.

Job 36:21

Christ chose affliction instead of iniquity. Job would choose death over God.

Job 36:22

God teaches by his word, and if that does not work, by the school of hard knocks.

Job 36:26

I.e., God is great in ways we have yet to discover.

Job 36:27

Raindrops are formed by vapor pressure and abundance.

Job 36:28

Distillation purifies water, even so, God purifies us. Rain is an expression of God's love, as well as his judgment.

Job 36:29

Lightning and thunder?

Chapter note for Job 37

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

Job 37:4

“Not stay them” refers to the rapture.

Job 37:6

God controls the natural realm by his word.

Job 37:9

Note that God is associated with the north, for in v. 10 the frost is said to be given by the breath of God. We also see water and clouds associated with the north as was the case in 26:5-13. Cf. v. 18. Also Isa. 14:13; Psa. 48:2; 75:6-7. Through time, world power has flowed northward.

Job 37:10

Straitened: i.e., frozen on the surface.

Job 37:11

26:8. By adding moisture to a thick cloud, rain is promoted. Bright clouds are thin and will dissipate (cirrus, esp.), unless moisture is added.

There is also a prophetic component in the bright cloud (Zec. 10:1; Mat. 17:5).

Job 37:12

“It” is the bright cloud.

The world is **in** the earth. Today, under the influence of modern “scholarship,” many believe that the world refers to the universe instead of the order of man, but then God should have written “the earth in the world,” which he did not.

Job 37:13

Zec. 10:1.

Job 37:14

Vss 9-13 have apocalyptic overtones, here Job, as a type of Israel in the tribulation, appears in the context, thus strengthening the typology.

Job 37:15

Isa. 14:14. Zec. 10:1.

Job 37:17

In the southern hemisphere the situation is reversed, the earth there would be quieted by the north winds. Two interpretations appertain:

- 1) *earth* is local, similar to the modern usage of the words “country” or “state” or
- 2) the southward air-circulation in both hemispheres is more effective in energy dissipation than is the corresponding northern component.

Job 37:18

Gen. 1:6-7; Job 26:7; Rev. 4:6; 15:2; 1 Cor. 13:12; Job 38:30.

Re. the firmament. Inside the firmament, the firmament appears transparent to all waves, including matter. In essence, it mimics a plenum, an infinitely dense medium. Thus the firmament does not communicate its presence other than by imposing the laws of physics upon the material universe. At its edge, however, the firmament’s presence becomes asymmetric and so detectable. In effect, it becomes a super-solid. Evidently, to conserve energy, it also reflects.

That an object of infinite-like density should set up an interference pattern at its boundary has long been inferred from the analysis of what happens when parallel lines meet at infinity. I have not thought about it before this writing, but given that the firmament’s edge is a physical, created boundary (i.e., not truly infinite although to the material universe it is indistinguishable from infinite) it follows that its boundary condition, in order to function

as a physical boundary, must produce such an interference pattern that it reflects waves (particles are also waves, as Compton observed) back into the universe. Similarly, the outer surface of the boundary (in the third heaven) must reflect waves back to the third heaven, that is, appear like a sea of glass to those in the third heaven.

One may ask, “Well, that’s at the outer boundary, what happens at the innermost boundary?” (The innermost boundary occurs at a size of a Planck particle, 10^{-33} cm.) The interference pattern there acts like a hologram recording the state of every particle in existence at that instant (a Planck time, 10^{-44} sec.).

Job 37:19

23:3-7.

Job 37:20

Mat. 12:37.

Job 37:21

V. 11. Psa. 1:4; 35:5; Isa. 57:13; Jer. 18:17; Hos. 13:15; Ac. 2:3.

Job 37:22

Pr. 25:23.

Again, God and the north are associated (v. 9). (38:30)

Chapter note for Job 38

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

Job 38:5

Psa. 19:4.

Job 38:7

There are two morning stars: Mercury and Venus. Jesus is the true morning star (Rev. 22:16), Satan was a true morning star, too, until iniquity was found in him. Satan is the anger of God (compare 2 Sam. 24:1 with 1 Chr. 21:1), the embodiment of all that makes God angry, of all unrighteousness. Jesus is the grace of God, the embodiment all that pleases God, of all righteousness. Their creation does not signify the start of the mercy and anger of God but the creation of a body, an avatar, for a pre-existent mercy and a pre-existent wrath (Rom. 9:20 v.f.). Eventually, the anger of the Lord will be put off (Psa. 103:9; Rev. 20:10). Mercury (also known as Hermes from which we get the word, *hermeneutics*, referring to the interpretation of Scripture by man instead of by the Holy Ghost) is a type of Satan; Venus, whose names are always associated with love and fruitfulness, is the “bright and morning star” and thus a type of Christ. The planet is considered feminine because the bride of Christ is the source of Christ’s love and light in earth. Mercury’s light is overwhelmed by the sun (another type of Christ) so that few people have ever seen it in either morning or evening sky.

The events of verses 5 and 6 refer to the third day of creation. This verse indicates that the angels (sons of God) were already created at that time. Although their creation is not specifically mentioned, the association with angels as ministers of light (Psa. 104:4; 2 Cor. 11:14) points to these angels, or sons of God, being created the first day.

Job 38:9

Speaking of the waters above.

Job 38:10

With v. 11, speaking particularly of the waters below.

Job 38:12

The dayspring is Jesus Christ and the reference is geocentric. See Luke 1:78 and the note there.

Job 38:13

“*It*” is the dayspring, Na. 3:17; Lu. 1:79; Jas. 1:11. The last *it* in the verse is the earth. For a technical note that makes this literally true see note to Jer. 17:13.

Job 38:14

Initial *it* is the earth, the *they* are the morning and dayspring (Psa. 104:2).

Since this verse has been suggested by Walter Lang as a heliocentric verse, though he long ago changed his mind, it behooves us to look at how this verse was translated in some other Reformation languages.

Dutch: *Dat zij verandert zou worden gelijk zegelleem, en zij gesteld worden als een kleed?*

French: *Pour que la terre se transforme comme l'argile qui recoit une empreinte, et qu'elle soit paree comme d'un vetement?*

Italian: *E fur che la terre si mutti in diverse forme, come argilla stampata; e che quelle si appresentino alla vista comme un vestimento?*

Lang’s assumption was that a seal is twisted in the clay, but that would make a seal trivial to counterfeit. The seal is pressed onto the clay to leave a recognizable imprint, that’s the whole point of it. The clay wells up inside the seal’s interstices to form the imprint, thus it is here said to be turned. There is no rotation involved or suggested.

Job 38:15

The broken arm speaks of the antichrist (Zech. 11:17). For the meaning of “high arm” see Acts 13:17.

Job 38:16

There are freshwater springs on the ocean floor. Rev. 9:11.

Job 38:17

Related to the gates of hell?

Job 38:19

Light is described as moving, not staying in place which word describes darkness. Compare Dan. 2:22. Job 10:21, outer darkness, outer space.

Job 38:20

The bounds, the icy glass of 37:18.

Job 38:22

Mineral particulates in the nuclei of snowflakes include nitrates, ammonia, albuminoid, etc. These constitute the treasures of the snow and hail.

Job 38:23

Pr. 31:21; Rev. 11:19; Psa. 147:17; Rev. 16:21.
Time of trouble, compare Ex. 16:14 and Mic. 7:14.

Job 38:24

The parting of light produces the spectrum, in particular the rainbow. It is caused by differential diffraction.

The dawn's east wind is dissipated by the heat of the morning sun. After sunset the further east we go the longer it has been dark. Especially if the sky is clear the air to the east will be denser than its western counterpart. As a result the air wants to flow east to west, that is, an easterly wind. When the sun's heat returns with the eastern sunrise, the western air is cooler and denser than the eastern and the wind direction shifts west to east, scattering the night's easterly wind.

Job 38:25

Psa. 135:7b; Jer. 10:13; 51:16; Job 28:26.

The coupling of these two verses (25 & 26) suggests that lightning and thunder are necessary to form raindrops. This is now known to be true. Lightning (electricity) causes moisture droplets to form raindrops.

It wasn't recognized until the 1970s that lightning followed a path or way which has to be there first, before the lightning bolt can form.

Job 38:28

Gen. 27:28 shows the father.

Job 38:29

E.g., cirrus clouds and the frost that forms on the ground.

Job 38:30

Gen. 1:2; 37:10, 18.

The context is cold (north, v. 29). The hidden waters are above the firmament since the waters of the oceans are not hidden. The face of that deep is frozen (3 Kelvins). Psa. 148.

Job 38:31

9:9; Am. 5:8; Rev. 1:16, 20; 2:1; 3:1.

Pleiades = cluster, heap (from store), tablet; cup. The *Breeches Bible* has a marginal note for the Pleiades which reads: "which starres arise when the sunne is in Taurus which is the spring time and bring flowers."

Orion = fool, Rev. 20:1-9; Gen. 10:9.

Modern versions read "bonds" or "chains" for "sweet influences." Strong says, based on the LXX, "by transp. from H6029; a bond, i.e. group." This is the wrong etymology. The Hebrew, which Strong labels as H4575 is actually the feminine of H4574.

The binding of the sweet influences relates to Col. 3:14's charity, which is the bond of perfectness.

The stated implication is that the "influence" is gravity; but gravity is not a "sweet influence." Although the Pleiades is gravitationally bound, Orion is not, so even though the bands of Orion could remotely be gravity, it turns

out not to be true. The sweet influences of the seven stars is the sweet influences of the gospel (see above cross-references).

The Douay reads: *Shalt thou be able to join together the shining stars of the Pleiades, or canst thou stop the turning about of Arcturus?* which is wrong. The Vulgate (= Douay) also reads Arcturus for Orion, but the LXX (on which the Vulgate is based) reads Orion. All read Pleiades for the first asterism.

Job 38:32

Mazzaroth = supposedly akin to Nazarite as devoted, but more likely it stems from *zarah* meaning castaway, compass (Psa. 139:3), the constellations through which travel the planets. Mazzaroth is what compasses (the periodic cycle). This does not strictly translate to the zodiac because Pluto departs significantly from the zodiac. Compare 2 Ki. 23:5 where *mazzalah* is broken down. Therefore the A.V. translators were divinely led to transliterate the Hebrew instead of trying to translate it into English, there being no corresponding English word.

Arcturus = *ayish*. The sons of Arcturus are the seven stars known as the Big Dipper (Ursa Major). The star at the tip of the handle (eta) is called "Benet Nash" which means son of ash. Arcturus = gatherer (as into a fold); bear-watcher; consuming (fire). It recalls the Spirit of God and the seven churches of Revelation 1-3.

Job 38:33

This verse implies that the ordinances of heaven, be they spiritual or physical, are not the same as those in earth. In particular that means that the earth is not subject to Kepler's laws, i.e., it does not orbit the sun.

The astral bodies were made for earth, to give light upon it, for the measurement of time, and for seasons. As such, the dominion of the ordinances of heaven must be on earth, the body for which they were created. This is the reverse of astrology which sets the dominion of the earth to the stars. Indeed, modern science also sets the stars--the sun in particular--to rule the earth. Geocentricity is how the dominion of the ordinances of heaven is set in the earth. No man can do that; indeed, it is hard for modern man to accept its truth.

Job 38:35

Cf. v. 25. Like a telephone?

Job 38:37

Rev. 16:1-10.

Chapter note for Job 39

1 Of the wild goats and hinds. 5 Of the wild ass. 9 The unicorn. 13 The peacock, stork, and ostrich. 19 The horse. 26 The hawk. 27 The eagle.

Job 39:2

Gen. 3:16.

Job 39:7

“Stubborn as a mule.”

Job 39:9

Unicorn: (Deu. 33:17, Job 39:10). For note on unicorn, see Num. 23:22.

Job 39:10

Unicorn: (v. 9, Psa. 22:21). For note on unicorn, see Num. 23:22. Oxen can be used to plough and harrow, so the reference cannot be to an ox, as some insist it must be.

Job 39:13

A tail is a third wing according to this verse. Never is the tail of a bird referenced.

Job 39:15

Esp. in a fight.

Job 39:19

Verse 25; 2 Ki. 2:11. One of seven thunders -- Rev. 10:4.

Job 39:25

Verse 19.

Job 39:30

Mat. 24:28; Rev. 19:17-18.

Chapter note for Job 40

1 Job humbleth himself to God. 6 God stirreth him up to shew his righteousness, power, and wisdom. 15 Of behemoth.

Job 40:4

9:3. Job has been humbled this far but not yet totally. So God resumes until Job is totally undone in 42:1.

Job 40:9

These things man cannot do. Cf. Lev. 20:7; Psa. 93; Job 42:1-6.

Job 40:11

Behemoth and Leviathan are given as prideful examples which man cannot abase (41:34).

The Hebrew word for “proud” is *gay-eh* (H1343), from *gay* (H1341) which is believed to be the origin of the English slang for sodomite.

Job 40:15

Like an Apatosaurus more than anything known today. **Behemoth** = fem. pl. of “beasts,” “cattle.” Gen. 3:14; Dan. 4:33 relate it to the antichrist. This is the thirteenth beast mentioned since chapter 38. Also see Hos. 13:7-8; Dan. 7:3-7; and Rev. 13:1-2. .

Job 40:19

Messianic reference, some say; but see Eph. 6:12. Also 41:34.

Job 40:20

Compare “field” in Mat. 13:38.

Job 40:21

Compare “trees” in Eze. 31:3.

Job 40:23

Contrast Rev. 12:15; Jer. 12:8; Dan. 9:26; (Mat. 24:38).

Chapter note for Job 41

Of God's great power in the leviathan.

Job 41:1

Rev. 13:3. Leviathan's root word also has the sense of debt through borrowing; a financial empire as found in the end of the twentieth century. (3:8 note). Leviathan has more than one head according to Psa. 74:14. He is a type of Satan and not some animal. Psa. 104:26; Isa. 27:1; Rev. 12-13, esp. Rev. 12:9; Eze. 32:2.

Modern versions change leviathan to crocodile, even though the image does not fit in the least. The name describes a "wreathed animal" such as a serpent, not a crocodile. Men will violate verse 10 with crocodiles.

Job 41:2

2 Ki. 19:28; Isa. 37:29; Eze. 29:4; 38:3-4 identifies him with Gog; (Am. 4:2).

Job 41:5

Rev. 20:1, for the Bride. Mat. 25:1; Sol. 6:8; Hos. 2.

Job 41:6

Psa. 74:14.

Job 41:10

Hence Leviathan is not a crocodile since some men do wrestle with them. (Verse 1.)

Job 41:11

Prevented, in the sense of doing or creating something for God that he had yet to do for himself.

Under the whole heaven has a geocentric sense in that it positions the earth at the center.

Job 41:15

Eze. 29:4.

Job 41:18

"Fire-breathing" dragons.

Job 41:19

Hence not a whale.

Job 41:20

Verse 18. Akin to a Bombardier Beetle.

Job 41:25

Job 3:8 note.

"Breakings" implies self-mutilation, penance. Contra Catholicism. (Other versions use LXX.)

Job 41:31

Rev. 13:1; Lu. 21:25; Gen. 1:3. In context of Gen. 1:3, this verse and the next may speak of galaxies or the Milky Way. Eze. 32:3-6.

Job 41:32

Psa. 77:19.

Chapter note for Job 42

1 Job submitteth himself unto God. 7 God, preferring Job's cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Job's age and death.

Job 42:3

Psa. 131.

Job 42:6

Job abhors what he *is*, not just what he's done.

Job 42:10

The phrase "turned the captivity" is generally used near the context of a resurrection, hence the possibility arises that Job's children were resurrected. Too, we have the prophetic context of the book, Mat. 27:52, 43.

Job 42:11

Isa. 2, 11; Am. 9.

Job 42:14

Jemima = warm; affectionate; dove

Kezia = cassia (which can be used as a substitute for cinnamon). Any of various chiefly tropical or subtropical trees, shrubs, or herbs of the genus *Cassia* in the pea family, having pinnately compound leaves, usually yellow flowers, and long, flat or cylindrical pods.

Keren-happuch = heap of colors; colored ray.