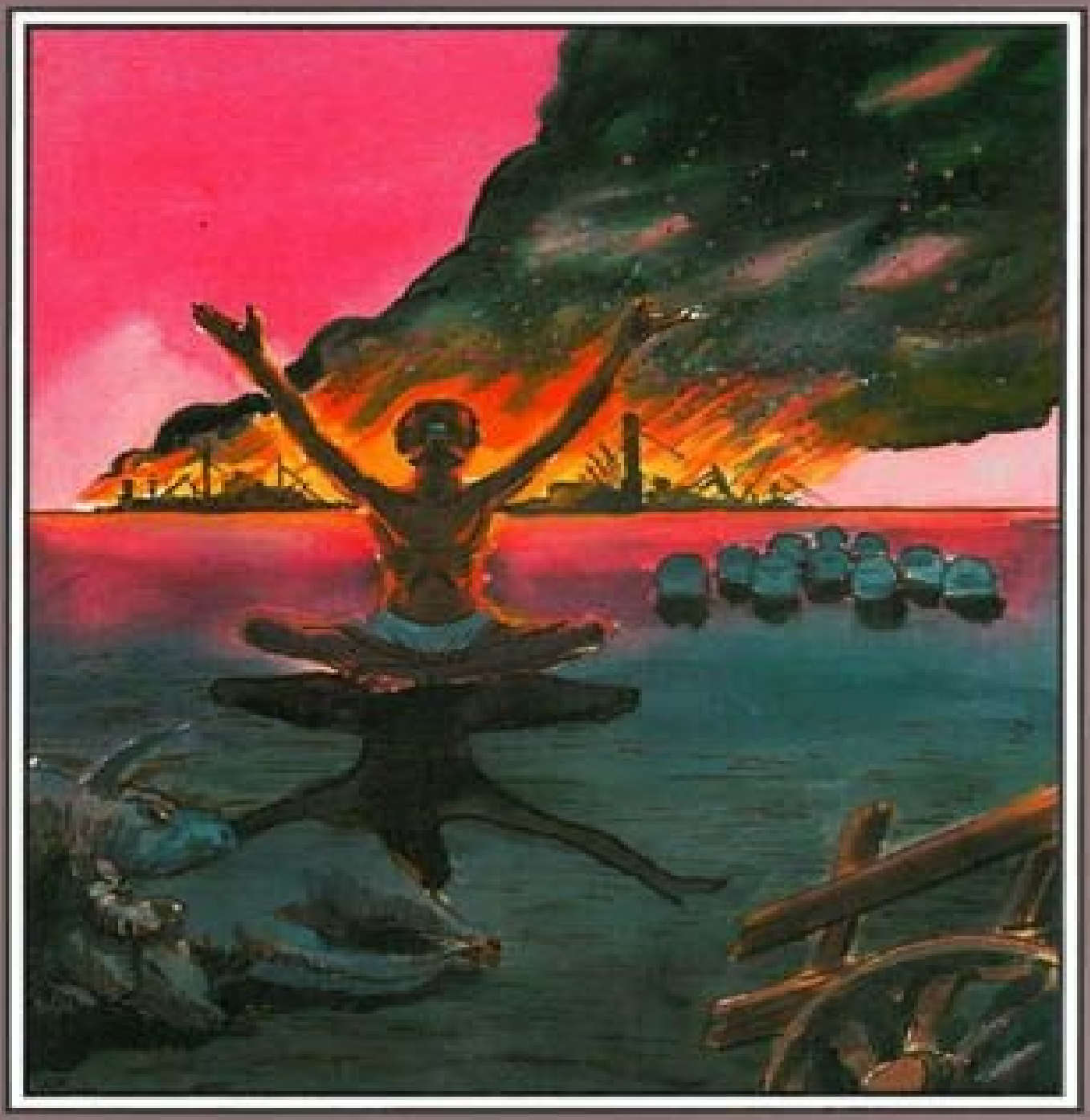
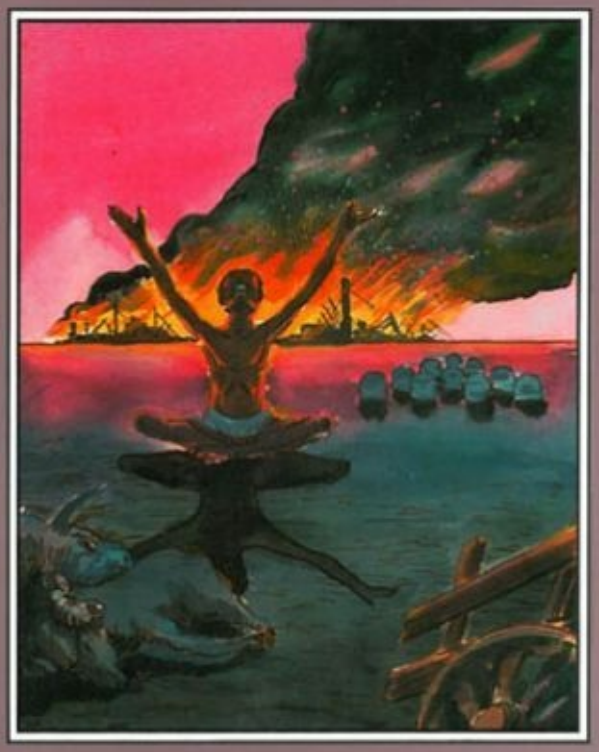
The Book of JOB



The Bible Believer's Commentary Series
by Dr. Peter S. Ruckman

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THE BOOK OF

JOB

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PUBLISHER'S NOTE

The Scripture quotations found herein are from the text of the Authorized King James Version of the Bible. Any deviations therefrom are not intentional.

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PREFACE

The Bible is a universal book; so, it has a universal appeal to all races of men and women alike, of any age, in all walks of life. For this reason its sixty six books reach out through more than twenty five centuries and appeal to a variety of people in a variety of places. It is not "one drop of truth in an ocean of truth," but rather all of the oceans condensed into one drop. If five hundred Bible readers, chosen at random from five different countries, were asked to name their favorite book in the Bible (or what they considered to be the greatest book in the Bible), most of them would respond with Romans, John, or the book of Revelation. Martin Luther (1483–1546) was partial to *Romans* and *Galatians.* Sam Jones (1847–1906) and John Wesley (1703–1791) loved the books of *Proverbs* and *James.* Most prophetic scholars are partial to *Daniel* and *Revelation.* A few Christians would choose the *Gospel of Luke* or the *First Epistle of Peter.* The unsaved man will usually choose *Matthew,* and the Pentecostal and Holiness groups will name *The Acts of the Apostles* nine times out of ten. Although *I Thessalonians* is the first book that a new convert should read to get grounded in New Testament Christian fundamentals, only a handful of people pay much attention to that book. Although *2 Corinthians* is the greatest book in the Bible on the ministry, most ministers prefer *The Acts of the Apostles.* A few hardy souls will stand by *Hebrews,* and occasionally one meets a Christian who picks an Old Testament book such as *Isaiah* or the *Psalms.*

But the Book of Books for a *literary man* is *The Book of* Job. Furthermore, it is the book of books for any man who thinks deeply and feels deeply about *life.* Only *Psalms* pictures the heartcry of the soul as vividly, and only the book of *Proverbs* touches the wellsprings of wisdom which crop up in *The Book of Job.* Of *Job* Victor Hugo (1802–1885) has said, "This book is perhaps the greatest masterpiece of the human mind." Philip Schaff wrote, "It is without predecessor or rival." Thomas Carlyle said of it, "Nothing has been written of equal literary merit." Dean Bradley says: "It stands alone in the Bible, alone in the literature of the world as the very flower of inspired Hebrew poetry" *(Biblical Expositor,* Exell, Baker). Watson cites Samuel Davidson as saying: "Like a star of the first magnitude the brilliant genius of the writer of Job attracts the admiration of man" *(Expositor's Bible,* Vol. II, Eerdmans). Lord Tennyson (1809–1892) said that it was "the greatest poem of ancient or modern times," and Luther held that Job is "magnificent and sublime as no other book of scripture." And beyond these literary opinions stand two outstanding facts of history:

1. The Book of Job is the first real "book" ever written. Its predecessors—

The *Eloquent Peasant* (1800 B.C.), *The Gilgamesh Epic* (2000 B.C.), *Ipuwer* (2000 B.C.), *Baba* (1600 B.C.), *The Priest of Sneferu* (2900 B.C.), *Phaht Ptahhotep* (2600 B.C.), and the so called *Book of the Dead* (3400 B.C.) all have four things in common:

a. A lack of material on prophesy that comes to pass in history.
b. A lack of scientific data beyond the time of their composition.
c. A lack of plot and dramatic development.
d. A lack of discussion concerning the first main problem that mankind has (and has always had and will always have): WHY DO THE RIGHTEOUS SUFFER?

Alongside the *Babylonian Tablets* (2400 B.C.), the *Tablets from Nippur* (2220 B.C.), *Ikhnaton* (1375 B.C.), *Amenemope* (1400 B.C.), and the writings of Plato, Thales, Parmenides, Plotinus, and Heraclitus, *The Book of Job* stands out like Mt. Everest among the foothills of the Ozarks.

2. The Book of Job contains (among many other things) statements on the physical sciences unknown until after the time of Christopher Columbus (1492); prophetic utterances that will be fulfilled in the next thirty years; revelations on the spirit world that no Buddhist, Taoist, Brahmist, or Confucionist ever found; revelations on life after death fouftd nowhere in *The Book of the Dead;* spiritual illustrations of conversion and dedication found in the New Testament; types of Christ's atonement and mediatorship; and the answer to many problems of suffering and affliction that have no answer in the works of Plato, Socrates, Aristotle, Marx, Freud, Darwin, etc. When all is said and done, the first real book ever written (intra or extra Canonical) sets the pace for every book that follows it, at least where those books deal with the basic human problems of suffering, affliction, and death.

"**Ye have heard of the patience of Job"** (James 5:11), for Job is one of the three men (Ezek. 14:20) whom the Lord picked when He wanted to show the world what a righteous man was. Job 31, for example, reveals a personal righteousness which goes far beyond the bare demands of the Ten Commandments.

Since we have sufficiently covered the bloopers of the *NASV* in our Commentaries on *Acts, Galatians, Ephesians, Philippians,* and *Colossians,* it will not be necessary here to list any more of the errors in that absurd translation. However, to keep abreast of the Laodicean Apostasy (1900–1980), we have chosen the *Living Bible* (1971) and the *New English Bible* (1970) as representatives of the modern so called "Bibles," and we will make occasional references to them in our comments. The *Living Bible,* as the *New American Standard "Bible," uses* the double tongued dodge of the Logical Positivists to

sell. The book is plainly a *paraphrase* of the Bible, and Taylor admits this in his introduction; however, the front cover of the book says "The Living Bible paraphrased." *Then what is the Living Bible? You* see how these birds work? You are led to believe that what you are reading is *The Living Bible,* but the author has confessed (in small print inside!) that his work is only a paraphrase: A paraphrase of *WHAT?* Well, the cover says that it is a paraphrase of *The Living Bible!* Observe: *The Living Bible—paraphrased.* Now this is so characteristic of the Laodicean approach that no one should be surprised. It fits nicely into the vendetta carried on by Fundamentalists and Conservatives since 1880 to overthrow the real "Living" Bible—the *AV* (1611). Readers of our series would recognize the double tonguing, double standard, two faced flimflam in advertising the book. Neal and Custer (Bob Jones University) do it constantly when they talk about "THE Greek text"—meaning *half a dozen* Hesychian texts printed by Nestle, Souter, Westcott, Hort, Weiss, Aland, et al. The Lockman Foundation is also quite adept at this type of thing; they advertise the *New American Standard VERSION* as the *New American Standard BIBLE.* Very typical. In the case of Taylor's work, you are left to believe that *The Living Bible* is Taylor's paraphrase of the "Living Bible!" What is the "Living Bible?" It isn't Taylor's *paraphrase* or the cover "should have said "The Living Bible—a paraphrase." But no, instead we see "The Living Bible—paraphrased."

Himmler, Goebbels, Eichman, Hitler, Hoess, Goering, and Dietrich mastered this type of ambiguity more than forty years ago, and the concentration camps of Nazi Germany were fed, staffed, operated, and occupied by the use of this type of terminology (see the Preface to *The Mark of the Beast,* 1959). The outstanding thing about every translation on the market since 1884 has been this deliberate lying (see frontispiece to *The New Scofield Reference Bible),* couched in terminology the average man would not be able to analyze, since modern man no longer studies Latin and Greek roots and since the average college graduate of 1960–1980 has less than half the grasp of language and grammar that a high school graduate had between 1920 and 1940.

Taylor's work has sold over 8,000,000 copies, thanks to a vigorous promotion job conducted by Billy Graham. It is fitting, then, that we should include it in our commentary on *Job* and compare it with its corrupt counterparts —the *RSV, RV, ASV,* and the *Septuagint,* as well as the commentaries by Clarke, Lange, Jamieson, Fausset, Brown, Dummelow, and others. Taylor is an A 1 example of the modern premillennial "Fundamentalist" who plays down the wrath of God (see pp. 424, 436 in *The Living Bible,* 1971), destroys cross references to *advanced revelation,* (pp. 441, 445), compromises with the Jesuit Bible of 1582 (pp. 761, 994), and fails to find the truth when it is directly

in front of his face (pp. 428, 777). The insertion of expressions such as “bitch” for **“rebellious woman”** (1 Samuel 20:30) and “going to the toilet” (1 Kings 18:27) for **“or he is pursuing,”** means little or nothing, as the word for **“dung”** (Phil. 3:8) was not updated, nor were a dozen other Anglo Saxon expressions. Readers of Kenneth Taylor should always remember that he never published any “Living Bible ,” What he did was publish his own *paraphrase* of the *Holy Bible,* but he would not dare tell anyone this on the COVER of his work; so it slides by nicely as *The Living Bible.* It is not a Bible at all; it is a paraphrase of *the* Bible. This is an entirely different thing from “The Living Bible—paraphrased,” for the grammatical structure of that last phrase indicates that *some other book* was paraphrased, not the one you were reading. But as we said before, the Christian public is much too gullible and ignorant these days to follow this sleight of hand. They buy the book thinking they have a “Bible.” It is no more a “Bible” than is an *ASV* or *Alice in Wonderland.*

The title of Taylor’s work is quite similar to the horseplay that goes on in modern schools of philosophy and “advanced thought.” (Wiener, Margenau, Reichenbach, et al.). A fine analysis of this horseplay will be found in the book by Francis Schaeffer entitled *The God Who Is There,* (1968). The long and short of it is that following Hegel, Sartre, Dada, Gaugin, Van Gogh, Pollock, Miro, Cezanne, Mondrian, Camus, Kierkegaard, Klee, Einstein, Heidegger, Bernstein, Henry Miller to their terminus, produces an *agnostic insanity* where words lose their meaning. The men listed above represent the “meaningless” school of philosophy as it is manifested in art, literature, science, religion, and music. As Schaeffer has well noted: When they say “data,” they might just as well say “blip.” The word “data” ceases to mean anything in the school of Logical Positivitism (Comte, Russell, Mach, et al.), exactly as harmonics, balance, shadow, perspective, composition, tone, chords, phrasing, dictions, timing, grammar, and plot cease to have any meaning in the avant garde of modern music, art, and literature. After nearly one hundred years of juggling terms, using words indiscriminately, mangling chords, smearing the wrong colors together, ignoring perspective and proportion, distorting tones and values, and mishandling “data” and “evidence,” it is now quite proper in Christian circles to lie openly. *The Living Bible* is not “paraphrased”—it is a paraphrase. *The New Scofield Reference Bible* is *not* the *Authorized Version* (although the frontispiece states that it is), and the *NASV* is no more the *New American Standard BIBLE* than Barth, Niebuhr, Tillich, Alan Richardson, and John Robinson are Bible believing Christians.

In this commentary, our consistent working premise will continue to be that the *Authorized Version* of 1611 is the infallible word of the Living God,

preserved without proven error. We accept it as the ultimate absolute (in the material realm) by which all other absolutes (or relatives) are to be judged. We simply lay it alongside the work of any philosopher, musician, doctor, lawyer, scientist, Greek scholar, archaeologist, Hebrew scholar, reviser, commentator, teacher, priest, pope, bishop, preacher, or educator; and where they disagree with it, we discard them.

We will not waste a lot of time correcting the Fundamental and Conservative scholars on the *Book of Job*, since, to them, *Job* is primarily a book of devotional and spiritual matter and accordingly they have largely ignored the prophetic passages in it. Nearly anyone can write a good commentary on Job as long as he sticks to the *devotional* and *spiritual* matters, for they are stated so forcibly and so clearly that there really is not much room for a variety of interpretations. We may say, therefore, that the majority of commentaries on *Job* written by Conservatives and Fundamentalists are "good reading" or "edifying." More than this we cannot say, for it will be more than apparent when we get to Job 26, 37, 38, 40, and 41 that 99 percent of the Conservatives have rejected the words of the Holy Spirit as blatantly and as arrogantly as did Tillich, Niebuhr, Ralph Sockman, Bishop Pike, or Eugene Carson Blake. As we have said on a score of occasions, the basic attitude of the modern Conservative scholar toward the *authority* of the Bible is not much different from the attitude of any atheist or Satanist.

We will approach this great book as we approach all of the sixty six books of the *King James Authorized Holy Bible:* that is, with complete confidence and trust in the text *as it stands* (1 Thess. 2:13) and with complete lack of confidence or faith in any "godly" scholar who thinks he is smart enough to meddle with it. We insert the word "godly," for this is the contemporary bunko used by destructive critics who profess to believe the "fundamentals" of the faith; they are all obsessed with the wild idea that a man can tear up as much of the Bible as suits him as long as he has a reputation for being "godly." (Readers who have studied our Commentaries on *Matthew, Exodus, Acts, Revelation,* and *Galatians, Ephesians, Philippians, and Colossians* are well aware of the fact that the adversaries of the *AV* (1611) cannot answer any of the problems posed to them by the authority of the *King James* text. The rebuttal so far (from 1969 to 1978) has been name calling (which is perfectly all right with us), slander and gossip (help yourself; it is a free country), generalized statements that avoid the textual problems being discussed, and contemptuous sneers such as "Oh that!" or "Oh him!" These open admissions of ignorance and lack of concrete evidence pretty well show the student what he is dealing with; so, we shall take the "accredited scholarship" of such "qualified authorities" with the same amount of seriousness

that they take ours. After all, they have had nearly nine years now to read in detail how the *King James Bible* has corrected *the men who taught them edge*, and if all they can muster in nine years is "Oh that radical extremist" or "Oh that fanatical crackpot," they don't really know enough about the Bible or the Author of the Bible to discuss anything Biblical. In this commentary, we will continue to correct the numerous errors of the men *who wrote the textbooks* for the faculty members of BJU, Pensacola Christian College, Grace Bible Institute, Liberty University, etc. This is not difficult to do, and we are not boasting about it. After all, we have an infallible Book of absolute truth, and with it we can correct Keil, Lange, Delitzsch, Excell, Driver, Davidson, Umbreit, Ewald, Peake, Budde, Good, Meyer, Dillman, Duhm, Marx, Siegfield, and Schlottmann quite nicely without exerting any special effort.

We do this not through blind prejudice or "fanatical extremism," but only after carefully examining the ideologies, philosophies, criticisms, conjectures, studies, researches, analyses, objections, variances, and alterations made by these men who think they are smart enough to correct the Bible. Our assumptions are as sound as any that Einstein (or Lorenz, Miller, Fermi, et al.) made in the field of physics, and a great deal more sound than any the United Nations or the Roman Catholic Church have made in the field of international politics in the last five hundred years.

1. We assume that God is alive and well.
2. We assume that He is concerned about His material creation.
3. We assume that He has communicated Himself to this creation by the same means that men communicate with each other—by WORDS.
4. We assume that a God who is powerful enough to *verbally inspire* a perfect revelation is powerful enough to *preserve it without error.*
5. We assume that this revelation must be *easily accessible* to sinners who are seeking the truth.

Beyond this we deal with facts, not assumptions (see *The Monarch of the Books,* 1973, and *The Christian's Handbook of Manuscript Evidence,* 1970).

If others are still in darkness searching for *the truth* (2 Cor. 4:4), we are not. And if those who profess to have found the Incarnate Truth are still searching for the written truth (John 17:17), we are not. We have the written truth and the Incarnate Truth, and although our dogmatism and convictions may infuriate and inflame the entire body of Liberal and Conservative scholarship till they are mad enough to kill, it will not alter either truth. We have never had (nor will we ever have, by the grace of God) to make any alterations or adjustments with Liberal or Conservative scholarship where they have hidden behind a "tolerant agnosticism" in order to supplant the absolute truth with their own

“broad minded” ignorance. If any man be ignorant, Paul says **“let him be ignorant”** (1 Cor. 14:38), and we will apply that verse just as quickly to a Ph.D. in a fundamental seminary, with thirty years of Greek grammar, as to an unsaved D.D. on the *RSV* revision committee. Ignorance is ignorance no matter what your profession is (see Hills, *King James Version Defended,* 1973, pp. 84–85).

Since **“thy word is a lamp...and a light”** (Psa. 119:105), we are about to receive Divine illumination from the source of all truth, the Author and Finisher of our Salvation, the Giver of every good and perfect gift, and the Beginning and the Ending of all knowledge and wisdom. With such an Instructor we shall not lose any sleep over the pious drivel of deceived sinners who have disguised their hatred for Truth with such terms as “scientific exegesis,” “critical editions,” “unquestioned scholarship,” “monumental studies,” and “vast technical resources.” Who needs a pocket flashlight when he has a portable 200 watt lamp? We will believe what God has said, as He said it, in the context in which He placed it; and where four thousand “dedicated geniuses” or “godly scholars” alter these truths, we shall overlook them as cheerfully and as quickly as Charles Atlas would overlook a crippled old man who accidently stepped on his toes. After all, we have the *Author* of the Book, and we have *the* Book. He has told us to **“search the scriptures”** (John 5:39), and He has placed the word “nigh unto us” (Romans 10:8). With such an orientation we have no more need of the destructive scholarship of Keil, Delitzsch, Gesenius, Harkavy, Umbreit, Fausset, Maurer, Moffat, and Mr. Good than we have need of a belly full of strychnine.

These men (plus many others in the Scholars Union) are at a real disadvantage anyway when dealing with scriptural problems, for they have no absolute authority but their own brains. When they correct our remarks (or God’s Book), they have only the fallible findings of foolish sinners to work with. We have a “straightedge” that never wavers and never varies in measurement. We shall judge all of the Hebrew texts (DeRossi, Kennicott, and the Masoretic texts) and Greek texts (*Vaticanus, Sinaiticus,* etc.) by the *King James* (1611), and where they err, we shall correct them with implicit faith, believing that God made no mistakes in preserving His infallible word, without proven error.

Ministerial students who are still being tricked into attending schools that “stand without apology for the absolute authority of the Bible” (Bob Jones University, Wheaton, Pensacola Christian Colelge, Baptist Bible, Hyles-Anderson, Tennessee Temple, etc.) will soon learn that there are not two major Christian universities or colleges in America which believe anything of the kind. “The Bible” about which these men speak is a nonexistent, extinct, non available, hypothetical “original”—which they would correct as quickly as they corrected the *AV* (1611) if they ever found it. The trick in modern Christian

education is to maintain a *double standard* (see booklet in color on *The Monarch of the Books),* so that the school itself can play god as the final authority where the two standards *conflict.* This explains the peculiar mystical voodoo that goes on in publications like *Faith* magazine, *The Biblical Viewpoint,* and the *Sword of the Lord,* which says in effect: Christian scholarship is the final authority, and *we* will tell you what is "reliable" and what is not "reliable" until you get as smart as we are, and then you too can tell someone else what to believe and what not to believe, until they are as smart as you are.

But to those of us who have seen the old Monarch of the forest trample down (and mutilate) the work of the commentators (see Commentaries on *Exodus*, *Minor Prophets*, *Genesis,* and *Proverbs* through eighteen centuries, all of this is wasted time and discussion. We know the Book is quite able to judge *any sinner* no matter how smart he thinks he is, and just because he is saved and "godly" or "dedicated" doesn't mean that his old nature has been "eradicated." Flesh is still flesh, and when it has rotted in the grave, the *AV* (1611) will still be running things. The contemporary hallucination that "thousands of good men" searching "thousands of manuscripts" have produced "reliable translations" since 1800, the equivalent of saying that "thousands of Germans" reading "thousands of books" produced the Third Reich (1933–1945). When all is said and done, you can trace the founding and development of the Third Reich to fifteen men, and ten of these followed someone else's orders. "The thousands of godly, dedicated devoted men" (to cite the propaganda of John R. Rice), who replaced the Reformation text with such drivel as the *ASV* (1901) and the *NASV* (1971), only emulate forty teachers who were stupid enough to follow the apostate leadership of nine men: Origen, Augustine, Griesbach, Jerome, Westcott, Hort, Tischendorf, Schaff, and Nestle. When the blind (A. T. Robertson, J. G. Machen, Wuest, Thieme, and Walvoord) follow the blind, they both fall into a ditch no matter how "devoted" and "dedicated" they are. In this commentary, we assume that God is true and every man is a liar, an **"every man,"** means anybody you met, spoke to, read after, conversed with, sat under, taught, saw, or heard about anywhere in the last six millennia. We assume that the Holy *Bible* is quite able to correct any sinner who tampers with its contents, and just because a sinner happens to sport a D.D. or an M.A. from a Fundamental or Conservative seminary is no concern of ours; nor is it of any consequence to the One Who wrote the Bible—the Lord God Almighty (Psa. 119:99–100). Where the "qualified authorities" disagree with the Holy Bible we shall correct them as quickly as we would correct our children, and we certainly will do it without any regard for their degrees or reputations.

The Book of Job has 42 chapters, 1,070 verses, and 10,102 words. There is

one chapter for each month of the Great Tribulation, and Job is on the ground seven days and nights (Job 2:13), one for each year in Daniel's Seventieth Week. By sheer good fortune (!) the Book of Job falls into *144 logical divisions,* and these make up the six larger divisions: Chapters 1–2; 3–14; 15–21; 22–31; 32–37, and 38–42. By sheer good fortune (!) there turns out to be 144,000 "servants of God" sealed in the Tribulation (Rev. 7), and the number "six" is so prominent in connection with the Antichrist that no comment is necessary. However, the 144,000 virgin Jews from the twelve tribes of Israel—commonly mistaken for "spiritual Israel" or "Jehovah's Witnesses," etc.—show up twice in the Great Tribulation (Rev. 7, 14), and since Job is one of the greatest books in the Bible on Daniel's Seventieth Week, we should not be surprised to find these logical divisions in the discourse. (Ah so! We are off to a flying start, I see, and already the Scholars Union is hollering bloody murder about "chapter numbering" and Premillennialism, but fortunately we don't have to pay any attention to this uproar because...!)

The word **"Job"** means "one persecuted" (as Israel will be in the Tribulation), and Job is in Edom (see Lam. 4:21) where Israel will be in the Tribulation (Isa. 63:1)
and....

Ah so! Take a long look back and see if you can see anybody following us in the exhaust! Didn't we just lose thirty five cars on the back stretch? And I see that "Hebrew scholarship" is written on the side of thirty of them!

The one who persecutes Job (Job 1:6–9) will persecute Israel in the Tribulation (Rev. 12:13); so, naturally Job's "captivity" is restored at the end of the Book (Job 42:10), like Israel's will be returned at the end of the Tribulation. Since this will involve a resurrection (Ezek. 37:12–13; Acts 23:6–7), Job's dead children are resurrected at the end of the book (Job 42:13), in spite of four hundred commentators who say that they were not. (Isn't it beautiful out here on the mountain peaks, with no traffic and not a car in sight either way as far as you can see? It doesn't take much speed to lose the "pack," does it? I mean, there is nothing like a believing look at the English text to out pace any unbelieving look at the "original manuscripts," is there?)

The Book of Job is (plainly) one of the greatest books in the Bible on the sufferings of Israel in the Great Tribulation just ahead.

To show the dearth of material there is when dealing with the prophetic portions of the book, we should notice that even the premillennial scholar William Biederwolf (a great admirer of C. I. Scofield) could not find more than ONE reference in the whole book to the Second Advent. In Biederwolf's *Millennium Bible* (reprinted as *The Second Coming Bible)* we are told that Job

19:25 is the only reference concerned with the Second Advent. How Biederwolf missed the other fifty plus references is a mystery that can be explained only by his rejection of the *Authorized* text as the final authority. And Barton Payne is just as shallow and superficial in his work *Encyclopedia of Biblical Prophecy.* Dr. Payne found ten prophetic references in *Job.* There are more than twenty in the last nine chapters.

In addition to descriptions of the Antichrist, the Devil, the movements of troops in the Tribulation, the landmarks for the Second Advent, the condition of Israel at this time, the phenomena accompanying the rapture, and the Battle of Armageddon, there will be found the expressed desires of men seeking death in the Tribulation, post Tribulation plagues, and demon worship during this period. The only way for the Conservative scholar to miss all these references is to deliberately "low rate" the *AV* (1611) and refuse to accept its statements at face value. Those of us who are accused of "seeing things not in the text" are prosecuted only by arrogant, egotistical stuffed shirts who have already prejudicially condemned the *Authorized Text* and replaced it with their own blind nonsense. In their spiritual blindness they cannot see much beyond their own noses. There are actually more references to the Second Coming of Christ in *Job* than there are in the Gospels of *John* and *Mark* combined.

We now turn briefly to the critical data.

The most outstanding thing about the *Book of Job is* the furor it causes among Liberals, Fundamentalists, Gnostics, Agnostics, Conservatives, and Atheists in regards to the *date* of writing and the *authorship. You* see, the human author of the Book is given in the first person singular in Job 32:16, and he uses a historical narrative referring to his audience as "they" in the same context. For this reason, Job 32:16 has been *altered* in every translation on the market, and it has been *rejected* by every major commentator since 1800 as a "reliable" passage—even though it is in a "reliable" translation, you know! (To quote such misguided brethren as Sumner, Vernon McGee, Rice, and Robertson.) A book as old as the *Book of Job* cannot be allowed to have an author who is known; so, in keeping with the Liberal school of Bible rejecting apostates, the Fundamentalists and Conservatives of 1800–1980 have preserved the fable that "no one knows who wrote it." They do this by erasing (or changing) Elihu's speech in Job 32:16. Not even Fausset can stand the pressure of the Bible rejecting liberals in Germany and England; so, to alibi his removal of the authorship, he states that Elihu was not "competent" enough to have written it (Commentary, p. ix). The "leading authorities" have simply agreed that "Job" remain without a known author. This enables the "leading authorities" to date the Book at any time they desire, with conjectures running from Patriarchal times (2000–1600 B.C.) and

Mosaic times (1600–1300 B.C.) to Solomon's reign (1000 B.C.) or Post exilic times (520–400 B.C.). If Elihu wrote the Book, all hope of moving the Book forward past the times of Jacob and Esau is gone. This will not do in scholastic circles, for the integrity of pagan literature would then be at stake, and pagan literature must maintain its religious standing at any cost. Watson *(Expositors Bible,* Vol. 11, p. 694) says that "no one before Moses would have been that elaborate and dealt with so many perplexities." Samuel Cox says it has to be later than Solomon because "man's ideas about God" evolve and follow the evolutionary system of Charles Darwin; no one before Solomon could have had "Job's concept of God." Another argument which Cox produces is the "conclusive evidence" that *Job* could not be written before the time of Solomon since Job does not appear as one of the heroes of faith in Hebrews 11, which runs from Adam to David. But for that matter, how did the writer of Hebrews miss *Judah* (Gen. 44:18–25), *Phineas* (Num. 25:6–10), *Caleb* (Josh. 15:13–20), *Jonathan* (1 Sam. 14:1–5), and *Shem* (Gen. 9:26). And if being "destitute, afflicted, and tormented" (Heb 11:37) does not describe Job, who does it describe? Howard Hughes?

Watson admits that there is a "striking resemblance" between Job and *The Book of the Dead,* but this only complicates matters, for *The Book of the Dead* has no plot, no prophetic material provable in history, and no answers for the main problem that man has. If *Job* followed *The Book of the Dead,* it followed closely, which would again put the date of the writing long before the time of Moses; and if *The Book of the Dead* copied portions of *Job,* then *The Book of the Dead* was not the first "book" written. But why play "Puss in the Corner?" What man who has read *The Book of the Dead* (supposedly written around 3400 B.C.) does not know that it wasn't a book at all? It was a collection of pieces of scraps of paper which were placed in several dozen coffins.

Renan says that Elihu added his part to the book after the book was written. Many of the commentators say that it is "post exilic" because it came to "the Hebrew thinkers of the exile" (600–400 B.C.). According to Samuel Cox and Meredith Kline (*Wycliffe Commentary*) the writer has to be writing at the time of Solomon (*Biblical Illustrator,* Baker Book House, p. ix), unless the writer is Solomon himself. "The grandeur and spontaneity of the book" has to come before the "eschatological contribution of the prophets." (You understand that dogmatic statements like this are made after nullifying fifty eschatological statements *in the book!)* If Cox and Kline knew how much "eschatological contribution" was in *The Book of Job,* they would faint.

The New Bible Commentary is quite typical of the approach made to the book by the majority of dead orthodox apostates: The writer, here (Heavenor),

tells us that the date and historical background of *Job* are of less importance than nearly any poem in literature (citing Oesterly and Robinson), and he agrees with William Neil that Moffatt had a good translation because Moffatt worked from the assumption that "originally" Job made sense before things "happened" to the text. (This is quite representative of some of the baloney one may find published by some of the "reputable" Christian publishing companies in America.)

Collaborating to low rate the first real "book" ever written are Umbreit, Maurer, Jamieson, Fausset, Brown, Durnmelow, Davidson, Moffatt, Cheyne, Gleason Archer, Bernard Ramm, etc., and many other "evangelicals." C. I. Scofield (old *Scofield Reference Bible,* p. 569), however, maintains at least the early date of the book. Bullinger backs out and moves the date up to 1516 B.C. where Moses can take credit for the authorship. Adam Clarke puts the book this side of the law and cites numerous references (Job 31:9, 16, 26, 32) to prove that the Mosaic Law was an issue in Job's life and conduct. Others have given the credit to "an unknown poet," a "literary genius," or a "post exilic scribe," etc. Those familiar with the omnibus of literature on Biblical Criticism, Biblical Theology, and Biblical Introduction (Bengel, Semler, Fell, Bentley, Paulus, Baur, et al.) know what to make of this type of "scholarship": Yogurt.

If we are to go by the indefinite ("broad minded"), agnostic ("humble") theorizers (those "open to suggestion"), who are relativists ("tolerant scholars"), we would have 0 believe that an "unknown" wrote half of *Isaiah,* an "unknown" wrote *Revelation,* an "unknown" wrote *Matthew,* and an "unknown" wrote *Genesis;* and eventually, that the God of Truth is still the "UNKNOWN GOD" of Acts 17. There comes a time—at least in the light of Divine revelation—when a "charitable agnosticism" becomes an unholy ignorance. After all, if you don't want to believe Job 32:16, you have your liberties as any infidel living in a free country but don't try to convince those of us who believe the Bible that you have any more sense than the ignoramuses who taught you. Why make us come to you to assimilate your ignorance when we already have access to material that you don't have? Don't propagate your stupidity, child; a proselyte to ignorance is the last thing the Christian church needs today!

But the ignoramuses figured the body of Christ needed their vast stupidity back in the days of the "fathers" as much as it is needed now. The authors of the LXX (150—350 A.D.) found the book so difficult that almost a quarter of it is missing in their post Christian manuscripts. Duhm thinks that Chapters 1 and 2 (and 42) are "fragments of a popular book"; Davidson dated the book at 597 B.C., during the captivity; Ptolemy and Gesenius misplace Uz more than two hundred miles by putting it north of the Arabian desert; Rawlinson moves it three hundred miles east into Ur of the Chaldeas; and a bird's eye view of the

other critics reveals that Job was an Arabian, an Egyptian, a Syrian, an Israelite, an Idumean, or a Hamite, who lived in the days of Abraham, Moses, Solomon, David, Ahasuerus, or Nebuchadnezzar. Ah well, variety is the spice of life.

Now, there is considerable proof from the text of *The Book of Job* that the writer was a *contemporary* of the three "comforters" who came to Job. Since this is apparent (see Job 32:1–16), Bullinger has wisely chosen to omit Elihu in his notes on the date and authorship of Job *(Companion Bible, p.* 666!). Dispensationalists should be thunderstruck to see that everyone's name in the book is listed by Bullinger except the *author.* Observe: Esau, Keturah, Issachar, Abraham (in tracing the ancestry of the characters). Eliphaz, Bildad, Zophar, Teman, Edom, Job, Naamah, Joseph, and Moses. Where did Elihu go?

Out to lunch? Now, again, this is quite typical of the approach of any destructive critic to the *AV* (1611) text. Surrounded by reams of notes on Greek and Hebrew roots, manuals and lexicons on Hebrew, Arabic, Coptic, Syriac, and Chaldean words, plus piles of translations and Targums, bales full of critical editions and Commentaries, bins stocked with manuscripts and "paraphrases," and secular and historical data that would choke Philip Schaff, the modern scholar *cannot even find the major characters in the book he is discussing.* Aside from Job, God, and Satan, the main character in the *Book of Job* is Elihu. His speech runs six straight chapters, and this discourse is *the longest discourse in the entire book;* not even Job speaks more than six chapters (Job 26–31). How did Bullinger fail to notice that *Elihu* was present with Bildad, Zophar, and Eliphaz?

Easy: He was just as anxious to get rid of the authorship of the book as the worst German Rationalist and English Deist who ever lived (1700–1900). The fact that Bullinger was a premillennial "Fundamentalist" meant nothing when it came to believing the *King James* text.

Elihu is the author by his own admission (Job 32:16) and by his own exclusion (Job 42:1–10). [In the latter section you will find only the "three friends" mentioned (Job 42:7).] The approximate time of the writing of the Book, then, is settled immediately, but this would leave nothing for the "qualified authorities to write and argue about! So you are sidetracked from Job 32:16 by every scholar and commentator since 1800. Scholastic repute must be maintained at all cost, and if the cost of believing Job 32:16 is the discarding of five hundred pounds of paper with conjectures written on it, the Bible will just have to go and the five hundred pounds of pulp will have to stay!

Against Elihu's authorship stand the following "arguments" presented by Fundamentalists, Atheists, Agnostics, Conservatives, Catholics, and Evangelicals:

1. The language is “too advanced” for 1900–1600 B.C. (See *The Interpreter’s Bible* of the NCCC, or any work by Briggs, the great nineteenth twentieth century Liberal).

2. There are too many references to the Exodus and Pharaoh and the Mosaic Law (Job 13:24; 4:9; 15:24; 26; 18:15; 12:17, 24; 7:25; 8:17, 18, 19; 8:8, 10; 20:17; 29:6; 15:27; 6:4, and 16:13). (Eighty percent of those listed were future premillennial prophecies which the scholars missed since 90 percent of them were amillennial or postmillennial in their perversions of the truth.)

3. The content is not “primitive” enough (see the comparative columns of scripture set up by Adam Clarke [pp. 7–11] to prove that Solomon wrote the book or at least translated it). Only Lightfoot (1880)—a religious Liberal—gives the credit to Elihu, but Lightfoot immediately adds that Elihu lived along after the time of Moses and that he added the speeches of Job 32–42 to a book that he was writing as though he had been present, when actually he *wasn’t.* We will encounter this “addition” business later when we come to the last chapters in the *Book of Job.*

Of the three arguments given above we may say:

A. It is a religoius dogma of all *evolutionists* that nothing can be as advanced as “modern man,” and the fanatical extremes, to which the Graf-Wellhausen school carried this monkey business, are so well known as to be trite. Many of this school ascribed the first five books of the Bible to 1000–400 B.C. because “the language was too advanced” or the “concept of the priesthood was too developed” or because the “high ethical ground of monotheism had not yet been reached,” etc. Robert Dick Wilson (A *Scientific Investigation of the Old Testament,* Moody, 1959) answered these kiddy games more than fifty years ago, and it is a waste of time to review the ground covered (see Hills, *The King James Version Defended,* 1973, pp. 70–82). The truth of the matter is that neither you, nor your constituents know how well language had advanced in the district of Teman following the Tower of Babel where the “languages” had been confused. Furthermore, you don’t know that Elihu’s production was not translated into Hebrew by Moses (Exod. 2:10). Furthermore, you are a blank fool to keep judging the Bible by the secular evidence which some Bible rejecting jerk unearthed, when the rule always has been (and still is): *judge secular evidence by the BOOK.* The Bible is not subject to the depraved *guesses* of scientific *relativists* who don’t even know where they are going when they die! Nonsense! The scientific relativists, international socialists, empirical physicists, positive thinkers, archaeological researchers, and logical positivists are subject to it (Heb. 4:12, 13). (Get your thinking straightened out before you begin to mess with a Book that will be here after Heaven and Earth have passed away.)

B. The references to the Exodus are imagined. You see, in their zeal to confine the *Book of Job* to the historical past and limit its applications to *spiritual* lessons regarding suffering, the majority of scholars ignored the fact that the book also pictures the Antichrist (Job 40:15), Daniel's Seventieth Week (Job 24), the Devil (Job 41), the Advent (Job 37:1–5), and the restoration of Israel (Job 42). Exodus 15 is a type of the rapture (see Exod. 15 and comments in that Commentary), and where "JOB" alludes to these matters, the Holy Spirit is pointing the way out loud and clear; that is, if you believe the Bible. The references to the Mosaic law (Job 20, 29, 31) are also imagmary and are based on the evolutionary hypothesis of Strauss, Astruc, Renan, DeWette, Graf, etc.—that no one *before Moses* could have had that much knowledge about ethical principles and sacrifices. If Adam Clarke, for example, had looked at Exodus 18:12 and Genesis 8:20 (or 12:8), he certainly would never have thought that Job's burnt offerings and sacrifices were "post Mosaic." By the same token, a heathen king (Gen. 20:5) doesn't have any trouble at all with Job 31:9, and Moses had not yet been born when Abimelech tells Abraham off (Gen. 20:8–11). Adam Clarke (Preface to his commentary, p. ii–xi) has imagined that pre Mosaic people were ignorant of these matters. Romans 1:19 and 2:14 should have corrected his thinking.

C. The old argument about the "style of writing" is as old as the claptrap the Scholars Union gave us on the *Book of Proverbs* (see its Preface). The "style of writing" matches the writings of Arabian poets who spent much time on philosophical questions dealing with judgment and fate. The style is a dramatic or epic poem, and it sets the pace for the works of Homer, Virgil, Ovid, Horace, and the Bhagavad Gita. If you cannot find a matchmeet to "Job" this early in the history of literature (1800–1700 B.C.), it is because God the Holy Spirit determined that the first real "book" written would be written by *Him* and that it would deal with the first, primary, basic, root trouble of mankind—the *relation of suffering to sin.* So, in their maddened rush to try to find counterparts or similitudes to the book (before 1500 B.C.), the scholars run into one dead end after another. God never intended that there would be any real competition for anything which He delivered to mankind, least of all the first thing that He *wrote.*

Turning to the *objective evidence* on the positive side, we have four good reasons for believing that Elihu wrote the book long before 1700 B.C.

1. A comparison of the chronologies found in Exodus (see that Commentary) would indicate that Abraham was born much earlier than the date (1996 B.C.) given in Bullinger's chronology. Larkin fixed it at 2111 B.C., which would be 115 years earlier than Bullinger. If these 115 years are added to the chronology

on Esau and and his sons (Gen. 36), the **"Temanite"** of Job 2:11 could be "comforting" Job (Gen. 36:15) in 1780 B.C.; for Teman was Esau's grandson, and Jacob (Esau's brother) had grandsons before 1700 B.C. The date given by Ussher in the margin of Genesis 35–37 is 1800–1780 B.C., and this date can hardly be improved upon in view of the "430 years" in Egypt with their attendant problems (see Exodus 1:8–10 in that Commentary).

2. All the characters in the Book of Job are patriarchal in their settings. Bildad the Shuhite (Job 2:11) is connected with Shuah (Gen. 25:2). **"Eliphaz the Temanite"** got his name from Genesis 36:10–11, and he is clearly allied with Edorn in Jeremiah 49:7 and Amos 1:11, 12. The brother of "Huz" (Gen. 22:21) is also found in this context (Jer. 25:23), and we should not fail to notice the constant references to Jeremiah. Jeremiah has 52 chapters (4 times 13), and the word **"Jeremiah"** means "to cast out"; that expression occurs thirteen times in the book. Jeremiah is clearly a prophetic foreview of Revelation 11:1–4. The Saviour who warned women about having children at this time (Matt. 24:19) told Jeremiah not to get married or have any children (Jer. 16:2). Zophar is not so easy to identify as Eliphaz and Bildad; however, the **"land of Uz"** settles things for Zophar, for the **"land of Uz"** is spoken of in the same breath (by Jeremiah!) with Edom (Lam. 4:21; Jer. 25:20). In Genesis 36:28 you will find that Uz himself (after whom the land was named) was a **"Horite"** who lived in the land of Edom (Gen. 36:20, 21). The setting, therefore, of the *Book of Job* is in Edom—*not Sinai*—and the characters are the contemporaries of Esau's sons —not *Moses.*

Completely overlooked by most of the major commentators are the constant references to a previous age in which Adam lived and in which there was a FLOOD (Job 8:8; 21:12; 22:15, 16; 20:7–15; 31:33; 15:19). Where these verses are mentioned, the commentator makes no comments on the chronological significance of the items. Hasn't it ever occurred to anyone as strange that the speakers of the *Book of Job* still have Adam and the *deluge* fresh in their minds when speaking of transgressors and transgressions?

If the writing was "post-Mosaic," why wasn't Pharoah named? Wouldn't he have been the "chief sinner" in any account dating from the Exodus? Furthermore, why do we keep hitting creation themes in the book (Job 25:5; 26:7–14, 38:4–10; 15:15, etc.)? And why do the **"sons of God"** (Job 1, 2, 38) of Genesis 6 take up space; they are not mentioned anywhere in Joshua, Judges, or 1 Samuel.

4. Finally, to settle the matter of dating once and for all, why is there no reference to **"the law of Moses"** (as such) anywhere in the book? Did you read Joshua or Nehemiah? If you did, do you realize that the Hebrew scriptures

contain the expression **“the law of Moses”** or the **“book of the Law”** *nine times* in the period following the conquest of Palestine (after the Exodus) and more than *fifteen times* in the post exilic period? The word “torah” (Hebrew for “law”) occurs more than *one hundred times* between Exodus 12:49 and Malachi 4:4, yet the only time the word occurs in Job (Job 22:22) it is a reference to something which God could say *directly to Job*, exactly as God finally *said* it to Job (Job 41, 42). Again, if Job were the son of Issachar (Gen. 46:13), as Bullinger suggests, how is it that he cannot remember the name of his grandfather or great grandfather? Do you mean to tell me that the sons of Jacob did not know about the Abrahamic blessing (Gen. 12:1–4) that would have prevented the calamities that came upon Job? Why doesn’t Elihu mention this matter? Obviously because Elihu is descended from Buz (Gen. 22:21), the second son of Nahor, Abraham’s brother—not *Abraham.*

So, if we leave the text as it sands (Job 32:16), we have a book written on the spot by an eyewitness named *Elihu*, and this book will give us a firsthand account of the heart and core of the drama of life. **“Job”** deals with the roots of human nature; when you sit where Job sits (Job 2:8), in the condition that he is in, philosophy, politics, science, education, art, music, and literature dissolve into muddled abstractions that can neither alleviate nor solve the basic problems of suffering. It is appropriate that the first and oldest real “book” ever written should deal with this situation, for pain and suffering are the common lot in life. And even where the privation and the agony do not reach the peak that Job experiences, still disease, suffering, privation, bereavement, tears, misunderstandings, rebuke, worry, anguish, pain, and death are the common lot of man (Job 14:1–2). This world is still “a vale of tears,” and science and education have done nothing—absolutely nothing—to convert it into anything else. The intellectual schmucks who talk about the “advancements in medicine” and “scientific technology” all forget to tell you that pain killers and hospital care and specialized treatment are luxuries that less than 2 percent of the world’s population can afford. The *world’s problems* are a great deal vaster than the problems of *upper* middle class America.

As proof of this, we have chosen for our “devotional meditations” on the *Book of Job* a different set of “commentaries” than one would normally choose. These “commentaries” have been chosen from the practical experience of “modern man” in the twentieth century, and they show more clearly than ever that neither science nor education has improved man’s *general lot* more than by giving him a few pieces of junk to play with that he did not have in the eighteenth century.

After prayerfully reading the *Book of Job* through seventy seven times and

giving careful attention to all of the critical remarks of Duhm, Peake, Bullinger, Dillmann, Delitzsch, Kline, Heavenor, Taylor, Dodd, Scofield, English, Umbreit, Maurer, Ewald, Schlotmann, Gesenius, Siegfried, Durnmelow, Jamieson, Fausset, and Brown (and anyone else the Bible faculty at BJU borrowed their material from), we have decided to let that monumental "Hebrew scholar" Richard Wurmbrand do some of our commenting. Along with Brother Wurmbrand, we thought that the German writers Theodore Pliever (Stalingrad) and Willie Heinrich *(The Crack of Doom)* might have a great deal more to contribute than the jaded guesswork of "Hebrew authorities" who wasted their lives translating the *NASV* (or the old one). And no commentary on *Job* would be really "scholarly" unless Haralan Popov and Mr. Stein *(Treblinka)* made some contributions. We have also decided to shelve Davidson, Umbreit, Fausset, Keil, Driver, Gesenius, and the faculty members of Wheaton, Moody, Fuller, and Dallas in favor of Eugene Kogon *(The Theory and Practise of Hell)* and the survivors of the Bataan "Death March." From time to time we may give space for the comments of Mrs. Salter (Escambia Rest Home), although she never finished high school, and we may grant some space to George Williams (Panama City, Fla.), who never went to college. Either of these people could handle the material in Job better than any Ph.D. teaching Old Testament at any Christian school in America. Martha and Bertha Siegel (Baltimore, Maryland), who dwell in the tenement district of downtown Baltimore, will also have something to contribute to "sound exegesis." For comic relief, we have selected the *New English Bible* and the *American Standard Version* of 1901 for comparison. Heavenor (*The New Bible Commentary*), Meredith Kline (Westminster Theological Seminary), and Dummelow will give us the typical view of the dead orthodox Conservatives, and *The Pulpit Commentary* will furnish us with the background for the destructive works done on the Book since 1800.

As we have already said, "Where these men (and any others) correct the *AV* text with their polite 'rathers' (see any Commentary) and 'betters' and 'more accurates,' we shall retaliate with some 'nevers' and 'balonies.'" The *AV* text of 1611 is quite able to correct the comments of every scholar since 1800; so, we shall simply use it as an authoritative standard by which to judge the mistakes of every Bible faculty of every Fundamental school since that time.

In reading the Commentary, the Bible student should give special attention to the following items:

1. Constant attacks made by the scholars on passages which, if left as they stand, would give *scientific information* in advance of the time of the apostles (Job 26, 38).

2. United attacks on texts which God in the past has honored in soulwinning

messages or funeral messages (Job 19:26; 1:21, etc.).

3. Universal unbelief and infidelity on the references of *Behemoth* and *Leviathan* in Job 40:15 and 4 1: 1.

4. Universal rejection of Job's belief in the bodily resurrection (Job 42:13), which will occur at the end of Daniel's Seventieth Week (Dan 12:1–6), in the exact context of Job 42:1, when Israel's captivity is literally "turned" (Job 42:10).

5. A fourfold meaning in many of the verses dealing with suffering as they first apply to Job himself, then to Christ in His atonement, then to the lost in Hell, and then to Israel in the Tribulation (Job 16, 18, 30).

6. Complete ignorance on the part of every *major* scholar as to the prophetic implications of the Book. This ignorance is quite universal, and it causes the major commentators and translators to alter sources of passages simply because they themselves are blinded by wilful ignorance and fail to see the application.

7. The uniformity of opinion by the main characters on two things: God *will bless* righteousness, and He will *judge* wickedness.

Readers who investigate the commentaries (any thirty at random) will discover that the scholars (any thirty at random) have tried to organize the drama so that the three comforters of Job take on standard "types" of critics: i.e., the traditionalist, the dogmatist, etc. When Ewald says that the three comforters are "poetic personifications of representative personalities" *(Biblical Illustrator, p. xiii),* he is talking through his stack (original Hebrew for "hollow head," from an unused Chaldean root for "tube talk"). When Fausset speaks of Eliphaz as a "theologian chilled by his creed," he sets up Eliphaz as a religious dogmatist, and this "type" has stuck to Eliphaz to this day. A careful reading of chapter 15 will show that Eliphaz is as much a "traditionalist" as Bildad or Zophar, and Bildad's speech of chapter 25 shows that he is anything but a "traditionalist." Everyone in the Book talks the same way on occasion, and if you are looking for some great difference in the approach of any of the "comforters," you are fooling yourself. Job often uses the very philosophy of his buddies, and we will note where this occurs. *Disaster is never an organized effort.* Much of what Job's comforters say is true whether it be "traditional" or not. When all is said and done, not even Elihu adds a great deal of truth to the preceding discussions. It is God Himself who breaks forth as the morning and sheds light on the darkness (Job 38, 2 Cor. 4:1–8), and, aside from Elihu's understanding of self righteousness, Elihu continues in the same refrain as his consorts.

You see, agonizing pain and Satanic attack under hideous circumstances are not subject to IBM "formats." You don't organize the thoughts of anyone in Job's condition, and the heated exchanges between him and his friends, after

chapter 7, are not the products of calculated plans, coming from "phased programs"; they are the emotional development of a debate over matters so personal and so weighty that not one man in the group flys on a chartered course for long. You could just as well call the three **"physicians of no value"** (Job 13:4), Science, Education, and Religion, as try to make them stereotyped "personalities" to match the baloney served out on the Stoa by Socrates, Plato, and Aristotle. The verbal exchanges in Job are heated, violent, personal, and insulting; and many times they approach blasphemy, and this is exactly as it should be. *Disaster is never an organized affair.*

The Bible will never gild the death's head of rotting "humus" or garland the fallen nature of Adam's sons. In Job's condition, there is no such thing as "organized thought" or "intelligent rebuttal." Job strikes back with everything at his disposal, and before chapter 32 is reached, his friends are grabbing at anything they can hit him with! If you are looking for a "Pilgrim's Progress" in Job, you are going to be disappointed. Pain and suffering have their own language, and misfortune and bereavement rarely bother to set up "formats" for their feelings. Disorganization and confusion are the characteristics of Hell, infantry combat, civil war, and the distraught mind of any man tortured within an inch of his life.

Don't try to stereotype anyone in the *Book of Job;* they are beyond your reach.

In Job 42:7, 8, there was no reference made to the lengthy speeches of Job 4–31. This is apparent by the fact that God says that Job had spoken the thing which was right," and yet *not two chapters before that* the Lord had accused him of speaking the thing which was "wrong" (Job 40:7–8)! What Job had said that was "right" is found in Job 42:3–6, and evidently the three "comforters" made no such confession; yet they had been in the same boat with Job and didn't know it! (We shall comment more on this when we arrive at Job 42.) Suffice it to say that Elihu omits any reference to himself in the last chapter as he has also spoken that which was "right" when he proclaimed the words of Job 33:12; 34:10; 34:19; 34:23; 36:3, and 37:24. The one place where Elihu differs in his analysis of God's dealings is that Elihu recognized that *self righteousness* is as great a sin as the other transgressions of "wicked men." After all, "self" is the root (2 Tim. 3:2), and although none of us would dare cast a stone at Job (John 8:7), or at any man like him in that position, we still must not forget that "all flesh is grass" and that God is God: He is the only One who is completely righteous. We would tremble to accuse a man like Job of being self righteous, but that was the problem (see Job 40:1–14), and a revelation of the Holiness of God (Job 42:1–6) was what it took to solve *that* problem.

Oh marvelous Book! Here in the midst of the agonies of the damned, where friends, family, property, health, and even motives for living have been destroyed, the Lord will not let up on "the pupil"! In the midst of a rotting disease, sleepless nights, worm-covered flesh, fever, nightmares, and the taunts of "fair weather friends," the Lord God still takes time out to point to the real problem we have—SELF! Let the self righteous take warning. Let the "godly, dedicated, separated Christian" watch well to his going! God is no respecter of persons: Stephen is filled with the Spirit, so he is murdered; Paul is filled with the Spirit, so he is lashed 195 times; Christ was the Godhead incarnate, so He was crucified. John Huss (1371–1415) was as "godly" as the last fifty Christians you just met, so they burned him at the stake.

In the dark dungeon (1948–1956) below the Romanian Police Station, Richard Wurmbrand danced before God and preached sermons aimed at no one but the Lord Himself. In the pitiful heartcries of his soul, at the point of distraction and insanity, we can see again the ancient drama unfolding: Why do the righteous suffer? The cries of Job on the ash heap state the basic fundamental problem of life itself: If there is a God, why doesn't He let me see Him, and why does He allow me (or my friends) to receive this kind of treatment if He is a good God? No Atheist or Agnostic can afford to bypass the *Book of Job.* Since the ash heap (Job 2:8) was usually found in the city dump (Matt. 5:22), Job's torments picture not only the sufferings of Christ and of Israel, they picture the abandoned soul of a man in Hell (Job 30:17–20) who trusted his own righteousness instead of God's (Rom. 10:1–5). In short, the Book of Job is a far-reaching book touching every major doctrine in either Testament where these doctrines deal with the problems of pain, self, suffering, death, and judgment. And down through the centuries, every man (saved or lost) is brought face to face with that terrible cry: **"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me,"** (Job 19:21).

Let us now "remove" to the **"land of Uz"** in **"the land of Edom"** and come to know our Lord better in that barren silence of suffering, where no airplanes, motorcycles, fences, walls, TV's, boats, cassettes, Holiday Inns, furniture, air conditioners, radios, banks, Pak a Saks, stores, bills, lawsuits, football stadiums, highways, cars, or shopping centers can prevent us from attending to the real problems of life.

Out here we shall not be distracted by a thousand things that come from America's "high standard of living." Job and his audience of six (Bildad, Eliphaz, Zophar, Elihu, God, and the Devil) will not be taking "coke breaks" or going to the teletype for the "latest news." Out here in the dry and rocky landscape of Selah (Petra) there will be no interruptions from washers and dryers

breaking down or carburetors getting fouled up with sludge.

Off with the frills and the ornaments. Away with the trappings and decorations of the twentieth century. **“Stand thou still a while, that I may shew thee the word of God”** (1 Sam. 9:27).

Sooner or later you and I, or our families or our friends, will be going out to face the “ash heap”’in one form or another, and we couldn’t prepare ourselves for the ordeal any better than by first paying a **visit to the “land of Uz.”** *What we need is here.* Let us not deceive ourselves for a moment into thinking that we are going to cheerfully claim all the high ground that Paul claimed in Galatians and Ephesians and practice it (as he did in 2 Cor. 11) when our time comes. “Our time” may include the loss of wife and children, which Paul knew nothing about, or “our time” may include a crippling, loathsome disease which Paul had not experienced. You see, Job lost more materially than Paul ever had. Job experienced all of these things, and when God includes him with Noah and Daniel (Ezek. 14:14), He pays him one of the highest compliments that the Creator could give to a creature (see Luke 7:28). Therefore, no Christian in America could find a more profitable book in the Bible to study than Job, for American Christians (as a whole) are more materially minded than the lost masses of Africa and Asia.

Arise, my soul. Elihu is about to speak under the inspiration of the Holy Spirit (Job 32:8). Let us give him our undivided attention as he recites the Book of books, the poem of poems, the epic drama of a sinner’s prestige, persecution, poverty, patience, and preservation.

CHAPTER 1

1:1 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.

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

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.

The opening sentence speaks of a historical character who lived in a real place on this earth, at a particular time in history. **"In the land of Uz"** (vs. 1) indicates a land named after a son of Aram (Gen. 10:23) who was the son of Shem. This land is plainly in Idumea or the land of Edom (Arabia, Petraea), and the approximate location may be marked by the city called "Petra," which lies south of the Dead Sea in the land of Edom. It is to this city that the Jews will flee in the Tribulation, and its peculiar meaning ("Rock") is prophetically connected with the references to the Lord God as the ROCK of Israel (see Psa. 18:2; 31:3; 42:9; 71:3, etc. in the Old Testament). **"Uz"** will also be found to be a son of *Dishon*, of the family of *Seir* (Gen. 36:28), and also (according to Bullinger) the **"Huz"** of Genesis 22:21. However, the land probably received its name before the Huz of Genesis 22:21 was born. The *Pulpit Commentary* (Vol. 7, p. 1) and Jamieson, Fausset, and Brown hold that Uz was northeast of Palestine and nearer to Damascus and Haran. This conjecture is made in the face of the Biblical statement that Uz is in Edom (Lam. 4:21) and that it is in a list of nations which surround Palestine in a circle (Jer. 25:20), between Pharaoh (Jer. 25:19) and the Philistines.

The location is undoubtedly Edom, and this is where a Jewish remnant will be gathering manna at night (Lam. 5:9, Micah 7:14) when Jesus Christ returns up the **"king's high way"** (Num. 21:22).

The ridiculous *Septuagint* of 330–500 A.D. (not B.C.— there is no such

thing as a B.C. *Septuagint*) says that Job was in the land of "Ausis" (Greek: *Ausitidi*), and even though the *ASV* and *NASV* committees believed in a "B.C. Septuagint" (while using the A.D. Catholic manuscripts to correct the *AV*), they did not dare use this obvious corruption of Job 1:1.

"**Whose name was Job"** (vs. 1). Job was a real man according to Ezekiel 14:20 and James 5:11. Whether or not he was the "fifth from Abraham" (the "Jobab" of 1 Chron. 7:1—which was spelled **"Jashub"**) or whether he was the second king of Edom (spelled **"Jobab"** in Gen. 36:33) is immaterial. He was a real man and he lived in a real land, and (as we have remarked in our Preface) there is little doubt about the general time of his earthly sojourn; he is living somewhere between 1800–1600 B.C. If Job was the third son of Issachar (Bullinger), he would have been only twenty years old in 1706 B.C., and he would have been 210 years old at his death around 1516 B.C. We prefer the earlier date for two reasons:

1. Bullinger (as Scofield, English, R. A. Torrey, John Rice, and the Lockman Foundation) often yielded to the scholastic pressure of higher criticism and the phony baloney ("findings") of "science," when he corrected the *King James Bible.*

2. There is no reason at all for making the date of Abraham's birth 1996 B.C., unless one is trying to split up the 430-year "sojourning" of Exodus 12:40 into two periods of 215 years each to meet the demands of the mythological Septuagint. Clarence Larkin has a much more probable dating for Abraham's birth, but this date is nearer to 2100 B.C. To think that the Job of the *Book of Job* was Issachar's son (see Gen. 46:13) is really stretching things; Issachar brought his sons into Egypt and none of them got out, as far as we know, until Moses led the exodus in 1491 B.C. What would one of Jacob's boys be doing over in Edom after the instructions given in Genesis 27:37 and 36:8? And how did he get to be **"the greatest of all the men of the east"** (vs. 3) in a country where "the dukes of Edom" were running things, *in a land that God gave to Esau* (Num. 20:18)?

Adam Clarke is the first man into the ring to cover up the significance of the Book; he tells us that the word **"Job"** means "sorrowful," or "one who weeps" (Commentary, p. 23). This is a deliberate attempt to hide doctrinal truth. The Hebrew radicals (Aleph, Yod, Vau, and Beth) mean "one persecuted." Job (as Israel) was persecuted by the Devil (see Job 1:6–21), and, therefore, he stands in the scripture as an exact prototype of Israel's troubles, as they are found in Revelation 12.

"**And that man was perfect"** (vs. 1). Notice how this word is hardly ever used in scripture with reference to sinlessness. In 2 Kings 20:3 and 1 Chronicles 28:9 the "perfect heart" is said to be "deceitful above all things" (Jer. 17:9). In 2

Chronicles 16:9 and Isaiah 38:3 the same type of thing occurs. In Luke 1:3, Luke does not mean to say that he knew every detail about everything; in Matthew 5:48 the reference is to being impartial; in 2 Chronicles 8:16 He is talking about a material building; in Luke 13:32 a sinless man is already talking (!); in Hebrews 13:21 no one is sinless in everything they do, for **"there is not a just man upon the earth, that...sinneth not"** (Ecc. 7:20); and in Philippians 3:12, Paul says that he is not **"already perfect,"** although some Christians, including himself, are perfect (Phil. 3:15)! "Perfect," in the Bible, means "to fit, adjust, complete, finish, or to make accurate, or to make exact." "Sinlessness" is not found in one case that we have listed above. To prove this, notice what Job says about "perfectness" (Job 9:20–21) when he connects the word with "sinless perfection." Job was not sinless, for he was self-righteous (see Job 40:8), and his "uprightness" (Job 1:1) couldn't save him from self-righteousness; it hardly ever does in anyone!

However, the "man of integrity" (Job 2:3 and comments) is marked by four characteriestics; he *fears God* (Prov. 1:7 and comments), he *eschews evil* (Job 1:1), he *walks uprightly* (Job 31:1–15 and comments), and he is "perfect," in the sense of outward obedience to the rules, regulations, laws, and social mores of his day and time. "Eschewed" (vs. 1) is the old English for "to turn aside from," or—as one holiness preacher put it: "They is some things that is better eschewed than *chewed*, and terbaccer is one of 'em!" The old English is from *Coverdale* (1535), and when one must choose between *Coverdale* and E. S. English (*New Scofield Reference Bible*), *Coverdale* is the best bet.

Verse 2 (see notes on Job 42:13) and verse 3 are self- explanatory; Job is a **"man...of the east"** (vs. 3), so he is a Shemite (see Gen. 10:21 and comments).

Unlike the patriarchs who came from Abraham, Isaac, and Jacob, Job lives in a *city*; and he is one of the elders who sits in judgment in the "circuit court" (Job 31:21). Abraham's progeny were "sojourners, pilgrims, and strangers," for it is not until Joshua's time that they begin to live in cities and "sit in the gate." (This is another very sound reason for rejecting the "Job" of Gen. 43 as the main character of our book.) **"This man was the greatest of all the men of the east"** (vs. 3). We are not dealing with some "rookie of the year" in studying Job. When the Bible says that a man or woman is **"great"** (2 Kings 4:8) they are GREAT, and when a character like Simon the Sorcerer shows up (Acts 8:9 and comments), he is never a third- string cornerback. When God gave Solomon more wisdom than **"all the children of the east country"** (1 Kings 4:30), He undoubtedly took Solomon to the *Book of Job* for his first lesson in **"vanity of vanities...all is vanity."**

"**And his sons went and feasted...everyone his day..."** (vs. 4). The standard

interpretation is that this is a reference to seven “birthday parties” held once a year; Job’s daughters are invited to “eat and drink with their brothers” (vs. 4). Job’s family is a close knit family, and the invitation of the sisters to the “party” shows that these feasts were no immoral affairs, but times of genuine joy and thanksgiving. However, Job takes nothing for granted; knowing what is in man (see John 2:25), he sanctifies them at the end of their celebrations and then rises up early to offer **“burnt offerings according to the number of them all”** (vs. 5). The Lord accepts these offerings which is apparent by His instructions to Job’s three friends at the close of the book (Job 42:8). If the birthdays were seven separate days, then seven feasts a year were held, and this is more probable than Jamieson’s conjecture that there was an annual affair with a seven day celebration with each son “doing his thing” on his day during the week.

In Genesis 22:3, Abraham rises up early in the morning to do sacrifice; sacrifices, of course, belong to times long before Abraham (see Gen. 8).

1:6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

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.

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?

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.

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

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.”

At this time there enters upon the stage of Job’s life the great **“accuser of our brethren”** (Rev. 12:10). He is mentioned more than fifty times in the scripture, and, aside from the person and work of the Lord Jesus Christ, he is the

chief character in the word of God. There are eighteen types of Antichrist in the scripture (see *Mark of the Beast*, 1970), and there is more information in the Bible on the personality and work of the **"man of sin"** (2 Thess. 2:1–3) than there is on Peter, James, and John. Satan, in the Scripture, is second only to the Godhead in power and wisdom (Zech. 3:1–2), and not even an archangel can revile him (Jude 9). He is quite able to deceive **"the whole world"** (Rev. 12:9) without exerting much of an effort; so, he manages to defeat every man who gets into the ring with him (but ONE) in nearly six thousand years of recorded history.

The Bible presents Satan as a PRINCE (like Christ), a GOD (as Christ), an ANGEL (as Christ: see Gal. 4:14), a MESSIAH (**"anointed,"** Ezek. 28:14), and a KING (Job 41:34). Like the Lord Jesus Christ, he rides a white horse (Rev. 6:1–2), he quotes Scriptures (Luke 4:10), he has a bride (Rev. 17) who is a city; and, like Christ, he has ministers, apostles, and churches (Acts 19:37). His main sphere of activity is RELIGIOUS, and although he often uses science and education to debunk "religion," he only does it temporarily. The far-sighted **"god of this world"** (2 Cor. 4:4) has future plans to descend from outer space (Rev. 12:3–12) and enthrone himself (2 Thess. 2:1–10) as the ruler and saviour of mankind. He WAS a cherub (Ezek. 28:14), he IS a dragon (Isa. 27:1–2), he appears as **"an angel of light"** (2 Cor. 11:1–14), and since all angels are male, he will appear to the world as a man (Rev. 13:18, Isa. 14:16) from outer space, who will profess to be able to solve every problem that science, education, and religion have failed to solve in the last 5,800 years. "

"**And Satan came also among them"** (vs. 6). The **"sons of God"** (vs. 6) who accompany Satan during this interview are pre-Adamic beings (see Job 38:7 and comments). They are the **"gods"** of Psalm 82 and Genesis 3:5, and we have spoken of them at length in our comments under Genesis 6 in that Commentary.

The scene, then, is a matchmate to 1 Kings chapter 22 where the lying spirit set up Ahab for the "hit." The ominous addition **"and Satan came also among them"** (vs. 6) appears in the Bible text as a simple narrative of a past event, but in view of the history of man—6,000 years of suffering, dying, devil-worship, perversion, ignorance, lying, stealing, starving, killing, murder, and damnation—the addition is terrifying. If Satan ever gets his eyes on you, as he got them on Simon Peter (Luke 22:31) and David (1 Chron. 21:1), you will need all the grace that God can give you, all the prayers that God's people can pray for you, all the Bible promises you can read, and all the comfort the Holy Spirit can minister, if you are to survive in any kind of condition. **"And Satan came also among them"** is a forecast of "coming events" that would turn your blood to ice if you knew all the possibilities that could attend such a pronouncement.

"**Whence comest thou?"** (vs. 7). (Observe the peculiar matchmate to this question in Matt. 26:50.) The question implies that Satan could have been occupied elsewhere than on the earth. (See the discussion under **"Jupiter"** in the comments on the Acts of the Apostles 14:12 and the comments on **"before our God"** in Rev. 12:10.) **"To and fro in the earth"** (vs. 7) also matches the "roaring lion" of 1 Peter 5:8 who **"walketh about."** You will notice that the expression **"in the earth"** (vs. 7) lines up with **"in the earth"** as it is found in verse 8, referring to Job. The term is not used in the sense of inside the globe, although it is possible for Satan to travel there as well.

"**Hast thou considered my servant Job...?"** (vs. 8). You bet your life he had **"considered"** him. When a man like Joshua (Exod. 33:11), Moses (Josh. 1:1), David (Psa. 19:11, 13), James (James 1:1), Jude (Jude 1), John (Rev. 1:9), or Paul (Titus 1:1) serves God, you can be certain that Satan "considers" him. If God honors any man who serves Him (John 12:26), don't you know that a god who desires worship (2 Thess. 2:2–8) will be interested in the competition?

"**Doth Job fear God for nought?"** (vs. 9). That is, "Do you think that Job's motive for fearing you is just because he is pious?" The accusation quickly follows: **"Hast not thou made an hedge...blessed the work of his hands...?"** Satan's proposition is clear: Job is good because he is rich and secure. Take away his security and riches, and he will "go to pot." **"Touch all that he hath and he will curse thee to thy face,"** (vs. 11).

This perfectly demonstrates the prosecuting job carried on by the District Attorney of the Universe. Christ is our Mediator and Advocate; that is, He is the Counsel for the Defense—the criminal lawyer. Satan is represented as a prosecuting attorney with full power (Heb. 2:14) to carry out the death penalty or anything connected with it (Job 2:6). From verse 9 to verse 11 we may gather that Satan's theory is this: ghettos produce criminals; the ecology problem is behind criminal activity; the environment is to blame; social conditions are to blame; income is to blame; poverty is to blame; and the "establishment" is to blame. Satan's analysis of Job's position is blunt and to the point, and before you overlook it as Old Testament "redemptive history," you'd better look in a mirror. If God stripped you down tonight like He did Job, would you still be morally and spiritually reliable?

The scene is a real scene. It goes on at regular intervals today. There is nothing "apocalyptic" or imaginary about the description; it is as real and as "contemporary" as sin and death. The fact that no modern scientist has ever seen it or has ever lived to tell about it is as immaterial as immaterial can get. The Bible, here, has pulled the veil aside and given us a look into the supernatural realm which we would know nothing about apart from that Divine Revelation. If

you reject it, you reject it at the peril of your life. For as surely as Buddhism, Catholicism, and Communism reject absolute truth and aim at an integrated synthesis—with no known goal—all present systems of religion and philosophy reject the New Testament revelations of salvation, and that salvation was from **"the god of this world"** (2 Cor. 4:4) as well as from the Lake of Fire. Any theology or body of scientific data (or any body of philosophical speculation), which denies the existence of a real, actual, living, and personal Satanic being is forced by virtue of its unreality to reject:

1. The Biblical doctrine of the Atonement (see Col. 2:8–16).
2. The correct spiritual warfare for the believer (Eph. 6:10–15).
3. The Genesis account of the origin of modern problems.
4. The Gospel accounts of the preparation of the Messiah for His ministry (see Luke 4:1–9).
5. The historical truthfulness of the book of Revelation where it deals with coming events on this earth (see comments under Rev. 11–13, 19–20).

That is, where Satan is treated as a "principle of evil," the "mythological adversary," or the "helpful witch," there can be no fidelity to Scripture and no grasp of reality.

"**Put forth thine hand now..."** (vs. 11). Observe how closely the hand of God and the hand of Satan operate. The Lord immediately says, **"...only upon himself put not forth thine hand"** (vs. 12), yet, in the next chapter, He says, **"thou movedst me against him, to destroy him without cause"** (Job 2:3). Notice again the peculiar interchange that goes on in 2 Samuel 24:1 and 1 Chronicles 21:1. Once more we will find it in the wording of Exodus 12:12–13, and 23 (see remarks in that Commentary). The Lord and Satan work so close together that apart from *divine revelation* and the *illumination of the Holy Spirit* you could not possibly tell one from the other when disaster, disease, disability, death, debt, divorce, desertion, damnation, or drug abuse shows up. The first and foremost practical problem that every dedicated child of God has is figuring out: Is this obstacle *the Lord* warning me to stop or is it *the Devil* trying to get me to quit? When a man gets "sacked" like Job did, most people figure it just like his wife did; she figures he was cursed of God and predestined for Hell.

"**Behold, all that he hath is in thy power"** (vs. 12). The first act, then, of the permissive will of God has been to deliver anything that belonged to Job over to Satan **"for the destruction of the flesh"** (1 Cor 5:5). We should notice that Satan can do nothing without God's permission, that once permission is obtained violent action follows, and that although God delivered Job's children and property to Satan, he spared Job's health. In the next chapter, God destroys Job's health but spares his **"life"** (Job 2:6). That is, Satan can only go as far as

God allows him to go (Rom. 8:28). To the regenerated child of God this is a great comfort, for it means that no matter how bad it gets (Rom. 8:25–35, for example,) God will not give the Devil permission to carry off the redeemed soul that has been "washed in the blood" (Rev. 1:5)! Alleluia!!

"**So Satan went forth from the presence of the LORD"** (vs. 12). (Compare the wording with Gen. 4:16, where the context is Cain.)

Before continuing with the drama of Job, let us go out into the lobby for an intermission and see what the "highly qualified authorities" are saying about the opening scenes of the book.

Adam Clarke and Meredith Kline (*Wycliffe Commentary*) get through with little or no trouble and do not make any major corrections on the text, although Heavenor is careful to tell us that the Septuagint manuscripts (all written more than two hundred years after the New Testament) have deleted 20 percent of the Hebrew text (ibid., p. 421). Peake changes **"substance"** (vs. 3) to "cattle"; Budde changes **"hearts"** (vs. 5) to "thoughts," and the word **"cursed"** (vs. 5) has been changed to "bidden farewell" in the writings of Ewald, Delitzsch, Dillman, Davidson, and Schlottmann. (The word for "cursed," in verse 5, can be translated "blessed" in some instances, and this points out the peculiar authority of the *AV* text; to this day, many Americans say, "he blesses him out," meaning "he cursed him.")

Oesterly and Robinson tell us that the date and historical background of Job are of little or no importance to anyone, and The "Living" Bible (Tyndale House Publishers) has erased the Shemitic reference in verse 3 and replaced it with "in that entire area." Strangely (or not so strangely if you study apostasy), Taylor (The Dead Bible) has refused to translate **"the sons of God"** (vs. 6) as "angels" here. (Review your notes on Conservative scholars being Satanically led when approaching these passages: Acts 14, 16, and 19 in that Commentary.) Before deciding to alter **"cursed"** (vs. 5) to "turned away from God," Taylor decided to ignore the Masoretic text published in English by the Jewish Publication Society of America, for that publication said "blasphemed." (The *AV* text usually runs a good deal closer to the Hebrew Masoretic Old Testament than such feather dusters as *The Living Bible*.) The *New Scofield Reference Bible* has made four substitutions in the text, while still kidding its buyers into thinking that it is the "Authorized Version." You will find the *Authorized Text* stuck into the margin of the *New Scofield Reference Bible*, after reading on the frontispiece that the book is "The Authorized King James Version." The *New Scofield Reference Bible* is no more the "Authorized King James Version" than The New English Bible is Puss-in-Boots.

1:13 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.

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.

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.

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.

The years of Job's life that these calamities fall on him are not given; however, Job lives 140 years after they take place, and since Job has had time to father ten children and obtain **"a very great household"** (vs. 3), it is no strain on our credulity to believe that he was seventy years old at the time of the terrible testings. One might reduce this age to fifty, but when one considers that Isaac did not marry till he was seventy-five and Jacob did not marry until he was past seventy-seven, it is dangerous to make Job a parent of ten children before he is at least seventy. Job's friends tell him that they know people who are **"much elder than thy father"** (Job 15:10), and since Job lived 140 years after his agony, the elders of that verse could well have been 150–200 years old.

Four messengers (vv. 14, 16–18) bring the terrible tidings to Job's ears: Sabeans, Chaldeans, lightning, and hurricane accomplish Job's bereavement. He is wiped out completely, his assets are "liquidated," his stocks are "depleted," he declares bankruptcy, and, if that weren't enough, he (or someone) has to bury ten corpses!

There are not many things that can happen to a man in this life any more hideous than the things which happened to Job, and it would be a hardhearted reader indeed who would follow the account and then not marvel at Job's response in verse 21. Who of us could "worship in spirit and in truth" after such a blow from the hand of God? Have you ever buried any of your children? Ten in one day? And what man among us would not rather die himself than see his sons die? Did any Jew in the death camps at Treblinka, Buchenwald, and Auschwitz lose ten in one day? And if you lost ten, wouldn't it be more desirable to leave with them than to remain to bury them?

The commentators are far too glib or too bland (and much too brief) in their commenting on Job 1:21–31. Generalizations about "temporal goods and domestic comforts" or "staggering blows of affliction," etc., do not cut to the marrow. The marrow is this:

1. In the Johnstown flood (1889), one woman committed all of her children to the flood waters on pieces of floating boards and trees, kissing each one good-bye and praying over them. The last child was less than four years old. When the flood was over, all the children's bodies were found. The woman returned home to her own people in Virginia; she returned as a *childless widow*. As she departed Johnstown she was heard to remark blankly: "I've got to get away from here where I can think things over."

2. In Canton, Ohio, in the 1960's, a woman and her husband returned home to find that *three* of their children had burned to death in a fire. The woman spent several weeks in a mental ward before she was able to carry on a near normal life.

When we read of Job losing ten children, the account means what it says: he lost ten of them. No legend is being "passed on by oral tradition," and no "Oriental tale" is being told by Ali Baba. Job mourned the loss of seven boys and three girls in a period of less than twenty-four hours.

So, before anyone passes by the old saint of the Arabian wastelands and classifies him beneath Napoleon, Michael King Jr., Eisenhower, Einstein, General Patton, Woodrow Wilson, Billy Graham, and Pope Paul, they had better ponder well his circumstances.

"**The LORD gave and the LORD hath taken away; blessed be the name of the LORD"** (vs. 21). Observe that Satan did the taking (Heb. 2:14), but since

it was only by the permissive will of God, Job does not sin nor **"charge God foolishly"** in saying verse 21.

Verse 13 is self-explanatory.

"**And the Sabeans fell upon them"** (vs. 15). The Sabeans are descended from Sheba (Gen. 25:3), the grandson of Abraham and Keturah. Observe again how this locates the time of Job at the time of Esau and Jacob or shortly thereafter. The Sabeans were desert marauders. Satan allows one man to escape to bring the news, and **"while he was yet speaking"** (vs. 16), a lone remaining shepherd reports the next disaster. "When it rains it pours" is the proverbial expression; Job's troubles come in double sets before he has time to get his breath. **"While he was yet speaking"** (vs. 17), more bad news comes in. **"The Chaldeans made out three bands"** (vs. 17). [This is what led Jamieson, Fausset, and Brown to assume that "Uz" was in the Euphrates area in the extreme northeast corner of Syria. They figured the Chaldeans from Babylonia (Chaldea) would have no business clear over in Edom. However, the Chaldeans had been fighting all around Petra (in Edom) one hundred years before Job ever showed up. Notice, in Genesis 14, that the king of Shinar (Gen. 14:1) has troops around Sodom and Gomorrah during the time of Abraham, and Sodom and Gomorrah are not fifty miles from Petra, **"in the land of Uz."** The Bible is always the best commentary on the "recognized commentators." (Cf. Hab. 1:6–8 and comments in that Commentary.)]

"**While he was yet speaking"** (vs. 18), another messenger comes in, and, in every case, Satan has contrived things so that only one man gets out alive; this emphasizes the disaster and leaves Job without any hope of recovering anything.

"**A great wind from the wilderness"** (vs. 19) would indicate a cyclone or tornado of some kind, since the **"four corners of the house"** collapsed at the same time. In verse 19, *the reader should notice the peculiar omission of any mention of Job's daughters*. This is exceptionally interesting since the daughters are the only ones whose names are given at the end of the Book (Job 42:14). Kline, Clarke, Bullinger, Jamieson, Williams, Fausset, Brown, and the *"New" Bible Commentary* (revised) fail to notice the strange omission; they make no comment. Jamieson (in his own single volume commentary) says **"young men"** should have been "young people," as in Ruth 2:21. However, the same word (Hebrew: *"naarim"*) used in Ruth 2:21 is found right in the context of Job 1:19. (To tell the whole truth, it is the word for "servants"—not young people—found in verses 15–17.) The **"young men"** of verses 15–17 are "servants," for they worked for Job and took care of his flocks (vs. 3). The young men of verse 19 are his *sons* and, therefore, should be marked off from the young men of verses 15, 16, and 17. The *AV* translators have done this, and no translator can honestly

“raise a stink” about “inconsistencies,” for they themselves have translated the same word as “young people” one time and “young men” another time and even “servants” (Masoretic Bible) on another occasion. It is taken for granted by the speaker (vs. 18) that the daughters are dead because look now at what follows: **“I only am escaped alone to tell thee”** (vs. 19). Further study should be made about the matter in connection with males only appearing at the three feasts of Israel, which match the three parts of the first resurrection (see 1 Cor. 15:23).

“**Then Job arose and rent his mantle, and shaved his head”** (vs. 20). (See Esth. 4:1 and Mic. 1:16.) Both acts are symbolic of deep sorrow. The first symoblized death by the *tearing of the flesh* (Heb. 10:20); the second symbolized the *putting off of everything superfluous* (Exod. 33:5) to match the loss of everything that might cover a man’s nakedness (see Acts 22:23 and comments). **“And fell down upon the ground and worshipped”** (vs. 20). Instead of driving Job “to drink” or to suicide, Satan has driven Job into a prayer meeting.

“**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”** (vs. 21). Job’s response to the poured-out wrath of God on his family and his possessions will stand for true sainthood as long as men breathe upon this earth. If you can “bless” God (Psa. 34:1; 103:11, 20–21, etc.) in Job’s condition—instead of cursing Him (vs. 11)—you won’t have much trouble keeping the first commandment.

If *The Book of Job* ended here, no one would have ever found the bitter root which lay in Job’s bosom—that self righteous “ego” that resides in all of us. You see, the dying thief (Luke 23) “had it made.” He never lived to see Christians fight in business meetings, steal money “for the glory of God,” lie about attendance records, slander people they couldn’t compete with, deny the word of God, and backslide. The dying thief (Luke 23) went from his conversion to his eternal home without having a chance to “get out of fellowship” with God. Job has to go on living after a heroic response to disaster.

The problem is TIME.

Instead of going home to glory after verse 21 (or after 2:10), Job goes on for at least another eight days and then has to deal with three “buddies” who would have cursed God if He had taken their welfare checks. Satan knows human nature; give Job time and he will eventually blow the works (foul up the machinery, jam the air waves, short the circuit, blow the fuse, cook his goose, etc.). The law of entropy works in people exactly like it works anywhere else. John Wesley may have been right in speaking about living a sinless life, but only on the condition that at any split second (60 seconds a minute, 60 minutes a

hour) the believer is in prayerful communion with God, and there are no short circuits on the line. Time has a way of blowing fuses and wearing insulation thin.

Compare, for a moment, this holy cry of agonized devotion with the cry of Job 19:22: **"Why do you persecute me as God...?"** What Satan couldn't do in twenty-four hours throwing everything at Job (including the "kitchen sink"), Bildad, Zophar, and Eliphaz were able to do with *time*. It isn't the counterattack that withers the souls of men; it is the artillery bombardment that goes on (like it did at Verdun, 1916) and on till your blood is like water and your heart is pounding in your ears. There is many a man who gave a good testimony while burning in the flames of Smithfield, England (1557–1559) who would never have survived the pressures placed on John Paton (1824–1907) in the New Hebrides or the pressures under which Beauchamp Vick (1902–1975) worked most of his life.

Well, we all come in the same way, and we all check out the same way (vs. 21). We come and go naked. Someone will wash your dead body before they embalm it (or cremate it), and they won't wash you with your clothes on. If you are fortunate enough to get a direct hit from a mortar shell or a bomb you will go naked anyway, because those projectiles will blow your clothes clean off you. You might die in the open field or drown in the ocean with your clothes on, but by the time the ants and flies get through with you (or the crabs and fishes), you will still go "naked." We are even when we start and even when we finish (Ecc. 7:8, 14). Job recognizes that he was in an unconscious state of dreamless sleep before his birth (Job 3:16–17), and if he is saved, he will return to that condition (Job 10:18–21). Of course, this is not the case when we die this side of Calvary. Our future state is a conscious rest in the Lord (1 Thess. 5:8–9; 2 Cor. 5:1–12) until the rapture, and then an eternity of glorious service with our "beloved" (Song of Sol. 2:16).

"**The LORD gave, and the LORD hath taken away...**" (vs. 21). Well, it was Satan who "took it away" (vv. 12–19), but Job is not rebuked by the Lord for attributing Satan's work to Him (God). Satan has acted as **"the minister of God"** (Rom. 13:1–4), and although Job has done nothing overtly to merit such treatment, He who **"knoweth the hearts"** (Job 42:4; Amos 4:13) knew that Job needed some "refining" (Job 23:10—"don't we all"); so, God chooses him in **"the furnace of affliction"** (Isa. 48:10). And **"in all this Job sinned not, nor charged God foolishly"** (vs. 22; see Job 2:10). Like the perfect man of James 3:2, Job had the body under subjection; for, he was able to do what not one person in ten thousand is able to do: he was able to control his tongue—for awhile!

The most pitiful perversion of Job's classic answer will be found in the *"Living" Bible* (Taylor). Here, the powerful cry of Job has been reduced to a stunted "I shall have nothing when I die"—for **"naked shall I return thither."** The substitution of "revile" for **"nor charged God foolishly"** is a further diminishing of truth. The *New English Bible* says Job didn't charge God with "unreason," whatever in the ever-lovin', blue- eyed world *that* is supposed to mean. Ewald (and others) suppose that the **"womb"** of verse 21 is the womb of "Mother Earth". The *New Scofield Reference Bible* adds the word "thee" to the verse to match a comment made by Adam Clarke in 1830. (*"NEW" Scofield*—did you get that?) Jamieson, Fausset, and Brown pick up Ewald (nineteenth century) and tell us that the womb is "poetically" the earth, "the universal mother." The so-called proof for this is Psalm 139:15. But in Psalm 139, David is speaking literally of the original creation (see Gen. 1:27; 2:7), not his own personal birth. Jamieson, Fausset, and Brown simply spiritualize both passages (as Origen would do it) and then give us their private interpretation. Fortunately, the Jews retain the *AV* (1611) reading in the Masoretic Bible of their publishing house.

Umbreit says that Job did not "commit folly against God," while B. Duhm says Job gave God "no occasion of offense." Budde says that Job kissed the ground; Dillmann, Peake, and Bullinger make a number of changes which all come under the same category: hot air.

CHAPTER 2

2:1 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.

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 movest me against him, to destroy him without cause.

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

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.

Time passes, and although the old saying is "Time heals all wounds," time also will get you in the end; for it is "time" that eventually puts you into a hospital bed or a grave or both (see *The Sure Word of Prophecy*).

"**Again, there was a day"** (vs. 1) is not located chronologically in Job's life. One may suppose a lapse of an interval of anywhere from a week to a year. At any rate, the heavenly hosts report in for a review of their work—the scene is literal—and **"Satan came also among them to present himself before the LORD"** (vs. 1).

The conversation of chapter 1 is repeated with the Lord's additional remark that Job **"still...holdeth fast his integrity, although thou movedst me against him to destroy him without cause"** (vs. 3).

The words above have a peculiar resemblance to the words which Christ spoke in John 15:25. And these words seem to have been forgotten by the commentators when they began to expound some of the passages later in Job. You see, Job is correct in his statements about **"the perfect and the wicked"** in Job 9:22. The Lord admits (in Job 2:3) that He had no **"cause"** for taking Job's children and property, yet the testing goes on! (Note Israel in the Tribulation.)

"**Skin for skin"** (vs. 4). The exception proves the rule that most men value

their own flesh above everything (Eph. 5:29), and although a man may love his children enough to die for them (2 Sam. 18:33), not many men will commit suicide even if they lose their children. Satan's point is sardonic and sarcastic, but it is terribly true. Even though Job wished for death (Job 3:20), we notice that he did not take his own life (see Elijah, Moses, Jonah, et al.). It is very difficult to pull the trigger on a .45 when you aim it into one of *your own* eyes.

In December of 1944, you could have found high school educated American boys choking each other, and then slitting each other's throats to get blood to drink; they were POW's on a Japanese ship sailing from Pier Seven (Manila) to Japan. **"Skin for skin...all that a man hath will he give for his life."** A man will give up his character, reputation, and even his humanity to stay alive. European citizens ate corpses in Buchenwald (1942–1944). In the death chambers of Auschwitz, the young men stamped over the bodies of their mothers and fathers to get air, while their mothers and sisters were trampling their little children to death in order to get the same. **"Skin for skin...."** You say: "Oh, I wouldn't do that!"

You don't know what *you'd* do under some circumstances. I have known some Christians who (without a doubt!) would have murdered another Christian for fifty cents if they really thought they would not be held accountable for it. If you could hate a brother in Christ like that while you are well fed and well clothed, I wonder what some of you would do if you were starving for bread?

On April 21st, twelve days after the American capitulation on Bataan (1942), the American prisoners reached Camp O'Donnell (Luzon). During those twelve days more than two hundred of them had fallen down in the march due to exhaustion; whenever a man fainted he was shot to death with a pistol. The Japanese guards who convoyed the march left a trail of dead bodies from Corregidor to Cabanatuan. When a man began to stagger in the march, the guard would pull alongside him and say, "You sleepee? You lie down you get good long sleepee!" Why did they kill them? Simple: the Japanese couldn't waste time to fool with them. Prisoners take time, money, and food, and the Japanese soldiers were short on all three. In such a situation who lives? **"Skin for skin...."**

Do you know why U.S., old-line, regular officers were often "fragged" in Vietnam? Simple: if they lived, the troops would be involved in desperate hand-to-hand fighting on the ground in the underbrush. You can't whip an Oriental till you beat him on the ground man-to-man or else annihilate him with an atom bomb. The bomb is cheaper, but everyone is afraid to use it, so? So, the war in Vietnam had to be a stalemate. When a sure enough World War II line officer showed up—*one who believed in the aggressive Infantry attack*—he was in danger of being "fragged" by his own troops. The troops in Vietnam were not

there to WIN; they were there to get home alive after “365 days.” So, many times a Captain, Major, or Colonel was found dead in his bunk, killed by his own men: **“Skin for skin....”**

“Me first, you next” is the universal law of human nature, and the rare exceptions only prove the rule. And—sad to say—some of the modern Christian “celebrities” who talk about “recognized scholarship,” “godly men,” and “spiritual works” are nothing but stuffed shirts who have enthroned their own egos at the expense of the Reformation Bible, the liberty of the Holy Spirit, and the next generation of preachers.

A friend of mine from Texas, named Wolfenbarger, was bear hunting in California with a buddy of his. A 550 pound bear slid down into a cave, after being hit thirteen times with a .22 rifle. (Wolfenbarger’s buddy was drunk, and had taken a .22 with him instead of a 30.06.) The dogs were attacking in force, and a $500 hunting dog was getting dangerously near the bear’s fangs. The wounded bear began to spit out dogs right and left, and after awhile Wolfenbarger’s buddy said, “Say there, Gene, how ‘bout goin’ in there and gettin’ mah dog? He’s worth $500.00!” Wolfenbarger replied: “To you or to me?”

“**Skin for skin, all that a man hath....”**

A colored gentleman was telling how he jumped up a tall tree when a bear got after him. He related: “Dat fust limb looked like it wuz a mile ovah mah haid!” “Did you ketch it?” asked an interested friend. “Yasshu! I missed it gwine up, but ah ketched it comin’ down.”

A man will risk a jail sentence to feed his family. A man will risk the electric chair to get rid of a competitor. A man will pay $5,000 to stay alive after he knows the rest of his life will be in a wheelchair or in a hospital bed. Exceptions like Stephen—who didn’t value his life as much as he valued the Old Testament, and Paul—who didn’t value his life as much as he did the gospel, or the Lord Jesus Christ—who laid down His life for sinners—only prove the rule. Wherever International Socialists or Communists get control, their first step is to remove any element that might “revolt against the revolting revolutionaries.” It is going to be your skin for theirs, or vice versa, and if you think that 5800 years of Science, Education, and Religion has altered this basic element in human nature, you are a self-deceived idiot. (You’re welcome! Anytime we can put it plainer, let us know.)

“**Put forth thine hand now and touch his bone and his flesh”** (vs. 5, cf. Eph. 5:29). This ought to work. Where the Gestapo goes to work on a man’s insides with a hat pin, some results are usually obtained. The “bone and flesh” is where “it hurts.” What is tolerable when we are in good health is a devilish

torture when our limbs ache, and our flesh is lacerated or scorched. “A man can stand almost anything better than he can stand *pain*,” is the doctor’s dictum; again, the exceptions prove the rule. In Malaya (1943–44), they skinned American flyers alive when they caught them. In Russia (1942–44), they drove shell casings through the knee caps of their prisoners, and the standard way of extracting information from a POW, in any action, is to pull out a long knife and threaten to castrate the prisoner if he doesn’t cough up the information. **“Skin for skin....”**

“**And he will curse thee to thy face”** (vs. 5). The reader should avail himself immediately of the work by Richard Wurmbrand, entitled *Stronger than Prison Walls*, and see the principle in practise. Wurmbrand, like Job, was deprived of his family (temporarily), and then, for a longer period than Job, Wurmbrand was turned over to every diabolical device the human mind could invent to get him to **“curse God and die”** (Job 2:9). He never did. However, there were times (see sermons in *Stronger than Prison Walls*) when the “old man” in Wurmbrand could not help but speak like Job does in Job 29–31. Every Christian should spend some time in Wurmbrand’s book; it is a mirror of the human heart—every human heart.

In this case, Satan has underestimated the moral strength of his victim. Job’s character was as strong as his *reputation*. Reputations are made in a moment and destroyed in a moment; *character* is built through a lifetime. Reputation is what you are supposed to be; *character* is what you are. Reputation can make you rich or poor, but *character* makes you happy or miserable. A man’s reputation can be learned in an hour, but a man’s *character* only comes to light after thirty to fifty years.

“**Behold he is in thine hand; but save his life”** (vs. 6). The fearful permission is granted again (see 1:12), and now Job is “in for it” in no uncertain terms. In absolute ignorance of God’s designs, and Satan’s as well, Job unwillingly becomes a model for patience at the cost of everything a man values on this earth. “To lose your wealth is much, to lose your health is more, to lose your soul is such a loss as no man can restore.” Job now loses his health, his friends, his wife’s confidence, and, eventually, his own peace of mind and trust in God. As a man replied when another man asked about an estate of a deceased tycoon: “How much did he leave?”—*HE LEFT IT ALL*. Job now loses everything but his life, and that is not worth living (see Job 3:1–26.)

The corrupt *Septuagint*, written several hundred years *after* Paul’s death, has written “bless” for **“curse”** in verse 5, even though every orthodox Jew from Moses to David Ben Gurion read it as “blaspheme.” The *“Living” Bible* has mistranslated **“the sons of God”** (vs. 1) as “the angels,” while refusing to

translate the same wording as “angels” in Genesis 6:14. (The *“Living” Bible* is not a Bible at all; it is not even a “paraphrase” as advertised. It is the private interpretation of Mr. Taylor, promoted by Billy Graham and the Southern Baptist Convention. Genesis 9:26–27 in the *“Living” Bible* is not even near a “paraphase” as advertised. It is the private interpretation of 9:6, John 1:13; Luke 23:42; Prov. 13:13; Jer. 23:37; Rev. 13:18; Zech. 9:9, 12:10; Dan. 3:25; or Isa. 6:13).

2:7 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.

The “sore boils” have been interpreted as a number of things; among them, smallpox, leprosy, and elephantiasis. The *Septuagint* had added “without the city” (Greek: εξω της πολεως) to verse 8 so you will have to accept “leprosy” as the disease. Further proof for this is adduced by the fact that Job’s friends stand **“afar off”** (vs. 12) from him. However, the text did not say they stood afar off; it said **“when they lifted up their eyes afar off and knew him not, they lifted up their voice, and wept”** (vs. 12).

Perhaps the most interesting diagnosis of Job’s medical condition is given by Dr. Quain (*Dictionary of Medicine*, Vol. 1, p. 431). Dr. Quain says that the disease is *“Elephantiasis Arabun,”* a “non-contagious disease characterized by recurrence of cebrile paroxysms, attended by inflammation and progressive hypertrophy of the integument and areolar tissue, chiefly of the extremities and genital organs, and occasionally by swelling of the lymphatic glands, enlargment and presence in the blood of certain nematode haemotozoa, together with various symptoms of a morbid or depraved state of nutrition.” (Oof!) Professor Macalister calls the infection *“Biskra sores”* a Mesopotamian disease.

But since **“boils”** (vs. 7) do not ordinarily attend leprosy or elephantiasis, the question is still open. The best description of Job’s disease will be found in the material given by the Lord God for Israel in the Tribulation (see Deut. 28:59–61 and Lev. 16:16). As we stated in our Preface, the *Book of Job* is a type of the Tribulation, and if one will read Revelation 16:2, 11, he will see the similitudes immediately. Job is probably smitten with smallpox, leprosy, and elephantiasis. **“And he took him a potsherd...”** (vs. 8), the word for a “sherd” of pottery or a

broken piece of pottery. This is for the purpose of scraping off the pus and bugs, and he could also use it as a "scratcher." **"And he sat down among the ashes"** (vs. 8, cf. Ezek. 27:30 and Jonah 3:6). Job fell down upon the ground (Job 1:20) the first time, indicating that he was brought as low by his troubles as a man can get. Now he takes his place among the ashes, to symbolize "ashes to ashes, dust to dust." The figure is that of a *dead man* who has *decomposed* (Matt. 11:21, Gen. 18:27, Mal. 4:3, Dan. 9:3, Jer. 6:26, etc.). Since ashes are found where bodies have been burned (Gehenna, the city dump), Job is obviously outside of his hometown, sitting down with the refuse of "ecological pollution." He has now enrolled in Ashheap University, and there he will learn what no "recognized scholar" could teach him at the largest universities in Europe, Asia, or America.

2:9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

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.

It is the opinion of Adam Clarke and Gesenius (the great Hebrew lexicographer), that Mrs. Job said, "Bless God and die," but this overlooks the work of the Adversary. The infallible *Authorized Text* quickly corrects the blunders of Gesenius and Clarke by chapter 1, verse 11. Job's wife has a "hot line" to the throne room, and one should give her speech a "second take" before altering it. She has "besought Job, in Satan's stead, to be alienated from God." She couldn't have made the suggestion better if she had been in the council room of the third heaven (Job 1:11) when the "original" was "verbally inspired."

Mrs. Job, Mrs. Adam, Mrs. David (2 Sam. 6:20), and Mrs. Abraham (Gen 16:2) are about as helpful to their husbands, sometimes, as Mrs. John Wesley.

"**Dost thou still retain thine integrity?"** (vs. 9)—after all of *this*? Dead children, ruined property, destroyed cattle, incurable diseases, and unanswered prayer. "You still think you are a spiritual saint, in the will of God?" How could a *blind man* be in the will of God (John 9:2)? How could a *poor man* get saved (Luke 18:26)? How could *infirmities* be found in a man who could raise the dead (2 Cor. 12:10)?

Job's trial is a sore trial. And perhaps the fiercest things that a man in pain ever had to endure were the added taunts of those who take his misfortune to be a sure token of his damnation (see Phil. 1:28 and comments). Isn't it amazing

how close, again, the parallel runs to Matthew 27:39, 41 and the death of Jesus Christ? When you are right and know you are right and are suffering for it (1 Pet. 2:19–21), the greatest tormentors are loved ones and "kin-folk" who think in terms of "success means spiritual power," "attendance records mean God's blessing," "money means fellowship with God," and "monuments to orthodoxy prove fidelity to the word of God," or better still: "book sales mean you are the mightiest pen in the twentieth century!"

Ah, how prone we are to judge by the **"outward appearance"** (1 Sam. 16:7)!

"**Curse God and die"** (vs. 9). That is, "Go on, get it over with! God is obviously against you, and you can't deny it. Don't tell me you could be right with God and have all of these things happen to you. Why play the hypocrite, Job? Take your place with the atheists and Satanists and go on home to Hell." How would that sound coming out of the mouth of your "help-meet"? (The culprit told the judge: "Jedge, if you knew dat woman like ah knowd dat woman, you wouldn't call me no *desertah*! Ah ain't no desertah; ah's a REFUGEE!")

I know of a fine Christian man in Florida who still witnesses for Christ and is faithful in church attendance, family devotions, and giving. In a period of eight years his mother died, his wife's brother died, his boy got killed, his son-in-law's house and his house burned to the ground, he and his wife took three trips to the hospital, and then his daughter's home broke up. I never knew that man when he wasn't praising God and rejoicing in God's mercy. Perhaps the townspeople said, "He must have some terrible, unconfessed secret sin in his life for God to deal with him like that," but that is exactly what Job's three reprobate friends said about him (Job 8:4–6)!

"**But he said unto her...What? Shall we receive good at the hand of God, and shall we not receive evil?"** (vs. 10). After telling his "Missus" that she talks like a fool (vs. 10), Job lays the foundations for Romans 8:28. We *do* receive evil at the hand of God, and that is exactly where Job got his "evil" from on this tour of duty. Notice how the word is used, especially in Lamentations 3:38; Jeremiah 4:6, 6:19, 18:11, 19:3, 49:37; and Jonah 3:10. (See also Dan. 9:12 and Isa. 45:7.) In every case, the Lord is speaking of something terrible that He will allow to happen to people because of *their* wickedness. When the Lord "repents" of *His own* evil designs in Exodus 32:12–15 (see remarks in that Commentary), He merely decides not to let the logical effect come to pass that was caused by the actions of evil people, *and people are "evil" according to the Lord Jesus Christ* (Luke 11:13).

A building contractor donated two buildings (worth $12,000) to Jack Wyrtzen's Camp in up state New York; they were to room fifty boys each. But

his business fell through later, and the man had to declare bankruptcy. Jack appologized to the contractor about his donation, which had contributed to his loss, but the contractor responded with: “Look here, brother, don’t do away with the last bit of money I have left. That $12,000 was given to the Lord; *I still have it!”*

There was the Dutch seaman (1830) who fell from a mast and broke an arm so badly that they had to amputate it. Before the operation he grinned and said, “Well, thank God! It was the one that had arthritis in it!”

A preacher, back in the 1940’s, saw a man in the revival services who was under deep conviction. On the fourth night, he approached this man and pressed the claims of Christ on him. The story he got back in return was this:

“Preacher, I want to get saved, but I know if I get saved, I’m going to have to start giving God a large share of my wealth, and I don’t want to give it away. I own four of the largest wheat farms in western Kansas. If I get saved, I will have to give the Lord over $10,000 a year. You see, I was not always rich. As a matter of fact, during the depression I was so poor I had to get food out of garbage cans. One night on the shores of Lake Michigan, I saw a bunch of rich folks having a drunken party on board a yacht out in the harbor. They were throwing T-bone steaks overboard without eating them. I could see it from the pier. I cursed them and I vowed, then and there, that some day I would get rich, I would have me a yacht like that, and when I did, I would throw away some T-bone steaks myself!”

“Well,” he continued, “I have my yacht. I’ve eaten steak nearly every day of my life for the last five years, but I’m miserable. I’m lost and I know it, and I want to get saved; but if I get saved....”

The preacher had prayer with that wheat farmer and left him to God. A week later the man received Christ. He got peace immediately and began to give to God liberally. But a year had not passed when he received a telegram from western Kansas. It said in effect: “Grasshopper plague. Crop destroyed. Lost 8,000 acres. Can’t make ends meet.” The landowner showed this to the preacher who had led him to Christ. The preacher shook his head in wonder and sympathy and said, “Oh that’s too bad! That’s terrible! I know the Devil must really be shaking your faith in the Lord after that.” The man laughed and said, “Listen preacher. You said the Lord made all the animals, right?” “Yes,” said the preacher. “Well when I got saved, I gave all that wheat to the Lord, right?”

“Well, yes, I guess you did,” said the preacher.

“Well, Reverend,” said the landowner, “the wheat is His and the grasshoppers are His; so, if He wants to feed *His grasshoppers on His own wheat*, that’s His business, and I ain’t going to worry about it!”

“**In all this did not Job sin with his lips”** (vs. 10).

Job is past Gethsemane without knowing it. He is at the place where his own will is inoperative, except in deciding how he will respond in *God's* will. "No man is happy on the rack," says the ancient proverb, and Job is on the rack: miserable but faithful, pained but thankful, tormented but prayerful, forsaken but trusting, and harassed but truthful. Oh remarkable man!

The obscene *Septuagint* manuscripts used for the *Living Bible* and the *New American Standard Version* have added the following Alexandrian playlet to verse 9: "How long wilt thou hold out, saying, Behold, I wait yet a little while expecting the hope of my deliverance? For behold, thy memorial is abolished from the earth, even thy sons and daughters. The pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the blah, blah, blah, etc." (Some scribe at Alexandria must have had some trouble with his blabber-mouthed wife before he added some one hundred words to the true text.)

2:11 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.

Well, at last Job's "friends" show up. The pitiful number **"three"** is striking; for, don't you know he had more friends than he could count (see Job 29:1–25) when he was "in the chips." How many "friends" the prodigal had when he arrived in the far country. But when he **"had spent all"** and there arose **"a mighty famine in that land,"** don't you know all he had to eat was "swill"? Job's **"three friends"** (vs. 11) were three real friends, at least when they approach the city dump where Job is communing with rats, lice, fleas, tin cans, beer bottles, car tires, busted refrigerators, and worn out mattresses.

"**Eliphaz the Temanite"** (vs. 11) is clearly associated with Genesis 25:5–15 or Genesis 36:10, 11 (or both). **"Bildad the Shuhite"** (vs. 11) is connected with Genesis 15:2, 3 and Ezekiel 25:13; both he and Eliphaz are from Edom.

“Zophar the Naamathite” (vs. 11) is associated with the land area of Joshua 15:21–24 and 41. (Jamieson, Fausset, and Brown’s note that this is not the area is to be taken with a tablespoon of salt.)

One should notice the insertion of the word **“comfort”** in verse 11. They had not only agreed to come and mourn with him, but also to **“comfort him”** (vs. 11). How this **“comfort”** turns out is well illustrated in Job 12:1, 2 and 13:4. But who could really **“comfort”** a man in Job’s position? The seven days of silent mourning (vs. 13) are just about as good a **“comfort”** as a man in Job’s position could get. (For the seven days see 1 Sam. 31:13 and Ezek. 3:15.)

As we have remarked before, all attempts to stereotype the “three friends” as having *separate philosophies of life* are hopeless. All three of them (plus Elihu) wind up condemning Job in one way or another, and all three (plus Elihu), at some time in their discourses, imply that God will not dispense evil to good people; only bad people. This is a universal trait of human nature (see Acts 28:4 and comments), and it is so strong that 800,000,000 people on this earth—or more—think they will not go to Hell if they live “good lives.” Wishful thinking.

The **“patience of Job”** (James 5:11) is now demonstrated; for, Job does not “open his mouth” (see 3:1) until he has spent around 168 hours in silence. Not one murmur, not one complaint, not one appeal for sympathy (Job 6:23), and not one whimper about God’s dealings with him: “Ye have heard of the patience of Job” (James 5:11). If “tribulation worketh patience” (Rom. 5:3), Job had more work done on him in those seven days than most of us have done on us in a lifetime.

“**Wept...rent everyone his mantle...sprinkled dust upon their heads”** (vs. 12). Again, the Oriental gestures are highly expressive. The tears show the grief, and the rent clothes show the *willingness to die* (Heb. 10:20), while the dust on the head (see Acts 22:23 and remarks in that commentary), indicates *“bury me.”*

“**For they saw that his grief was very great”** (vs. 13, cf. Isa. 57:17, 18 and Num. 12:12, 14). And why shouldn’t it be? Could fate deal a man a more terrible hand than dead children, loss of money and property, a reprobate wife, and an incurable disease? How much worse can it get short of going to Hell? (The reader should ponder this thought when studying the Great Tribulation and the passages found in Lam. 3 and Job 10, 16–17.) Job is utterly destitute; he was smitten the way that no man in the Old Testament was ever smitten. Not even David, Moses, Saul, Joshua, Cain, Noah, Jacob, Samson, Eli, Hezekiah, Jehu, Uzziah, Ahab, or Jonah were ever persecuted by Satan the way Job was persecuted.

Paul and John Wesley were the only two men, humanly speaking, who could get into the same ring with Job, and not even Paul knew the loss of wife and

children, plus the loss of millions of dollars worth of goods. Paul was never the "greatest man" of anywhere when it came to cattle and goods, and Paul never had a demon-possessed wife to put up with.

(In answering a questionnaire at the HEW department, the conversation went as follows:

"Your height?"

"Five feet eight inches, suh."

"Your age?"

"Ah's forty-two years old, yassuh."

"Married?"

"No suh, dat scar is when ah was kicked by a mule."

Or, as one colored gentleman said when another one confessed that his own wife was an "angel": "Boy, you sho is lucky. Mine's still libin!")

Time now has done its work, and although Job never arrives at the destination predicted for him by Satan (Job 1:11), he does, at least, curse the day of his birth. Before the dialogue is over he comes pretty close to cursing his "fellow companions in tribulation" (Rev. 1:9).

CHAPTER 3

3:1 After this opened Job his mouth, and cursed his day.

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.

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.

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.

Job's friends have probably been talking to each other through the week (2:13), but they do not speak **"a word unto him"** (2:13). Now Job himself opens his mouth and curses **"his day"** (3:1). **"His day"** is obviously the day of his birth (Ecc. 7:1). The **"man child"** of verse 3 clearly puts the passage (prophetically) into the Great Tribulation (see Rev. 12:5 and Isa. 66:8–9). Paul is a type of this **"man child,"** born out of **"due time"** (1 Cor. 15:8), and the day that is **"darkness"** (Job 3:4) is so plainly the time of Jacob's troubles (see Zeph. 1:15) that only a premillennialist like Dr. Barton Payne or Biederwolf would make the foolish mistake of saying there are only ten prophetic references in Job. *There are better than twenty in the first ten chapters.* For the sake of clarity we shall list the elements in Job 3:1–10 that will match the Great Tribulation exactly, and after this we will make our comments.

1. Job **"cursed his day"** (vs. 1), and this matches the **"cursed"** of Jeremiah 20:14. (Jeremiah means "Jehovah will cast out." The term "cast out" occurs thirteen times in that book of fifty-two chapters—four times thirteen—and Jeremiah is so plainly a type of the Tribulation remnant at the time of Rev. 11:1–3, that no comment should be necessary.)

2. **“There is a man child conceived”** (vs. 3) matches the **“man child”** of Revelation 12:5, and there is no way around the passage even if a secondary application is made to the Lord Jesus Christ. The primary application is to an “anointed of the Lord” (Lam. 4:20) who shows up in Daniel’s Seventieth Week.

3. **“Let that day be darkness”** (vs. 4) as it will be in Revelation 6:12 and 16:10 where the conditions of Exodus are reduplicated.

4. **“Neither let the light shine upon it”** (vs. 4) as in Zephaniah 1:15; Acts 2:20; and many other places.

5. **“Let...the shadow of death stain it”** (vs. 5) as the cloud of death will move across this earth in the Tribulation, distributing death-dealing radioactivity to anything underneath it (Isa. 9:2; Psa. 44:19; Jer. 13:16; Amos 5:8, etc.). And don’t let any backslidden, Bible-rejecting, conservative scholar seduce you from that truth by pointing out the *partial fulfillment* of Isa. 9:2 at the First Advent. (See *The Bible Believer’s Commentary on Matthew*, chaps. 1, 2, and 3).

6. **“That night”** (vss. 6–7) is a reference to the end of this age (Matt. 28: 19–20) before the “sunrise” of Matthew 13:43 (see comments in that Commentary).

7. **“Let it not be joined unto the days of the year”** (vs. 6), so Daniel’s Seventieth Week is a parenthesis, or *interval*, which stands between the Church Age and the Millennium.

8. **“Who are ready to raise up their mourning”** (vs. 8) is the mourning that will go on at the death of the Antichrist (Zech. 11:17) when he receives the **“deadly wound”** (Rev. 13:3) and is supposed to stay dead.

For naive and gullible expositors like Dr. Barton Payne—see his so-called Encyclopedia of Prophecy—the Hebrew preserves “Leviathan” for “mourning” (see comments under Job 41:1–34) showing a double application; for, Leviathan will be “raised up” as Christ arose from the dead. The failure of Conservative and Fundamental faculties (Pikeville College, Nyack College, McPherson, Malone, Azusa Pacific, Houghton, Howard, Payne, Pfeiffer, Hope, Grove City, Huntington, Judson, North Park, Oakland City, Rockmount, Olivet Nazarene, Messiah, Manchester, etc.) to follow this line of Scriptural revelation is due to their irreverent and stupid treatment of the *Authorized Text* (1611). To say that there are only one to ten “prophetic references” in the *Book of Job* is the equivalent of saying there are only two references to salvation in the epistle of Paul the Apostle to the Romans.

9. **“Neither let it see the dawning of the day”** (vs. 9) indicates that Moses’ judgments on Egypt (Exod. 10:21–23 and comments in that commentary) will be repeated when Moses again faces “Pharaoh” in Egypt (Rev. 11:3–9 and comments in that Commentary).

10. **“The doors of my mother’s womb”** (vs. 10) clearly matches the birth of the **“man child”** in 1 Samuel 1:11 (see Job 2:9–10). Other verses along this line are Jeremiah 13:21; Micah 4:9–10; and 1 Thessalonians 5:3.

Job’s lament opens with ten references to the time of **“Jacob’s trouble”** (Jer. 30:7), and woe to the monument-building, face-saving apostate who treats such discourse as a “hobbyhorse” because he has rejected everything in the word of God that is not politically or economically expedient to his own work. Those of us who are instructed to labor **“in the word and in doctrine”** (1 Tim. 5:17) are not to be hoodwinked by these professional religious “Oscar Award” winners who won their medals laboring to “get visible results” at the expense of the *Holy Bible.*

There is nothing difficult about the passage from a *practical* standpoint. Job is cursing his birth because he feels that it would be better for him if he had never been born (Matt. 26:24). He finds himself where Jeremiah found himself in Jeremiah 20:15 and where Ezekiel found himself in Ezekiel 5:12–17.

Now, setting aside our Holy Bibles for a few seconds, let us see what the “highly qualified authorities” have to say about Job’s soliloquy.

A. The *Pulpit Commentary* says that “days cannot perish” because the year “will always have its full complement of 365 days till time shall be no more” (p. 49). Evidently Rev. Rawlinson (The Canon of Canterbury) didn’t spend much time reading his Bible. God did not count several thousand days as parts of any year in the time that Israel was out of fellowship with Him (see the charts by Clarence Larkin in *Dispensational Truth*).

B. Verse 8 is “an impossible rendering” according to the *Pulpit Commentary*. For a “possible reading” we are given this mish-mash: “Those who are rash enough to stir up the fury of the *crocodile*....” (p. 49).

C. This fable about Leviathan being a “crocodile” (see Job 41:1 and comments) is found preserved in all of its lying stupidity in the *New English Bible* (Cambridge, 1971). E. S. English (*NSRB*) blows C. H. Dodd a kiss by saying that “perhaps” Leviathan is a crocodile (*NSRB,* 1967, p. 599).

Well, he could be a crocodile as quickly as the *New Scofield Reference Bible* could be “the *Authorized Version*.” That is—never.

D. Adam Clarke led the way for English and his buddies (Culbertson, Feinberg, MacRae, Weniger, McClain, Wilbur Smith, and Walvoord) when he told Rev. Rawlinson that “those who are ready to raise up their mourning” meant “those who are ready to provoke the crocodile to tear them to pieces.” (Clarke’s Commentary, p. 32). Schuttens says **“mourning”** should be the “hosts of evil.”

Now that the apostates of the eighteenth and nineteenth centuries have showed us how to sit in judgment on the word of God and to reject it as being

authoritative, all of the men who taught the faculty members of Evangel College, George Fox College, Bethany, Eastern Mennonite, Geneva, Eastern, Dordt, Calvin, Bryan, Concordia, Cedarville, Chapman, Anderson, and Augustana are now aboard the sinking ship.

"Leviathan" is a "*mythical* sky monster" (R. A. Torrey, F. C. Eiselen, Andrew Zenos, John R. Sampey, Milton Terry, A. T. Robertson, Charles Scoville, D. R. Dungan, J. W. Monser, Ira Price, and the *ASV* committee of 1901).

You'll find how *"mythical"* he is when he lands (Rev. 12:12).

Imagine such "good and godly men" as A. T. Robertson and R. A. Torrey falling for that liberal, allegorical, Alexandrian BUNKO. Then imagine John R. Rice and Robert Sumner whining about the "godly lives" of these men to get you to take a clear cut stand against the word of God.

Paul, **"born out of due time,"** is also a matchmate to the lament of Job in verse 10, and therefore, Paul (as Jonah and Jeremiah) becomes a type of a Jew who will witness to Gentiles in the Tribulation (see Rev. 7 and comments in that Commentary).

E. The *Bible Commentary* tells us that the **"mourning"** of verse 8 is the Leviathan of Job 41:1, and this Leviathan is a *"crocodile."* (See notes under Job 41:1, and then tell God Almighty how anyone could reject that much of the word of God, at sight, and then be passed off as "loyal to the word!")

3:11 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 opressor.

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

master.

As we have said in our Preface, there is nothing complicated about Job's speeches if they are only dealt with in their historical, practical setting, divorced from the books of Revelation, Daniel, and Matthew. Plainly, Job is wishing he were dead or had never been born in the first place, and in his position, who could really blame him? George Williams of Panama City, Florida—lifetime wheelchair case—told me that he had tried often to roll off his bed at night and bang his head on an iron radiator so that he could put himself out of his misery; he never could get enough force and momentum in the roll to produce a concussion. After he was converted, George lived in a life of joy and victory in Christ, and he preached the gospel all over the Southland. Even then, who (saved or lost) would enjoy a lifetime of sitting where he constantly feels he is a burden to his loved ones?

"**Why died I not from the womb?"** (vs. 11 cf. Psa. 59:10). Why not a stillbirth with no chance to breathe **"the breath of life"** (Gen. 30:3, 50:23, etc.) on someone's lap? Why were breasts ready to feed me (Jer. 20:18)? What was the point in all of it if my life has come to *this*?

And hasn't that thought occurred to all of us at one time or another?

And if it hasn't ever occured to you, what of real life have you ever seen?

When Margaret Holden (Panama City, Florida) was about forty years old, she suffered the amputation of first one leg and then the other. When I went to her hospital room and drew her a picture of the Second Advent, she was waiting to have an arm amputated. She wept when I spoke of the Millennium. I asked her about spiritual things, and she confessed that she had never been saved; whereupon she trusted Christ, right then and there, as her Saviour. When she expressed sorrow over a wasted life and wept over how much suffering she had gone through for her own problems, I spoke to her of her Millennial inheritance. Through tears she said, "Well I can suffer for Him now! I can suffer for Him now!" Yes, and she is.

A transient (twentieth-century Ugartic for "BUM") was brought to my house one time by a friend. I dealt with that poor bum for an hour and could not get him to receive Christ. Finally, I quit talking and just stared at him. His gums were yellow brown with a snaggle-tooth sticking out here and there. His breath smelled like rancid petunias; he had been drinking Bay Rum. The toes of his tennis shoes were out; the soles were held on by rubber bands. His hair was matted, he was unshaven, and he still had three scabs on his face where someone had "peeled" him the night before. Finally I said, "Where is your *wife?*" He said,

“I ain’t got one.” I pressed further: “Where are your *children*?”

“Gone.”

“Where is your job?”

“Don’t have one.”

“Where is your money?”

“It’s all gone.” And then he began to weep.

“Where is your health?”

“lt’s gone! It’s all gone, preacher, all gone!”

“All right,” I said, “Look at you! You’ve served the Devil for forty years, and he’s taken everything from you you ever had. In the name of Heaven, what makes you love Satan so much that you can’t turn your back on him and receive God’s Son as your Saviour?”

Down he went. He knelt on the floor by my couch as we prayed, and when he got up he had a Master who could put clothes on his back, food in his stomach, money in his pockets, and children in his living room. But not so with Job.

Job had served the *right* Master (Job 1:5), but he had received the pay which comes from serving the wrong one.

Verses 13–19 are self-explanatory. They describe the unknown, unrevealed state of the dead or the never-alive (Ecc. 6:3). Of course, Job speaks from the standpoint of Solomon—before the death, burial, and resurection of the Lord Jesus Christ. **“Still...quiet...slept...at rest”** (vs. 13). The so-called *“Living” Bible* was written by a man who could not figure out the expression **“which built desolate places for themselves”** in view of the fact that they also **“filled their houses with silver”** (vs. 15); so Kenneth Taylor (*The Dead Comic Book*) simply erased half of verse 14 and then reduced the verse markings to a size where you would not take time to check the verse: Very typical of “living” Bibles in the “language of the people,” etc. However, this private interpretation (not “paraphrase”) is not original with Taylor. C. H. Dodd, the Bible-denying infidel (*NEB*), did the same thing in his publication ten years (1961) before Taylor followed his steps. “All roads lead to apostasy”—at least since 1880. You see, the reading was not even original with Dodd. The *Septuagint* of 330–500 A.D. (not B.C.) left out the reading also, although it is in the Masoretic Hebrew text of the Hebrew Old Testament. (Well, well, well. Back at Alexandria again, after so short a vacation.)

Now the irrational prejudice which lurked behind the *Septuagint* manuscripts (and found its way through fifteen centuries of “living Bibles”) was the conceit that **“kings and counsellors of the earth”** (vs. 14) could *not* possibly build **“desolate places for themselves.”** But what man acquainted with any literature

like "*Ozymandias of Egypt*" or the "*Rubaiyat of Omar Khayyam*" could possibly fail to see the appropriateness of the verse? And how could the faculty members at Alexandria (or Chicago Bible College, Circleville Bible College, Columbia, Dallas, Trinity, Detroit, Beulah Heights, Sterling, Eastern, Whitworth, Westmont, Piedmont, Tabor, Simpson, Southwestern, Spring Arbor, or Seattle Pacific, etc.) miss the import of the statement with Isaiah 27:10; Ezekiel 26:19; Jeremiah 7:34; Zechariah 7:14; Ezekiel 16:20; Malachi 1:4; and Proverbs 3:25 sitting on their desks?

The kings and counsellors did not intend to build desolate places (Psa. 19:10–11), but that is how it turned out.

In the place of departed spirits are dead "kings and counsellors" (vs. 14), **"princes that had gold"** (vs. 15), and **"infants which never saw light."** There class, racial, and social distinctions cease (vss. 17–19), and the things for which modern politicians and religious leaders beat the drum are accomplished. Death is a great leveler. In the Old Testament the weary rest (1 Sam. 18:15), the wicked in Hell can no longer bother anybody (vs. 17), the prisoners (Luke 18) sleep (John 1:11), and the oppressor can no longer harangue them. **"The small and great are there: and the servant is free from his master"** (vs. 19), and not before then, according to the apostle Paul (1 Tim. 6:1–4).

3:20 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.

Verse 20 is one of the great hallmarks of the *Book of Job*, and for the benefit of those who really think about life—not just "philosophy"—we shall list the

rest of these “hallmarks” that appear as questions:

1. **“Why is light given to a man whose way is hid...?”** (vs. 23).
2. **“Shall mortal man be more just than God?”** (4:17).
3. **“Shall a man be more pure than his maker?”** (4:17).
4. **“What is man that thou shouldest magnify him?”** (7: 17).
5. **“If I be wicked, why then labour I in vain?”** (9:29).
6. **“Canst thou by searching find out God?”** (11:7).
7. **“Canst thou find out the Almighty unto perfection?”** (11:7).
8. **“Man dieth, and wasteth away...and where is he?”** (14:10).
9. **“What is man that he should be clean?”** (15:14).
10. **“And he which is born of woman, that he should be righteous?”** (15:14).
11. **“Wherefore do the wicked live...yea, are mighty in power?”** (21:7).
12. **“Can a man be profitable unto God...?”** (22:2).
13. **“How then can man be justified with God?”** (25:4).
14. **“Whence then cometh wisdom? Where is...understand ing?”** (28:20).
15. **“What profit shall I have if I be cleansed from my sin?”** (35:3).
16. **“Where is God my maker...?”** (35:10).
17. **“Wilt thou condemn me, that thou mayest be righteous?”** (40:8).
18. **“Who is he that hideth counsel without knowledge?”** (42:3).

Now these are the *real* questions. These are the weighty questions which Socrates, Aristotle, and Plato rarely discussed. In their hypocritical pretense of “searching for the supreme good,” they were careful to take the detour around such questions as Numbers 2–3, 8–9, 13, and 16. Most philosophers (see Col. 2:8 and comments) also skirt Numbers 14–15, and 18. As we remarked in our Preface, the *Book of Job* deals with the basic, fundamental, root problem of Life: *Why do the righteous suffer?* The questions above are all related to that problem, and until these questions have been answered, or at least given consideration (prayerfully!), there is no understanding of God or man that is worth the trouble to obtain. And you will notice that the answer (or answers) to these questions never takes the form of the modern Religio-Philosopher (Bonhoeffer, Niebhur, Pike, Tillich, Updike, Weigle, Herber, C. S. Lewis, Karl Adam, Donald Baillie, lan Barbour, Peter Berger, Bruckeger, Eiseley, et al.).

That is, it never takes a form that even resembles the following:

1. “We suggest that a person find his identity only in relation to *others*.”

2. “Distributive justice involving coercion is the necessary instrument of love in the impersonal relationships of society.”

3. “Cumpulsory segregation is humiliating to a minority group, therefore the

majority should be *forced* into compulsory integration."

4. "The real starting point in maturity is overcoming prejudice."

5. "We must be sensitive to the need for change even when faced with ambiguous alternatives."

6. "The idea of God expresses man's ultimate concern, transferred to a horizontal plane."

7. "In the depths of the dimension and symbols, the total thrust of coordinate truths and relative meanings tends to a dynamic whole."

8. "The culture of modernity is the answer to religious literalism."

9. "Vital religion is richer than the conceptual system in which the framework of the areas are coordinated."

10. "Ultimate concern and total involvement is meaningfully *relevant* to *validated* humanism and the ethnic social *environment*."

Now you can get just as much hot air from a jet engine, and it won't smell any worse. Erich Frank, Erich Fromm, Kim Malthe-Bruun, Rollo May, David Read, David Roberts, Martin Buber, and E. Cherbonnier make their living with this kind of ding-a-ling theology, and where a man's living is bound up with his beliefs, he will die and go to Hell with his "beliefs" before he will alter them: **"skin for skin..."** etc.

"**Why is light given to him that is in misery, and life unto the bitter in soul?"** (vs. 20). What about the thousands who starve to death every year in Asia and Africa? What woman likes to see her baby's stomach swell out with hunger as the child's limbs become sticks poking through skin stretched as tight as a drumhead? How do you think some German private in the Wermacht felt when he finally died in Siberia in 1970, after twenty-six years in a prison camp? Do you realize that more than fifty thousand German POW's were never released at the end of World War II? More than half of them died in Siberia after a "lasting peace" (ho-ho!) was brought in. We didn't get all of our POW's back from Korea. Don't you know that some of them are in **"misery, and...bitter in soul?"**

"**Which longeth for death, but it cometh not..."** (vs. 21). Note that, again, this is prophecy as well as history. In Revelation 9:6, during the Great Tribulation, men seek for death and cannot die. **"And dig for it more than for hid treasures"** (vs. 21). Well, Job's "digging" did not amount to driving the potsherd through his throat or heart, nor did it come to slashing his wrists. Job's desire is purely that God will finish quickly what He evidently had begun—Job's complete destruction.

However, there have been people who have fired a 16-gauge shotgun into their mouths and lived ten years afterward with nothing to show for their "suicide" but $30,000 worth of hospital bills. Karl Menninger's works are filled

with cases where people hug hot stoves, jump down chimneys to suffocate themselves, strangle themselves with barbed wire, choke to death on swallowed underwear, leap into boiling vats of oil or vats of animals blood, etc. Some make it, and some don't. The classic case is where the "suicide" ties a rope to his neck and, after soaking himself with gasoline, he mounts a tree over a river. He ties the rope to the limb, draws a pistol, and lights his cigarette lighter as he jumps off the limb! (The cunning scheme in all of this is to insure death; if he misses with the pistol, he will burn up, but should the gasoline fail to ignite, he will still hang to death.) Unfortunately (if you look at it from Job's ash heap), he shoots the rope in two with the pistol. Then he falls (blazing!) into the river, and the water puts the fire out. Climbing up the bank, the "suicide" is heard to mutter: "Man, if I hadn't learned how to swim, I would like to have *drowned*."

Of a cantankerous wife who was always threatening suicide, a spouse said, "Promises! Promises! All I get is promises!"

"**Glad, when they can find the grave"** (vs. 22). To really get a grasp of the verse, one should put all of the Greek and Hebrew lexicons on the shelf (after carefully closing the *New Bible Commentary*, *Wycliffe Commentary*, and the works by Williams, Dummelow, Adam Clarke, and John Peter Lange), and read the last three chapters of *All Quiet on the Western Front*, by Erich Maria Remarque. When Remarque says that the expression on Paul Baumer's dead face indicated that "he was glad the end had come," you can believe it. The only way out of combat infantry is a grave or a stretcher (see *The Sure Word of Prophecy*, Chap. 1–3).

"**Whom God hath hedged in?"** (vs. 23). (See Jer. 20:8.) This time the **"hedge"** is not a hedge of prosperity as in Job 1:10; this time the hedge is a **"hedge of thorns"** (Prov. 15:19, 22:5; Isa. 5:6, 7:23, 27:4; and Jer. 12:13), and these thorns are associated with men burning in Hell (Heb. 6:8; 2 Sam. 23:56). Job sighs before he eats, instead of asking a blessing on the food (vs. 24), and then, instead of eating, he moans (Psa. 42:3). The **"roaring"** of verse 24 is to be taken literally in spite of the mass of conservative scholarship that objects to it. The Lion's roar of Psalm 22:1 and 32:3 was the Lion of the Tribe of Judah in distress. And lest any twentieth-century allegorizer, like Origen (note his work on verse 24 in Clarke's Commentary, p. 34), tends to reduce the word **"roaring"** to "groans" or "groaning," let him spend some time with Eugene Kogon's scholarly work (*The Theory and Practice of Hell*) and not waste time with the corrupt *ASV* of 1901, the *"Living" Bible* of 1971, the Lockman Foundation, or the "Tyndale" House Publishers. When prisioners who escaped from Buchenwald were recaptured, they were put into a 4 x 4 foot box that had chickenwire on three sides of it. The floor and roof of the box were studded with

ten penny nails—points up. After two days in their boxes, the cries of the hapless victims became animal sounds. And don't deceive yourself or anyone else about the wording of the *King James* text: above all, don't let some Girl Scout revision committee substitute their watered down interpretations for the Infallible Truth of God Almighty.

"**For the thing which I greatly feared is come upon me"** (vs. 25), shows that Job had had a premonition all along about the tragic possibilities of life. Not once in the heights of Job's prosperity did he ever forget that God was the supreme Judge, and that God *could* dole out a harsh sentence (see 31:1–10 and comments). Job had a negative view of life as well as a positive view, and he was not looking at the "silver lining" only when he faced tomorrow. **"I was not in safety, neither had I rest, neither was I quiet; yet trouble came"** (vs. 26). The meaning is all too clear. One might expect trouble to come to a man settled down "at ease in Zion" (Dan. 4:29–32), for this would be a sort of system of "balances" (Ecc. 7:14) to even things up. But Job never ceased to be on the alert (see 1:5 and comments) even in his **"nest"** (29:2–3), and he never was presumptuous enough to state that he had "arrived" or was beyond the chastening hand of God. Trouble is usually preceded by a little backsliding indulgence, but in Job's case, it came upon him in the midst of alert watchfulness—for his own family as well as his own moral condition. And further, Job was not at rest nor quiet when he was smitten with his diseases, since he had already lost his family and property. Mr. Good and Adam Clarke cannot understand the first thing about either verse (vss. 25–26), so Clarke invents his own Bible and suggests that three question marks are to be placed in verse 26. The corrupt *ASV* of 1901 (recommended by the college faculty of Bethel, St. Paul, Heston, Grace Bible Institute, Bryan College, San Jose, Toccoa Falls, Vancouver, Mid-South, Faith Bible College, Lancaster, Eugene, Fort Wayne, Graham, Indiana, and Taylor University) has changed the tense (**"was...had"**) to "am," since none of the men on that committee—including Robertson and Torrey—could grasp the verse.

Taylor (the *"Living" Bible*), anxious to follow the crowd but fearing he will not be "paraphrasing" if he does, rewrites the verse as "I was not fat and lazy...."(!) The *New English Bible* alters the tense, while Peake, Duhm, and Budde suggest the usual alterations which are not worth wasting time with. The fable that the verse referred only to the "beginning of his troubles" (Jamieson, Fausset, and Brown) is one more case of wretched bushwhacking, trying to cover up the fact that the majority of Conservative "brush-beaters" forgot to compare Scripture with Scripture before they undertook the correcting of God Almighty.

In closing our chapter, we may take note of the varied ways in which the Septuagint manuscripts (used in the *"Living" Bible*) have mangled the truth.

In verse 8, somebody is attacking "the great whale." (A unique reading, if you ever got it.) A "star" has been inserted at the end of verse 9. "Who gloried in their swords" has been added to verse 14. "Burnt out the fury of rage" has been added to verse 17. "Men of old time" has been substituted for **"prisoners"** in verse 18. "Death is rest to such a man" has been added to verse 23, and the entire thought of the verse has been obliterated. There are five to ten minor changes besides these, but these are enough to give you an idea of the source of the so-called "reliable" translations recommended by Weniger, Schuyler, Bob Jones III, and the faculty members at Hyles-Anderson, Lynchburg, Miami, Grace, Hope, Gloom, Faith, Charity, Wrath, Joy, Peace, and Apostasy. You see, these "reliable translations" are all based on Sinaiticus and Vaticanus; Sinaiticus and Vaticanus are the manuscripts which are quoted by the Scholars Union, from Origen's Fifth Column Old Testament.

CHAPTER FOUR

4:1 Then Eliphaz the Temanite answered and said,

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

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

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.

The man who attempts to "comfort" Job (see 2:11) is a Temanite, a native of Edom. He is supposed to be the mildest of Job's accusers, and in his first speech he claims to have had a revelation from God. This revelation matches Elihu's conclusions (Job 35–37) and also God's own words to Job in Job 40–42. However, Eliphaz could hardly be called a "comforter," in any sense, in view of verses 7, 8, and Job 5:1, 4, and 5. He may have been mild, but in Job's position the slightest mention of blame or wrong-doing will unleash a thousand volts of resentment and bitterness.

The gist of the first five verses is: You are probably going to be grieved if we attempt to communicate with you (vs. 2), but we can't sit here for another week with our mouths shut; we have to speak (vs. 2). You have helped people out and instructed them when they were in trouble (vs. 3)— "physician, heal thyself"—and you've comforted people with words (vs. 4), but now that trouble has hit you —"physician, heal thyself"—how come you're fainting? Why are you troubled?

Now there is much truth in what Eliphaz says; the trouble is, this is the wrong time to say it (see 1:21) even if you think it. Notice how closely it resembles: **"He saved others; Himself he cannot save"** (Matt. 27:42).

The contradiction is a universal truth. Advice is always easier to give than to take. It is one thing to claim Romans 8:28 on a clear day in June when you and all your family are in good health and you are out fishing in a new boat; it is another thing to claim it over the grave of a seven-year-old son or daughter. We preachers who major in "talk" (1 Cor. 1:21) had better learn how to tread lightly on a broken heart, and if our foot has to fall like a jackboot on anyone, let it fall on the proud, self-righteous, Bible-perverting "celebrities" of our day who go through life thinking they are doing us a favor by being here.

I discussed the matter of pain and sleepless nights with a good friend of mine, John Hall, who was, and is, a wheelchair case. We talked about drugs and pills, and the orders given under 1 Corinthians 6:12. But it is one thing for a *healthy man* (who can still play tennis, water polo, soccer, football, volleyball, and baseball) to talk about "habit forming drugs," and it is quite another thing for a man to talk about them who is paralyzed from the waist down and can't sleep five hours a night because of the pain. Sure, you have the answer preacher, sure! Sure, you have the Book with all the answers, preacher, but be careful how you dish it out to Job's "kinfolk." What could be more ridiculous than these great tax-exempt, corporative, multi- million dollar, religious enterprises talking about *ministering* to people when many of the people they minister to live in trailers and sweat out gas, light, and phone bills every month? What would you think of me if I undertook to tell Jack Hyles how to run a Sunday School or Billy Graham how to conduct a union campaign? Wouldn't that be a riot? Wouldn't it be a boffer if I tried to tell John R. Rice how to print a newspaper? Or how about me telling Bob Jones Jr. how to operate a Christian university? Wouldn't that be Endsville? Then what do you suppose we think of the Greek and Hebrew scholars who try to correct our Bible or our teaching with their ridiculous textbooks by Nutz, Davis, Bell, Panosian, Custer (Bob Jones University), Gesenius, A. T. Robertson, Keil, Adam Clarke, Zacharopoulos, Albright, Heelios, Sideris, and J. G. Machen? Do you think that those of us who believe the Book, and spend 90 percent of our time teaching it and preaching it, need some bland promotional executive or some watered-down backslider correcting our work? *Get back in the shallow water, sonny, the crabs will get you.*

4:6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

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

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.

Eliphaz continues, but before he runs another verse Jamieson, Fausset and Brown, Clarke, the *Living Bible* (with the *ASV, NASV, RSV, NRSV*), and the Dead Corpse, tear up verse 6. As the passage stood, Job's "fear" is stated in verse 8: **"Even as I have seen, that they that sow iniquity, and sow wickedness, reap the same."** Job's hope and confidence and "uprightness" (vs. 6) clearly lay in verse 7: **"Remember I pray thee, who ever perished, being innocent or where were the righteous cut off?"** Unable to sort out this simple construction, Adam Clarke has torn up the passage and made it read: "Where is your fear of God, etc." And the *Living Bible* (with the *ASV*) has inserted this interpretation with no manuscript authority whatsoever. The *New English Bible* goes one better and says: "Is your *religion* no comfort to you?" But the **"this"** of verse 6 (which is also interpolated) is a reference to verse 7 and 8 in the context.

Now, this peculiar "jamming" of the airwaves comes from the liberal tendencies of modern, Conservative scholars to make "the fear of God" refer to a "reverential trust" (see any *Scofield Reference Bible*). Since we have dealt with this matter at length under Proverbs 1:7 in our Commentary, we will not review the ground again. Job was afraid of God and sin (Job 23:15) because he knew about the wages of sin (4:8 in the context). His hope and confidence was in reaping good by sowing good (31:1–20 and comments), and Eliphaz knew this; hence, **"Is not this thy fear, thy confidence, thy hope...etc."** And then Eliphaz proceeds to name it. Observe exactly the same thing in Acts 2:16, where Peter says **"This is that..."** and then names what Joel said.

The drift of Eliphaz's comfort is: "Weren't you afraid that if you did wrong you'd get it in the neck? Weren't you trusting your good works to bring you blessings and keep you alive? Well **"Even as I have seen"** (vs. 8) that those two beliefs of yours are true, and you've just temporarily forgotten them. After all, if you were innocent (vs. 7), God would bring you out fine" (Job 5:17–27). That is exactly how it comes out of Eliphaz's mouth, and the ridiculous meddling with the text done by the "authorities" is about as Biblical as Zodhiates' exposition of the book of James (*The Behavior of Belief*, pp 305, 233, 9, 18, 37, 61, 67, 241, 258, etc.).

"**By the blast of God they perish"** (vs. 9) lands us right into 2 Thessalonians 2:8 and Isaiah 11:4—back in the Tribulation. This makes twelve references to Bible prophecy in four chapters; so, when one reads Dr. Payne's *Encyclopedia of "Prophecy,"* one must never forget that nearly eighty percent of the "Encyclopedia" on Job is missing.

"**The roaring of the lion...fierce lion...young lions...old lions...stout lion's whelp"** (vss. 10–11). Each lion is a different Hebrew word, and a literal

rendering would give: “to tear off, to be black or dark, a young lion, to knead or kneel upon, and to suckle with milk.” In view of the fact that Satan and the Lord Jesus Christ are both spoken of as “lions” and in view of the fact that the world empire preceding the BEAR and LEOPARD empires (Dan. 7:4) is a lion, the words should be taken to heart. The **“young lions”** of Ezekiel 38:12–13 have been identified by Pember, Larkin, and Scofield (for the benefit of modern Premillennialists) as the *English-speaking countries*. This is all the more significant when we remember Scofield’s error (made with the consent of Gabelein, Robertson, English, Torrey, Pentecost, Newell, Darby, Baxter, Lehman, Feinberg, et al.) about the lion of Daniel chapter 7. The winged lion of Daniel 7:4 is *not* Bablylon, for all of the beasts of Daniel 7 come up *after* the last king of Babylon is dead (Dan. 7:1). Somewhere in the Bible, the old lion (England or Germany) and her off-spring (the U.S.A., Canada, Australia, Scotland, Ireland, etc.) are lurking, and you can be certain that when they are identified, they will not match the pussycats that G. T. Armstrong has been playing with the last thirty years.

Eliphaz’s sudden slip into talk about lions hunting for food is not too much in keeping with the context, although one may say that these lions represent the wicked of verse 8 whom God will “consume.” But there are too many lions in the context to ignore; Taylor’s alterations (*TLB*) of verse 9, to get rid of the Second Coming references (2 Thess. 2:8), doesn’t help things a bit. (Nice try.) The *Pulpit Commentary* also erases this reference by altering **“breath”** to “blast.” (Another nice try.) Jamieson, Fausset, and Brown don’t like the construction of verse 10, so they add “silenced” to the verse to shut up the voice of the **“roaring.”** But the voices are broken, and the whole ungodly mess is broken (Dan. 2:35). They *are* **“scattered abroad”** (vs. 11) in Daniel 2:35, and they *do* **“perish”** (vs. 11), according to Malachi 4:1–4. (Never abandon the *King James* text simply because one hundred percent of the “recognized scholars” object to it. After all, it is quite able to object to them in the strongest terms possible: Hebrews 4:12–13.)

4:12 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 be 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.

Now everything that Eliphaz says is true, and we may not doubt that the Lord did speak to him in a dream (see Num. 12:6). God often revealed himself to men in this manner (Gen. 20:6) before His Bible was written. Furthermore, the speech delivered by the **"spirit"** (vs. 15) is in perfect agreement with the body of revelation in either Testament. If Eliphaz had stopped at verse 21 and hugged Job—or at least patted his head—many a vilification which followed would never have been uttered. But Eliphaz goes on with 5:1–4, plainly classifying his victim (Job) as a foolish, silly, and cursed sinner. Some comfort! Verse 13 will match Genesis 15:12, and again, we are dealing with Tribulation material. **"Then a spirit passed before my face"** (vs. 15). The angels are **"ministering spirits"** (Heb. 1:14); so, this is one of them, for he has a **"form"** and an **"image"** (vs. 16). His short sermonette is aimed at those made **"a little lower than the angels"**—those who **"dwell in houses of clay"** (vs. 19).

They are **"crushed before the moth"** (vs. 19). (See Job 27:18 and Psalm 39:11.) That is, they rot away like a piece of old cloth that a moth chews (Isa. 51:6). They are **"destroyed from morning to evening"** (vs. 20); that is, they die like flies, and hundreds of them die every day, at all hours of the day or night. Their **"excellency"** goes away (vs. 21) according to Psalm 49:12, 16, 17, and 20, and they **"die, even without wisdom"** (vs. 21), exactly like David said in the same Psalm (Psa. 49:20); they are **"like the beasts that perish"** (Psa. 49:20; Eccl. 3:18). Since their **"foundation is in the dust"** (vs. 19), they must return to it (Eccl. 3:20); for, from **"dust thou art, and unto dust thou shalt return"** (Gen. 3:19).

Can such a feeble, fickle, frail, fragile, fluttering, fallible spark in the wind **"be more pure than his maker?"** (vs. 17). Not on your life.

“**Behold, he put no trust in his servants; and his angels he charged with folly”** (vs. 18). Notice that the reference is the first real reference which indicates the time of Job’s troubles. Other references which mark out this pre-deluge period (**“in the days of Noah”**) are 9:8, 15:19, 21:12, 22:15–16, and several others. The themes that keep reoccurring in the conversations between Job and his three friends are not the themes of Pharaoh and the Exodus (see Clarke’s theories) or the Tower of Babel; *they are the flood and the original creation.*

God would not trust Moses, David, Jude, James, John, or Paul (His “servants”) completely. The one warning which God placed “smack-dab” in the middle of His Book—the exact middle (Psa. 118:8)—was a warning not to put confidence in man. **“Mortal man”** (vs. 17) can never be as just as God, let alone **“more just than God.”** God *did* charge His angels with folly (vs. 18); these matters, again, deal with the Second Advent, where one third of the angels in Heaven will defect to Satan (Rev. 12:4, 10). To fool gullible people like Dr. Barton Payne, John Milton constructed a fable where Revelation 12:9 took place before Genesis 2. (Some more “nice work.”) The angels are not only charged with folly, they *commit* folly (Jude 7; 2 Pet. 2:4); so **“how much less”** will God trust those who **“dwell in houses of clay?”**

The passage is as clear as a June sky in perfect flying weather. Nothing in it is obscure or difficult, and it is only the destructive imaginations of Jamieson, Fausset, and Brown, Lange, Clarke, Peace, Dillmann, Schlotmann, Gesenius, Taylor, Kline, and Heavenor that gums up the works. The Hebrew text reads as the *AV* of 1611.

1. The so-called *“Living” Bible* has not even attempted to paraphrase verse 21. Instead, Kenneth Taylor has invented a reading about a “candle.”

2. The *Septuagint* “blows upon them” in verse 21, and the *New English Bible* invents a phrase found in no Greek or Hebrew manuscript.

3. Maurer thinks the man is crushed like a moth, although the text does not say this.

4. The *ASV* of 1901 says: “Is not their tentcord plucked up within them?” Heavenor (*The New Bible Commentary*) uses the same reading which is the same old rehash of the *ASV*.

5. Michaelis thinks a cord of a tabernacle has become “unstrung” in verse 21, but Umbreit thinks a man has a “slack bowstring.”

6. There was no **“form”** in verse 16, according to Meyer and Bickell, but, of course, they were reading from the godless Septuagint put out by Origen and Eusebius when they decided to make a liar out of God. A lot of Christians do that these days.

7. The *Living Bible* has made the **“servants”** and **“angels”** of verse 18

identical, although the words are two completely different words in Hebrew ("ebed" and "malach"). But this is the trouble that the modern "Christian" gets into for taking these "scholars" at face value (reputation-wise) when they talk about "paraphrases." Job 4:18 in the *"Living" Bible* is NOT a paraphrase; it is the private conjecture of Mr. Taylor.

"**They die, even without wisdom"** (vs. 21), and the statement is true. If it is true that **"The fear of the Lord...that is wisdom"** (Job 28:28), the majority of the human race has never attained wisdom, especially the highly *educated* portion of the human race. If there is one thing that higher education does not teach, it is **"the fear of the Lord...that is wisdom."** And even if this is not the exact meaning of the text, there is one thing certain: No man can get enough wisdom to keep from dying. They all die.

Furthermore, most of us die without learning the lessons that our life trials were supposed to teach us. When one considers that men have been dying for nearly six thousand years of recorded history and killing each other at a rate of better than five hundred a day (exclusive of thirty-seven major wars!), it would appear that **"they die, even without wisdom."** There is no record of any generation being able to pass on to any other generation any plan that would stop poverty, persecution, religious differences, war, sin, disease, death, and starvation. The superman who will profess to have this plan (Rev. 13:1–8) will be followed by war, famine, death, and Hell (Rev. 6:1–8).

CHAPTER 5

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.

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.

And now Eliphaz mixes the salt in with the vinegar and applies it deftly to Job's open sores. First, he challenges Job to get out his rosary and say a few "Hail Marys" (vs. 1) and see if "blessed Joseph" or "blessed John the Baptist" will get him out of his pickle. (Observe the strange similitude between Eliphaz's mockery and that of the chief priests in Mark 15:35.) **"And to which of the saints will thou turn?"** Abraham, Noah, Enoch? **"Wrath killeth...and envy slayeth"** (vs. 2), so i**f Job is wishing for death, it is evidence that he is** "foolish" (vs. 2) and **"silly"** (vs. 2). (How "comforting" can one get!)

The **"foolish taking root"** (vs. 3) is so common a thing that everyone has seen it. But the root of the foolish (Mal. 4:1) will be *plucked up* (Prov. 2:22), and he will lose his habitation (18:14–19); the reference is not only aimed at Job but at the Antichrist himself (see Psa. 52).

The remark about the foolish man's children (vs. 4) is just about as hard a blow as anyone ever hit Job with since his wife said, **"curse God and die."** Job's children, by virtue of what took place, were **"far from safety"** and were **"crushed"** (1:19); neither could anyone **"deliver them"** (vs. 4). Whether he intended it or not, Eliphaz has just called Job's habitation "cursed" and has called Job a silly, foolish man. Verse 5 only adds insult to injury, for it was "robbers" (vs. 5) who got Job's substance (1:15)! Some comforter.

So Eliphaz has done little more than heap coals of fire on Job's discomfort; his advice is about as soothing as sulphuric acid poured into an open wound. Here, as elsewhere, the destructive critics of the *Authorized Text* cannot believe or receive the words of truth.

The corrupt *New Scofield Reference Bible* has thrown the Authorized reading into the margin by verse 1 (**"saints"**) and has substituted "holy ones." After

doing this, the committee turned right around and translated the same word (Hebrew: *"qadosh"*) as "saints" in Hosea 11:12. Not to be outdone in inconsistency—while complaining about the "inconsistent translations" of the *AV*—The *"Living" Bible* has translated the word as "gods" here and then as "the Holy One" in Hosea 11:12 and then as "angels" in Psalm 89:7. (And you understand, this is all done with the most "godly" piety and "dedicated devotion," while talking about the *King James Bible* not translating "Spirit" the same way every time or "Hades" the same way every time. My, aren't we sanctified!)

The *New English Bible* has the children "brow beaten in court" for **"crushed in the gate"** (vs. 4), but evidently Dodd forgot that you can be literally crushed in a literal gate (2 Kings 7:17), if you don't take such expressions as **"the windows of heaven"** (Gen. 7:11) literally—see 2 Kings 7:2 and 17–20).

"**The hungry eateth up, and taketh it even out of the thorns..."** (vs. 5) shows a gleaning has taken place which leaves absolutely nothing (Judg. 6:4, 6). The hungry robber even goes into the "sticker bushes" to pick up pieces of grain or fruit that have been dropped there.

The *Septuagint* has mistranslated all of the verbs in verse 4. The saints should be "angels" according to Heavenor, and a strong man is seizing something from the "panniers" (*NEB*) in verse 5. (That is one of the "new translations" in the "living language" of the etc.) Hitzig, Peake, Duhm, Budde, and Olshausen suggest about ten changes for the first five verses, but I am sure the Devil could suggest a greater number than that.

5:6 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.

Verse 7 is one of the great verses in the book of Job, and later (7:7) we will put these kind of verses into a bundle so that a man can see what "life" really is, according to the *Author of Life*. There are twelve definitions of "life" in the *Book of Job*, and anyone of them is as authoritative as the combined works of all of the ancient and modern philosophers.

"**Affliction"** does not come from the dust (vs. 6), nor does **"trouble spring out of the ground"** (vs. 6); for if all you had to contend with was the sun, the moon, the rivers, the mountains, the soil, the trees, the animals, and the verdure, you could live without sickness (as Abraham, Isaac, and Jacob did.) till you

gradually “wore out.” As Dave Gardner has said: “The only thing wrong with the country is the city.” Dust and the ground may be responsible for your eventual death since they are cursed (Gen. 3:17), but they are not the source of affliction and trouble; these two adversities have their roots in human nature (James 4:1–4; 1 Tim. 6:10) and the spirit world (Eph. 6:10–16).

Man is **“born unto trouble”** (vs. 7) because he is born into a fallen creation (Gen. 3) that is moving away from its Creator as fast as it can move (2 Tim. 3:1–5). The creature in it is **“subject to vanity”** (Rom. 8:20). The whole creation groans and travails in pain (Rom. 8:22), and when a man comes into this system, he comes into a system that is under the control of the **“god of this world”** (2 Cor. 4:4)—into whose hands its kingdoms have been delivered (Luke 4:6). With your nature against you, the world system against you, and Satan against you (1 John 5:19), you are **“born unto trouble as the sparks fly upward”** (vs. 7). (As they used to say at Buchenwald and Treblinka: “The only way out is UP THE STACK.”)

Man is of **“few days, and full of trouble”** (14:1), and some of those troubles will cross your life before you are two years old, even if you are a middle-class American. You will have affliction and trouble through spankings and cuts, spilled milk, bruised knees, bumped heads, pinched fingers, and spanked “bottoms” before you are *three*. You will suffer ridicule, ostracization, bad grades, to “bed without meals,” fist fights, and no lunch money before you are *ten*. You will be troubled with girl problems, date problems, teacher problems, unpopularity, homework, lack of school supplies, dirty and torn clothes, and inflation before you are *twenty*. You will put up with hospital bills, car wrecks, parking tickets, busted water mains, stopped-up commodes, unburned trash, unemployment, phone and light bills, and domestic problems before you are *thirty*; and many of you will suffer gun wounds, knife wounds, doctor bills, lawyer bills, undertaker expenses, and judgment before you are *forty*.

You will learn about life by living it, and where you don’t really live it (see 2 Cor. 1:4), you will be unable to minister to anyone who does. The great “isolated, multimillion dollar, dedicated, separated, tax-exempt, air-conditioned SPREAD” that accompanies some “ministries” is a foolproof sign that someone can no longer minister to anyone. I have never known a great preacher in America—Beauchamp Vick, J. Harold Smith, John Rawlings, Maze Jackson, Dallas Billington, B. R. Lakin, Frank Norris, Harold Sitler, Bob Jones Sr., or Mordecai Ham, for example—who did not have to go through “hell on wheels” before God made him a “great” preacher. And what many a religious politician and professional promoter inherits these days, he got by avoiding Biblical issues.

“Man is born unto trouble as the sparks fly upward,” and if you don’t get your share of it, it is because you are living in an ivory palace and pretending you are something when you are nothing (1 Cor. 8:2).

1. *Problems* are sent our way to make us think.
2. *Criticism* comes our way to get us to check on ourselves.
3. *Pain* comes our way to teach us patience.
4. *Sorrow* pays us a visit to make us sympathetic.
5. *Disappointments* come our way to keep us humble.
6. Fear overwhelms us to engender righteousness.
7. And *difficulties* come one after another to teach us to depend on God and **“have no confidence in the flesh”** (Phil. 3:3).

“**Man is born unto trouble.”**

A boy, trying out a new pair of ice skates, fell down on the ice eight times in a row. An amused bystander advised him to quit trying and go home. The boy got manfully to his feet and said with quivering lips: “I didn’t buy these new skates to *quit*, but to learn to skate!” And he went on learning.

I don’t know how many brush strokes I make when I paint a portrait or a landscape; I am sure it is well over 2,000. Did you ever think how many times a sculptor has to trouble the marble with his chisel before he gets the image he wants? We can’t choose our troubles or they would not be real “troubles.” A snappy husband, a griping wife, no children in the marriage, an arthritic limb, etc., are troubles which are sent to us by the One who knows what will trouble us and what will not.

The Lord Jesus Christ knows the sweat, pain, and tears of sorrow (Isa. 53:3–9), and He “feels them” (Heb. 4:15). He knows the sweat of the miner, the burden of the longshoreman, the boredom of shift work, the panic of big business, the strain of the truck driver, and the humdrum routine of housecleaning. Our disappointments are His “appointments,” and we cannot escape tribulation (John 16:33) even though we are saved. Sometimes it will take prayer, grace, a sense of humor, and the support of friends to get us through our troubles, but we will save ourselves a lot of “sweat” if we avoid singing the old refrain “Land me safe on Canaan’s shore” as “Land MY SAFE on Canaan’s shore.” We may lose plenty on the way home, and we are not home yet. Until we get there, our lot is the lot of every unsaved man on the face of this earth—at least where “trouble” is concerned. Paul had more “trouble” in ten years of ministry (Acts 9–20) than the average man has in a lifetime; if you don’t believe it read 2 Corinthians 11.

When the spark flies off the ember or log, it goes up if there is enough of a blaze to picture life at all. Even though troubles do not sprout out of the soil (like

flowers, grass, and weeds), man sprouts out into a blazing fire (1 Pet. 4:12) and finds himself carried away with smoke, flame, and wind before he can get his senses about him. (As a mother chicken said to the baby chick when it cracked open its shell: "Now look what you've done!")

The *"Living" Bible* makes no attempt to paraphrase verse 6 at all, but invents a reading that is completely divorced from the sense of the passage. There are no Hebrew manuscripts in any collection of manuscripts that even faintly resemble the reading of the so-called *"Living" Bible.* Umbreit substitutes "birds of prey" for **"sparks"**; Gesenius and Maurer substitute "sons of lightning," and the preposterous Septuagint joins the *"Living" Bible* in "way out" improvisations by adding: "even so the vulture's young seek high places." Bullinger would use "sons of flame" for **"sparks,"** and the Roman Catholic *Vulgate* has made verse 1 into a command (!) so you will have to turn to the "saints."

Haven't you thought it rather odd, at times, that there are five classes of sinners who cannot stand to accept the *AV* 1611 as written? Look at them:

1. Roman Catholics (see *Bible Believer's Commentaries on Matthew, Acts,* and *Genesis*).
2. *Atheists* (M. M. O'Hare, Bertrand Russell, et al.).
3. *Satan and demons* (see Gen. 3:1 and John 8:44–47).
4. *Dead Orthodox Conservatives* (Peake, Rendall, Robertson, Machen, et al.).
5. *Fundamentalists* (English, Zodhiates, Feinberg, Sumner, Rice, et al.).

My, my, what a "communion between light and darkness."

5:8 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.

Job has evidently just turned his head away from Eliphaz, or at least dropped his eyes to the ground. Perhaps he has picked up his homemade backscratcher and gone back to tending his sores; at any rate, Eliphaz suddenly says: **"I would seek unto God, and unto God would I commit my cause"** (vs. 8). Job is no longer listening. (And besides this, Job had already committed his own cause to God before Eliphaz showed up: Job 10:2 and 13:2).

What follows is intended to glorify God, and it does; but still couched in the middle of it (vss. 12–14) is the insinuation that Job is a crafty schemer whose sins have at last "caught up" with him.

Verse 9 is self-explanatory. Then there follows some "great things" which the Lord does:

1. He **"giveth rain upon the earth"** (vs. 10), in spite of the contemporary bunko about condensation and "evaporation" being responsible for it.

2. He **"sendeth water upon the fields"** (vs. 10) both by rains and floods.

3. He sets up on high **"those that be low"** (vs. 11) like He did Joseph, David, Paul, and Christ (see Phil. 2:9–10 and comments).

4. He takes **"those which mourn"** and exalts them to safety (vs. 11) as in the case of all three raptures (Old Testament saints, Church Age saints, and Tribulation saints).

5. He disappoints **"the devices of the crafty"** (vs. 12) as He did to Tobiah, Geshem, Absalom, Ahithophel, and BarJesus.

6. He takes the wise **"in their own craftiness"** (vs. 13) like He took Socrates, Aristotle, Sartre, G. B. Shaw, Erich Fromm, Heidegger, Tillich, Freud, Marx, Engels, Lenin, et al.

7. He carries the counsel of the **"froward"** headlong (vs. 13) like He did to Adolph Hitler, Mussolini, Dean Rusk, Michael Luther King Jr., John Dulles, Alger Hiss, the Kennedy family, the Fabian Society, and the United Nations.

8. He **"saveth the poor"** from: a) The *sword* of the froward. b) The **"hand of the mighty."** c) The *results* of their own talking (vs. 15).

"**So the poor hath hope, and iniquity stoppeth her mouth"** (vs. 16).

Well, iniquity is yet to open her mouth (Rev. 13, 17); so once again, we are on prophetic ground. The "meek" do not inherit the earth until the Advent, and any reader of Matthew chapter 24 and James chapter 5 can see immediately the great emphasis God places on the "poor" during the Tribulation; for, during that time you cannot get rich, or even comfortable, unless you "take the mark" (Rev.

13:15–18). Rich Christianity will end with Daniel's Seventieth Week (Psa. 41:1, 72:13, 22:16, 22, 28:5, 19:13, 10:2, 9, 12:5, 14:6, 35:10, 37:14, 70:5, 72:2, 86:1, etc.).

It is the apostle Paul who quotes verse 13 in his Epistle to the Corinthians (1 Cor. 3:19), and Paul was writing to a town less than seventy miles from the educational and cultural center of Europe and America—Athens. (See the extended comments made under Acts 17:16–31 in that Commentary.)

There are five prophetic references in the passage that have an application to the Second Advent. The **"rain"** of verse 10 will match the rain that precedes the Advent in Psalm 68:9; Hosea 6:3; and 2 Samuel 23:4. And even though Biederwolf consulted more than four hundred scholars (Conservative, Liberal, Catholic, and Fundamental) before he wrote his *Second Coming Bible* (Baker Book House, 1972—formerly *The Millennium Bible*), he could no more find the references than he could find a shark in Montana. (The *Second Coming Bible* says that it is "the complete text of *every* scripture passage concerned with the Second Coming of Christ..." You couldn't find more fradulent advertising on commercial television.)

Those who are **"set up on high"** are hauled up by the nape of the neck and the seat of the britches (Psa. 50:2–5; Isa. 26:19; Job 37:1–4). The words are intended to be taken doctrinally as well as spiritually.

When Biederwolf (with the aid of Alford, Aquila, Areteas, Augustine, Bengel, Driver, Dwight, Caspari, Cheyne, Bahr, Barnes, Davidson, Delitzsch, Didymus, Doddridge, Calmet, Calvin, Ellicott, Bez, Bossuet, Brightman, Baumgarten, and the other four hundred) tells you that Job 19:25 is the only verse in Job on the Second Coming, he is telling you exactly what any Atheist or Satanist would tell you if he said that the *Sutras* are the only books in print on brick masonry.

"**The crafty"** and **"the wise"** of verses 12 and 13 refer to Revelation 12–13 and 18:22, and the **"darkness in the daytime"** is given in Acts 2 and Revelation 16:10. The **"sword"** is mentioned so many times (Ezek. 21:3–28) in connection with the Second Advent (Rev. 19:15) that all we can say about Biederwolf (with Umbreit, Zwingli, Zoeckler, Zahn, Kuenen, Kurtz, Lange, Lachmann, Lactantius, Maurer, Maier, Mede, Mosheim, Neander, and the other four hundred) is that if he had believed the word of God instead of wasting his time with Olshausen, Oecumenius, Oosterzee, Origen, Osiander, Paulus, Pierce, Pelt, Rueckert, Steir, Salmond, Sayce, Photus, Pfeiderer, Pettingill, Porphyry, Riddle, Reinke, Tischendorf, and the other four hundred, he would have listed forty references on the Second Advent in the Book of Job before he got to Job 19:25. No, we are not bragging; no, we are not downgrading anybody; we are not

“knocking” everyone but ourselves. No, we are not condemning the good, godly, “intelligent men” (to quote Dr. Rice as he blatantly lied about “questionable words” in the *Authorized Version*: see *Sword of the Lord*, October, 1975). We are simply saying that you and your friends and your supporters and your teachers and your school and your church are spiritually sick if you think that four hundred scholars (of any profession), with a combined total of eight thousand years of education, can teach you anything about a Biblical text where they have followed science, tradition, or philosophy. You’re welcome. If you don’t like it, *lump it*.

The *ASV* (1901) has obliterated the Second Advent reference in verse 15 by making the **“sword”** the mouth of the poor. The *Dead Bible* has changed the first person of verse 8 to the third person and destroyed the entire meaning of the verse; the *New English Bible* has destroyed the cross reference to 1 Corinthians 3:19 by changing verse 13, and there is no sword of any kind in the grossly corrupt *Septuagint*, promoted by you-know-who.

5:17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

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 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.

The opening words are quoted by the writer of the *Book of Hebrews*, and they are also found in Proverbs 3:11. The references to the Tribulation and the Millennium in the section are so numerous we will have to condense our comments. Verse 18 will match Deuteronomy 32:39, where it deals with Israel; verse 20 will take place literally in Revelation 6:3–7. The "seven" of verse 19 is plainly Daniel's Seventieth Week of seven years (Dan. 9:17), and the seven things listed will be on earth in the Tribulation (vss. 20–23). Verses 24–26 will take place literally for Israel in the Millennium. (And you still think the *Second Coming Bible* is the "complete text of every scripture passage concerned with the Second Coming..." do you? You do? Do you ever read the Bible? *Which Bible?*")

"**Happy is the man whom God correcteth...**" (vs. 17). Well it is true, and yet **"no chastening for the present seemeth to be joyous, but grieveous"** (Heb. 12:11). No one is happy on the rack. As it turns out, Job is being chastened and disciplined—not *punished* and *condemned*; however, you couldn't have convinced him, and don't ever try to convince anyone in his position. In Job's shoes, an ounce of sympathy and comfort is worth two thousand tons of "correct doctrine."

Well, God chastens us with the word, and that is the easiest "whipping" to take (2 Tim. 3:16). However, the last generation of Christians (2 Tim. 4:1–6) will not be able even to take that kind of a "tongue lashing." So, God may resort to the THORN (2 Cor. 12:7) to humble the great twentieth century, two-versions-a-year-Child-evangelism experience-sharing- money-grabber so that he will not think he is smart enough to correct the Holy Bible. If this doesn't work, God sometimes gets out His WHIP (Heb. 12:6) and "scourges" the believer (1 Cor. 11:32), and where all else fails the pruning KNIFE (John 15:2) will cut back the branches so that the fruit of the Spirit can be borne once more. We are not to faint under God's chastening—that is, get depressed and quit (Heb. 12)—and we are not to despise it—underestimate it and continue on in sin. (See the extended comments in the *Bible Believer's Commentary on Proverbs*; Prov. 19:18, 13:24, 3:11, etc.)

"**For he maketh sore, and bindeth up: he woundeth, and his hands make whole"** (vs. 18). (See Deut. 32:39.) All of this is true, and it all comes to pass as prophesied, although neither Job nor his tormentors (excuse me! "his comforters!") think that the words will apply to Job. The **"six"** and **"seven"** of verse 19 is the familiar thing we find in Proverbs 6:16 (see comments). This use is dismissed by Adam Clarke with a flippant "the numbers six and seven are put

here for many," which is about as profound as saying: "the numbers 100, 200, 300, and 400 indicate several." Why any man would dismiss the six-and-seven system in the Bible, after it proves to be the scriptural measurement for the Second Advent, is beyond me. There are six thousand years between Genesis 2 and Revelation 20. The seven thousandth year must be a "sabbath of rest," or the dating system of Exodus 25; Leviticus 23, 25; Daniel 9; Genesis 1; John 1–2, 11; Hosea 6; Matthew 17; and Luke 9 is "out of whack." And before any of God's mathematical time tables go "out of whack," the sun, moon, and stars will alter their courses to keep up with the chronology (Josh. 10:13). (See the complete treatment in *Seven Sevens*.) The seven "troubles" (not "many") of verse 19 are all listed:

1. Famine.
2. Death.
3. War.
4. The sword.
5. The scourge of the tongue (Rev. 13:5).
6. Destruction.
7. The beasts of the earth (Rev. 9, 16).

Since *destruction* and *famine* have been combined in verse 22, we can have six or seven, depending upon the division. Notice exactly the same thing in Proverbs 6:16; seven items have been listed but two of them match—a **"lying tongue"** (6:17) and a **"false witness that speaketh lies"** (6:19).

It would pay Jamieson, Fausset, and Brown—who say the six and seven system is a "Hebrew idiom" to "call your attention to the importance of a thing"—and Adam Clarke to learn how to count on their fingers first before they begin to talk seriously about something they know nothing about. The Bible does not make statements on the Tribulation or the Advent that are couched in the "generalities" of the "Hebrew idiom." Those expressions are used by men who rejected the revelations on the Tribulation and the Advent. (If you can't expound the Bible, then just "idiom" your way out of it, you old "idiom.")

Verses 24–27 appear as a long green stretch of beautiful pasture in the Shenandoah Valley when compared with most of the discourse around it. The beautiful prospects of peace, life, health, prosperity, and restoration sound almost too good to be true—to Job at least—and yet it is for his **"good"** (vs. 27). Isn't it a pity that such a glorious rainbow of hope could not be spread over the life of every man—from the cradle to the grave? And yet a full study of God's revelation shows that these utopian promises are only possible for three classes of people on this earth. First of all, the saved dead from Adam to Acts chapter 2 who are resurrected before Revelation 20:1–3. Secondly, the saved sinner in this

age who eventually gets home to New Jerusalem where there is **"no more death, neither sorrow, nor crying, neither shall there be any more pain"** (Rev. 21:4) and **"shalt not sin"** (Job 5:24). Thirdly, the restored remnant of Israel (Rom. 9:27) who will be reigning on earth with the Lord Jesus Christ in the Millennium. (The Christian will share in this inheritance "if he suffers with Him" [Rom. 8:17].) The blind promises of the "Golden Age" of the Greek philosophers, the deluded guesses of the Hindu and Buddhist "gurus," the gossamer hope of "Liberty, Equality, and Fraternity" held forth by Frenchmen, the ridiculous evolutionary theories of Lorenz, Einstein, and Huxley, the violent "thousand year Reich" of Hitler, the blasphemous "Holy Roman Empire" of the popes, the Soviet "People's Republics" (and similar hopeless mirages) set up by Fascist asses, all bear the same stamp: unregenerate man's incurable faith in himself (instead of God) to bring about "peace on earth" without obeying or believing God. God has already foreordained that no lasting peace will show up apart from the Person and Presence of His own sinless Jewish Messiah.

"**And thou...shalt not sin"** (vs. 24). Oh, that is the real heaven. There isn't a Bible believer reading this page who hasn't cried out from the bottom of his heart, at times, **"Oh wretched man that I am! Who shall deliver me from the body of this death?"** (Rom. 7:24). If you can think of any greater blessing, or any more glorious experience, than living in a place where you can think or do whatever you want to—twenty-four hours a day—without having to worry about it pleasing or not pleasing God, and at the same time knowing that God approves heartily of everything you are doing or thinking—well, "ole son," tell us about it will you!? Quickly. We've heard of everything else and have tried most of it. If there is anything better than that, let's hear it—quickly. (And don't give us any static about "loving each other and serving your fellow human" or "making this earth a better place to live on," you old religious fakir, you. Unsaved conmen, politicians, religious hucksters, dictators, and philosophers have been giving us that pitch for sixty centuries, and it has never been known to settle the Sin problem, the Death problem, the War problem, or the Truth problem more than a matter of minutes in isolated localities, under controlled conditions.)

"**Thy seed shall be great, and thine offspring as the grass of the earth"** (vs. 25); so it comes to pass for Job (42:10–13), and so it will for Israel when their "captivity is turned" (see Job 42:1–6 and comments). Job does come to "his grave" (vs. 26) at a full age—well over 180.

The *Dead Bible* (Kenneth Taylor) makes such a slaughter of the passage that it is scarcely intelligible when you get through it. The first person plural (vs. 27) has been changed to the singular (for no good reason), and "nothing stolen from your barns" (vs. 24) has been substituted for **"thou shalt visit thy habitation**

and shalt not sin." That is about as "paraphrased" as saying that **"thou shalt be in league with the stones of the field"** means "first base in Yankee Stadium is a granite slab." The absurd mistranslation of verse 19 to "he shall deliver you again and again" came from taking men like Clarke, Fausset, and Jamieson seriously: Don't ever consider any man to be a "serious" student of the Bible where he sits in judgment against it.

"**Lo this we have searched"** (vs. 27)—Eliphaz and his friends. **"Hear it, and know thou it for thy good"** (vs. 27). But how do you get a man to listen to such advice when he has buried ten children, had his wife turn against him, and then contracted enough infection and ulcers to kill three men?

CHAPTER 6

6:1 But Job answered and said,

2 Oh that my grief were throughly 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.

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.

What follows is as real as an on-the-scene, stereophonic, tape recording. Job simply ignores the entire discourse of Eliphaz. Instead of beginning with, "What do you mean it's for my good?" or "When is all of this going to take place?" or even "Who doesn't know that?", Job says: **"Oh that my grief were throughly weighed..."**!

You see, Job got off the track back in Job 5:8 about the time that Eliphaz began to talk about "trouble." After all, if you were Job, would you take lessons from a greenhorn after going through what he had just been through?

And these disjointed monologues are quite common to men even when they have not tasted Job's bitter wine. Did you ever listen carefully to three or four women talking while they were cleaning house, playing bridge, "visiting," or getting ready to shop? Most of it is little more than: "Well, I did this and this" or "Well, she said this and this" or "Well, I think that...." And the gaps in the communication sound like a tape that has been spliced sixteen times and "scotched back" together haphazardly. If the little boys and girls in "Peanuts" and "Tiger" talked like little boys and girls really talk, it would sound more like this:

"Hey, look at me! I've got a new kite!"

"Yea, well my daddy drives a fire truck!"

"Look at the squirrel, Jimmy, look at the squirrel!"

"I hurt. Something is sticking me."

"You can't eat my biscuit."

"Jimmie has a girl friend! da-da-da-da-da-daaa!"

"So what, I've got a new bike."

"I've got to go to the bathroom."

Job relapses into self-pity by the time Eliphaz is halfway through with his "ministry" (and you couldn't get me to cast the first stone at him for doing so,

even if you quoted eighty verses from the Pauline epistles!). **“For the arrows of the Almighty are within me...”** (vs. 4). No, you are not going to keep a man’s attention long who has visible proof that God has “sacked him” with arrows, poison, and **“terrors”** (vs. 4). And who could refute him? Imagine some naive dude like Sigmund Freud (or Adler, Jung, Rank, Fromm, Horney, Reik, Klein, or Schilder) trying to get Job to “integrate his personality” into a “meaningful whole” so that the “Gestalt of identity” could validate the “inate capacities and latent potentialities” of his “Libido and Ego impulses!” They would sound like a three-year-old yelling into the Grand Canyon.

Job complains: “Oh, that you really knew what I’m putting up with. Boys, if you weighed it out on a scale, it would weigh 2,000,000,000 tons. I can’t even open my mouth, and if I do, it won’t sound right to you because you won’t even listen. God has set me up like a target for target practice, and He has shot poisoned arrows at me; God has encamped around me like the army of an enemy; He is out to destroy me.”

Job is gulping between sobs and is hardly able to talk (vs. 3). The ridiculous reading of The *“Living” Bible* at this point is as far from the truth as you can get unless you adopt the *New English Bible* reading: “what wonder if my words are wild?” (Kenneth Taylor got his reading from the antiquated *Pulpit Commentary*, p. 103, and this is why the *RV* of 1885 read the same way, nearly ninety years before someone decided to call the Dead Bible the *“Living” Bible*.) The muddled *Septuagint* says the words “are in vain.” But none of these superficial readings match the context. You see, not only are Job’s words **“swallowed up”** (vs. 3), but he is “drinking up” poison (vs. 4). The arrows are so similar to the **“fiery darts of the wicked”** (Eph. 6:16) that, again, you could not tell them apart (see Psa. 38:2, 45:5, 120:4, 144:6; Zech. 9:14; and Hab. 3:11).

6:5 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.

Job now attempts to confront Eliphaz; he asks him four questions, and all four have a negative answer. Does a wild ass bray when he has food to eat? No. Does an ox low when his muzzle is in the trough? No. Is there any taste in the white of an egg? Not unless your taste buds are abnormal. But, of course, you

can always eat “the slime of the PURSLANE”! (You read it right. That’s the *RSV* reading for 1952, in a “bible” that was supposedly written to *“clear up”* the archaic words in a *King James Bible*.) Then if you are really abnormal you can eat a “MALLOW.” (You read it right again. That’s the *New English Bible’s reading, to help you “clear up the archaic words” in a King James Bible*.) Of course, if you can’t stomach eggs, “purslane,” or “mallows,” you can just make the egg be “empty words” (*Septuagint*). But why not go “all out” and just say: “Is there any fish oil in a baked watermelon?” I mean, if you think you are God, why not just write your own Bible and quit complaining about people like me being “egotistical”?

Now where do you suppose all these “modern, updated” versions (in the “living language of the people”) got their “purslanes” and “mallows” from? Well, we’ll have to be a little “reactionary,” at least nonprogressive enough to back up one hundred years to the writings of the *Pulpit Commentary* (Rev. Rawlinson); and there we find this brainstorm: “We have certainly *no other evidence* that eggs were eaten in primitive times” (p. 103). So? So, if God Almighty presents ANY evidence before the Scholars Union begins to write (or “dig up” evidence), then God’s legal exhibits are to be thrown out of court? If Ramsay, Wooley, Garstang, Free, Conyebeare, or Nelson Glueck can’t find “evidence” to match the Bible, then Ramsay, Wooley, etc., are *right* and God is *wrong*? This is the thinking in the Scholars Union when it comes to “the search for truth.” For example, didn’t it ever seem rather strange to you that there is no “evidence” that the people of Job’s time ate liver, salads, pies, bacon, chili, or chickens? Hasn’t it struck you as rather odd that the word “cat” never appears in the Bible one time, and yet the cat was one of the most sacred animals in Egypt? If Moses lived in Egypt forty years (see Exod. 1–2 and comments) and wrote the parts of Genesis that deal with Egypt (Gen. 40–50), why didn’t he mention the “cats”? Because there were none?

Now this is the kind of “scientific research” that passes off as rational “logic” when we deal with such deluded critics as Nowack, Plumptre, Plummer, Riddle, Schleiermacher, Schottgen, Schott, Schroeder, Steiger, Tregelles, Tischendorf, Tholuck, Westcott, Hort, and the other you-know-who’s.

“Eggs” figure in primitive fertility rites before 2000 B.C., and the constant reoccurrence of colored eggs at the feast of Ishtar (Acts 12:4 and comments) shows that eggs have been around quite awhile; the ancients usually ATE what they sacrificed to their gods (1 Cor. 10:28)—including people! Don’t hand us any jazz about “no eggs being eaten in primitive times.” Feed that to some chump who doesn’t know a flat-joint from a flop-house.

“**The things that my soul refused to touch”** (vs. 7). Notice how the word

"soul" is used, as it is used in Genesis 19:20; Leviticus 22; and Ezekiel 18—identical with physical life. (See comments under Genesis 2:7 in that Commentary.) **"Are as my sorrowful meat"** (vs. 7). This has all been "paraphrased" (if you will pardon the out-and-out lying) to read: "I gag at the thought of eating IT"—the "it" being an uncooked egg. The writer responsible for this "paraphrase" (if you will overlook the ribaldry) is Kenneth Taylor (The Dead Bible), but at least this is better than "my bowels rumble with a rumbling sound" (*NEB*). Umbreit says: "My sickness is like such nauseous food." Anything but believe the text. Jamieson, Fausset, and Brown try "such is the sickness of my food." But after all, when could the majority of Conservative egg-heads (or "mallow heads") do anything with 400 years of education that John Wesley,
D. L. Moody, George Whitefield, Jonathan Edwards, David Brainerd, Billy Sunday, Peter Cartwright, or Charles Finney couldn't do better with half a year? The meaning is perfectly obvious to anyone but a scholar: "When I was well, I chose my own menu, and now that I am sick, I have to eat stuff that would have made me vomit." And beyond this lies a much deeper thought: "my soul refused to have concourse with sorrow, suffering, pain, insomnia, and loneliness, but now I have all five for a steady diet!"

6:8 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!

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.

Following Job's questions to his friends (which were never answered), the poor man lifts his tearstained face to heaven and cries: **"Oh...that God would grant me the thing that I long for"** (vs. 8). The words are wrung from the heart like vinegar is squeezed from a sponge. This is the heart-cry of the centuries, and God alone knows how many times it has sounded forth from battlefields, mine shafts, prison cells, pits, hospitals, graveyards, mental wards, churches, life rafts, and even homes. The unfulfilled "longing" which God has placed in man (Rom. 8:20) takes on a thousand forms, and everyone of them is intended to drive one great truth home to mankind, yet mankind has resisted that truth from the

beginning of time. Unfulfilled longing (Psa. 41:1, 43:5) is God's own witness to man that *this* earth and this life—the material things which can be apprehended by the senses—is NOT the final goal of life nor the solution to man's problems. In the final analysis, the only real "reality" is Heaven itself, in the presence of God, and all of this "pie on the earth, bye-and-bye" peddled by deluded sinners like Mao Tse-tung, Castro, Rockefeller, the Kennedys, the NAACP, the RCC, the SDA, the CFR, the HEW, the United Nations, the League of Nations, the Communist Commissars, and the National Educational Association is nothing but the pitch of a pipe-man who wants to get credit for benefiting "the people" (see *The Sure Word of Prophecy*). These little demon-possessed do-gooders are all trying to salve their guilty consciences by "helping" their fellow man—at your expense. The answer of this type of degenerate is: "Well, all right then, we'll *kill* you and you can go to *your* heaven, but we are here to make *this world* a better place to live in." And that about wraps it up. They've been killing each other for six millennia, and they will continue to annihilate God's testimony against them (the Bible) and go on searching for a pot of gold that was taken away before Cain killed Abel.

"**Oh that I might have my request...."** Oh, that there might be peace on earth! Oh, that my little boy might live! Oh, that I might be able to make the payments next month! Oh, that Ishmael might live before thee! Oh, that I had married that one instead of this one! Oh, that there might be a revival in our church! Oh, that there might be peace in our home ! Oh, that my mother might get saved! Oh, that I might get out of this bombardment alive! Oh, oh, oh, oh!

Well, God *can* help you, and He will in *due time*; but if He *doesn't*, you're a fool to think that you, or any man, can solve your problems *without* God's help. Asa **"sought unto the physicians"** and NOT **"unto the LORD"** (2 Chron. 16:12), so he died. Luke was a beloved physician (Col. 4:14), and God could use him; but if you think that any physician can help you without God's help, you haven't talked to very many physicians.

"**Even that it would please God to destroy me"** (vs. 9). Plato viewed suicide as rebellion against God, while Aristotle thought it was "cowardly." (Socrates was either of a different opinion or else he was under more pressure than Aristotle and Plato were.)

"**That he would loose his hand, and cut me off"** (vs. 9). Have you ever noticed how many men in the Bible desire to polish themselves off, but the Lord completely ignores them? Consider Moses in Exodus 32:32; consider Jonah in Jonah 4:9; consider Peter in Luke 22:33. The Lord doesn't seem to be too sympathetic with a suicide's request, although He did give Samson an answer to prayer (Judg. 16:30). Karl Menninger would probably refer to Job's desire as a

“self-destructive tendency from the Thanatos drive, guided by the Nirvana principle.” (Which is a long way of saying: “I can make seventy dollars an hour any time with the tradesman’s terminology.”

So far, God’s hand has been restrained from total destruction (see 1:12 and 2:6). Job is requesting God to untie His hands (**“loose his hand”**) and smite the final blow that will bring the tragedy to an end. And again, a man called to minister to human beings had better be careful how he treats such outbursts. It wouldn’t hurt any minister to study the works of Willi Heinrich, especially the little paperback called *The Crack of Doom*. When Captain Schmitt finally dies—naked, hanging by wires upside down from a roof beam, in weather of 10 degrees Fahrenheit— he is within his rights in crying, “Let me die, Oh Lord !” In such a position, a shot through the lower intestine doesn’t improve matters, either.

The contemporary row over “mercy killings” comes into the spotlight here, but none of Job’s friends make a move to kill him. Recently (1973), in America, a young man was acquitted for killing his sick brother, who had begged for release from his sickness. Cases in combat are so common as to be routine. In World War I, when they saw a man shot through the groin or the testicles and he was screaming at the top of his lungs, they often put him out of his misery. You see, there was no “dust off” by the “Jolly Green Giant” (medical helicopters) in those days, and often the wounded lay in “No-man’s land” three days before expiring. Remarque is telling the truth when he says that he has seen men still living with half of their faces gone, or their backside bare to the lungs and kidneys, or has seen them running on stumps after their feet have been blown off. This world has never been a “Child’s Garden of Verses,” and Fehrenbach has well stated (*That Kind of a War*) that the men who trained the generation who fought in Korea forgot to tell them that there were TIGERS in this world. (For example, a generation that is raised to believe that a *race war* is not going on in the United States is a deceived bunch of neurotics.)

In 1918, when the troops came home to the U.S.A., one woman was in distraction because the troop train had unloaded in her hometown, and her husband was nowhere to be found in the group that got off. She knew that he had been wounded but was on his way home on this particular train. After asking all the porters and conductors about her husband, she was finally told: “He’s back in the baggage car.” She found him. He was a double amputee—a basket case—and all that was left of him was his head, neck and torso; that woman lost her mind.

In 1945, near the end of the war, a mother and father in a northeastern state got a phone call from San Francisco. Their boy was coming home, and he was bringing a “buddy” home with him. The mother and father told him to bring his

pal on with him for a short visit, but the son insisted that his buddy was “hurt badly” and should live permanently with the family. The boy’s father tried to soft-pedal this by saying, “Well, of course, yes, well...well, he can stay for a while, if you like.” The son pressed his point: “But Dad, my buddy lost both of his legs; he’s got to be somewhere where people can love him and take care of him. He has no folks of his own.” “Well,” said the father, “we will do what we can, but of course you understand, if he is helpless, he will have to go somewhere after a while. We can’t afford to put up with every....” And the telephone connection was cut. Two days later, that mother and father were notified by the police department of San Francisco that their son had committed suicide by hurling himself out of a twelfth story hotel window. They got to San Francisco and had the funeral for him. They looked into the casket before it was put out on display and saw their son for the first time since he returned stateside: *both his legs had been amputated at the hip.* **“Even that it would please God to destroy me!”**

I believe the most terrible sight that I ever saw was something that crossed my field of vision for only a few seconds and to which, at that time, I did not really give much consideration. I had been in the Veteran’s Hospital at Tuscaloosa, Alabama, for about six days with a bad “strepthroat” and a light case of flu. In going down one of the corridors on my way out of the hospital, I passed a
room where I saw three or four nurses gathered around a patient in bed. However, the bed looked more like a canvas hammock than a real “bed. ” I stopped for just a moment and went on, and then, as a nurse came out of the room, I asked rather impolitely: “What’s wrong with that man in there?”

She looked me straight in the eye and said, “He was hit by shrapnel in World War I. The wounds never healed. We keep him in two inches of vaseline, and we have to turn him from side to side to keep the bed sores from getting infected.” With that, she went on down the hall. I don’t believe it was until twenty-four hours later that I completely comprehended what that nurse had said. But when I finally digested it, I felt a wild compulsion to drop ROTC and forget a commission in the Infantry. You see, that wounded veteran had been bedridden for twenty-five years. *Twenty-five years in a hammock with people turning him!* **“Oh...that God...would let loose his hand, and cut me off!”** Don’t get too critical of Job till you have been **“in the body”** with him (Heb. 13:3) on the ash heap.

“**Then should I have comfort; yea, I would harden myself in sorrow”** (vs. 10). “If I knew He was going to do it, I would quit worrying and get some sleep. I would too. I would just take old Zeno and his stoicism and ‘tough it out’

till the axe fell." (Taylor's work on the verse is a desperate attempt to reinstate Adam Clarke [eighteenth century] back into the twentieth century. Kennicott and De Rossi were the destructive critics who altered the Masoretic text to read as the *"Living" Bible.*)

"**I have not concealed the words of the Holy One"** (vs. 10). At the appearance of this terrifying expression— **"WORDS"** (see Prov. 30:6; Eph. 6:17, and comments in those commentaries), C. H. Dodd (*NEB*) nearly has a heart attack, and before anyone can shoot the glycerine to him, he throws the sentence clean out of the Bible. The Hebrew text is thrown down into a footnote, and instead, we are told that The *New English Bible* reading is "the probable reading." That is, C. H. Dodd and his playmates think that the Hebrew text is probably wrong, and *theirs* is probably right. But since all relativists who followed Lorenz and Einstein believe that "probable" only means "probably *probable*," it is also probably probable that Dodd is only probably probable. And since we have an absolute, infallible authority, there is not much sense in following Dodd or Taylor anywhere. Nor can we follow Adam Clarke any further; that worthy gentleman will not even print the text in his commentary (since it says **"the words of the Holy One"**). Instead, Clarke bows out with "I have not resisted his decree." More applesauce. But Heavenor was raised on applesauce; he omits the words also and tells us that Job did not "deny" any of God's *commands*, and so say Jamieson, Fausset, and Brown. Observe how the "WORDS of God" are always perverted into generalizations by these great recognized, conservative, dedicated, godly, separated *liars*.

"**The words of the Holy One"** are what these men hate. They will maintain the *decrees, commandments, teachings, principles* (see any Liberal work), *statutes, fundamentals*, or *doctrines* (see Council of Nicaea), but they will not tolerate THE WORDS of God (John 5:47, 8:47). Like John R. Rice, they will talk about the verbal inspiration of every word and say, in the same breath, that *no Bible* is trustworthy when it comes to every *word*. When John R. Rice wrote his normal propaganda about "the Bible his mother and father used" (and believed) and tells that THAT Bible is the word of God, including every word God spoke, he was lying as flat as a Persian rug, and what is worse, he knew he was. When Rice waved his Bible in the air (like 30,000 of his playmates) and hollered "this Book" and "this Bible," *he was making no reference to the Bible he had in his hand* (according to his own confession of faith) than Wilbur Smith or Spiros Zodiates (*The Behavior of Belief*, see pp. 134, 181, 245, etc.).

Now Job had not "concealed the words of the Holy One" (vs. 10), for he knew the words of the Holy One (Job 23:12), and so did his friends. It is only the boundless conceit of the faculty members of Bethel St. Paul, Heston College,

Taccoa Falls, Vancouver Bible Institute, Faith Bible College, Pensacola Christian College, Eugene Bible College, Northwestern, Bob Jones, Midwestern, and Liberty Bible College, that makes them think that Clarke, Fausset, Brown, Taylor, Gesenius, Keil, Delitzsch, Duhm, Budde, Kline, Bullinger, or Godde had enough sense to comment on the passage. Discarding these men (and their work and their writings and their ministries and their opinions), let us turn to the infallible words of the Holy Bible and see what God really said (and preserved), in spite of 6,000 stuffed shirts who mistook "Education" for intelligence.

1. Elihu (the author) says that **"the inspiration of the Almighty"** (32:8) gives men understanding.

2. God did speak to men in Job's time (33:14), and **"God speaketh once, yea twice, yet man perceiveth it not"** (22:22).

3. There *were* messengers sent to men to show them their uprightness (33:23), and Eliphaz received one of these messengers (4:16–17) in the very chapter which preceded Job's lament.

4. God appeared constantly to people in the Old Testament *before the time of Moses* (Num. 12:6), and when He did (Acts 7:2), He spoke words to them (Gen.20:3, 6–7).

5. Elihu said that his own words were not false (36:4), because **"He that is perfect"** (36:4) is bearing witness to them.

6. Furthermore, Job quotes God verbatim in Job 28:28 after saying, **"The spirit of God is in my nostrils"** (27:3)

7. And if that weren't enough, Job taught what God showed him (27:11), and he did not **"conceal"** it (27:11) exactly as he states it TWICE, for he esteemed it (23:12) more than his necessary food.

Therefore! Therefore, you may reject the *ASV* (any edition), the *RSV* (any edition), the *NEB*, the *"Living" Bible*, plus the next thirty translations, along with everyone who promotes, supports, sells, uses, or recommends them, on the grounds of:

a. Their deliberate refusal to believe the *words* of God.

b. Their vicious, prejudicial hatred for the *AV* of 1611.

c. Their boundless ignorance of the very Book they profess to believe in.

d. Their reactionary bias for the Dark Ages Roman "bibles."

e. And their inability to compare Scripture with Scripture in any language, in any version, including *their own versions*.

This is not one of those cases where it is "When in doubt, etc." This is one of those cases where there is no doubt whatsoever about the correct text. As surely as the *New Scofield Reference Bible* is not the *Authorized Version*; the new "bibles" are not the truth in any sense of the meaning of that word.

When Job ministered as a circuit court judge (29:7–9, 22–23), he passed on what God gave him by prayer and revelation (23:12); and he had not **"concealed the words of the Holy One"** (vs. 10), even when Bob Jones University, the Training Union Quarterlies, the *Sword of the Lord*, the *Christian Herald*, the *Biblical Monthly Review*, the National Council of Churches, and *Christianity Today* (look at Job 31:34. Go on—LOOK AT IT!) were stamping all over the Bible like it was a dirty rag. Religious and political majorities of any persuasion never bothered Job anymore than they bothered Noah, Amos, Jeremiah, Micaiah, or Stephen. He went by the old saying of Dr. Bob Jones Sr. (deceased): "One man and God is a majority." Job, who had the **"words of the Holy One,"** winds up getting his "friends" out of a real jam (42:7), for "the wrath of God" (42:7) was never kindled against Job; it was kindled against those **"who hold the truth in unrighteousness"** (Rom. 1:18). And even though it appears for a while that Job is "in dutch" with the Lord, at the end of the game Job has all the blue chips, and his friends are looking for a handout.

6:11 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?

The lament is vivid in the *AV* text, and it needs no "updating" by anyone. "What can I hope for, my strength is gone, isn't it? Why should I prolong my life when the end of it can't come out right? Do you think I'm made of brass and stone? I'm flesh, I tell you! The only help I can get is inside myself because God won't help me. And do you think I don't know that: Do you think that wisdom is completely driven from me?"

Now that is the "lay of the land," and the attempts by the commentators, revisers, and "word detectives" to dress it up so that Job says what they think he ought to mean is just so much fried purslane and poached mallows. Job did not say: "how shall I find help...?" (*NEB*) He did not say: "...that I continue" (*Septuagint*). He did not say: "There is no help in me" (Jamieson, Fausset, and Brown). He did not say: "Is it not that I have no help" (*ASV*, 1901), nor did he say any fool thing that any fool *said* he said that he did not say. He said: **"is not my help in me?"** And if you cannot understand that after believing, prayerful, serious Bible study, you have no business preaching the Book of Job or commenting on it or teaching it, let alone revising it.

6:14 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.

Again, we are placed into the Tribulation. As the commentators ride roughshod over verses 16–20 and confine them to an incident that happened *before* the time of Moses, the Holy Spirit points the way *forward* to Obadiah 9; Habakkuk 3:3; Amos 1:12; Jeremiah 49:7, 20; and Psalm 72:10, 15. The reader should notice that the expression Job uses (**"the Almighty"**) was a famous expression in the days of Abraham (Gen. 17:1, 28:3, 35:11, 43:14). There are only three uses of this word in Moses' day, and two of these are in connection with a Gentile priest who was not under the Mosaic law (Num. 24:4,16). We are obviously in a pre-Mosaic "economy" (dead orthodox cliche used by those who like "redemptive history").

Job is right. **"Pity should be shewed"** to him that is afflicted (vs. 14), and when a man refuses to show pity to his friend, he does forsake **"the fear of the Almighty"** (not "reverential" trust, as in the *New Scofield* notes).

Job's brethren are likened to a stream or a brook that dries up about the time you come to it to get refreshing (vs. 17). The streams in Palestine in the wintertime are frozen and later turn into the "blackish" muck (vs. 16) so characteristic of streams. This ice melts (vs. 17), and then, it "goes to nothing" (vs. 18). Like a gulley in West Texas, the brook is full of water one day while a week later it is empty. Job's friends are these icy waters, for they not only comfort no one, they eventually "turn aside" (vs. 18). Furthermore, in the next illustration, Job likens himself to the melted ice (which could have at least parched a thirsty throat) and his friends like unto a troop-escorted caravan on its

way to Sheba. They come to a water hole and don't find any water, so they are disappointed. And the reception committee at the other end of the line (Sheba, in South Arabia) is disappointed, for the Temanites never arrive. **"They were confounded because they had hoped"** (vs. 20) that the caravan from Tema would arrive. **"They came thither, and were ashamed"** (vs. 20) would refer to the Temanites who came to the brook (vs. 15) and found no refreshing. So the similitudes have double application. Job's buddies are like a stream that was supposed to refresh him and they didn't; Job's friends are like travelers who came to him for comfort and were ashamed and confounded because of the condition they found him in (see 2:12). And verse 21 will confirm this interpretation absolutely: **"For now ye are nothing; ye see my casting down, and are afraid"** (vs. 21).

There is nothing to stir up your conscience, awaken your "guilt complexes," upset your day, and move you to criticism like seeing what "evil" God has done to someone who was as good as *you* or BETTER—is there? Did you ever wonder why the preaching of "Christ crucified" upsets so many religious people? Really there are only about three ways you can get around Calvary and get home to Hell. One way is to say that God wasn't in it and that Christ merely suffered a needless martyrdom for being foolhardy about his beliefs (see "*Jesus Christ Superstar*," presented by your local Fruit stand); another way is to say that "accidents can happen to anyone," "we must take the bad with the good," or "well, those things happen"; a third way is to say that Christ was paying for His *own sins* to earn His own salvation, so we should work to earn *ours*. Aside from those three stratagems there is not much you can do, for as surely as Jesus Christ was a better man dead than you are living, God "spared Him not" but delivered Him over to one of the cruelest deaths that man ever devised. If that happened to Him, I wonder what can happen to YOU or to ME? (See Rev. 20:11–15 and comments.)

Verses 18 and 20, in the *Septuagint*, are so mangled you couldn't even associate them with the Biblical text. Ewald, Schlotmann, Davidson, Delitzsch, Siegfield, Dillmann, and Ley have about thirty corrections they would like to make on the first twenty verses in the chapter; but Voltaire, Rousseau, Celsus, Tom Paine, Bob Ingersoll, and Timothy O'Leary could "raise the ante" by ten and never bat an eye. Why take the Conservatives when the infidels can go them ten better?

6:22 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?

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?

Job is now aiming his remarks directly at his friends; he spits out the questions without waiting for an answer: "Did I ask you to bring me anything? Did I ask for financial help (vs. 22)? Did I ask any of you to deliver me from God or the Devil (vs. 23)? Are you trying to straighten me out with words (vs. 26)? You think I'm lying? Don't you know my taste is just as sensitive as yours when it comes to good and evil (vs. 30)?" Blam, blam, blam!! **"Teach me, and I will hold my tongue: and cause me to understand wherein I have erred"** (vs. 24). Job actually wants to know. He is not a dishonest skeptic, and he is not dismissing anyone's advice if it can get to the root of the problem. But Job's problem was *self-righteousness* (27:5 and 40:8), and Job's "physicians" (13:4) have already diagnosed his disease as "committed sins."

"**How forcible are right words! But what doth your arguing reprove?"** (vs. 25). Implying that their arguments were not "right." **"Do you imagine to reprove words, and the speeches of one that is desperate, which are as wind?"** It is like: "Are you trying to entangle me in my words because they are coming out of me like wind out of a bellows?" When a man is desperate (see text), he is liable to say many things he does not mean. And, as far as that goes, many people say things they do not mean when they "fly off the handle," even when they are in good health. If Job's complaint of Chapter 3 was composed of "words and speeches" like wind, what of it? You'd get kind of windy too, wouldn't you, if you lost home, family, house, cattle, goods, land, health, and friends without any apparent reason for it? Yes, you would!

"**Look upon me; for it is evident unto you if I lie"** (vs. 28). Job says: "I'm

not falsely accusing you; *you* are falsely accusing me. *I'm* not the one who is overwhelming the fatherless (see 31:2): you are." Job tells his friend to "rethink it" (twentieth-century cliché for getting rid of Bible doctrines). **"Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it"** (vs. 29). And Job's righteousness was in his argument, but the trouble was that Job is trusting his righteousness (see Rom. 10:1–4) exactly as Israel trusted theirs. Furthermore, Job is now pleading with his friends not to sin: **"Let it not be iniquity"** (vs. 29). He doesn't want the discussion to degenerate into a name-calling fest where his friends will sin against God by violating the ninth commandment. And though the "Ten Commandments" were not yet on the "tablets of stone," they were written in the "hearts" of Job's audience according to Romans 2:15. Job is challenging Eliphaz and his buddies to by-pass a wordy argument about words and speeches and lay their fingers on the root of the problem, but the wordy conversation gets more "wordy" by the minute. (The paraphrase of the *Dead Bible* is a private interpretation of Taylor's, and from verse 22 to verse 30 there is little in it that resembles the text of the Bible.)

CHAPTER 7

7:1 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?

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.

Job continues to complain. He complains that his life is not worth living, that he can't sleep, that he is like a slave looking for the day to end so he can rest, that his skin is loathsome and revolting, and that he doesn't have anything to look forward to; and, from his standpoint, all of this is absolutely true.

Adam Clarke calls verse 1 a "bad translation"—exactly as John R. Rice treated Revelation 22:14 and Wuest treated Romans 8:22 and Thieme treated 2 Thessalonians 2 and Zodhiates treated James 5:20 and English treated Daniel 3:25 and—but why go on? Why not just say that Clarke wrote a bum commentary here and that his "godly"life had no more to do with his trashy piece of God-dishonoring commenting than Vanderbilt's home (North Carolina) had to do with Hitler's resting place in Hell. (Cornelius Vanderbilt professed the new birth to no one a single day that he lived on this earth.)

There is **"an appointed time to man upon earth"** (vs. 1), according to Acts 17:26 in the New Testament Psalm 79:11 in the Old Testament, and the appointments are so clear in 1 Peter 2:8; Luke 12:46; and Acts 17:31 that only a Bible-rejecting Fundamentalist (who believed in the "verbally inspired originals") could compete with Mr. Clarke. The days of man are "like the days of an hireling" (vs. 1), for the wages that he earns are paid to him (Rom. 6:23). "Man" is given orders (Exod. 20) as a servant. He is punished for breaking laws (moral, natural, social, Divine, or economic). He is paid off for his works (1 Cor. 3; 2 Cor. 5; Rom. 2:1–5), saved or lost. He looks for rewards (Luke 12:43–44; 1 Cor. 3:1–14) whether he gets them or not, and for most men, "wearisome nights"

and “months of vanity” (vs. 3) are quite common experiences. Job has more than his share, but everything in the first two verses is doctrinally, historically, and scripturally correct. (Mr. Clarke’s note is a bad mistake.)

We run into Bible prophecy again in verses 4 and 5, for these were the curses promised to Israel if she rejected God’s commandments (Deut. 28; Lev. 26). The worm-clothed flesh and the loathsome skin (vs. 5) is nothing new under the sun. When Dr. Stanley Pavillard ministered to British and American prisoners in Malaya, who were building the infamous “bridge over the river Kwai,” he used maggots as an antiseptic to clear infections from open wounds; and he often saw his “comrades” dissolving into watery masses beneath “a swarm of flies and maggots.” Job’s days are **“swifter than a weaver’s shuttle”** (vs. 6) as she weaves the thread through the **“shuttle”;** but Adam Clarke said: “It has been doubted whether any such instrument was in use in the days of Job” (p. 48). To which may be replied: “Ah, your father’s moustache!” (But since the Septuagint also erased the **“shuttle,”** Taylor didn’t have much choice: After all, who could offend all of these “godly, dedicated, etc.,” by not giving “due consideration” and “reverential respect for their considered opinions”? Several of us can.)

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

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.

And now we find life defined as **“wind”** (vs. 7); so here will be a good place to list the twelve definitions of life as found in the oldest known real “book” in the world.

1. Life is like *WIND* (7:7).
2. Life is like a **weaver’s shuttle** (7:6).
3. Life is like a **servitude** (7:1).
4. Life is like a **trial** (7:2, 18).
5. Life is like a **shadow** (8:9).
6. Life is like a *race horse* (9:25).
7. Life is like an *eagle’s flight* (9:26).

8. Life is like a *swift boat* (9:26).
9. Life is like a *leaf* blown in the wind (13:25).
10. Life is like a *rotten tree* (14:10).
11. Life is like a *flower* (14:10).
12. Life is like a *cloud* (30:15).

Now I don't care how you "cut the cake" or "how the cookie crumbles," those are the descriptions of life found in the Wisdom Books, given by the Author of Life and connected with a man who went through more in a year than most of us will go through in a lifetime. You may become more pessimistic if you like and try Solomon's **"vanity of vanities, all is vanity,"** or you may prefer to pick up the refrain of James: "Your life is a vapor." But the only real life worth living is the one Paul spoke of when he said, **"for to me to live is Christ"** (Phil. 1:21). Since the Lord Jesus Christ is **"the life"** (John 14:6), the rest of the "lives" can only be classified in one of Job's twelve brackets. (See comments on "life" under Proverbs 15:24; 18:21; 8:35; 22:4; 4:13, and 10:17 in that Commentary.)

A. Life is like WIND: That is, it is a spiritual thing (John 3:5–8), and any fool like Heidegger, Sartre, or Kierkegaard, who makes the mistake of thinking that you can put spiritual things secondary (Ezek. 37:9, 10) and still find "fulfillment" and "meaning" to your life, is to be classified with Darwin, Haeckel, Huxley, and the other monkey-men.

B. Life is like a WEAVER'S SHUTTLE: Back and forth, back and forth it goes, and then the first thing you know—SNIP! There went the thread.

C. Life is a SERVITUDE (see comments under 7:16).

D. Life is like a TRIAL: The Greek word for "sheep" (see John 10) is the word for probationer—someone on "probation." If a boxer or a track man is not "tried" when he trains, what do you call it? Well, Paul said that the Christian life was like boxing and running (1 Cor. 9:26). What do you think a "trial- run" is? Job says: **"What is man that thou shouldest...try him every moment"** (vss. 17–18)? The Lord Jesus Christ was tried in the wilderness and then tested all His life till He stood "trial" before Herod and Pilate.

E. Life is like a SHADOW: It runs twelve hours (or sixteen at the most), and that's the end of it. The sun casts shadows from daybreak to dark, but after that the shadows are not real; they are created by artificial light.

F. Life is like a RACE HORSE: "They're at the post! They're OFF!" And it is mane to mane, bridle to bridle, stirrup to stirrup, hoofs thundering, nostrils snorting, and muscles straining until you gallop around the far turn and into the home stretch; then the race is over. Life is competitive. Life is a race track (Heb. 12:1–3). You can bet on it. The "postillion" is given orders and told to run with a

message. Do you have yours? Who told you to run (see Jer. 23:21!)?

G. Life is like an EAGLE'S FLIGHT: You move through it as fast as an eagle heads for the prey, and you drop in flight like a plummet falls to the earth —"one fell swoop."

H. Life is like a SWIFT BOAT: Now you see it; now you don't. Before you eat a meal, it is vanishing over the horizon. Someone else pilots it by his own compass and chart, and the course of a sailboat is largely determined by the way the winds blow (see *The Bible Believer's Commentary* on Acts 27).

I. Life is like a LEAF blown in the wind: It is helpless, at the mercy of the elements, soon to rot on a pile of fallen leaves, and so fragile that pieces of it fall off as it flies before the storm.

J. Life is like a ROTTEN TREE: Sins eat us out from inside, we get old and decayed, and if the "feller" doesn't cut us down, we fall over after a while and are good for nothing but kindling (Ezek. 15:2–5).

K. Life is like a FLOWER: Flowers grow in families; they neither toil nor do they spin (Matt. 6:28), yet God provides for them. Some are beautiful; some are not. Some are poisonous; some are harmless. Some are nourishing; some are only "wall flowers." God picks them from His garden (Song of Sol. 4:16; 6:2) as He sees fit.

L. Life is like a CLOUD: It is a **"vapour,"** that **"appeareth for a little time and then vanisheth away"** (James 4:14). It has no real solid substance; again, it is at the mercy of the winds, and it is hard to "lay ahold of" as steam coming out of a kettle.

Now, in all of these similitudes there is one particular truth that is emphasized over and over again, and regardless of the variety of characteristics, there is one theme that stands out clearly: THE BREVITY OF LIFE. Everything given was moving or growing rapidly and passing or disappearing rapidly. A watch doesn't really go "tick, tick, tick." It goes "quick, quick, quick!" "You can't go till your number is up," but your number may come up before Washington raises your taxes again.

7:12 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?

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."

Several things are outstanding about this second speech of Job. The first thing is the honest confession of sin, in verse 20, which the *ASV* (1901) and the *"Living" Bible* have perverted into a question instead of a confession. Both of these apostate corruptions (the former recommended by John R. Rice) got the reading from Origen's *Septuagint*. There is no "lF" in any Hebrew text known to man. The Greek word (not Hebrew) "ei" was inserted at Alexandria by Origen and others because they could not imagine Job suddenly confessing directly to God in the middle of the discourse, but as we have said (under 5:8 and 6:2), Job's conversations are not to be patterned after the Athenian "Stoa" where all is icely nice and cooly refined. Jamieson, Fausset, and Brown are afraid to follow the *ASV* here, but in their commenting, they still make the whole verse a question by conjoining "sinned" to the second clause, so it reads: "What sin shall I do...?"

Very typical. Very typical of all "godly, intelligent" Fundamentalists who are so worried about being "nuts" that they thumb their nose at God Almighty every time they feel like it. Typical. **"A double-minded man is unstable in all his ways."**

Next, we should notice Job's own double-mindedness at this time. In the midst of his grief and agony, he cries that he will not come up out of the grave again (vss. 8–9); however, in 19:26 Job (in a more inspired confession) cries out that he will see God "in the flesh" after worms destroy his body. However, even in verses 8 and 9 Job is careful to say that a man will not come up out of the grave to **"return...to his house"** and **"his place"** (vs. 10). Job knows that the resurrection of the body lies in the long distant future and that at that time his "house and place" will no longer be there.

“**I will complain in the bitterness of my soul...my soul chooseth strangling...let me alone...depart from me...let me alone till I swallow down my spittle”** (vss. 11, 15–16, and 19). If the unpardonable sin is telling God to get away from you and leave you alone, Job “crossed the deadline” about five times in a minute. (It is a good thing that God did not take Job as seriously as a Roman Catholic takes the “sacraments.”)

But Job is merely speaking what millions have thought and still think. For example, in verse 11 Job is speaking for the majority of bitter, educated Agnostics and Communists of today (1800–1980), the majority of bitter, poverty-stricken slaves of the Roman Empire (100 B. C.–A.D. 200), and millions of brilliant skeptics in every age who despised authority (Jude 8). In his terrible state, he is simply speaking his mind and “telling it like it is.” Dr. Wilson says that in elephantiasis there are “deep seated burning pains, sometimes of the bone or joint...these pains are greatest at night; they prevent sleep” (Quain, p. 817). Of the worms that cover Job, Dr. Quain has said that they were called “filaria sanquinis hominis.” They were long and thread-like, colored white with no markings. Covered with worms and in burning pain, Job lodges seven complaints against God between verse 12 and verse 21, and some of them are so horribly logical that it would almost make an Atheist out of a Catholic if he read them!

“**Why dost thou not pardon my transgression, and take away mine iniquity?”** (vs. 21). Good question. Job has admitted that he is not perfect (9:21), that he cannot justify himself (9:20), and that he is stupid (9:2).

Once more we should take stock and notice how faithfully the *Book of Job* has been recorded. With the same breath that Job spoke of these things, he said 27:5 and 31. You see, it is exactly as we stated the matter in our Preface: Real suffering, pain, and bereavement do not choose logical or legal ways to express themselves. When Henley writes Invictus, he is not talking like a man in his right mind. When Wurmbrand preaches to his one-man audience (God) in the dungeons of Romania, he is not always coherent, but then again, he is not supposed to be. Let’s see you stay “coherent” when someone has strapped you (blindfolded) over a rail and is beating the soles of your bare feet off with a steel rod! One night Wurmbrand heard a maniacal laughter in his cell. He recognized the sound and knew what to expect, because several of his friends who had gone crazy in the darkness of solitary confinement had been straightjacketed ahead of him. It was now his own voice he was listening to. And you’d better beware of any fair-weather friend or parade-ground soldier who tries to alter the Book of Job so that Job will always “make sense.” Job isn’t supposed to make sense in his condition.

Why doesn't God pardon a man and take away his iniquity?

I mean, the Lord *finally* did it (see Heb. 8:12 and Rom. 3:24–26), but what good was that NOW while Job is sitting on an ash heap? We cannot take away our sins—not even the blood of bulls and goats can do that (Heb. 10:4). Then if God doesn't do it, who can? And if God doesn't, how is it to be done? Electrotherapy? Hydrotherapy? Lobotomies? "Christian" Science? Group Therapy? Sensitivity training? LSD? "Values clarification?" The confessional? Well, if any of those means worked, why is it that everyone who uses them (or counts on them for results) cannot tell you anything certain about life after death with the God who created life? If these methods worked, would the **"worshippers"** have **"any more conscience of sins"** (Heb. 10:2)? You cannot find one unregenerate psychiatrist, priest, dope addict, or professor in America who can claim 1 John 5:10–13 with a clear conscience. God didn't do their "pardoning"—they *pretended* they had it when they *didn't.*

"**What is man, that thou shouldest magnify him?"** (vs. 17). David asks the same question in Psalm 8:4 and 144:3. But when Job and David ask it, they have something entirely different in mind than when Niebuhr, Tillich, Updike, Fromm, and Dostoyevsky ask it. The modern Religio-Psychologico-International-Humanist is always on the "hoorah for Man" kick, and whether he goes as far as "Man is the measure of all things" (Protagoras) or not, at least he will leave out the Bible everytime as the measuring stick for man. Some of them —the more socialistic—like to pull out a verse here and there to prove something or other, but if you asked any of them for a verse-by-verse exposition of Romans, they would have to have a miracle take place in their lives before they could attempt it. David and Job are both approaching "Man" from the negative standpoint. **"What is man"** since he is so small, so filthy (25:4), so insignificant, so abominable (15:16), and so helpless (7:20)? Made **"a little lower than the angels"** (Psa. 8:5, and getting lower ever since), "man" is on the verge of destroying his own planet before he has been here long enough to learn how to live. The "scientists" (if you will pardon the misnomer) have stuck 1,000,000 to 13,000,000 years onto his sojourn so it will appear that "man" has "come a long way," but we know a bummer when we see it. Made **"a little lower than the angels"** (Psa. 8:5, which shows the angels are in pretty rough shape), man—in the aggregate—cannot stay alive, he cannot keep his environment clean, he cannot maintain peace without continual killing, he cannot stay sober, he cannot understand the word of God, he cannot stop sinning, he cannot save his soul, he cannot find out where he is going at death, he cannot obey God's orders when he gets them, he cannot be satisfied with food and clothing, and he can no more buy happiness or good health or forgiveness of sins

than he can play basketball on the top of Mt. Everest.

"**Am I a sea, or a whale...?"** (vs. 12). Adam Clarke's reference to the drowning of Pharaoh here is about as appropriate as his comment about Moses and the Israelites in 15:19. Neither comment is intelligible. Adam Clarke began his commentary by insisting that the *Book of Job* had to be written AFTER the Exodus; so this compels him to make constant reference to the Israelites coming out of Egypt. Jamieson, Fausset, and Brown, at least, are not deceived by the passage in 15:19, for they refer it to Genesis 11. But one can see at a glance that the **"fathers"** of Job 15:18 are SHEM, HAM, and JAPHETH.

However, if the reader has had any background in Greek or Hebrew, he can understand how men like Clarke get into these aborted expositions; the process by which this is done is known as "higgledy-piggledy derangement" (which we will refer to in the future as HPD). **"Am I a sea, or a whale...?"** (vs. 12). Clarke saw the word *"tanim"* (Hebrew for **"whale"**) in Ezekiel 32:2, and upon noting that the reference was to Pharaoh, he quickly ran it to the *"tanim"* of Job 7:12 and concluded that the reference was to Pharaoh getting drowned. There are fifteen things wrong with this HPD, but we will only list five.

1. Pharaoh was only **"AS"** a whale (Ezek. 32:2); He was not a *whale*.
2. The Pharaoh of Ezekiel 32 is NOT the Pharaoh of the Exodus.
3. The Pharaoh of Ezekiel 32 was *alive*—not drowned—when God likened him to a whale.
4. Job wouldn't have known what God said to Ezekiel about a Pharaoh living after the death of Solomon, unless the Lord was doing a little HPD Himself.
5. There is no reference to anyone "drowning" within twenty verses of Job 7:12 in either direction.

This is a good sample of "higgledy-piggledy derangement" (HPD), and there are many more in the writings of the "godly, dedicated Conservatives" of 1880 to 1980 who devoted their lives to overthrowing the Holy Bible. Typical of this HPD is the work by John R. Rice in his "commentary" on Matthew, where we are told that Christ was praying that the Devil wouldn't kill Him before He got out of Gethsemane and that this death was the "cup" about which He was praying. Another fine example is Kenneth Wuest's work on 2 Thessalonians 2, and the booklets by Spiros Zodhiates are so full of HPD that you couldn't run three pages without some "Greek nugget" overthrowing the words of truth: See John 1:13 or Hebrews 6:1–6 for example, in these works.

Kenneth Taylor makes no attempt at all to "paraphrase" **"sea"** in the text but simply omits it altogether (Rev. 22:19), and the *"Living" Bible* is filled with "paraphrases" that are nothing but phrases cut out of the Bible by Jehudi's knife

(Jer. 36:23).

God does “keep a watch” on whales pretty closely, for the whale of Matthew 12:40 swallowed one of God’s prophets and spit him back up after a prayer meeting (see Jonah 2:1–8 and comments). (And don’t let some silly Conservative tell you that it wasn’t a whale just because “ketos” [Greek] “couldn’t mean” that. Robertson, Machen, Davis, and Gregory didn’t know what they were talking about.) Furthermore, the Lord keeps a watch on rivers (Rev. 9:14) as well as seas (36:30, 38:8, 16, and 41:31), and if you want a “sea monster” in a “sea,” check the last reference. Sometimes He tells the seas when to get “stormy” (Psa. 89:9) and sometimes when to quiet down (Matt. 8:24, 26–27).

Job has lost his appetite, he suffers from insomnia, and when he finally drops off into sleep through sheer exhaustion (vs. 13), he has nightmares (vs. 14) in technicolor. Confession of sin does not solve it, so Job comes to the only sensible conclusion that a man in such circumstances can come to: He has been abandoned of God, and the quicker he drops dead the better off he will be. (Notice how acceptable this conclusion would have been to his wife if she had been there at the time.)

We had a preacher study at our Institute who tried (as a young man) to find Christ three times, and every time the person who could have led him to the Lord balled-up the works. The first one had him come forward and kneel, and didn’t tell him how to get saved, the second one tried to convince him he was already saved and only needed “rededicating,” and the third one told him he was predestinated one way or another; so he arrived at the rational conclusion that he was predestinated to be damned to Hell. Having abandoned ship and “having given up all hope of ever being saved,” the young man climbed one of the tallest hills in the town where he lived. He then went up into the highest building on that hill and spent a good twenty minutes shaking his fist at Heaven and cursing God and telling Him what he thought of Him. In less than six weeks that young man was born again, and now he is in the ministry. You see, sometimes the “only rational conclusion” is an *irrational blunder*. (See almost anything Marx wrote or Lenin said.)

CHAPTER 8

8:1 Then answered Bildad the Shuhite, and said,

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 shouldest 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.

Now Bildad the Shuhite (vs. 1) appears as the speaker: He is supposed to represent the "traditionalist," according to some commentators. The Scofield note in the *"New" Scofield Reference Bible* (p. 577) tries to justify this by talking about Bildad's "pious platitudes" and "proverbs." However, there are no more proverbs and platitudes in Bildad's speech than there are in Job's or Elihu's. In an attempt to give the book the old Alexandrian heave-ho and computerize it into a systematic scheme, the dead orthodox Conservatives have largely invented their format.

Bildad's approach is very clear: "Stop spouting off about your troubles; God doesn't make any mistakes. If your children sinned, they deserved to die, and if you would get right and seek God and clean up your life, He would prosper your latter end and increase your prosperity." (And so the Lord does!) What Bildad says is true and his remarks are not in the least to be classified as "pious platitudes." For example: God does NOT pervert judgment (vs. 3) or justice (vs. 3). Job's words *are* like **"strong wind"** (vs. 2) by Job's own admission (see 6:26), and Job's **"latter end"** (vs. 7) **was** greatly increased (42:6–14). The only real mistake that Bildad makes is the "TIME mistake" (see 1:21 and 2:13) which many of us make. Bildad says **"if thou wert pure and upright surely now he would awake for thee..."** (vs. 6). No, you don't hustle God into anything, and God is not a glorified bellboy just waiting to bring your breakfast up to your bedroom on a silver platter. And this concept of "Prayer—Asking and

Receiving" must be guarded against, for some of its sincerest advocates, who write with joyful, glorious, "victorious" pens in their books, write with the hypocritical, vitriolic, twisted pen of carnality when they write private correspondence attacking a brother in Christ or trying to defend their own perversions of the word of God. Don't you think for a minute that all of the bounding, joyous, victorious, "happy writings" on "answered prayers" came from men who counted on God or their PRAYERS to get them through. Some of these books were penned by authors who refused to publicize the sermons of men they hated (and some of these men were greater soul winners than the author himself). Some cut corners with Liberals by promoting men connected with them, set themselves up as more authoritative than the Bible, refused to sell advertisements which exalted the *Authorized Version*, and, when faced with Bible issues, began to whine about "soul winning" being the real issue—after tearing Billy Graham limb from limb for his emphasis on "soul winning" at the expense of Bible issues. Don't take any book on prayer by such a man too seriously. You may not be willing to cut the corners he cut to "get your prayers answered," and you may not be willing to be that partial and that prejudiced in your dealings with the brethren; so you may not get all the prayers "answered" that he got "answered."

"**If thou wert pure"** (vs. 6). There is the old Pharisee in all of his glory. **"This man, if he were a prophet would have known..."** (Luke 7:39)—LIKE ME!—who is pure and who is not. Oh yes, that's the old bit. These sweet smelling (outside), whitewashed (outside) Pharisees who wouldn't get their little pinkies dirty (Matt. 23:1–3) to lift a sack of potatoes or a sack of cement would stay out of a Gentile building (John 18:28) to be "pure." Yes, and they murdered God's Son (Acts 7;52) and would have murdered His friends (Acts 12:1–6, Acts 23:12) if they could have done it.

Now, all of the Pharisees were "Fundamentalists" as far as the *orthodox fundamentals* of their *own religious beliefs* were concerned. Like the Roman Catholic priests and popes, they professed to believe what an orthodox "believer" is supposed to believe. However, one cannot fail to notice the great GAP that opens between the Pharisees and the *followers of Christ*. It is marked, among other ways, by three distinctions which exist today exactly as they existed then:

1. Christ's disciples were, for the most part (84% or 92%), common, ordinary, *uneducated* (Acts 4:13), *working men and women* (Luke 4:18).
2. Christ's disciples followed a MAN, not an *institution* or an *organization* (Matt. 5:19; 1 Cor. 11:1).
3. Christ's disciples were taught to minister the word of God and the Holy

Spirit (Gal. 3:5) to sinners (Matt. 10:1–20). Not one of them was told to administer "sacraments" to "Roman Catholics."

What the Pharisees couldn't stand about Peter, James, and John was their street preaching. The Pharisees wanted God shut up in a building (Acts 7:48) *which they owned and controlled*. They wanted the "heavenly merits" to be deposited "in a treasury" where THEY held the purse strings (John 12:6). (Are any of you feeling uncomfortable along in here? Well, **"If thou doest well, shalt thou not be accepted?"** [Gen. 4:7].)

I had a fine meeting in a church in Texas one time, but before going there, one of the editors of the *Sword of the Lord* wrote "a brother" a nice sweet "Christian" letter, warning him about having "Brother Ruckman" in—this man calls himself a "Doctor," although he never earned a graduate degree in his life—because "Brother Ruckman" was "unclean." (He did not write this in his first letter but in a later letter to a good friend of mine here in town.) Now, this "godly, devoted, dedicated" nincompoop thought that if the church in Texas had had a clean man come in for a meeting—like HIM—it would have been a much better meeting. This particular editor writes a column of illustrations for preachers: 65 percent of them deal with sex. (See Matt. 12:34 and comments.) What this preacher meant was: "If you live like I do, you're *clean*, and if you violate my standards, you are *unclean*." He thought he was God. And the pity of it all was that this poor sinner's theory on Romans 7:1–4 was about as HPD as an exposition can get; he treated the passage exactly as it is handled by the Roman Catholic Church—"orthodoxy" if you ever heard it. **"If thou wert pure"** (vs. 6). Well, Job was a good bit cleaner than his buddies, if we are able to believe Job 42:8, and where Job had skin trouble they had HEART and MOUTH disease.

And there is more than one modern Christian Celebrity who lives in mortal terror that his bond program will not get paid off, that his attendance will drop, that he'll "hurt his testimony," that his offerings will diminish, that he'll lose radio stations, or that he will lose his teaching staff; and often, he makes his decisions with *those things* in mind—not the Lord or the Bible. Heart trouble. Clean hands—dirty heart. Job had *dirty hands* and a *clean heart.*

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

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.

The first verse in the section pretty well fixes the scholars who are trying to jack the *Book of Job* up into the fourteenth or fifteenth century B.C. "The former age" is certainly no reference to the Exodus or the Tower of Babel. **"The former age"** is defined in Job 11:16, 12:15, 9:5–6, 21:14, 22:15–16, 31:33, and 4:18. It includes angels **"charged with folly"** (see Gen. 6:1–4), a **"foundation overflown with a flood"** (Gen. 8, 9), the sin of Adam (Gen. 3), and the **"drying up of the flood waters"** preceding the advent of Shem, Ham, and Japheth. These things are fresh in the minds of Bildad, Eliphaz, Elihu, and Job, and nothing could be more ridiculous or pitiful than the twisted way in which the commentators try to make the **"former age"** refer to the Exodus or the Book of Joshua.

The **"fathers"** (vs. 8) of the **"former age"** were Shem, Ham, and Japheth; and if there is one lesson that Shem, Ham, and Japheth learned while they were "helping daddy" build the ark (Gen. 6–7 and comments), it was the lesson of Job 8:13–22, which now follows. Observe further, that Moses has written nothing for anyone to learn. To the contrary, the teaching medium (vs. 10) is **"they"** (i.e., **"the fathers"** of vs. 8) who uttered the words **"out of their heart"** (vs. 10). What follows states that the hypocrite's **"hope shall perish"** (vs. 13). It will perish as a rush with no mud to grow in, as a reed trying to grow on a desert, as a herb that withers (vs. 12), or as a spider's web is wiped out with a stick or a

broom (vs. 14). Verse 14 is aimed right at Job and is designed to contradict his speech of Job 7:6. Verse 18 is another potshot taken at the suffering saint, and this one is designed to deny what Job said in Job 7:10. Bildad is on the firing range. He is taking "pot-shots" at what he considers to be a "varmint." (Verses 13–18 are to be applied directly to the Antichrist and the "place of stones," as given in Ezek. 28:14, in spite of the efforts of the commentators to obliterate the cross-references.)

Observe how the present generation (Job's generation) confesses that their lives are **"but of yesterday"** (vs. 9), and that they know **"nothing"** (vs. 9). Why is this confession made right after **"the search of their fathers"** (vs. 8), unless it is due to the fact that the "fathers of the former age" lived to be well over 900 years old, while the "fathers" of Job's age were lucky to make 250? The scriptural logic is inescapable. The memory of the terrible events of Genesis chapters 6–10 is still fresh in the minds of the Temanites, whereas the times of Moses and Pharaoh are not even under consideration.

The hypocrite will lean on his house (vs. 15), and it will turn out to support him about as well as a spider web will hold him up (vs. 14). He may hold his house fast—in the sense of taking care of his household (see Acts 16:31 and Heb. 11:7)—but his progeny will be destroyed (vs. 4) even down to his nephews (Job 18:19). Again, the Holy Spirit Himself will show us the way to Isaiah 14:22, where the context is "Satan manifest in the flesh" (Isa. 14:9–15); this clearly puts the doctrinal content of the passage forward into the Great Tribulation, and it reminds us again how comical the works of Payne and Biederwolf are when they undertake to discuss prophecy in "the Scriptures of truth." Running back and forth to Hebrew and Greek words or running back and forth to "traditional interpretations" or running around famous Christian "celebrities," before turning to the Book itself and its Author, will terminate in a theological disaster every time. (For example, see any of the apostate nonsense published by *The Plain Truth*, out of Australia; especially the ridiculous nonsense about sinners receiving the Holy Spirit when they are baptized in WATER. There isn't a case in the New Testament after Acts 2:38 where any sinner receives the Holy Spirit by being baptized in water, and none of the Apostles in Acts chapter 2 were baptized in water, according to the Jewish formula given there—Acts 2:38.) And woe be to the executive promoter or institutional "motivator" who recommends two *"reliable translations"* so that his institution can be the final arbiter between them. Woe unto you Christian "wheels" who think that you know more than God Almighty simply because you desire the preeminent place over the English Text of the Protestant Reformation!

"**He is green before the sun"** (vs. 16). (See Psa. 37:2 and 37:5.) **"His roots**

are wrapped about the heap" (vs. 17). *Practically*, the figure is that of a growing plant (vs. 16) whose roots go down into the heap of decayed debris (Cf. Jer. 9:11, 51:37; Isa. 17:1; Deut. 13:16, etc.) and past buried stones (Cf. Josh. 7:26, 8:29). If God destroys this man from **"his place"** (vs. 18)—notice the Antichrist's place in Acts 1:25 and Revelation 9:11—it will be like a plant that is **"rooted up"** (Matt. 3:10), and the **"place"** will say: **"I have not seen thee"** (vs. 18). The **"joy"** of the Antichrist's way (or any "wicked man" in the context) is a lie; it is an illusion, both temporary and deceitful. **"Out of the earth shall others grow"** (vs. 19) is clearly a reference to people springing up like plants (Matt. 13:38) to replace the Antichrist's crowd (Cf. Isa. 17:11; Psa. 72:16, and Prov. 11:28).

The **"dream is certain, and the interpretation thereof sure"** (Dan. 2:45), and if Payne and Biederwolf (with the other four hundred) cannot find those prophetic references, it is because they (with the other four hundred) decided they were fit to sit in judgment on the *Authorized Text* before they helped their "brethren" destroy it.

Looking back over the passage, the majority of Christian educators and scholars have decided that God could improve His Book in the following ways:

1. *Taylor* (*The Dead Bible*) has substituted "history books" (written books) for the **"fathers"** (vs. 8) and then has carefully removed any reference to the **"former age"** from the text. After altering the proper noun **"they"** (vs. 10) to a neuter ("wisdom"), Taylor dresses up the hypocrite of verse 13 so he is no longer a hypocrite. If this weren't bad enough, Taylor has also destroyed Bildad's reference to the death of Job's children by altering the words **"cast them away"** (vs. 4) to "punished them." (And you understand you are supposed to believe in this "bible" because 8,000,000 suckers bought a copy, and it is almost as easy to read as Lil' Abner—although not quite!)

2. The *New Scofield Reference Bible* subtly replaces the *Authorized Text* with the grossly corrupt *ASV* of 1901 (recommended by Oakland City College, Rockmount, North Park, Pikeville, Nyack, Messiah, Manchester, Mississippi, Judson, Stetson, Hardin-Simmons, Pensacola Christian, Liberty University, Baylor, Mercer, Piedmont, Furman, Tennessee Temple, Cedarville, Fort Worth, Dallas, Moody, Wheaton, Whitworth Bible College, Detroit, Circleville, and the next ten thousand) and translates **"judgment"** (vs. 3) as "justice," and then alters **"justice"** (same verse) to "righteousness." And of course this is done after telling the poor boob who bought the book that it was the "*Authorized Version*." Determined to reinstate the pitiful flop of 1901 (*ASV*), the *New Scofield* editors have also replaced the *Authorized Text* with the *ASV* text in verses 14 and 18. You see, the faculty members of the Conservative schools must beat the drum for

some version other than the *AV* (1611), otherwise that Book (the *AV* of 1611) would be the *final authority* in all matters of faith and practice. To prevent this from taking place, the faculties have agreed to continually recommend the *ASV* (in some form) to the body of Christ; it is one of the most God-forsaken pieces of ecclesiastical trash that ever filled a garbage can. And the radical fanaticism of the extremists who recommend it is so close to the lunatic fringe that they actually would slip the *ASV* readings into a *King James Bible*—see the *New Scofield Reference Bible*—and then lie forthright and deliberately about the text. (And if you don't believe THAT, ask God to forgive you for being a two-faced hypocrite yourself.)

3. The *Pulpit Commentary* is just as anxious to get rid of the date of the authorship of Job as Jamieson, Fausset, and Brown, Duhm, Peake, Budde, or Heavenor. It says that verse 8 really means "from generation to generation since the remotest times." Notice how neatly this plural ("times") destroys any former **"age"** (singular). Nice work; why don't you run a roulette wheel in Las Vegas? They are always looking for ambitious young crooks.

4. The absurd *Septuagint* (which Augustine and Origen thought was "verbally inspired") alters **"age"** to "generation" (vs. 8), alters **"hypocrite"** to "ungodly" (vs. 13), and inserts "hast thou not seen such things?" into verse 18 instead of **"I have not seen thee."**

5. *Dummelow* (in his fool's paradise) says that "everywhere the *RV* should be used when reading the Book of Job." Which is the equivalent of saying: "Everywhere *Mein Kampf* should be used when reading Luther's *Preface to the Book of Romans.*" The *RV* is about as "reliable" (twentieth century cliché used as a substitute for "authoritative") as the Associated Press.

6. *Brother Kline* (*Wycliffe Bible Commentary*) likes the *RSV* (1952) reading for verse 4, which agrees with the Septuagint in getting rid of the expression **"cast them away."**

7. *Fausset* gets through the chapter without stumbling too many times, but this is only because he ignores the scholars in the majority of cases and gives us a good list of cross-references (Psa. 78:4, for example, as a cross-reference to Job 8:5 and Psalm 73:23). *Umbreit* and *Maurer* mess enough with the chapter to make a custard pie out of it.

We will say it again, and repeat it again and again "till death do us part," that the *AV* text of the Protestant Reformation is always more scientific and authoritative than any set of books (or "bibles") written by any group of Fundamental, Conservative, Neo-orthodox, or Liberal scholars who ever lived, in ANY period of church history. Where four thousand saved scholars agree on correcting the *AV* text, you will do quite well to ignore them—completely.

8:20 Behold, God will not cast away a perfect man, neither will he help the evil doers:

21 Till he flll 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.

All is clear in the English text. God does NOT cast away Job, and He does not help the **"evildoers"** (vs. 1). Furthermore, God DOES fill Job's mouth with laughing and rejoicing (vs. 21), and those who hated him are clothed with shame (vs. 22); and the **"dwelling place of the wicked shall come to nought"** (vs. 22) in Revelation 19:21, when the Lord Jesus returns.

The acid in Bildad's remarks is apparent, for he has just said that God has **"cast...away"** Job's children (vs. 4); if they were what they should have been (vs. 20), God would not have cast them away. This must have been like an ice pick stabbing the diseased sufferer, for he had always taken precautions to guard his children against this very thing (1:5). Job had already "covered them," if they had not been **"perfect"** (vs. 20). It is a little like working (unsuccessfully) on an automobile for three days, while keeping all the disassembled parts in a clean, oiled pan before reinserting them, and then having some fool come along and tell you that the reason you can't get the thing running is because you have let the parts get dirty.

CHAPTER 9

9:1 Then Job answered and said,

2 I know it is so of a truth: but how should man be just with God?

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.

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

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

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

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

Job has begun to think and consider what has been said (vs. 2), but it is not long before he lapses back into the old refrain (see vss. 12–22). Job begins with **"I know it is of a truth."** That is, he recognizes that what Bildad said (vss. 9–22) is so. The pre-Deluge people, who danced with the harp and the organ (21:14), told God to "depart" from them, and so Bildad could not help but apply this to Job, because Job had said: **"How long wilt thou not depart from me"** (7:19). But Job's infidelity is in an entirely different context. The pre-Deluge sinners wanted God to quit "striving with them" (Gen. 6:1–6) because He was interfering with *race-mixing* (Jude 6–7), *group therapy, Satanism* (2 Pet. 2:4), and *outerspace travel* (Luke 10:18; Heb. 1:14; Gen. 6:1–6). Job merely wants God to "get off his back" because he feels that God is killing him by a slow torture.

"**If he will contend with him..."** (vs. 3) like the Sadducees and Pharisees did (Matt. 21:23!), **"...he cannot answer him one of a thousand."** And how true this is; did you ever study the discourses between Christ and the religious celebrities of his day? Did you count how many times He answered them (Mark 2:25, 7:5–8, 10:3–5) and how many times they could not answer Him (Matt.

22:46; Mark 3:4)? When the Bible says that **"every mouth will be stopped"** and the whole world become **"guilty before God"** (Rom. 3:19), it is not talking about somebody's "faith." It is stating a scientific and historical fact. You'll have plenty of time at the White Throne Judgment to ask all the questions you like (see Prov. 20:8–9), and it will be YOUR turn to answer some questions. And don't think that simply because a man is a college professor (or nuclear physicist) with an IQ of 150, who has studied "religions" for sixty years, he will be able to answer the first question asked him. The Lord has a way of "taking the wise in their own craftiness" (1 Cor. 1–3).

"**Who hath hardened himself against him, and hath prospered?"** (vs. 4). Did Cain? Did the ante-Diluvians? Will the Devil (see 41:24)? Could Pharaoh (Exod. 7:3 and comments)? Did Judas? Will YOU? (See Prov. 29:1 and comments.)

Job knows about the power of the Godhead (Rom. 1:20) by the things that are "made" (Psa. 19:1–4), just like any heathen in Africa or Asia (or South Carolina, Alabama, or Minnesota). God:

1. Removes mountains and overturns them (Rev. 16:20; Isa. 64:1).
2. Shakes the earth and makes it tremble (Isa. 24:19–21).
3. Prevents the sun from rising (see Exod. 10:21 and comments).
4. Seals the stars (Acts 2:19–20).
5. Spreadeth out the heavens (Heb. 1:10–12, Psa. 19:1–6).
6. Treads upon the waves of the "sea" (Psa. 135:6, Hab. 3:15), and that ain't the Atlantic or the Mediterranean, bud!
7. Makes Arcturus, Orion, Pleiades, and the "chambers of the south" (38:32).
8. Does great things past finding out and without number (Rom. 11:33).

Now these are some of the things that God calls to Job's attention in Chapters 38–41, and it is rather remarkable that God bawls out Job for not knowing these things after Job has just confessed them. But here, again, we run into the familiar "consecration gap" between knowing a thing to be so *in the head* and acting upon the knowledge from the *heart* (Heb. 11:1–4). Any saved man on this earth knows that God is Omniscient, Omnipresent, Omnipotent, and that His will is going to have to be our first consideration; however, where this will crosses our will (see Matt. 26:42 and comments), we suddenly find ourselves involved in contradictions like this: Couldn't the God of the universe be mistaken about my income? Or my health? Yes, that is how it goes, and although most saved Germans have no trouble in believing that God controls floods, fire, hurricanes, tidal waves, and rainstorms, they have a terrible time believing that God is able to fix washing machines, find tooth brushes, locate

lost keys, provide handkerchiefs, and cure headaches!

"**Which maketh Arcturus, Orion and Pleiades, and the chambers of the south"** (vs. 9). (How did Job know about the **"chambers of the south,"** which are invisible from Palestine?) Now, the words have been given in a variety of orders by the *Septuagint*, the *Vulgate*, the Targums, the Syriac, the Arabic, *Coverdale*, *Becke*, and the modern European versions but it is best to stick to the *Authorized Text*, as always. **"Arcturus"** is *Ursa Major* ("The Big Bear") which revolves around the Polar star; it is also commonly called "the Big Dipper," while the Arabians call it, "The three daughters of the Bier"—the other four stars in the constellation make up the "litter" that is being "carried." Brinkley supposes that the stars mentioned here are Taurus and Scorpio, and then he figures that the time of Job (from the appearing of these stars) is about 818 years after the flood; that is, before the time of Abraham (a date of about 2000 B.C.).

"**Orion"** is a Hebrew translation of "Marduk" ("Marad"—rebellious), and this constellation was called the Mighty Hunter, as it referred directly to Nimrod (from "Nimur"—rebel), who was the thirteenth from Adam. The Arabs call him "the fool." **"Pleiades"** is the "heap of stars" comprising a Southern constellation. There are six stars which can be seen with the naked eye, and one of them (*Alycone*) has increased in brightness; it was not even listed in Ptolemy's catalogue of systems. These six stars are sometimes referred to as "the daughters of Atlas." In ancient times, *Pleiades* stood for the EAST, *Orion* stood for the WEST. *Arcturus* for the NORTH and *"Mazzaroth"* (Job 38:32) for the SOUTH. (In 2 Kings 23:5 the word is translated as "planets.")

9:11 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?

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.

You see, it is terribly hard to keep on dwelling on the "greatness and goodness of God" when everything in your flesh and bones tells you that He either cannot, or will not, deliver YOU. At verse 10, Job gets that far-away look in his eyes, and the first person singular shows up in his conversation immediately: verse 11—**"me...I...I...."** Once we get our eyes off the Lord (Heb. 12:2–3) the flesh reasserts itself (Rom. 6:6–20): **"How much less shall I..."** (vs. 14); **"Whom, though I..."** (vs. 15); **"Would I not answer…"** (vs. 15); **"If I had called..."** (vs. 16); **"Yet would I not believe..."** (vs. 16); **"He breaketh me..."** (vs. 17); **"He will not suffer me..."** (vs. 18); **"...filleth me with bitterness"** (vs. 18). But who could call Job's egotism to his attention without taking their own life in their hands? When your body is one raw, aching mass of running sores and scabs and your sleep is one continual nightmare and your heart has been broken into a thousand pieces and you don't have a sympathetic friend left on earth, are you going to be able to spend all your time preaching sermons about God's greatness and goodness?

In a narrow cell, thirty feet below the ground, Richard Wurmbrand was imprisoned in solitary for three years, and in that time he never saw the sun, the moon, the stars, the snow, the flowers, or the sky. In this condition, he "preached" sermons to the Lord. When Wurmbrand preached a message to God about "God's unjust Laws" and told the Lord what was *wrong* with such commandments as "Thou shalt not steal" and "Thou shalt not kill," he was not turning into an Atheist or an unbeliever; he was just trying to humor a broken heart and enjoy a little fellowship with God, while his heart was angry, bitter, and resentful. So Wurmbrand, in his messages, simply "unloads" his heart on the Lord and thus restores their fellowship. Most of the "sermons" preached at this time look like they were taken from Job 10:1–18. When Wurmbrand says, "I have no idea why I have had to suffer so much" (*Stronger Than Prison Walls*, p. 156), he is telling the truth, and he couldn't have said it any better if he had taken the words right out of Job's mouth.

"**Behold, he taketh away, who can hinder him?"** (vs. 12).

No one. If God wanted to "take away" your money, health, job, ministry, family, property, or your life this minute, it would be gone. **"Who will say unto him, What doest thou?"** (vs. 12). Well, almost every scientist, educator, philosopher, artist, writer, politician, and pope who ever lived; but it didn't come to much. When God takes away Babylon (536 B.C.), Persia (330 B.C.), Greece

(100 B.C.), Rome (A.D. 400), Spain (sixteenth century), Germany (A.D. 1945), England (same time), or the U.S.A. (A.D. 1990), asking **"What doest thou?"** won't bring back one country, one dollar, one province, one prince, king, president, deputy, duke, mark, peso, sheriff, bishop, priest, or general. The clay may ask the Potter why He did what He did (Rom. 9:20), but talking won't change the shape of the clay (Jer. 18:6), unless it ruins it. In the final analysis, the counsel of the Lord shall stand (Prov. 16:4, 9, 33 and comments); and nothing the United Nations, the World Council, the Roman Catholic Church, the Federal Government, the HEW, CIA, FBI, or CFR does (or thinks) will alter a whit of it. The Lord took away Zedekiah, and he never got back (Jer. 52). The Lord took away the head of Egypt, and he never got back (Exod. 15). The Lord took the nation of Israel out of the land and made them wander for twenty-five centuries before they could run up their own flag. The Lord took Brian Sternberg's health from him (the 1960's) when Sternberg was a world champion pole vaulter. Brian broke his back doing exercises on a trampoline, and he was never able to pole vault again. However, his calamity led to his salvation, and Brian has been a faithful witness for Jesus Christ since then (Rom. 8:28). When God "took away" Saul of Tarsus, He replaced him with Paul the Apostle, and no one could say, **"What doest thou?"** And if they had, it wouldn't have altered anything.

"**If God will not withdraw his anger, the proud helpers do stoop under him"** (vs. 13). For example, 2 Kings 19:13; Jeremiah 52; Daniel 4; and Matthew 23:33. When God's anger is kindled (Matt. 21:41), somebody's town is going to burn (Matt. 22:7). And whether that burning comes from pagans who have been encouraged by the news media to rob, pillage, kill, and steal, or whether it comes from "scientific progress" dumping atom bombs and incendiaries, when the Lord does it (*or allows it*—don't forget Job 1–2!), it will be "done up brown."

Then Job goes into one of his great declamations, and in what follows (vss. 19–22), the soul of human nature is laid bare for the centuries to behold. No man really "tells it like it is," if he doesn't tell it like Job tells it in the next nine verses. Job admits that he couldn't answer God if God put him on the spot (vs. 15). [See Job 16:21, 23:4, and 10:15 along the same lines.] And yet, notice how in the same breath (23:4, 5) Job cries: **"I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me"**! But this is only the "self" (the ego) trying every way out to solve the problem of suffering and pain. Gautama Buddha (563–483 B.C.) took a short cut and hypnotized himself out of it by eliminating the very opposites that appear in Job's discourses. But these "opposites" are a part of life, and they are part of "reality." As Wurmbrand has

so faithfully stated the matter: “Does anyone know the *whole* reality? We lived in a reality apart...it seems strange to those who live a quiet normal life.” You are not going to become “god” or turn into a “god” by pretending that opposites do not exist simply because *God is above them*, although that is exactly what Buddhism, Unity, Unitarianism, and Christian Science attempt to do. To quote one of these self-deceived egotists: “One may say ‘God IS’ after one has truly said ‘I AM’.” (In view of God’s revelation in Exod. 3:14, this is the equivalent of saying: “You may allow God to exist after you have claimed to be God yourself.” Job is not that stupid.)

“**Though I were righteous, yet would I not answer”** (vs. 15), because in “answering” you might become *unrighteous*. **“But I would make supplication”** (vs. 15). Job knows how frail he is; if he were given a chance to choose words with God, he would plead for mercy (see 7:21), and he winds up doing just that (42:1–4).

“**If I had called, and he had answered me; yet would I not believe that he had hearkened to my voice”** (vs. 16). Very true; and if you had a dime for every time you prayed and God answered—while you were doubting—you would be able to eat roast beef tonight instead of canned dog food. And Job’s case is far worse than yours, for God was breaking Job with a **“tempest”** (vs. 17) and multiplying his **“wounds without cause”** (vs. 17: see 2:3). Job cannot speak coherently because his throat and his breath have been affected by his disease (vs. 18). Instead of being filled with air (**“my breath”**), he is filled with **“bitterness”** (vs. 18).

(Notice how much of this matches the crucifixion passages of Psa. 22 and Isa. 53.)

9:19 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.”

Job says **“If I”** seven times (vs. 16, 19, 20, 27, 29, and 30), and nearly all of the “conditional clauses” are true. **“If I speak of strength”** (vs. 19) like Paul

Anderson, Charles Atlas, Yuriy Vlasov, M. Schemansky, Rocky Marciano, Max Klein, Koki Noya (Sumo wrestler), Larry Czonka, Masoyama (Karate), or Sandow (weight lifter), **"he is strong"** (God). The One who flung the constellations and galaxies into space is not going to be impressed with the **"legs of a man"** (Psa. 147:10). If He decided to send one planet on a collision course with the earth, every line-backer in the NFL and AFL would be screaming for help like a lost child. Job's counterpart (for the Great Tribulation) was the prophet Jeremiah, and it was Jeremiah who said: **"Let not the...mighty man glory in his might"** (Jer. 9:23).

"**If I speak...of judgment..."** (vs. 19) who will arrange the hearing? God has already appointed the day (Acts 17:31), and no one can move that day forward or backward. **"If I say, I am perfect..."** (vs. 20), like a "Pentecostal," Nazarene, or Wesleyan Methodist after "sanctification" (or "eradication," **"it shall also prove me perverse"** (vs. 20). John repeats the same thing when he says that if any man says that he doesn't have SIN (not "sins"), the truth is not in him (1 John 1:8). You won't get "*eradicated*" till you get eradicated or *raptured*. (And don't think that a misinterpretation of 1 John 3:9 will make a Bible scholar out of you anymore than it did Custer, Zodhiates, Panosian, Bell, Nutz, Wuest, Thieme, or Robertson, who all ran to the "Greek" on that verse to prove something that wasn't so.)

Our mouths are the undoing of our souls (see Prov. 19:28, 21:23, and 26:28); so, Eliphaz is right in saying that God will save the poor from their own mouths (see 5:15): this is a "great salvation" indeed. Furthermore, if you were perfect (which you are *not*), you would not know your soul; like Job, you would "despise" your life.

Now, all of this is doctrinal and practical truth. As soon as a man opens his yap and attempts to justify himself by his works—like any Catholic priest or Campbellite
elder—this man's own mouth condemns him. Knowing this, Catholic priests and Campbellite elders are very careful never to make any profession of having eternal life as a *present* possession. They must carefully avoid this Christian profession in order to pass off as being "humble." Unfortunately, the "Christian" who avoids making this profession is listed in 1 John 5:10–13 as a LIAR. You cannot say that God is a liar (1John 5:10–13) without lying yourself. If you are following James 2:24 into Hell— pretending that your works can justify you—you will have to make a liar out of God in 1John 5:10–13, or else profess that you do have assurance of eternal life. Campbellites and Catholics can do neither; they would rather burn in a Lake of Fire on James 2:24 than go home to glory on Romans 5:4.

If a man claims to be sinless (by aborting John's writings), his very profession will prove him perverse. Nobody is sinless except the Lord Jesus Christ, and if you profess to be "sinless," your wife or your daughter will undo your profession before anyone has asked them about it for fifteen minutes.

If you were perfect—in the sense of "sinless"—you wouldn't *know* it, because the more holy you get the more unclean you know yourself to be. (Read Romans 6–7 about these matters.) Jonathan Edwards (1703–1758) said: "When I look down into my heart and see its desperate wickedness, I believe that it is a pit infinitely deeper than HELL." Jonathan Edwards lived as "clean" a life (by anyone's standards) as any man in this century. A saintly bishop of the Anglican church wrote these words back in 1780: "When I preach, I sin; when I pray, I sin. My very repentance needs to be repented of, and my tears need washing in the blood of Christ!" When a man gets on those grounds, he despises his life (vs. 21), and will even go so far as to renounce it altogether (Gal. 2:20), or seek deliverance from it (Rom. 7:24).

"**This is one thing, therefore I said it, He destroyeth the perfect and the wicked"** (vs. 22). And Job is brutal but he is right. The theory of Eliphaz and Bildad is that a good man will get out unscathed and a bad man will be destroyed, but this is a half-truth with the exceptions proving the rule. Wicked or righteous (Job 10:15), you may have to undergo serious surgery; wicked or righteous, you may have to pay $1,500 damages in a collision; wicked or righteous, you may have to go through a divorce court; wicked or righteous, you may have to spend your life in a wheel chair; wicked or righteous, you may get shot on a battlefield; wicked or righteous, you may be wounded in a saturation bombing, and wicked or righteous, you will die, and they will put your body into a hole in the ground. Job is right, and Bildad is wrong, at least on this one point.

"**Therefore I said it..."** (vs. 22). Job said it by implication when he said Job 3:25 and 6:29.

9:23 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?

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 the hasteth to the prey.

When the **“scourge”** kills someone (see Exod. 12:23), God will laugh at the trial of the innocent. That is exactly the charge that Job makes, and this is apparent by his accusation in Job 10:3, where he says that God shines on **“the counsel of the wicked.”** Umbreit, Jamieson, Fausset, and Brown alter the verse as much as possible, but it still survives correctly in the *AV* (1611). Taylor (Dead Bible) has removed half of the verse. The **“scourge”** and the **“trial”** take us again into Daniel’s Seventieth Week via Isaiah 10:26 and 28:15–18. And Job’s remark, in view of Proverbs 1:26, is not as fantastic as it sounds. Although God does not laugh or mock at the trial of the **“innocent”** (Rev. 6:10, 11), He did promise to laugh and mock at the trial of the self-righteous (Prov. 1:30).

“**The earth is given into the hand of the wicked”** (vs. 24) as it will be certainly given in Revelation 13. **“He covereth the faces of the judges thereof”** (vs. 24); that is, God is responsible for the wrong judgments being dealt out. **“If not, where, and who is he?”** (vs. 24). Who is messing things up if it isn’t God?!

Now that is the drift of the accusation, and you cannot get around it with a *“Living” Bible* or a *“Good News for Modern Man”* or any other substitute for the truth. If it is **“the wicked”** (vs. 24) who covers the faces of the judges, who is **“the wicked”**? Somebody gave the earth into the **“hand of the wicked”** (vs. 24). Who was it? Well, in Job 1 and 2 and Luke 4, it is GOD ALMIGHTY, and you cannot get around that truth with a flying saucer full of Lemurians.

If God didn’t allow sin to come into the world, *who did*? If God didn’t allow the Cherub to become Satan, *who did*? If there is one supreme, ultimate “Sovereign” (with absolute control), how can circumstances be laid at the feet of anyone else but HIM, when all is said and done?

This is the argument that the Atheist has with God.

To solve the problem, John Calvin (1509–1564) set up a system where God acted arbitrarily in “electing” and “choosing” some, while reprobating others—on no other grounds than His “good pleasure.” But the truth again lies between the positions. God DID have a reason for chastening Job, and although He confesses no **“cause”** to Satan (1:8)—in the sense of Acts 18:14—He gets *three* positive results from Job’s trials:

1. He gets a true book written recording the real sufferings of a real man, and, in this book, suffering is tied to the SUPERNATURAL. That, in itself, is worth $500,000,000,000,000 to the human race.
2. He succeeded in showing Job his real “self” which lay at the root of Job’s religious and moral self, and thereby, he humbled Job to the place where he accepted his chastening (42:1–6).
3. He gave Himself “cause” to double Job’s possessions and then reward

and bless him for “fearing God and eschewing evil.”

Therefore, when John Calvin gives us his HPD of Ephesians 1:4 about the “arbitrary good pleasure” of God being behind His acts, Calvin is merely confessing that he refused to have a God whom he could not comprehend intellectually. It is true that Calvin occasionally gets it right: “Let us not attribute to Him either cruelty or ignorance, as if He did things in spite and unadvisedly, but let us acknowledge that He proceeds in everything and through everything with admirable justice, with goodness and equity in all that He does.” But if you tried to sew that statement into Calvin’s “Limited Atonement” and “Irresistible Grace” (see any Systematic Theology by any Reformed theologian), the whole “cotton pickin” theological garment would split at the seams.

We have commented on verses 25–26 under Job 7:7.

9:27 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:

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

Job grumbles on, talking now to God and then to himself and then to his friends, and before he finishes this discourse, his friends are so angry they call him a liar to his face (11:3).

If Job says to himself, “All right I will forget the whole mess. I’ll go out and get stoned and comfort myself” (vs. 27), it still won’t work because he will still have to give account of himself to God (vs. 28). “If I am pre-destinated to be damned, like some of those babies Calvin and Augustine talked about, what in the world have I been doing praying, sacrificing, and ‘eschewing’ evil? I’dda done better to get drunk and stay drunk! And what if I did clean up (vs. 30)? I

could scrub up till I was as lilywhite as Mr. Clean, but if God had a mind to, He could shove me into a sewage ditch (vs. 31), and I'd be so stinking 'nasty' when I climbed out. My clothes would be afraid of contracting leprosy (Lev. 13:51–52) from *me*" (vs. 31). Job raves on: "God isn't a sinner like me (vs. 32). I haven't got a chance to present my case in court (vs. 32), and if I got there, who in the world would represent me (vs. 33)? Who ever heard of a man who could represent a SINNER and GOD at the same time? Let Him quit beating me to death! I already fear Him. What is the point in terrorizing me when I already fear Him? If He'd let up on me a minute, I would answer, but I haven't drawn a breath of air without mucous or pain, or both, for seven days."

Job is in the "crucible." The refining fires of the Master Refiner (Mal. 3:2–3) are scorching his soul as well as his body, and the torrid heat waves of God's "ore furnace" are suffocating him. Oh, unhappy man!

"**If I wash myself with snow water"** (vs. 30)—which was considered to be more pure than ordinary water—**"and make my hands never so clean"** (vs. 30)—that is, cleaner than ever before—**"Yet shalt thou plunge me in the ditch"** (vs. 31). Job doesn't have much confidence left in God, does he? Or perhaps he has the ultimate confidence in God: He has faith to believe that God will get him filthy in a minute, if he tries to clean himself up (Rom. 4:5, 5:4).

Somewhere in the Arctic wastelands of ice and snow, the polar star shines down on a bronze plaque which marks the grave of an Arctic explorer. This man died in the nineteenth century, and his grave is still marked with this inscription: "Now wash me, and I shall be whiter than SNOW." When water from melted snow is rubbed into wool, it whitens it like no bleach can do the job, and after all, our probationer (Job 7:18) is one of God's "sheep." Sheep cannot clean themselves even by rubbing against a fence. *The Shepherd* has to clean them (1 John 1:7). We-e-e-l-l-l GLORY!!

Job's fixed day to appear in court (vs. 33) cannot come until the **"daysman"** shows up, and the **"daysman,"** of course, is the great Advocate of 1 John 2:1—the Lord Jesus Christ. (Origen, writing the so-called *Septuagint*, nearly one hundred years after the apostle John was dead, has written the word "MEDIATOR" into the text by transferring 1 Timothy 2:5 back into the Old Testament. This (as countless other proofs) was one more attempt to kid the faculty of Pensacola Christian College, Bryan, Concordia, Covenant, Eastern, Dordt, San Francisco, Biola, and Eastern Mennonite College into thinking that the apostles were stupid enough to use an Alexandrian Greek Old Testament.)

It is most remarkable to notice that no sooner has Job pleaded for a **"daysman,"** than the very requirements for the perfect daysman show up (Job 10:4–5). The **"daysman"** must "learn obedience" by the things which He

suffers, and He must be made **“like unto his brethren”** from Abraham’s seed—not the **“nature of angels”** (Heb. 2:16).

The *RV* (1881) reads “lye” for **“snow water.”** Taylor (Dead Bible) adds the word “lye” to “purest water” so that he will offend neither the Holy Spirit nor the apostate committee of 1885, but he was simply copying the footnote of the *ASV* (1901), which read in this manner. Unable to find the references in Leviticus 13 and Jude 23 (on infected clothing), the *“Living” Bible* paraphrases verse 13 clear out of the original intention of the author, while the *New English Bible* puts the “lye” back into verse 30. The word “lye” occurs in no Hebrew manuscripts on earth. It was added to suit the fancy of the “eminent textual authorities” who resented the words of the Holy Spirit.

According to the *Pulpit Commentary*, the phrases used by Job (vss. 5–8) are “poetical,” and God is stepping around on the Atlantic and Pacific oceans in verse 8. We may properly evaluate the “qualified and unquestioned scholarship” of these “godly, dedicated men,” who “devoted their lives to etc., etc.,” by saying that Rev. Rawlinson (the *Pulpit Commentary*, p. 155) is talking through his hat while the Devil is stepping on his brains. Earthquakes *will* remove mountains (Zech. 14:1–6), and they *will* overturn them (Rev. 16:20); you have to be a Bible- rejecting infidel to believe otherwise. Even if it is one who believes in the “full, plenary, verbal inspiration of the originals!”

CHAPTER 10

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.

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

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?

The groaning and lamenting continues. Job is weary of his life (vs. 1). He is going to complain in the bitterness of his soul (vs. 1) no matter what God, man, or the Devil does about it. He will say to God: **"Do not condemn me; shew me wherefore thou contendest with me"** (vs. 2). Didn't God say: **"Come now, saith the Lord, let us reason together"** (Isa. 1:18)? Then why all of the silence? (See The Silence of God, Sir Robert Anderson.) **"Is it good unto thee that thou shouldest oppress...despise...and shine upon the...wicked"** (vs. 3)? Job has unwittingly taken Satan's place as the "adversary" and the "accuser" (Prov. 17:11 and comments). He is accusing God of being an oppressor and being in collusion with evil doers.

10:4 Hast thou eyes of flesh? or seest thou as a man seeth?

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

6 That thou inquirest 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?

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 has preserved my spirit.

13 And these things hast thou hid in thine heart: I know that this is with thee.

“**Hast thou eyes of flesh?”** (vs. 4). Not until Matthew chapter 1. **“Seest thou as a man seeth?”** (vs. 4). Not until Matthew chapter 1. **“Are thy days as the days of man?”** (vs. 5). Not until Luke 4. **“Are thy years as man’s days?”** (vs. 5). Not until Luke chapter 23. Job’s point is Satan’s point up until Luke chapter 4 (see Heb. 5:8–9). Not even the third or the second member of the Trinity would rebuke Satan (Zech. 3:2) until Luke 4:8. Satan’s accusation to God about man is (or was!) simply: “What do YOU know about it? You’ve never been hungry or thirsty, and you’ve never had to put up with fatigue, death, temptation, or sickness!” But at Luke 23 (see Col. 2:14–15), it is all over but the shouting, and the shouting is on the way (1 Thess. 4:13–18).

“**Thou knowest that I am not wicked”** (vs. 7). Well, he wasn’t wicked in the sense that the word is used by the Pharisees in Luke 5:30 and John 9:24 (see also Paul’s usage in Gal. 2:15). This Old Testament usage was to denominate a very wicked, immoral, ruthless *lawbreaker*. In this sense, Job was not “wicked,” but in the sense of Romans 3:12–23 and Isaiah 64:6 (and Ecc. 7:20), there wasn’t a straw to choose between Job and Judas. **“And there is none that can deliver out of thine hand”** (vs. 7): That is, “What are you working me over for as though you were trying to find something wrong? You know *where* and *how* and *when* I have sinned, and I couldn’t get away from you if I tried—**“there is none that can deliver out of thine hand!”** There is no need to take Job apart like a busted watch; he is not going anywhere, because who could get away from God anyway (Psa. 139:1–11)? At this point, Job is dealing directly with God, and he might as well have been alone in the city dump as far as his “comforters” were concerned.

“**Thine hands have made me”** (vs. 8). True: See Job 13:12 and Psalm 139:5.

“**Thou has made me as the clay”** (vs. 9). True: see Genesis 3:19.

“**Thou has clothed me with skin and flesh”** (vs. 11). True.

“**Thou hast...fenced me with bones and sinews”** (vs. 11). True.

“**Thou hast granted me life and favor”** (vs. 12). True: **“I know that this is with thee.”** [And imagine someone saying that Job was merely “obeying the commandments” (6:10) when he said, **“I have not concealed the words of the Holy One!”**]

Job’s question is a question that has been asked (or at least contemplated by every adult human being on this earth who believed in God at all. God has poured us out “like milk” and curdled us “like cheese” (vs. 10), and after going to all of the trouble described in verses 8–12, what is the point in destroying His

own creation (vs. 8) or oppressing a sinner (vs. 3) for being a human being (vss. 5–6)? Haven't these thoughts ever occured to some of you?

Man will have to have his Maker do some "eye opening" for him before he can answer these questions. Mankind needs an "eyesalve" (Rev. 3:18). *Hagar* needed it to see the Angel of the Lord (Gen. 16); *Job* needed it to see his own righteousness; *Elisha* needed it to see his Divine protection (2 Kings 6:17); *Abraham* needed it to see the sacrifice (Gen. 22:13); the two on the road to Emmaus needed an "eye opener" to see the Resurrection (Luke 24:31); *John* needed his eyes opened to see the Holy Ghost (John 1:33); and *Elisha* needed God to open his eyes to see the Rapture (2 Kings 2)—and so will you.

Verse 10 indicates the conception and development of the human embryo where the soft juices are changed into a firm mass. Verse 11 shows that our bones are like stake posts; the cross bars are the sinews, and the whole "tabernacle" (Cf. Exod. 25:9 and comments) has a cloth tent put over it—**"skin and flesh."** (For a really edifying fifteen minutes, try Adam Clarke's exposition of verse 10: "Respicit ad fetus in matris utero primam formationem quum in embryonem...lac quodommodo referent me formasti...ac dein concrescere in utero ac coalescere jubet...chyle...chylopoetic organs...lacteal vessels....)

The "paraphrase" of the *"Living" Bible* is far enough off of the sense of the passage to omit altogether; so we shall omit it. Duhm and Budde object to **"iniquity"** in verse 6 and want it to read "built." Peake (and others) think that verse 7 should read "there is no treachery." The *Septuagint* (written long after the New Testament was completed) says that verse 8 should read "afterward thou didst change thy mind." The *New English Bible* changes the punctuation at verse 13 so that verse 14 will read differently, and Bullinger thinks **"wicked"** (vs. 7) should be "lawless." Charlie Brown thinks Snoopy should be the Red Baron.

10:14 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.

Notice how Job fluctuates on the matter of his own self-righteousness. **"If I be wicked"** (9:29). **"If I be wicked"** (10:15) is found on either side of **"Thou knowest I am not wicked"**! Conscience will not let us off, and you can bet your last Green Stamp that when the Pharisee was thanking God that he was "not like other men" (Luke 18:11), something way down deep inside him was saying: "Yea, but you could be."

Sin marks a man (vs. 14), and although you can pull a nail out of a nail hole, the hole still remains to "mark" where the nail was. God will not acquit any man from his iniquity without a just basis for doing it (Rom. 3:26), for if God acquitted men for iniquity, God Himself would be unrighteous (Exod. 34:7).

The Liberal "god" of 1900–1980, who freely forgives and "pardons you" with "arms wide open," is a sort of an integrated, diluted, synthesized, composite Santa Claus. You will find him described many times in the writings of Mary Baker Eddy, Charles Allen, Emmet Fox, Emily Cady, Leslie Weatherhead, and Ramakrishna Maharajahambatra Flopdoodle. These people assume that no new birth divides the saved from the lost; so, they indiscriminately mix the verses aimed at the child of God (1 Cor. 13) with the ones aimed at Israel (Matt. 6–7) and the ones aimed at an Old Testament saint (Psa. 23). Never once do they do what the word of God itself does—draw a straight line in red blood between the Christ-rejecting "sacramentalist," or do-gooder, and the sinner who has been saved by grace through faith and has been *born again* by receiving a free gift (Col. 1:14). A god who would tolerate anything, and forgive anything on the grounds of "I'm sorry," is no more holy than the sinner who makes the confession. Pharaoh, as Balaam and Judas, said **"I have sinned,"** yet God pardoned him for nothing and forgave them nothing—absolutely NOTHING (2 Pet. 2; Jude 11; Rom. 9).

"**I am full of confusion"** (vs. 15), and since **"God is not the author of confusion"** (1 Cor. 14:33), somewhere near Job there must be a Satanic hand. Job's affliction increases (vs. 16) the more he thinks about it. He begs God to look on his condition (vs. 15) and to "consider" it. Although the Lord Jesus Christ is a *lion* (Rev. 5:5) and although He will be *fierce* at His Advent (Jer. 25:30), the *fierce lion* who is hunting Job (1 Pet. 5:8) is not the Lord Jesus Christ (vs. 16). Job's boils, sores, scabs, and skeletal frame are a "witness" against him (vs. 17), and as far as he is concerned God has declared war on him (cf. 10:17 and 6:4).

10:18 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.

On and on Job goes. He has stated that he will complain in the bitterness of his soul (10:1), and when Job says he will do something, he does it!

"**Wherefore then hast thou brought me forth out of the womb?"** (vs. 18). To fight with me (vs. 17)? To mark me for a target (vs. 14)? To destroy me (vs. 8)? To oppress me (vs. 3)? **"Oh that I had given up the ghost, and no eye had seen me!"** (vs. 18, cf. 3:9–12 and 16). **"Cease then, and let me alone"** (vs. 20). Job desires to go to his grave and off into the dreamless sleep of the land of departed spirits. This is called, **"a land of darkness...and of the shadow of death, without any order, and where the light is as darkness"** (vs. 22).

Now, all of this would be true from the standpoint of revelation *before the time of Moses*, and some of what Job says is repeated later by Solomon, *after the time of David*. No one but Jonah ever came up from *"Sheol"* to tell about it (Jonah 2:3–7), and when Samuel came up (1 Sam. 28:15), he gave no report on the conditions of "Abraham's bosom." Neither did the young men of 1 Kings 17:22 or 2 Kings 4:34, who were both revived from a state of physical death. (See the treatment under Acts 9:40 in that Commentary.)

The **"grave"** of which Job speaks is the Hebrew word *"keber,"* and it is not to be confounded with *"Sheol"* (Gen. 49:33 and comments). What Job unwittingly describes here is the "outer darkness" of Matthew 22:13 and 2 Peter 2:17. Notice how the description matches the destination of the Antichrist (Job 15:22–23, 30, and 34), even though both he and the false prophet are in a "Lake of Fire" after Armageddon (Rev. 19:20). However, recently (in the last two years!) the foot-dragging scientists have found stars whose fire is so hot that the flames are BLACK. We appreciate this information, although, of course, we know it will not solve the scientists' problems; for they have so many other items like this to get caught up on before they catch up with the *AV* of 1611, that there isn't time to wait for them.

CHAPTER 11

11:1 Then answered Zophar the Naamathite, and said,

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.

Now Zophar shows up. He is supposed to represent the "moralist." As we have said before, all attempts to bracket these three men are useless. Ewald is fairly typical of those who try to make "representative personalities" out of Job's three friends (see *The Biblical Illustrator*, Baker Book House, p. xiii). Zophar the Naamathite repeats exactly what Bildad said (11:13 and 8:5) and exactly what Eliphaz just said (11:15–17 and 5:24–26). All three men condemn the wicked (see 11:20; 8:13, and 4:8).

Since a **"fool's voice is known by a multitude of words"** (Ecc. 5:3), Zophar takes Job for a fool (vs. 2) and says: **"Should thy lies make men hold their peace?"** (vs. 3). But what lies had Job told? He had ascribed greatness to God (9:1–10), he had confessed his own ignorance (9:15–21), he had confessed his proneness to make mistakes (9:9–31), he had confessed that he was a sinner (7:20), he had honored God as his Maker (10:8–13), and he had confessed that God was Holy (10:14–15) and that he could not justify himself (9:2). Now, that may not be batting 1,000, but it is way past anything that Willie Mays, Babe Ruth, Ty Cobb, Lou Gehrig, Joe Dimaggio, Andy Messerschmidt, or Brooks Robinson ever did in four decades. Really, the only lie that Job told was an "implication" (10:3), not an out-and-out lie; and in Job's condition who could have thrown the first stone? At any rate, Zophar picks up a fair sized boulder and chucks it: **"God exacteth of thee less than thine iniquity deserveth"** (vs. 6).

Now, this is true. If we all got our "just desserts," we'd all be in Hell (see Ezra 9:13); so, Cain's complaint (Gen. 4:13) is really not valid; neither is Job's. But again, if Job was getting less than he had coming to him, I wonder how Zophar the Naamathite got out of an equal share? If a man who **"feared God**

and eschewed evil" (1:1) was as wicked as Zophar pictures Job to be (see 11:11, 14, and 20), I wonder where that puts Zophar?!

"**For thou hast said, My doctrine is pure, and I am clean in thine eyes"** (vs. 4). *Now Zophar is lying*. Job did NOT say either of those things. He implied them when he spoke Job 10:7 and 9:22, but he did not say what Zophar said he said anymore than he said what you find in the *New English Bible*, the *New American Standard*, the *New Scofield*, or the *"Living"* (oh, brother!) *Bible*.

"**But oh that God would speak..."** (vs. 5), and He does, (Job 38–42). **"And open his lips against thee"** (vs. 5). Well, God finally does open His lips against Job, but when He does, Job responds *correctly* (42:7), while Zophar does NOT (42:8). Job is just as anxious for God to **"speak"** (vs. 5) as Zophar is. As a matter of fact, he is much more anxious (see 13:23–24).

That isn't all. God has spoken, and the words which He spoke are equated with His mouth (1 Kings 13:26) and His commandment (2 Sam. 12:9), for they are the oracles (Rom. 3:2) which came from His lips (11:5). We know *whose doctrine* to believe (John 7:17) by the inductive scientific method (Mal. 3:6), and we know that we receive less than our iniquity deserves. If we were paid off in the same coin we minted, we'd all be in the Lake of Fire (Eph. 2:1–8); and we are no more concerned about what Johann Flugel, Emilan Gutheil, Sandor Ferenczi, Karl Menninger, and William Menniger (psychiatrists) think about this conviction than if they had never graduated from high school.

11:7 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.

Verse seven is one of the hallmark questions of the *Book of Job* (see Job 3:20). In Philosophy, the question comes under the heading of *"Epistemology"*

(see Col. 2:8), and a man is termed a Deist, Theist, Pantheist, Agnostic, Atheist, or Polytheist depending upon he how answers the question. The question is, "Can you get to *know* God by searching for Him, and can you comprehend the *true essence of God* if you find Him?"

The second half of the question lies at the root of the wrangling and hassling which went on at the Council of Nicaea in A.D. 325, while the first half of the question forms the basis for the great philosophical discourses that went on between 1600–1900 to usher in the Laodicean age of apostasy. Rene Descartes (1594–1650) and Christian Wolff (1679–1754)—what a name, man, what a name!—were two of the first Bible- rejecting "thinkers" to lead the way to Anarchy and International Communism. Descarte's philosophy terminated in God being a subjective idea of the mind, with self-existence being the only provable reality. Spinoza (1632–1677) and Leibnitz (1646–1716) then contributed their "bit," which briefly was this: "Man by 'searching' can find out the Almighty, but when He is 'found out,' He will be discovered to be, part-and-parcel, an energy force of the material universe." Spinoza was a pantheist exactly like the B.C. Greek philosophers. George Berkeley (1685–1753) and David Hume (1711–1776) returned to this original position (see any Gnostic work of 400–100 B.C.) but denied that matter had any reality; therefore Jesus Christ never actually materialized: *we only had an idea about Him materializing*, etc. Immanuel Kant (1724–1804) finally polished off what sanity was left among the philosophers by saying that we can know nothing for certain about anything as it "is in itself" (see Zophar's question!). When Kant got through with his Creator, God *might* be there and then again He *might not*, but it would be "helpful to you to believe that He was there" so you would "behave yourself." In *Religion Within the Limits of Reason Alone*, Kant set the pace for the next four hundred philosophers to follow; i.e., what I can rationalize and understand is "scripture," and what I cannot is myth and legend. Hegel (1770–1831), Heidegger (1889), Sartre (1905), Russell, James, Dewey, and Nibert Wiener (1894–1964) all follow this basic pattern, and in spite of their professed "individualism," they are seven peas in a pod when it comes to answering Zophar's question. The answer is (according to them): "You can't find out anything *for certain* about God in the sense of personal knowledge; you can only understand that he is an *operative energy* in the force field of the Universe." That is, the last seven major philosophers (plus Darwin, Haeckel, Huxley, Comte, Schlick, Wittgenstein, Stuart Chase, and S. I. Hayakawa) are agnostic on God-knowledge (Theology), and they are infidelic on 1 John 5:8–12, Romans 8:1–30, Ephesians 1–2, Colossians 1–3, Galatians 1, John 17, 2 Peter 2, 3, and Revelation 20–22.

The answer to Zophar's question was given in careful detail more than one thousand years before Wolff, Kant, or Descartes kicked the slats out of their cribs. A man CAN know God (John 17:3, 7–8, 23, 25, 8:19, 37, 44–45; 1 John 3:1–2, 5:19; Matt. 11:27; Heb. 10:30; Col. 1:6, etc., etc.), and if the last five thousand "qualified authorities" thought that John, Paul, and Matthew were as uninformed as they were, they will find out differently when they hit the White Throne Judgment. Although Man, by nature, does not "seek God" (Rom. 3:11), and the Bible is certainly NOT the "record of man's search for God" (how dumb can you get? Adam knew God *before the flood* better than Gideon knew Him *after the Exodus!*), any sinner on this earth can find God in fifteen seconds if he desires (John 7:17). The trouble with Man is heart trouble, not head trouble; and the heady, highminded theories (2 Tim. 3:4) of reprobate minds (Rom. 1:28), who turned God into "man" (Rom. 1:23) and man into a jackass (Job 11:12!), are not to be classified with rational processes. When Paul says, **"I know whom I have believed"** (2 Tim. 1:12), he has just finished calling that WHOM: **"God manifest in the flesh"** (1 Tim. 3:16). And if Descartes, Gibons, Spinoza, Comte, Hume, Hobbes, Mach, Russell, Jorzybski, Kierkegaard, and Sartre don't agree with that, they can go on home to their eternal destination, and Paul can go on to his; that's the way it will come out whether you accept it or not (Rom. 3:3–5).

However, finding God out "unto perfection" is "somethin' else," as they say down South. His *peace* is past understanding (Phil. 4:7), His love is unquenchable (Song of Sol. 8:7), His *riches* are unsearchable (Eph. 3:8), His *gift* is unspeakable (2 Cor. 9:15), His *joy* is unspeakable (1 Peter 1:8), and His *words* are unutterable (2 Cor. 12:1–4). We-e-l-l GLOREE! But some of us do know Him even if YOU don't, and if you don't, then we invite you to **"taste and see that the Lord is good"** (1 Pet. 2:3). He is more than **"good,"** He is PRECIOUS (1 Pet. 2:4–6), and if Kant can't "ken" that, ole' Drunk Jerry can. ("Drunk Jerry" was the name the bartender gave to Mr. Jerry McCauley before Jerry became one of the greatest Rescue Mission workers in the world.) **"Not many wise...are called"** (1 Cor. 1:26, 27), and if you are putting off salvation until you can comprehend an Infinite Holy Spirit, whose Eternal Presence cannot be described in terms of language (see Exod. 3:14 and comments), you are going to wait till Hell freezes over. Of course, the "knower" cannot know the *essence* of the "unknowable object" until he merges into the unknown object; even Buddha had that much sense. But we are **"complete in him"** (Col. 2:9–10), and all the **"fulness of the godhead"** dwelles bodily in Him. We know more than some of you think we know.

If you want to know God, spend some time communing with Him (1 Sam. 1:13). If you want to know God, listen to the people whom He recommends

(Matt. 10:40). If you want to know God, junk your library, your TV set, your radio, your magazines, and your newspapers, and go out on the backside of a desert (Gal. 1:17) and spend some time with a Book that sells more copies in a year than the *"Living" Bible* does in ten years.

"**It is as high as heaven"** (vs. 8). (See Psa. 139:8.) **"Deeper than hell"** (vs. 8). (See Psa. 139:8.) **"What canst thou know?"** The "perfection of God" (vs. 7) is the subject of these questions. The measure of God's perfection is **"longer than the earth, and broader than the sea"** (vs. 9). (See Eph. 3:18 and comments.)

"**If he cut off...shut up...gather together"** (vs. 10). If He cuts off your children (like He did Job's), if He shuts you up in the sick room (like He did Job), if He gathers together an "array of terrors" (like He did to Job: see 6:4 and 10:17), then **"who can hinder him?"** Nobody. If God turns you over to the "ungodly" (Psa. 22:16), or to Satan **"for the destruction of the flesh"** (1 Cor. 5:5), you won't get loose till God Himself puts a stop to it. If the Communists or Catholics ever succeed in arresting you at night and shutting you up in one of the Psycho-Political Mental Wards, you won't get out sane unless God Himself overrules the Devil. God is in charge.

A Canadian missionary in China was arrested and tried by a "People's Court" (see Acts 21:28 for the old joke about "the people"). He was committed to open custody but was forced to take indoctrination courses. During these instructions on Communism, one instructor roughed him up pretty regularly. Finally, this instructor said to him (before a packed classroom of "learners"): "Where is your God? You believe in prayer; go on and ask your God to do something for you and see if He will do it. Let's SEE how your God works." (Cf. Matth. 27:42 and the Logical Positivists at Vienna.) The missionary could think of nothing, but he knelt to pray anyway. The Lord gave him the words. He prayed for God to *blind* the Chinese instructor so that he might know that God was real. When he got off his knees the instructor was as blind as a bat. Soon after, that Chinese Communist was converted, and then, his own people (see Acts 21:28 for the old "shell game" about "the people") killed him by driving chopsticks up through his nostrils.

"**For vain man would be wise, though man be born like a wild ass's colt"** (vs. 12). With one of the greatest devotional "nuggets" of either Testament staring them in the face, the *"Living" Bible*, the *New English Bible*, Clarke, Heavenor, Kline, Jamieson, Fausset, Maurer, Brown, Dummelow, Feinberg, Lange, Umbreit, and Ewald either botch it up or else walk by it like a lamp post. **"Vain men"** (vs. 11) do seek wisdom (**"for vain man would be wise"**), and even separate themselves to find it (see Prov. 18:1 and comments), but it is

useless; for without the **“fear of the Lord,”** there is no “beginning” of wisdom, because only the new birth that turns the **“ass’s colt”** into a LAMB (Exod. 13:13) will do the job. It is a **“wild ass’s colt”** which carries the King Messiah of Israel into Jerusalem to be crucified. The wild ass cannot be tamed until it has been ridden; wild asses run around late in the woods (or the desert) at night; “some of their mothers is wild” (to quote an old Southern farmer); and you cannot tame a wild ass by whipping him (see Prov. 26:3), for he “can’t understand no whippin till he gets broke in” (to cite the same authority); or—to use the vernacular Koine—“he ain’t been broke in till he’s done been RID.” (See Matt. 21:1–6 and comments.) Do you know why Descartes, Spinoza, Hegel, Leibnitz, Santayana, and the rest of the Philosopher’s Union couldn’t “find out God” (11:7)? *Because they wouldn’t let Him put the bit and bridle on them*. They broke their fool necks (literally—Exod. 13:13) trying to be **“wise”** (text) when it was for nothing (text). (Class is dismissed: Please don’t flop your ears as you go out.)

11:13 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.

Now Zophar reiterates the speech of Eliphaz in Job 5:24–26. He tells Job that if Job will clean up and “get right” and “go to praying” (vs. 13), he will forget his misery **“as waters that pass away”** (vs. 16) provided, of course, that he repents (vs. 14) before he prays. Job will shine forth **“as the morning”**

(Second Advent reference), he will lift up his face **"without spot"** (Second Advent reference), and he will **"rest in safety"** (Second Advent reference) while **"the eyes of the wicked shall fail"** (Second Advent reference). The word **"spot"** is one of the most crucial words in the New Testament revelation concerning the Antichrist, so one will find the word spiritualized by Spiros Zodhiates in his misnamed work *The Behavior of Belief* (which is one of the most vivid books on "The Behavior of UNBELIEF" that you can obtain these days). The "spotted face" can have a spotted garment (Jude 23) that was spotted by a LEOPARD'S mark (Rev. 13:2; Lev. 13:24, 38), and the ETHIOPIAN (Jer. 13:23) can no more **"change...his spots"** than a Bible-rejecting man in the Tribulation can keep himself **"unspotted from the world"** (James 1:27). Since Christ is a Lamb **"without blemish and without spot"** (1 Pet. 1:19) and His bride is SPOTLESS (Eph. 5:27), it is fitting that the Antichrist be a spotted animal (Rev. 13:2) who uses an "X to mark the spot." And Zodhiates' exposition of the text (in James) is as shallow and as non-revealing as the exposition of Job 11:15 (here) given by Clarke, Dummelow, Henry, Lange, Watson, and Gaebelein (plus the majority of "eminent Bible-rejecting authorities"). (See *Mark of the Beast* for the "spot" passages.)

The **"waters that pass away"** (vs. 16) is a reference hearkening back to the verbal testimony of Shem, Ham, and Japheth (**"their fathers,"** Job 8:9), and Job's age, which will **"shine forth...as the morning"** (vs. 17), so plainly matches Matthew 13:43 and Malachi 4:1–4 that only a saved Ph.D. with forty years of education in a fundamental university could possibly fail to see the prophecy in the passage.

"**Thou shalt dig about thee..."** (vs. 18) is a reference to Ezekiel 12:5–7 when the Jew will dig his wells as Abraham and Isaac dug them (Gen. 21:25, 26:19), without any fights over "the ole' water hole." The ridiculous misparaphrasing of this clause into "you will take your time" (the *"Living" Bible*) is just about as much a paraphrase of the Authorized Truth as Timothy O'Leary's work on *A Hope Addict*. (The *ASV's* perversion of the passage [any edition] also follows Taylor's line of thinking, and both of these corrupt corruptions match the *New English Bible* of 1971.) The word for **"dig"** here (Hebrew *"chaphar"*) has been translated as "DIG" in the *ASV* (any edition—same trash) in Genesis 21:30, 26:15, 18–19, 21; Exodus 7:24; and Ecclesiastes 10:8. Here the capricious whim of these "recognized" infidels (Evangelical Conservatives foremost), in translating the word in another fashion, is quite typical of some of the modern hypocrites on the faculties of Wheaton, Fuller, Dallas, Bob Jones, Columbia, etc., who are always complaining about the *King James Bible* translating one word several different ways. The kettle is always

trying to call the pot “black,” isn’t it? And especially when the “pot” was made by God, preserved by God, used by God, blessed by God, and can stew any scholarly jackrabbit down to “pot licker” in fifteen seconds.

“**Many shall make suit unto thee”** (vs. 19) is used as it is used in 1980 in reference to a “law suit.” Many will come to Job seeking his wisdom and advice for their problems; so, these “suits” are called “prayer” and “petition” in a modern Lawsuit (1980). (The archaic readings of Taylor and Dodd at this point are not to be taken seriously.) The remainder of the passage is true of Job’s own life and also true of the Tribulation remnant of Israel (see Prov. 30:17 and 11:7). Umbreit, Gesenius, Peake, and Budde suggest the usual alterations of the passage, but none of them are worth wasting time with. The dogmatism of Rev. Rawlinson (the *Pulpit Commentary*, p. 194), concerning verse 17, is par for the Scholars Union—who think anyone is “dogmatic” who tells them they don’t know what they are talking about. Rawlinson simply tells God that “the Hebrew cannot POSSIBLY bear this meaning” (i.e., **“thou shalt shine forth, thou shalt be as the morning”**). If it doesn’t mean that, then you’ve lost two cross-references to the Second Advent of Christ, and if it doesn’t mean *that*, anyone’s guess is just as good as anyone else’s as to what it *does* mean. Anarchists all think alike.

CHAPTER 12

12:1 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.

Job has begun to regain some of his sense of humor, although it is what we used to call "G.I. humor." Marching on his "dogs," and being reduced to the level of a "dog" by his "dog-tags," the World War I and World War II infantryman was called "Dog-face." And if you have ever wondered why they say "fight like dogs," you should either watch a gang battle of four curs or else watch "The Battalion in the Attack." Job has begun to smile wryly under the bombardment of 11:11–12, and now he says: **"No doubt but ye are the people"** (See Acts 21:28 for the old heave-ho about "THE PEOPLE") **"and wisdom shall die with you"** (vs. 2). The English "original" is much stronger than the weak paraphrases by Dodd (*NEB*) and Taylor (*TLB*). An ironic statement like verse 2 should have some "iron" in it; so Job's speech in the *AV* (1611) is pure irony without any mixture of "sugar and spice" or anything "nice." Furthermore, the peculiar choice of words by Job (obliterated by Dodd and Taylor) is a veiled reference to the "gods" of Genesis 6:1–5, who were "men of renown." Since this reference (again) deals with the coming of "humanoids" from outer space, there is an immediate ecumenical conspiracy by the scholars to rid the text of the revelation at any cost: Jamieson, Fausset, and Brown change it to "a people," the corrupt *Septuagint* says "Men," and Adam Clarke makes it "the wisest MEN." (p. 65.)

"**But I have understanding as well as you...who knoweth not such things as these?"** (vs. 3). Who doesn't know that a man can't ever grasp the totality of God's nature (11:7)? Who doesn't know that a man is born like a wild jackass (11:12), except Clarke, Dummelow, Henry, Lightfoot, Rice, Heavenor, Kline, Bullinger, Ellicott, and Zodhiates? Who doesn't know that, if you repent and get right, God will bless you (11:16–19)? **"I am as one mocked of his neighbour"**

(vs. 4—see 11:3 and 5:9). Job says that it is just as if he had knelt in his living room and prayed, "God will you please show me what's wrong?" and then some visitor on the couch said, "Sure Job, I'll be glad to," (**"his neighbour...answereth him"**). The classic illustration is where someone is taking statistics in an asylum, and the "zoo" is standing in line. They ask the first man who he is, and he swears that he is "Napoleon." They ask him how he knows this, and he says, "Because God told me I was." Whereupon the fifth-in-line pokes his head out and says indignantly: "I DID NOT!" For a Biblical case, see Elijah answering for Baal (1 Kings 18:27) when the prophets of Baal are calling upon their "god" (Job 12:4); Elijah says: "He put you on 'hold' boys, so I'll answer on the other line!"

One of the thoughts of verse 5 is that a man who is sure of his footing will turn up his nose if you offer him a torch (English) or a flashlight (American). The **"lamp despised"** is needed by no one except a man who **"is ready to slip with his feet."** Being unable to make heads or tails out of the verse, Adam Clarke simply refuses to comment on it or even list it. But Adam Clarke is not the only man to have trouble with the Holy Bible while he is tearing it to pieces. The infamous *ASV* of 1901 (promoted by John R. Rice and Bob Jones III, and—make out your own list this time; I am tired of typing it) could not fathom the verse with the aid of lexicons, grammars, Hebrew and Chaldean roots, eighteen centuries of Alexandrian yogurt, and the combined faculties of Princeton, Harvard, Yale, Westminster, Heidelburg, Edinburgh, Colgate, Chicago, and Louisville. Taylor (*TLB*) follows the blind into the ditch on the same verse and takes any reference to **"feet"** or **"lamps"** clear out of the verse. So now that everybody is on the train, off it puffs into perdition: Kline (*Wycliffe Commentary*, p. 472) has no lamps or feet, the *Septuagint* has no lamps or feet, the *New English Bible* (1971) has no lamps or feet, and you couldn't find any lamps or feet in the *New RSV* if you were a centipede with three flashlights on each foot. Fausset, however, calls our attention (1866—before the publishing of the *RV*) to the fact that Proverbs 25:19 is the proper cross-reference and that Job is a useless lamp to people who have no need for his light. They are not going to follow Job's *advice* or *leadership* because his feet are **"ready to slip."** And Job is telling the truth. The only real problem is why American Christians, who desire to know the word of God (and the word of God is **"light"**—see Psa. 119:130) and follow God's leadership, would reverence such flickering matches as the *NEB, TEV, TLB, ASV, New ASV, RV, RSV*, *New RSV*, and *Good News for Modern Man*. These pitiful flint sparks are still looked upon as "BIBLE" versions in the face of the glare of the noonday Sun (*AV*, 1611), which illuminates (Eph. 5:13) everything on the face of the earth.

Before taking up the further critical review of the Bible rejecting Christians of 1880–1980, we shall finish the chapter.

12:7 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?

The passage is a glory to the infallible authority of the *Authorized Version*. We will save our comments on its critics until we have finished the chapter, for what follows is too magnificent and illuminating to cloud with the pitiful conjectures of educated sinners.

"**But ask now the beasts...and the fowls...the earth...and the fishes...shall declare unto thee"** (vss. 7–8). Job's bitter and sarcastic comment preceding this (vs. 6) is one of the greatest proofs in the world that the man who quotes scripture indiscriminately (and without regard for its context) is not to be trusted in guiding anyone anywhere spiritually. No man is **"secure"** who provokes God, and it is only the permissive will of God that allows the hand of the robbers (vs. 6) to receive **"abundantly"** (Jer. 52:17–20). If the tabernacles of the robbers **"prosper"** (vs. 6), it will only be *temporary* (Job 15:34, 18:6, 14), and Job knows this as well as he knows his own name. He is just mad and bitter, and his sense of humor, at this time, is just a little more acid than Archie Bunker's.

But oh my! What we can learn from "the beasts, the fowls, the earth, and the fishes" (vss. 7–8) if we will listen to them before correcting our Protestant Bible. And how needful it is, at this point, for us to shut the major commentators' works out completely; Clarke, Dummelow, Jamieson, Fausset, Ellicott, Brown, Kline, Heavenor, and Gesenius (combined) have not given enough information on the two verses to fill one quarter of a page. But, oh brother! what have we here!?

What do the **"beasts"** teach us?

Well, they teach us that *ministers* are like OXEN if they are saved (1 Cor. 9:9–10), but without the "operation" they are "bulls" (Psa. 22:12) who would

murder Jesus Christ. The beasts teach us that *false prophets* are dogs (2 Pet. 2:22), that their leaders are "wolves in sheep's clothing" (Matt. 7:15), that *Christians* are "sheep" (John 10:14, 28), and that Israel needs a shepherd (Ezek. 34:6, 11, 15). We know that self- righteous *sacramentalists* are like snakes (Matt. 23:33) and that they give birth to vipers (Matt. 23:33) who are **"twofold more the children of Hell"** than themselves (Matt. 23:15). We learn from the beasts that the two dirtiest animals on earth (pigs and dogs: "SCHWEINHUND") are types of lost men and women (2 Pet. 2:22), that unsaved men are like wild asses (1:12 and comments), and that Jesus Christ and the Devil are both like LIONS, with the "King of the Jungle" being "**the Lion of the tribe of Juda"** (Rev. 5:5).

"**Ask now the beasts..."!**

All right then, if you won't do that, then go ask the **"fowls."** We learn that people are like birds (Matt. 6:26) and that *doves* (Matt. 3:16) are types of the Holy Spirit (John 1:32), for they represent Christ's eyes (Song of Sol. 5:12). Prayer warriors are like *eagles* (Isa. 40:31) in the good sense, while Pharaoh and Nebuchadnezzar (Ezek. 17:3; Hos. 8:1) are types of eagles in the bad sense. Fowls are types of spirits (Rev. 18:2); a *raven* (Gen. 8:7) is an unclean spirit (Matt. 13:19), and *vultures* are ravenous men (Lev. 11:14). The providence of God watches the *sparrow* (Matt. 10:29–31), and the **"birds of the air have nests"** where God's Son had to sleep on the ground. Some preachers are like *cardinals* (red "hoods"!), some are like peacocks (see Acts 24:2–8); some are like *canaries*, some are like *mockingbirds* (they can only repeat the material from denominational headquarters), some are like *hawks* who pounce on sin, some are like *bats* who play both ends against the middle, some are like *swans* and perform their services gracefully, some are like *sparrows* and can only get shot or batted around, some are like *seagulls* as they "fish for men" one at a time, and some are like high flying *eagles*—alone, above the clouds, searching out the smallest detail in topography and screaming the warning before the storm.

"**Ask now...the fowls of the air"!**

Or perhaps you would prefer to be a "fisher" of men (Matt. 4:19)? The "fishes" of the sea are loners, or they swim in schools. Some of them are timid; some are fierce; some are camouflaged while others are gaily decorated; some of them are small; some are big; and some of them are so tiny you cannot see them with the naked eye. Fishes are vegetarian as well as carnivorous; they swim anywhere from 15,000 feet down up to the surface and on top of the surface. You must vary net, line, hook, rod, reel, gun, gig, arrow, trap, basket, and explosives to get them. They are sometimes beautiful, sometimes ugly, sometimes just plain homely, and at other times fascinating. They are found everywhere on this earth

from Baffin Bay to the Equator, and they have feeding times (as men), spawning times (as men), survival struggles (as men), common enemies (as men), over-population problems (as men), sickness and death problems (as men), and regular habits of movement (as men).

"**Ask now...the fishes of the sea"!**

But if you still don't have any sermonic material—and you sure won't find any in Dummelow, Lange, Henry, Clarke, Jamieson, Fausset, and Brown, or Peake—try speaking **"to the earth, and it shall teach thee"**!

Trees come in families (as men); they grow and die (as men); they are resurrected (as men); they fade and fall (as men); they are cut down (as men). Some are taller than others; some are hardier than others; some require extreme care in pruning and fertilizing, while some of them grow wild (as men!). Some trees are waterproof, and some are bugproof. Some bear fruit; some don't. And nearly the same thing can be said of *flowers* (see Gen. 2:7 and comments). The *fossil record* of the earth shows there have been two catastrophies since Genesis 1:1. *The rock strata* shows evidence of an upheaval that occured in a matter of hours. *The oil deposits* and "ossiferous fissures" show the mark of a volcanic tidal disturbance that was accompanied by earthquakes and hurricanes of stupendous proportions. The great "rift" in the earth (Galilee to Queen Victoria Falls) shows there has been a displacement of the poles. The two mountain ranges (The Pyrenees to the Himalayas and the Andes to the Sierra Nevadas) show "orogenesis" was not by rainfall, glaciers, etc., and "time would fail me to tell" of what a man can learn by "speaking to the earth."

"**Who knoweth not in all these that the hand of the LORD hath wrought this?"** (vs. 9). Well, Heidegger doesn't. Darwin didn't. Sartre don't. The United Nations dun't. The HEW disn't. Einsein dasn't. The faculty at Harvard and Columbia darsn't. Wiener and Kierkegaard dain't, and neither "daid" Socrates, Aristotle, Plato, Anaximander, Anaximenes, Stalin, Lenin, Pythagoras, or the Kennedy
family.

If there is anything that will keep a man from learning by a real teacher—God's creation (see Psa. 19:1–6)—it is the Western system of higher education and the "findings of science." The Bible points to *Ornithology* (Matt. 6–7), *Icthyology* (Ecc. 9:12), *Biology* (Psa. 147), *Geology* (Psa. 8:3), *Anthropology* (Psa. 139), *Geography* (Eccl. 1), *Ethnology* (Gen. 10), and *Astronomy* (Psa. 19:1–5); and since it is the only accurate TEXTBOOK on science the world has ever seen *or ever will see*, there is not too much sense in believing in the "findings" of any group of scientists (Christian or otherwise) where these deluded idiots think their investigations are superior to the written revelation

recorded by Moses, Luke, Elihu, Solomon, Samuel, David, Matthew, Mark, John, Peter, James, Jude, Paul, and the rest of the inspired writers.

A GI friend of mine named "Austin" returned home from Korea and Manchuria, in 1952, as a hopeless drunk. He was witnessed to by a dear old soul in Memphis, Tennessee (a Mrs. Weaver), who mailed him tracts from time to time and prayed for him. He finally checked into a hospital, bleeding internally and thinking that he was dying with bleeding ulcers. After all kinds of tests (with no results), he sat down forlornly in a waiting room of one of the doctors. A Christian doctor just happened to come in, and going up to Austin, he placed one arm around his neck and said sympathetically: "What's the matter with you son? ARE YOU LOST?" *He was.* Austin was led to Christ by that doctor in less than two minutes.

Do you know what the REAL trouble is with these materialistic-logical-positivistic-cybernetical-evolutionary-phenomenological-synthesized-computerized-international- Socialists? Well, it sure ain't "ulcers."

A "shrink" tried for six months to teach a German Shepherd how to dribble a volleyball. About the time he thought he had gotten his "programming" over, he put the dog in his office with the ball, went out, and locked the door. Five minutes later he tiptoed over to the locked door and peered through the keyhole to see how his instructions had turned out. When he stared through the hole, he found himself looking right smack into a large yellow-brown eye!

"**Ask now the beasts, and they shall teach thee"!** You never met a "dumb" animal in your life who disobeyed God's orders like a "rational" man disobeys them. And in spite of the fact that no animal can write or work with fractions (or equations) or invent any different tools to use in a period of 100,000,000 years (according to Darwin), the first spider on the North Pacific coast who lifted a shell 2,000 times its own weight (by the laws of contraction and expansion) did it on wet threads of silk through "INSTINCT." I wonder why human instinct can't do that? Let's see you lift 3,600 tons of concrete 1,800 feet in the air without studying math, physics, mechanics, or chemistry. Where is your "instinct," son?

If a canary had the bill of a toucan, he couldn't pick up seed. (Ain't "mother nature" wonderful?) How could a pelican keep a fish in his mouth if he had the beak of a chicken, or vice versa? How far could a duck swim under water with no webbed feet? Fishing birds have barbed hooks on the back of their claws to match the serrations on the front. Did you ever try to hang onto a live fish with a thumbless hand? Who equipped the fish to divide H_2O into three parts and then utilize the oxygen through the gills? Did you? Did any educated nut like you? If animals have no memory for anything abstract, how do they pass on their

“acquired knowledge” through four thousand years? There are hundreds of species alive today who were here forty million years ago, if we are to believe the fanatical followers of Darwin, Huxley, and the News Media.

Who taught plunging birds to attack at an *angle* instead of a perpendicular plunge? “The arch of the cycloid” was a problem that only two men in Europe could solve in the eighteenth century; how did the plunging birds of 1,000 B.C. solve it? Did they know “by instinct” the “tilt of the earth on its axis and the consequent atmospheric rotation and pressure accompanying it”? (Ain’t “nature” grand?) **“Ask now...the fowls...and they shall tell thee”**!

There is a shore bird on the Pacific coast who has a beak which exactly fits the hole of the worm it feeds on. It also has a *hinged flap* about 3/8 inches from the end of the beak. This allows the beak to open *inside the hole* like a pair of long forcepts which doctors use. The bird then washes the sand off its beak at the water’s edge before swallowing the worm. Why didn’t all the shore birds develop this hinged beak to get worms? (Yes? As you were saying, Darwin?)

“Instinct” is nothing automatic, nor is it anything that has “evolved” from any species.“Instinct is IMPARTED WISDOM,” and you’d better believe it.

“**The hand of the LORD hath wrought this”** (vs. 9), and if you don’t know it, it is because you have been brainwashed by left-wing TV programs, newspapers, radio, and college-trained teachers for so long that you can’t see anything beyond the materialistic nose on your face. Job knows the Lord hath **“wrought”** these things; he also knew that birds, beasts, and fishes *prey* on one another (as in 12:6) with God’s knowledge and permission. And God will allow this “preying” until Isaiah chapter 11 and Romans chapter 8, and nothing any group of scientists or educators on this earth (or from outer space) attempt to do will ever solve this problem. *Killing beasts* and *ravenous fowls* are part of the Great Tribulation which precedes the advent of the Lord Jesus Christ (Rev. 6:8 and 19:17).

And before you waste any more money on the commentaries about Job published by “reputable publishing companies” (to cite John R. Rice), you had better give prayerful and careful consideration to this fact: No major commentator since 1880 gave the passage in Job 12:7–8 the space that he gave to locating **“the land of Uz.”** All gnatstrainers swallow alike.

“**In whose hand is the soul of every living thing, and the breath of all mankind”** (vs. 10), showing that animals can be classified as **“souls”** (Num. 31:28), that **“in him we live, and move, and have our being”** (Acts 17:28), and that God is the final court of appeal for anything alive (Isa. 57:16). Men’s ears are only courts for “trying words” (vs. 11); pleasant words are **“meat”** (Heb. 5:14), for they are like honey (Psa. 119:103), bread (Luke 4:4), apples (Prov.

25:11), and milk (1 Peter 2:2). And woe be to the itching ear (2 Tim. 4:3) that is **“dull of hearing”** (Acts 28:27) and refuses to “try” the words that are **“tried in a furnace”** (Psa. 12:6), and purified by the Refiner till they are seven times purer (Psa. 12:6) than the purest words Gautama Buddha, Lao-tzu, Mao Tse-tung, Confucius, Mohammed Kagawa, or the Popes ever spoke—or thought. Any time you think that such words as Romans 3:1–3; John 5:24, 3:36, and Romans 8 are not true, try them out. And don’t hand us any flim-flam about “existential-empirical-proveable-data” till you have tried that Book and its promises. What could be any more ridiculous than a nuclear-physicist talking about “humanism,” and “agnosticism” when he hasn’t even tried out the words spoken by the *Author* of his own life?

12:12 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.
15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

The **“ancient”** of verse 12 is an indirect reference to Shem, and the **“length of days”** is a reference to a time when six hundred years was a short lifetime (see Gen. 5 and comments). **“The Ancient of days”** is the white-haired Messiah of Daniel 7:13 and Revelation 1:14, and with Him is **“wisdom and strength”** (vs. 13). The Ancient of Days **“hath counsel and understanding”** (vs. 13), for He has the Spirit of “counsel and understanding” according to Isaiah 11:2.

“**He breaketh down, and it cannot be built again”** (vs. 14). Even when Ezra and Nehemiah rebuilt the walls, they were torn down again in A.D. 70 (Titus), and even after they are rebuilt in the Tribulation (Rev. 11:1–2), they will be torn down before the Lord Jesus Christ rebuilds them (Acts 15:16) in the Millennium. **“He shutteth up a man”** (vs. 14)—like he did Noah and his sons —**“and there can be no opening”** (vs. 14). After Noah and his sons were shut in, God sends out the **“waters and...they overturn the earth”** (vs. 15). Time and time again, these Deluge references appear in the *Book of Job*, showing that the greatest illustrations of sin and judgment that Job and his friends can think of belong to Genesis 4–10—not Exodus chapter 4 and 1 Kings chapter 18. When God shuts up a man in prison (Isa. 61:1–2), he cannot get out till “deliverance is preached to the captives” (Luke 4:18; Eph. 4:8). When God shuts up a man in a

hospital room, he will have to look UP.

The One who **"shutteth, and no man openeth"** (Isa. 22:22) will open when He gets ready, and once He slams the door shut (Rev. 3:7), thirty-five "new translations" in the "language of the people" will not open one door for the truth on the face of this earth (see Rev. 2–3 and comments). God shut Jonah up in the belly of the whale (never mind Wuest's Greek and Zodhiates' Greek on Matthew 12:40; those guys don't know their Bible any better than Jonah). Jonah was "down in the mouth" till the Lord opened the mouth of that whale. "He withheld the waters" (vs. 15) in the days of Elijah, as He will withhold them the last 3 1/2 years of Daniel's Seventieth Week.

12:16 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.

Job is "under way" now. His jet burners are on, and no one can stop his discourse. He is talking about God's power to do what He wants to do when He wants to do it, and when Job is on this frequency, he is tuned in with Elihu and God Himself.

"**The deceiver and the deceived are his"** (see 2 Tim. 3:13). He messed up Ahithophel and then messed up the people who listened to Hushai. He messed up Judas, and He then messed up those who bargained with Judas. The Antichrist is a **"deceiver"** (1 John 4:1), and God will handle him as He sees fit.

“He leadeth counsellors away spoiled” (vs. 17) like He stripped Jerusalem of her great men and led them off naked and barefoot (Isa. 20:2–3). **“And maketh the judges fools”** (vs. 17) like He did Samson. Imagine the great judge and deliverer of his people (Judg. 16:21) blind and naked, being made fun of by a howling mob of people whose god couldn’t even sit up straight in front of a piece of *furniture* that represented Samson’s God (1 Sam. 5:4)!

“**He looseth the bond of kings”** (vs. 18) like He did when He let Manasseh out of “hock” and restored him to his kingdom. **“He...girdeth their loins with a girdle”** (vs. 18) like He did to Cyrus (Isa. 22:21–25). **“He leadeth princes away spoiled”** (vs. 19) like He did Zedekiah and Jehoiakin (2 Chron. 36:6–7, 18), and **“He overthroweth the mighty”** (vs. 19) like He overthrew Pharaoh (Exod. 15) and Nebuchadnezzar (Jer. 50:23).

He decreed that the corpse of a sinner be burned who, at one time, controlled all of Europe and nearly half of Russia. He hung the corpse of another sinner upside down in Rome—a man who had helped conquer Ethiopia and North Africa. He hung Rudolph Hoess by his neck after that sinner supervised the killing of nearly two million Jews. Napoleon and Charlemagne stumbled and fell under His Almighty hand, and they blended their dust with the dust of Alexander the Great, Xerxes, Hannibal, Scipio, Caesar, and Darius the Great. And “where are the snows of yesteryear?”

“**He removeth away the speech of the trusty”** (vs. 20) like the time He gave Zecharias (Luke 1:20) a case of lock-jaw. **“He...taketh away the understanding of the aged”** (vs. 20). (See Prov. 8:15 and comments.) So, senility overthrows the last years of many a great soldier of the cross. **“He poureth contempt upon princes”** (vs. 21) like He did to Zedekiah’s crowd (Jer. 52) for rejecting the warnings of Jeremiah. **“He...weakeneth the strength of the mighty”** (vs. 21) by emotional shocks (Judg. 11:35) or by superior competition (1 Sam. 18:8). Jephthah and Saul knew what the verse meant if they ever read it. Samson lost his strength (Judg. 16:21) because he had failed to fill the requirements of Numbers 6:9. **“He discovereth deep things out of darkness”** (vs. 22) like His revelation of the Universe (Job 26:5–14; Eph. 3:18) or His revelation of the future (Psa. 68). **“He...bringeth out to light the shadow of death”** vs. 22) in the sense of solving man’s problem with death and the grave (1 Cor. 15:55) and in the sense of revealing the “death machine” of A.D. 1990–2000 (Amos 5:8; Jer. 13:16; Psa. 44:19, etc.).

“**He increaseth the nations”** (vs. 23) as in Isaiah 9:3 and causes them to put out enough “leaves” (Matt. 24:32) to cover an ocean; and then **“He...destroyeth them”** (vs. 23) like He did Egypt, Babylon, Rome, Greece, Persia, and England because they are “as a drop of a bucket” (Isa. 40:15). **“He enlargeth the**

nations” (vs. 23) because **“Japheth”** means “He will enlarge” (see Gen. 9:27 and comments), and then “straitens” them out again—squeezes ‘em into a narrow place—so that they have to side with Arabia against Israel to keep their cars running on the Interstate. **“He taketh away the heart of the chief of the people of the earth”** (vs. 24), in that they “lose heart for the battle” (see Deut. 20:8) and flee **“when no man pursueth”** (2 Kings 7:6), running away naked (Amos 2:16). **“He...causeth them to wander in a wilderness where there is no way”** (vs. 24)—to cite the African expression (1950–1970)—unless God shows the way. The Jews will wander here again during Daniel’s Seventieth Week (Hos. 2:14–16), exactly as they did before (Psa. 78). **“They grope in the dark without light, and he maketh them to stagger like a drunken man”** (vs. 25). (See Job 5:14.) **“The nations”** (see vs. 23) will be in this condition at the end of the Tribulation. On an earth that is also “staggering like a drunken man” (Isa. 24:18–20), the United Nations will be “bringing in the Kingdom” with a drugged population (Rev. 9:21) who are controlled and tormented by monsters (Rev. 9:1–11) and fed on blood (Rev. 16:5–6) while they are being pounded by hail (Rev. 16:21) in pitchblack darkness. The NCC and the HEW will be “pressing hopefully onward” to eliminate “man’s inhumanity to man” so that “man will be worthy of the name of man” and the earth will be “a better place to live on” through the abolishment of prejudice, intolerance, racial minorities, etc. Same song, same key, same tune, same tempo, same insanity. *The most optimistic people in the world are in asylums.*

Having reached the one third mark in Job’s mighty outburst against Zophar the Naamathite, we must return for a moment to the Scholars Union to see how many times the *AV* text has lashed their proud hides into a bleeding welt.

1. The pitiful *ASV* of 1901 has retained the word “Jehovah” instead of **“LORD”** (vs. 9) so that the Kingdom Halls will not get upset. By limiting the word “Jehovah” to the Old Testament and then calling Christ a “creature” in the New Testament (*ASV*, 1901, John 9:38), Philip Schaff and his wrecking crew (many of the faculty members at Dallas, Northwestern, Pensacola Christian College, Midwestern, Piedmont, Bob Jones, etc.) have unwittingly created the most authentic Jehovah’s Witness Bible in print, surpassed only by the *New World Translation*.

2. Taylor (The *“Living”*—God have mercy on us—*Bible*) has changed the third person plural of verse 6 to a second person singular; verse 9 has been removed three verses out of its place—while deceiving you into thinking the order was verses 7–9 (!)—and the “staggering” of the drunken man has been toned down so the respectable kiddies in the Christian day school won’t get too upset. (You understanding, Taylor does this after paraphrasing Jonathan as a

"son of a bitch" in 1 Samuel 20:30. There is nothing like "consistency" is there?)

3. The *New Scofield Reference "Bible"* has made five changes in the *King James* text while professing to be "the *Authorized Version*," and three of these changes are simply the old, rotten, stinking *ASV* of 1901 stuck back into the text, because God would not honor that depraved stench even with every major Christian school in America (plus John R. Rice) plugging it fifty times a year. Once a bummer, always a bummer.

4. The *New English Bible* (1971) turns the doctrinal truth of verse 11 into a question; the reference to the antediluvian age is erased in verse 12, and Dodd has removed verse 22 and placed it after verse 25. At least he was more honest than Taylor (see above), for Dodd has also removed the number markings *in the margin* so that you could tell the verse was out of place. (For more of this hanky-panky, see the *New American Standard "Bible"* used at Bob Jones and Pensacola Christian College: 1 John 5:6–8.)

5. The *Pulpit Commentary*, in line with the blind leadership of the *ASV* (1901) committee, has substituted "Jehovah" at verse 9 and altered **"princes"** (vs. 19) to "priests."

6. Adam Clarke lets the cat out of the bag concerning his real feelings about "date of authorship," for he tells us that the writer of Job "might have had his eyes on Isaiah 3:1–3." (Oh, remarkable deduction!) This would mean that the date of the writing of the *Book of Job* was more than two hundred years *after* the time of Solomon.

7. Kline wants verse 9 to read "holding their god in their hand" (*RV*, 1881), and he thinks that **"princes"** (vs. 19) should read "priests" (*ASV*, 1901).

8. Heavenor thinks Moffatt is "probably right," and then he turns the doctrinal truth of verse 12 into a question. Elihu's exception (32:7–10) only proves the rule, and those of us who have wasted eyesight studying the "scientific method" of Husserl (1859–1938) and his "phenomenology" or Buddha's "presuppositionalessness" or Hume's analysis of "causation" or Berkeley's "discontinuity of dualism," etc., know how much worth ("Axiological Value") to place on the inductive scientific method as it seeks to replace the Bible as the supreme authority. **"Days should speak"** (32:7)—that is the law—and **"multitude of years should teach wisdom"** (32:7), but even if **"great men are not always wise"** (32:9), that doesn't give some theological sophomore the right to convert Job 12:12 into a question. (See our remarks under Colossians 2:8 on the utility of the "inductive method" for overthrowing law and order and replacing it with disordered guesswork and falsehood.)

9. The **"trusty"** should be "those secured in their eloquence" (vs. 20) according to Jamieson, Fausset, and Brown; Umbreit is running around with

“gods” in his hands (vs. 6) like Wolke, Ewald, Budde, Dummelow, and—but why go on?

Conservative and Fundamental Hebrew and Greek scholars (when push comes to shove) will believe ANYTHING before they can tolerate the power and authority of the Words of Truth; in this respect they are no different than any unsaved philosopher who ever lived. “No” unsaved philosopher, living or dead, could stand the *Authorized Version.*

All the ruckus about the word **“princes”** (Heb., *“kohen”*) being “priests” in verse 19, is just the same old lying, hypocritical garbage that we have been exposed to since Genesis 3:1. The same word is translated four different ways in the sloppy *ASV* of 1901, while those old reprobates were complaining about “*uniform* translations”. They have translated the word as “priest” here, but as “chief,” “chief minister,” and “minister” in 2 Samuel and 1 Chronicles. There is only one translation they will not allow; they will not allow the correct reading in the *AV* (1611).

Anything but believe the Bible.

CHAPTER 13

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 read it "right." He had no trouble in understanding God's power (vs. 1). What his "comforters" knew, he knew (vs. 2). He wasn't inferior to them. But Job wasn't interested in talking with *them* anymore. (See 5:8 and 6:2.) **"Ye are forgers of lies, ye are all physicians of no value"** (vs. 4). And my, my, what material there is in that verse for sermons. The physicians of Science, Religion, Philosophy, and Education have never been able to heal themselves (Luke 4:23). They are like drugged Beatnicks talking about "leading others to the truth," when they can't lead a dog across the street. They are like Maharaji Gurus blabbing about "inner peace," while a legion of demons swarms over their depraved and defiled consciences. They are dopeheaded hippies talking about "straightening out the Establishment," when they can't even straighten up their own bedrooms.

Science, Religion, Philosophy, and Education. The Big Four! Those monumental and colossal flops! Those four sacred cows of self-righteous, God-hating (Rom. 1:30), backbiting (Rom. 1:30), heady, highminded (2 Tim. 3:4) International Socialists. The great Four of Darwinian monkeymen. When could they heal ANY sinner, dead or alive, anywhere on this earth? And Dr. Baptism, Dr. Reformation, Dr. Sacrament, and Dr. Morality are just as helpless as the "Big Four," when faced with Sin, Death, and Satan, as a shad minnow in a school of bluefish.

With rare exceptions, the great pioneers of science and education have died agnostic—without knowledge (4:21). With rare exceptions (1 Cor. 1:26), the great religious leaders of five continents have died agnostic. With rare exceptions, the critical philosophers and "liberated" intellects of Europe and America died, like William James and John Dewey, in absolute pitch-black darkness, with no light on God, eternity, or the destiny of their own souls. In their life course they paid $50.00 to $100.00 an hour to sit at the feet of the "forgers of lies" who couldn't cure a sick cat when it came to *spiritual* or *eternal* issues. **"Physicians of no value"** could be the placard on the door of 95 percent

of the world's popes, preachers, premiers, "chairmen," priests, educators, scholars, teachers, presidents, doctors, and lawyers. The Great Physician of John chapters 9 and 11, who set Himself up as the Absolute Truth (John 14:6) and His word as the infallible truth (John 17:17), never makes a house call on a man like Herod (Luke 23:9), who thought that God should submit to him as "datum" to be critically analyzed before an intelligent "value judgment" could be "hypothesized." You aren't examining Biblical revelations under a microscope, sonny; that Bible is examining YOU (Heb. 4:12–13). It is more alive than the enzymes, viruses, genetic codes, proteins, shells, macro-molecules, neutrons, protons, and nucleic acids you're messing around with; and long before you can deify man by creating life in a test tube, that Book will come through "on the money" with a mathematical "statistical probability" of 10 to the 157th power against it. Don't give us the shaft, doctor. You don't have the final answers to anything; they're in the Book. **"Ye are all physicians of no value"** (vs. 4). The only hope of any of you quack physicians is to keep on professing uncertainty. That is your "forte," because that will save you from the thing you fear the most —*exposure and ridicule* (see John 12:43). If there is anything that a modern philosopher, educator, or scientist cannot stand—including all of the born- again ones—it is *ridicule* or *exclusion*. Those who **"loved the praise of men more than the praise of God"** (John 12:43) included the orthodox Pharisees as well as the Bible-rejecting Sadducees. Don't forget *that*.

A dying prostitute said to R. G. Lee (Bellevue Baptist Church, Memphis): "Oh, I've heard you preach lotsa times...lotsa times...lotsa times." No minister can cure the soul-sickness if the diseased patient doesn't take the medicine." Faraday (1791–1867) put a silver cup into some acid; it ate the silver "medicine" up. He then added a chemical to the acid, and all of the silver reformed; it could be taken up in a solid lump. Moral: if a saved sinner like Faraday (or you) could do that with chemicals which God created, what will stop God from disintegrating you in the grave (1 Cor. 15:36–37) and then reassembling you on the other side of it?

Trained scientists (1930) were shown cards that had a number of squares drawn on them. These cards were held up five to ten seconds, and then the scientists were asked to state the number of squares they had seen by the "empirical, objective, pure, phenomenal, sensory, etc.," method. Their answers ranged from 25 to 50 squares on the cards that had 40 squares, and ranged from 200 to 600 on cards that had 450 squares. Moral: Just because you "see it" under a microsope, doesn't mean that it is *there* or that you can see straight. Fingerprint experts in Chicago (1920–1930) went half crazy trying to locate a safecracker who opened the safe dials with his feet; bare toes don't match "finger prints."

Moral: If you think science has ANY of the answers, you ought to read the literature of Professor Shadduck. (Two French poodles passed a German Shepherd on the street. “My name is FIFI,” said one poodle, “F-I-F-I.” “My name is MIMI,” said the other poodle, “M-I-M-I.” “My name is FIDO,” said the German Shepherd, “P-H-Y-D-E-A-U-X”! Moral: Semantic-positivistic, existentialistic-phenomenology does not always spell “B-R-A-I-N-S.” Sometimes it spells “BALONEY.”)

He “possessed no follicle appendages on the cutaneous apex of his cranial structure, anterior to the sagittal suture and posterior to the lambdoidal suture, where said follicle appendages habitually germinate.” That is, *He was bald on top of his noodle*. “Neritic sediments in Globigermina strata cannot be batholiths, or plutons or lopoliths, for Pyroclastic Tuff and Obsidean (or Pumice) are closer to Garnetiferous schist and Aphanitis Phyolite; these are also subject to Diastrophism.” That is, *“This junk on the bottom of the ocean cannot be rocks or granite like the other stones since they get torn up once in a while.”* Moral: Don’t think because Dr. A. T. Robertson’s Greek grammar is “over your head,” that anyone who studied under him was tall enough to scratch Clarence Larkin’s instep.

Education and Religion (per se) are great bluffers; they are buffoons, clowns, or jesters, who know that their real, absolute knowledge is a blank. And where these ridiculous imposters get “serious” and begin to talk about “Mathematical certainties,” they automatically ignore the most remarkable phenomenon in the universe: the Bible. Here is a Book (see Gen. 38–50 and comments) which exhibits a mathematical marvel that no scientist can even attempt to explain; no, not even with the aid of apostate Conservatives, Liberals, and Neo-Orthodox theologians, and the entire libraries of Astruc, Graf, Ewald, Juenen, Hupfeld, and Wellhausen to “save his face” when he goofs. Here is a Book which proposes to tell five hundred (plus) details of the future of life on this earth where they are connected with *one man*. Forty-eight of those predictions came to pass in less than four years, and if you denied 50 percent of them, you will still be left with mathematical odds greater than one out of 400,000,000,000,000,000,000,000,000,000.

And now you Bible-rejecting “physicians” are going to teach *us* something about “values,” are you? You are going to offer yourselves (Science, Religion, Philosophy, and Education) as “blind guides of the blind” so that we won’t have to stumble around in the dark with our Bible? You are, are you? Do you think any of us, who have spent “all we have on physicians” (Luke 8:43) for twenty-seven to forty years, are going to place any more confidence in you than we would in a professional politician? You are going to “liberate us from Mid-

Victorian morals," are you? You are going to free us from our "subjective prejudices" and enable us to progress up to where YOU are, are you? I mean, some of you meatheads actually think that we poor, dumb, stupid people who believe the *King James Bible* (no matter what John R. Rice says!) do so because "we don't know any better," don't you? Well, you are right: *we don't know "any better."* And the day that you or your crowds show us something "better" is the day we will abandon the Old Liner Zion and board your vermin-infested, worm-eaten, water-logged raft. Before we take your "piper cub" to the North Pole (without radar or an instrument panel), would you please reduplicate for us the following "items" which we already have:

1. Forgiveness of sins and a conscience clear of offense toward God and man ("pure phenomenology" if you ever got it, buster.).

2. A God who can create and sustain spiritual life as well as physical life (John 3:1–7).

3. A Saviour who can answer prayer at a second's notice, if necessary, and fulfill promises as wild as these: **"All things work together for good," "shall supply all your need," "able to make all grace abound toward you; that ye always having all sufficiency in all things,"** and no more death, pain, sorrow or crying. Don't you go blabbing your big fat mouth off to us about "wishful thinking" and "hopeful subjectivity" until you can supply our need as well as the Lord God Almighty has already done it through (and with) His word.

Go stick your thermometer in your own mouth, Dr. Education. Go take your own pulse and blood pressure, Dr. Science. Go get your stethoscope and check your own "innards," Dr. Religion; and don't come around to us sinners, sitting on the ash heap, and give us this handout about "relative complexity and disinterested passion for understanding, which enables us to accept the total evidence of the methodological conclusions."

Go give yourself an enema, Dr. Philosophy; you need it.

13:5 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?

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.

Job tells his listeners to shut up (vs. 5), for even if a fool holds his peace (Prov. 17:28), he can be counted as a man of wisdom (vs. 5). Bildad, Zophar, and Eliphaz have done some "reasoning" (vs. 6) with Job; now he implores them to listen to some of his own reasonings.

"**Will ye speak wickedly for God?"** (vs. 7). Will you accuse me of being a sinner, a fool, a liar, and a hypocrite—they just had—when that is not God's feelings about the matter? Will you say that God wouldn't treat me this way unless I was a first class reprobate? Would God say that? Then will you **"talk deceitfully for him?"** (vs. 7). [See comments under verse 10.] Job continues: **"Will you accept his person?"** (vs. 8); that is, are you trying to get in good with Him (see James 2:1–4) by acting like you think He would if He "knew all the facts?" **"Will ye contend for God?"** (vs. 8); that is, are you trying to put on God's judicial robes and sit as a judge in His place because He hasn't yet spoken up? **"Is it good that he should search you out?"** (vs. 9). If God decided to search you out like He is searching me, would it be good, according to you? Wouldn't you holler bloody-murder about "What did I do to deserve this, etc."? Job asks them if they are mocking God like a man mocks a man (vs. 9). And they are doing this if they begin to get into that old **"gain is godliness"** bit (1 Tim. 6:5) that is so prevalent today among the Christian celebrities and monument builders. John and Betty Stam (killed, 1934) never ran "1000 in Sunday School," and neither did John Birch or Haralan Popov. **"If ye do secretly accept persons"** (vs. 10) like those Christians who have **"men's persons in admiration because of advantage"** (Jude 16), you will only classify yourself as a publican and sinner (Matt. 5:47).

In his latter years, a reknown Christian journalist spent his time trying to get into big churches by giving them free publicity in his newspaper. Now, this evangelist did not **"secretly accept persons"** (vs. 10); he *openly* downed

persons and small churches with their pastors that did not agree with him. He publicly attacked some who pointed out the inconsistencies in the way "results" were obtained in some churches, slandered authors and tape ministries which succeeded in getting their works published without coming to him (or his crowd) for help, and then this "man from God" had the audacity to sink over $50,000 into a building for his own newspaper while talking about "Scriptural *stewardship*" of money. He wasn't a **"man sent from God"**—he was a promotional opportunist. A real Christian does not limit his friends to the wealthy, healthy, and educated if he is really "godly" or anywhere near "godly." If all of your inner circle of friends are wealthy, healthy, and educated, it means you have picked your friends for their ability to help you: you are UNGODLY. James had something to say to you about that kind of person, and if you are too pious and "dedicated" to take it to heart, then read about one of your kinfolk (Laban—Gen. 24:30) who couldn't wait to welcome rich people into his "fellowship." Laban considered Jacob a good "prospect" for "visitation," and there is a lot of that kind of hogwash going on in America today among Fundamentalists.

"**Shall not his excellency make you afraid?"** (vs. 11). It did Job (see 3:25 and 23:15). **"Your remembrances are like unto ashes...clay"** (vs. 12). Man is born into a fireplace (5:7), so he winds up as a pile of ashes (see 2:8 and comments). Augustus Severus said: "Just think, someday that pot will hold all that is left of a man to whom the world was not enough!" Job goes on: **"Hold your peace, let me alone, that I may speak, and let come on me what will"** (vs. 13). This is the reckless talk of a genuine fanatic, but verse 15 shows that no matter how reckless and fanatical it is, it is genuine; Job is quite prepared (as Simon Peter) to seal his talk with his own blood—just like Paul (Acts 20:24). Job will take his life in his hands (vs. 14) and be prepared to throw it, or drop it, at a moment's notice if he has to (vs. 15). If God kills him on the spot for blasphemy (vs. 15), it will not change his mind about himself or about God. Job is the true, fanatical, bigoted dogmatist—the terror of every educated American on earth, for there is nothing that an educated ass fears more than the charges of bigotry, dogmatism, or fanaticism. If you want to stand a Ph.D.'s hair on end, just accuse him of one of those things and watch him deny everything but his degree to convince you that he is "broadminded," "open-minded," or "liberal."

"**Wherefore do I take my flesh in my teeth...?"** (vs. 14). Why do I cut off my nose to spite my face? The picture is not that of a wild beast carrying off someone else's flesh (Jamieson, Fausset, and Brown), nor is it "why should I anxiously desire to save my life?" (Ewald). Rather it is: "I am ready to be responsible for my own death (**"put my life in mine hand"**) just as much as if I

began eating my flesh right now."

"**Though he slay me, yet will I trust in him"** (vs. 15). Again, if Job had stopped at the colon (see 1:22 and comments), the arguments might have ended, and God might have relieved Job of his pain and misery in the next chapter. But Job cannot resist the P.S. **"But I will maintain mine own ways before him"** (vs. 15). Ah, Job, if you had only not said that. Man's goings **"are of the Lord"** (see Prov. 16:9 and 20:24). Even if Job had a reference to his own moral standards, the ad lib is unnecessary. How good could any man be without the power, mercy, and grace of God to sustain him? But still, there is beautiful faith in Job's confession: **"Though he slay me, yet will I trust in him."** You see, it is not Science, Philosophy, Religion, or Education; like David, Job could say: **"What wait I for? My hope is in thee"** (Psa. 39:7)—not the United Nations, the humanoids from outer space, the International Bankers, the Illuminati, the National Education Association, UNESCO, or the Council on Foreign Relations. Those of us who have entrusted our souls to the Lord God (2 Tim. 1:12) know it is better to **"trust in the LORD"** (Psa. 118:8) than to **"put confidence in man."** We know Who to trust: God Almighty. And on eternal issues we wouldn't trust the Library of Science, or the combined works of all of the Nobel Prize winners, as far as we could throw the Empire State Building with our left hand.

The Lord Jesus Christ fulfills Job's confession (literally) in Matthew 27:43 and Hebrews 2:13. Paul says if God is going to kill him (Phil. 1:21), let the axe fall (Acts 25:11). Death is not going to affect our trust in the Trustworthy One a particle. A martyr, on the way to the block, passes his watch to the axeman and says: "Take this, I won't be needing it anymore where I am going." Another martyr is on the way to the block chuckling, "In five minutes I'll know the answer! In five minutes I'll know what it is all about!" Thousands of Chinese Christians were given a simple proposition between 1930 and 1970: "Deny your faith in the Lord Jesus or deny your *life*." They fell headless, sightless, armless, legless, and earless into bloody pits because they refused to transfer their trust from God Almighty to the "People's Party." Our trust is in a Person—HIM (vs. 15); so don't try to integrate us with the Buddhists who teach a "presence" or the scientists who trust a "field of electrical forces" or the philosophers who worship the infinite "thinghood of the whatness of the thing-in-itself." Just write us off, okay? Just put us down as implacable ENEMIES of everything you and your crowd stand for, if you and your crowd are a bunch of Bible-rejecting humanists who quote scripture on "love" to eliminate your opposition. (You had to do it before 1990, so why not do it now and just dismiss all of *this truth* as "hate literature?")

The unsaved man says: "Till he slay me, I will sin against him." That is the

real creed of the “People’s Liberation Front.”

George Whitefield says that salvation is like this: a man is hanging by a rope from the precipice of a huge cliff; a rainstorm is washing the dirt and gravel off the cliff in torrents. The man is swinging wildly over a five hundred foot abyss, clinging to a wet slippery rope about thirty feet long. As each lightning flash illuminates his terrible predicament, he slips one or two inches nearer the end of the rope, swinging now toward the cliff and then away from it in an effort to get a toe-hold on the slippery rocks. With ten inches left to the rope, the Angel of the Lord suddenly appears in the darkness, standing calmly in mid-air. He speaks to the doomed wretch:

“Dost thou believe that I am able to save thee?”

“Yes, yes. My God, Yes!” screams the terrified man.

“All right,” says the Angel, *“let go!”*

Well, you either trust Him or you don’t. And since 95 percent of the educators, doctors, scientists, psychiatrists, lawyers, and politicans DON’T, they will go on swinging and slipping on their wet ropes of infidelity till they lose their grip and dash their souls on the rocks of God’s judgments lying beneath them. You’re a fool to trust yourself or any man or any institution or any system or any ideology when you could put your trust in the Creator of the universe who loved you enough to take your place as a sinner. (You’re welcome. Anytime I can offer any assistance, count on me!)

13:17 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.

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.

Job’s audience has begun to cough and clear their throats, and he has to pound the pulpit to get their attention (vs. 17). Job says: **“I have ordered my cause; I know that I shall be justified”** (vs. 18), and he was. But not the way he expected to be. Job has “ordered his cause” in that he has drawn up his legal

brief after much prayer, and he is now ready to present his case for his "day in court." **"Who is he that will plead with me?"** (vs. 19). Job is asking for the prosecuting attorney (wherever he is. See Job 1:6) to appear and file the charges (Isa. 50:8). **"I shall give up the ghost"** (vs. 19). This is the common expression, still used internationally, for lying down and expiring. **"The ghost"** was the breath of a person who took on a bodily shape (see 1 Cor. 3:17) after their decease. **"Only do not two things unto me"** (vs. 20). Job says that he is ready to appear in court and answer; he will not "hide among the stuff" (vs. 20) like Saul (1 Sam. 10:22) and Adam (Gen. 3:8). However, he requires two "breaks." One: stop tearing me to pieces with disease and pain. Two: speak up so I know with whom I am dealing (vs. 22).

13:23 How many are mine iniquities and sins? make me to know my transgression and my sin.

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 into 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."

Job asks God five questions:

1. **"How many are mine iniquities and sins?"** (vs. 23).
2. **"Wherefore hidest thou thy face?"** (vs. 24).
3. **"Wherefore...holdest me for thine enemy?"** (vs. 24).
4. **"Wilt thou break a leaf...?"** (vs. 25).
5. **"Wilt thou pursue the dry stubble?"** (vs. 25).

Observe that verse 24 is a direct prophetic reference to Israel in Deuteronomy 31:18 and Matthew 13:44. Naturally, Biederwolf and Payne missed it in their "complete" collections of prophetic Bible references.

Now, Job is within his rights. David prays the prayer of verse 23 in Psalm 19:12 and 13, and every believer in the New Testament should pray this petition before putting 1 John 1:9 into practice. (This prayer was answered for David in Psa. 40:12.) **"For thou writest bitter things against me"** (vs. 26), and if we

could see the "handwriting on the wall" (Rev. 20:12) and the "punishment-charged scroll" (John 19:22), we wouldn't go around spouting off a lot of steam about "man's dignity, greatness, and ingenuity." **"And makest me to possess the iniquities of my youth"** (vs. 26). (See Jer. 17:1 and Psa. 25:11.)

If there were not some plan of redemption that would **"take away"** these sins (Heb. 9:15), no man would pass the judgment of God in any condition. Forgiveness of sins (**"remission"**) is not enough (Heb. 9:22), and until these sins are "redeemed" (Heb. 9:15), the guilty cannot be "cleared" (Rom. 3:25). If you had to face judgment tonight for everything you thought and said (and did) between the ages of 18 and 38, wouldn't you be in a situation?

"**Thou puttest my feet also in the stocks"** (vs. 27) like a condemned criminal (Acts 16:24) or a slave. **"And lookest narrowly unto all my paths"** (vs. 27) like he was a virus under observation. **"Thou settest a print upon the heels of my feet. And he, as a rotten thing, consumeth, as a garment that is moth eaten"** (vss. 27–28).

On the last two verses, the entire body of Conservative and Liberal Scholarship (the *Interpreter's "Bible,"* for example) defects to Infidelity and leaves the believer to shift for himself. *Jamieson, Fausset, and Brown* suggest the changes made by Umbreit and Gesenius for the verse which, roughly, would produce the following: "Thou drawest for thyself a line or trench round my soles beyond which I must not move." The *Septuagint* (with the Syriac and Arabic) makes the **"HE"** refer to the first person—"I"—and so does *Adam Clarke. Taylor* (*TLB*) gets rid of the **"heels,"** the **"print,"** the **"feet,"** and the **"stocks,"** while The *New English Bible* drops **"the rotten thing,"** the **"garment,"** and the **"moth,"** by simply striking out the whole verse. The *ASV* (with Budde, Peak, and "the rest of 'em") lands somewhere between the *LXX* and *RSV,* and the comments on the passage by Kline and Heavenor (Wycliffe and the *New Bible Commentary*) are about as enlightening as a discourse on "Field stripping the M-1" by Cassius Clay.

Now, the **"heels"** of the feet are very interesting. This is where Jacob grabs his brother to supplant him (Hos. 12:3); this is the prophesied point of contact between the Lord's Christ and the Devil's Christ (Gen. 3:15); David speaks of the "iniquity of his heels" (Psa. 49:5) following him, and his enemies "raising up their heels" against him (Psa. 41:9). It is the snare that takes the "wicked" by his own heel in Job 18:9; therefore, any "Bible" that erases the word (*NEB, TLB* both erased it) is back to the old God-dishonouring task of obliterating cross-references to the truth. The print on "the heels" of Job's feet could be a reference to a chain or a "stock," but one must never forget that (literally) Job was neither in chains nor in stocks. His figurative references, therefore, apply to something

beyond his contemporary situation. Furthermore, the rendering of verse 28: **"He, as a rotten thing"** indicates something living is gnawing away at Job. I wonder how it is that **"their worm"** that **"dieth not"** (Mark 9:44) escaped the notice of the commentators when Job has worms on him at this time (see 7:5 and 17:14)? In Isaiah 51:8 we are told that the WORM eats up wool just like the **"moth eaten"** garment of Job 13:28. Herod is **"eaten of worms"** (Acts 12:23), and God has been known to prepare a **"worm"** on more than one occasion (Jonah 4:7).

Now, isn't it rather peculiar that with these obvious references sitting before them that the Jewish Publication Society and the *ASV* committee (plus Gesenius, Jamieson, Fausset, and Brown, Dummelow, Lange, Clarke, Henry, Peake, Ewald, Umbreit, and Maurer) could lead us nowhere except into an empty refrigerator?

Christ calls Himself a **"worm"** at His death (Psa. 22:6), and the Antichrist has worms spread under him at his fall (Isa. 14:11). The manna (Exod. 16:20 and comments) **"bred worms, and stank."** If that were not enough, the nation of Israel (called **"Jacob"** in Isaiah 41:14) is called a **"worm"** in reference to their troubles in the Tribulation. How does one explain 100 percent defection from the correct text in view of these references? In this reading, the *AV* of 1611 has corrected the accumulated errors of every major commentator and revisor in the field of Biblical exegesis in the last 1900 years. Job's situation is literally true in regard to being consumed by a **"rotten thing."** This situation applies to the Lord Jesus Christ at His crucifixion, to a man in Hell, and to Israel in the Tribulation. So, you may safely reject the readings of 100 percent of the commentators where they differ with the *Authorized Text* of the Protestant Reformation.

In coming through the chapter, we should note that the *RSV* has wrecked many a good sermon (Heavenor's opinion) by messing up Job 13:15 (see Preface). This is very typical of dead orthodox apostates, since the majority of them deeply resented the Biblical preaching that they heard during their times. (Note the same irrational fanaticism exhibited by Dr. A. T. Robertson when he went about getting rid of Acts 26:28.) The *Pulpit Commentary* has altered **"your bodies"** to "your mounds" in verse 12, and Rev. Rawlinson believes it is absolutely incredulous that Job could have said verse 15 as it stands. The *Septuagint* has added eight words to the verse that mean nothing one way or another.

Verse 25 reminds us of David's complaint against Saul (1 Sam. 26:20). Why waste time chasing dry leaves and stubble? Is it worth your time?

CHAPTER 14

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.

In the last third of Job's answer to Zophar, Job gets objective enough for awhile to discuss **"man"** instead of "me." "I," "me," and "my" do not show up in regular succession until verse 13. He does say **"me"** once in verse 3.

"**Man that is born of a woman...full of trouble"** (vs. 1). As a skeptic said: "I was born worn out and have had a good many relapses." One of the Hebrew words for "man" (Hebrew "nashim") means "sorrowful" or "incurable." (Remember those **"physicians of no value"**?) Man that is **"born of a woman"** is unclean (25:4), for a clean thing cannot come out of an unclean thing. This led the Bible-rejecting philosophers of Rome (the pope, College of Cardinals, archbishops, et al.) to invent the "Immaculate Conception" of Mary; the reasoning being that Jesus Christ would have to have a sinless mother in order to be born sinless.

Now the "logical reasoning" behind this is quite like the "logical reasoning" that Origen (A.D. 184–254) used to call a pastor a "priest." It is also like the reasoning he used to get rid of a literal interpretation of Genesis 2–4. To reason in this fashion, the first thing you must do is reject a clear passage of scripture. In Origen's case, you would reject 1 Peter 2:9 and John 17:11. The way the Catholic Pope handles Mary's conception is by ignoring the direct revelation of God not three verses from the announcement of Gabriel to Mary, and not ten verses from the "Ave Maria" (Hail Mary)! You see, carefully tucked away in Luke 1, right between the two miracles (vss. 34 and 4), are these words: **"For with God nothing shall be impossible"** (vs. 37). You see, the statement in Job about **"who can bring a clean thing out of an unclean"** (14:4) was a reference to what MEN cannot do. Notice exactly the same construction in Luke 18:27

with regard to salvation.

By giving Mary two divine attributes (which were Christ's alone)—a sinless birth and a bodily ascension ahead of either resurrection—the blasphemous popes and archbishops came as close as they could to installing Mary into the Trinity without doing it. Blasphemers of a feather blaspheme together.

"**He cometh forth like a flower...he fleeth also as a shadow"** (vs. 2). (See 7:7 and comments.) **"And dost thou open thine eyes upon such an one...into judgment with thee?"** (vs. 3). The problem is an old one; and when Descarte, Kant, Hume, Sartre, Plato, Fichte, Schelling, Hegel, Heidegger, and Russell couldn't solve it, they just cancelled God out and pretended He wasn't there. (See Acts 17:32 and comments.) Now, there is only one way that God could truly lower Himself enough to enter into a contest with His creation, and that would be by becoming (Himself) **"manifest in the flesh"** and then living, suffering, and dying as His creation has to do it (Heb. 2:14). This God Almighty did (1 Tim. 3:16), if we accept the Authorized Text of the 1611 Holy Bible in 1 Timothy 3:16 instead of the disgusting and deplorable nonsense found in the *ASV* and *New ASV* on that verse. (Any edition of the *RSV* or the *New English Bible* has also attacked the verse since it is one of the strongest verses in the New Testament on the Deity of Jesus Christ. The *ASV* of 1901 is just as rotten and just as godless as the worst of the Liberal translations at this point.)

If the Lord Jesus Christ was God **"manifest in the flesh,"** then the world's philosophers who tried to avoid a personal encounter with God are in for a terrible and tragic surprise. In their vast ignorance and lamentable blindness (Eph. 4:18), it never entered their minds that perhaps the Bible record was right and their education and "logic" was wrong (1 Cor. 1:18). And no matter how many times they "re-adjust" their theories and "datum" and no matter how many times they acknowledge their "agnosticism" and "need to re-think a problem," there is something they will not do: They will NOT accept the Biblical record of John and Paul as the true picture of Jesus Christ.

God has appointed days, months, and bounds that man cannot pass over (vs. 5), and those who major in "breaking out of bounds" (Hos. 5:10) to integrate and mongrelize the nations (Acts 17:26) will give account to God for the dead, wounded, and dying young people who were the victims of their Socialistic pipedreams. The man who "crosses the boundaries" (Isa. 5:8) is a TRESPASSER.

"**Turn from him"** (vs. 6) in the sense of "quit dogging him, quit harassing him, get off his back." **"Till he shall accomplish, as an hireling, his day"** (vs. 6 cf. 7:1). "Here lies the bones of Mary Jones, for her death had no terrors. She lived an old maid, she died an old maid: no hits, no runs, no errors." Born

unclean into a world of affliction, man is of few days, full of trouble, and unable to communicate with his creator. If that weren't enough, must God then plague him and chasten him every day, from morning till night (Psa. 73:14), in addition to his natural problems?

14:7 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.

Trees "have it made" in comparison with man. You can cut down a Catawba tree every two years (Pensacola, Florida), and it will grow back every time whether you fertilize it or not. Many trees, if they are **"cut down,"** sprout again (see Israel in Rom. 11:17, 24), and even if the trunk dies (**"the stock"** vs. 8), the roots will put out new shoots that will pop up anywhere from one inch to ten feet from the original stump (vss. 8–9). But **"man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"** (vs. 10). Well, he is "somewhere."

When asked about whether he would rather be killed in a train crash or a plane crash, a dusky one answered immediately: "A train crash, yassuh." "Why?" asked the inquirer. "Well," said the dusky one, "if you's in a train crash, why deah you is. But if you is in a plane crash—well, wheah is you?!" Well, you're somewhere. *Eleanor Roosevelt* didn't know (*Christian Victory*, March 1953, p. 56). *Einstein* didn't know (see his remark to Queen Elizabeth: Jan. 9, 1939). *Homer* didn't know either (*Dionysius and Immortality*, 1899, p. 21). *H. G. Wells* didn't know (*Experiment in Autobiography*, 1934). *Mary Baker Eddy* didn't know (Christian Science). *Joe Smith* didn't know (Mormons). *Russell* and *Rutherford* thought that "man" went to a hole in the ground (Jehovah's Witnesses). The popes and bishops invented places for "man" to go (Limbo and Purgatory), and you couldn't have gotten a definitive statement on "where is man after death" from Kant, Sartre, Heidegger, Fromm, Tillich, Neibuhr, Barth,

or Brunner if you turned them over to the NKVD or the Gestapo. If you were to take the fifty top leaders in the Health, Education, and Welfare Department you would be fortunate, indeed, to get a clear answer from five of them in regards to Job's question: **"Man dieth...and where is he?"** (Job 14:10).

The Unknown God (Acts 17:23 and comments) is just as "unknown" today as He was when Plato and Aristotle were trying to substitute the depraved thinking of degenerate sinners for the authority of the Old Testament. If you really want an honest confessional of faith from the HEW (or the NEA or the United Nations), it would have to be the classic statement of Professor Vernon Kellog of Stanford University (Darwinism Today): "For my part it seems better to go back to the OLD and SAFE IGNORAMUS STANDPOINT." That is exactly what Paul noticed when he preached to the Greek Faculty at the University of Athens in A.D. 59 (Acts 17:23–29; Eph. 4:18: Pure, unadulterated ignorance.)

Well, **"where is he?"** (vs. 10). In the Old Testament, the saved man is in a dreamless sleep (1 Sam. 28:15) with his fathers (Gen. 50:3), and his soul is no more "in the grave" than his spirit (1 Kings 17:22). Job knows this for certain (Job 14:12).

And on the basis of this truth (Ecc. 3:19–20), Pastor Russell and Judge Rutherford (*Watchtower Society*) constructed the great worldwide missionary movement which teaches that *unregenerate sinners* lapse into unconscious darkness at death. That is, Russell and Rutherford stole the Old Testament promises given to Old Testament *saints* and applied them to Christ-rejecting "do-gooders" in the New Testament, exactly as Rome pilfered Exodus 22–31 for itself. Unsaved men, however, do *not* go into a dreamless sleep in either Testament. They are spoken of as being in conscious torment (Luke 16:19–24; Num. 16:30) wherever a doctrinal statement (Matt. 24:41) is given in reference to the after-life (Rev. 20:10). The New Testament saint is "living with Christ" (1 Thess. 5:10), and he is no more "in the grave" (1 Thess. 5:10; Phil. 1:23) than he is in the casket. No Christian's soul ever laid in a coffin (2 Cor. 5:8) three seconds, unless he was buried alive (Catholic Inquisition, for example) before his soul departed (Gen. 49:33). No New Testament Christian is in "limbo" or "purgatory" or "hell" or the grave or anything like any of them, nor anything that anyone invented to replace them. The fact that you or your kinfolk (and possibly your employer—oh yeah man! there is more to Bible rejection than "convictions"!) or your church doesn't believe that is about as "significant" as a Campbellite thinking that Acts 2:38 is the "plan of salvation." Unsaved men are in Hell and they are burning (Luke 16:23), according to the Lord Jesus Christ. If someone doesn't believe Him, they can argue it out with Him and "prove

conclusively from the scriptures" that He was misinformed while they, with their superior knowledge, were right. And don't think that they won't get a chance to do this (Rom. 3:6), because they will (Rom. 3:4). You'd better start your research now, because you might drop into Hell in a matter of seconds. Unsaved men in either Testament are in conscious torment (Rom. 2:16; Matt. 25:46), and if you don't like that (Heb. 2:2–3), keep on trusting your "religion" and see if the Bible is telling the truth about it (Rev. 20:15). There is nothing like "firsthand" experience to convince a skeptic, is there?

When Reinhold Niebuhr (*Discerning the Signs of the Times*, 1946) writes about "Sin and Evil," he is very careful to omit any reference to the eternal results of sin and evil. When Niebuhr speaks of "original sin" (*Beyond Tragedy*, 1937, pp. 11–30), he is very, very careful to forget to tell you that there is no destiny fixed for any man (saved or lost) who handles the "original sin" problem one way or another. Neibuhr could no more answer Job's question of 1800 B.C. than he could spit and swallow at the same time. When Paul Tillich speaks of "Sin and Evil" (*The Eternal Now*, 1963, pp. 50–56), he never tells you the consequences of sin after death, nor is life after death even related to sin even where "Sin" has been defined as "turning toward ourselves" or "estrangement from ourselves." In the Revelation of God Almighty, Tillich's sins are against *God Almighty*, and they were *paid for by God Almighty*, and Tillich will give an account to God Almighty about his own acceptance or refusal of that payment (Rom. 2:16, Heb. 9:27).

When Erich Fromm (*The Art of Loving*, 1956) speaks of "Freedom," he is very careful to confine his remarks about "man" to a "cradle-to-grave" bracket. Beyond the grave, Fromm has no more information than Will Herberg (*Judaism and Modern Man*, 1951). Herberg's "last judgment" (pp. 120–235) is about as true to fact as Mao's *Red Book*, or G. T. Armstrong's *World Tomorrow*. Bishop Pike is tumbling around in a barren patch of Judean desert, trying to find his dead son; Harry Emerson Fosdick is saying that the body of Jesus rotted in a grave in Palestine; Adolph Harnack is teaching that the resurrection is an "idea" instead of a fact; Bishop Gore theorizes that the bodily resurrection is only spiritual; and Professor Guignebert thinks Christ's body was cast into a pit instead of laid in a tomb. And "time would fail me to tell" of the fanatical, superstitious, archaic dogmatism of these narrowminded, reactionary bigots whose bungling guesswork is so "insular" (twentieth century cliche) that they wouldn't know the works of Clarence Larkin from Bullinger's *Companion Bible*.

Stephen, Paul, Peter, James, and John are in the third heaven (2 Cor. 12:1–3) beyond Alpha Draconis, and they are in the company of Moody, Torrey, Finney, Spurgeon, Wesley, Toplady, Booth, Paton, Carey, Goforth, et al. When they

come back into this solar system (1 Thess. 4:14) to get their new bodies (1 John 3:1–3), they will be preceded by a blast (1 Thess. 4:11–13) that will lift the living saints off their feet (Rom. 8:11) and transform them in the **"twinkling of an eye"** (1 Cor. 15:49–52). And there isn't a Bible-believing Christian on the face of this earth who has to be agnostic or ignorant or theorize about the question: "Where do the dead go?" Leave the speculation to the unsaved "Christians" and degenerate church leaders. We know where the saints *went* and where they *are* and where they *will be,* and our dogmatism is rooted and grounded in an Authority that has never "slipped a hitch" in thirty-eight centuries, and that is more than you can say for the contents of the Library of Congress in Washington, D.C.

"**As the waters fail from the sea, and the flood decayeth and drieth up"** (vs. 11). As the waters were "assuaged" following Genesis 8:1–3 (another reference to Noah's flood) and the **"flood...drieth up"** (another reference to Noah's flood), and as the water deposits silt and mud at the estuaries until the land "creeps" out into the sea (Persian Gulf, Nile Delta, Mississippi Delta, etc.), **"so man lieth down, and riseth not: till the heavens be no more..."** (vs. 12). And whether Job realizes the doctrinal content of this statement or not, it fits marvelously into the passage in Revelation 20:11–15. When these passages are compared with such passages as Ezekiel 37 and Revelation 11:11–12, we arrive at two conclusions:

1. The saved people from Adam to Moses will probably be resurrected at the White Throne Judgment and judged on the basis of Romans 2:12–16.

2. The possible exception will be the saved from Abraham to Moses (Israel), who will be resurrected at the beginning of the Millennium (Ezek. 37). **"They shall not awake, nor be raised out of their sleep"** (vs. 12) which is why Samuel is "disquieted" when the Lord gives him a pre-resurrection appearance and Lazarus (Luke 16:24) does not answer the rich man's requests. But the application of these passages to the Lost is "mooching" a little. Dathan and Abiram go down ALIVE into the pit (Num. 16:33).

14:13 O 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.

Job is pleading for a chance to state his case. God's wrath will be past (1 Thess. 5:9) in the Tribulation before Job is resurrected, even if he is resurrected before the White Throne Judgment. The **"set time"** of verse 13 will either be Daniel 7:9–10 at the Judgment of nations (Matt. 25:31) or the White Throne (Rev. 20) where saved servants are also present (Rev. 11:18), in spite of the denial of this truth by 99 percent of the Premillennial expositors. Where Lindsay borrows from Pentecost, after Pentecost has drained what Kirban borrowed from Larkin, there isn't much point in looking for anything advanced.

"**If a man die, shall he live again?"** (vs. 14). Yes, he will. Job answers his own question with **"all the days...will I wait, till my change come"** (vs. 14). And what a change that will be for the **"children of God"** (Rom. 8:21) who change (Phil. 3:21) into thirty-three-year-old males (Judg. 13:3, 6, 13, 15) with sinless bodies (Phil. 3:21) that are incorruptible and glorious (1 Cor. 15:42–48). (See Phil. 3:21 and comments in that Commentary.)

"**Thou shalt call"** (vs. 15). You bet He will "call" (Psa. 50:4–6; Song of Sol. 2:6–12; Job 37:1–4), and He will "call" so loudly, you will literally "jump out of your skin" when your heart is **"moved out of his place,"** and the **"day star arise in your hearts"** (2 Pet. 1:19). (Sure, there is plenty in the infallible English that those Greek and Hebrew scholars didn't find, and aren't finding, and won't find out in the next thirty years.) **"And I will answer thee"** (vs. 15). "Hey Job! Come up hither!" (See Rev. 11:12). "Coming, Father!" Whhaaaamm! There goes Job. Christ said He would call the sheep by their names (John 10:3) just like He called out Lazarus by name (see Job 37:1–4 and comments.)

14:16 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.

And now the future hopes are temporarily put aside (vss. 11–15). Job is back in the "nasty now and now" (vs. 16), and **"now"** (vs. 16) God is counting cadence (vs. 16) while Job walks; God is checking him out with electronic buggers (vs. 16). His transgression is sealed up and sewn shut in a bag which contains his iniquities (vs. 17). And if mountains and rocks (vs. 18) and stones (vs. 19) are subject to the great universal law of devolution—not "evolution" or "revolution"—how much more is a weak, frail, sinful human being who can't even outlive a redwood tree (vs. 19)? Where is Lenin? Where is M. L. King Jr.? Where is FDR? What happened to Hitler? Where is old Ho Chi Minh? Where is Marx, Trotsky, Jack Kennedy, and Mussolini? **"Man dieth...and where is he?"** (vs. 10). Rocks can be removed from their place by landslides, earthquakes, and avalanches. Mountains can tumble over like ten pins in earthquakes, and the tops of mountains have been known to sail gracefully thirty-four miles into the air (Krakatoa, August 27, 1883) with an explosive force twenty-five times greater than the biggest H-bomb that man ever set off. If you want real "fireworks," watch God turn the solar system into a "cherry bomb" after the Millennium. (After all, a ten-megaton H-bomb isn't too much to waste time with.) An earthquake can not only topple mountains and roll rocks around; it can also kill 148,807 people and cause $2,800,000,000 worth of damage (Japan, September 1, 1923). The rain
water can **"wear the stones"** (vs. 19), and too much rain will take the crop right on down the valley (vs. 19) as it **"washest away the things which grow out of the dust of the earth."** There are no "big" men in hurricanes, floods, forest fires, tornadoes, earthquakes, tidal waves, and typhoons. There are brave sinners and cowardly sinners, but all of them are scared, unless they are either drugged or drunk. When God turns His elements loose—and they are HIS—He **"destroyest the hope of man"** (vs. 19).

When the South Fork Dam at Lake Connemaugh broke (May 31, 1899), it turned loose 20,000,000 tons of water from a 450 acre lake. This mass of water tumbled seventy-two feet into a valley and then rushed down another 380 feet before it hit the town of Johnstown, Ohio. And let me tell you something! When that 20,000,000 tons of water went through Johnstown, Ohio, it went through in ten minutes, leaving behind 2,015 dead people, with one hundred of them burned beyond recognition and a total of 777 unidentified bodies. In the midst of that screaming, roaring, burning, drowning nightmare, there were Methodists crying: "We'll be saved by the Methodist church," and Catholics snarling back: "Only the Catholic church can save!" Well, there isn't an institution or organization

(church or otherwise) on this earth that can save anyone from death, judgment, or damnation, and you are very unwise to think that there is. You will die when God gives Satan your life (Job 2:6; Heb. 2:14), and you will face judgment whether you are prepared or unprepared (Heb. 9:27). Friend, when that 20,000,000 tons of water (moving at forty mph) came down that valley, you could see eighty-ton locomotives rolling along with the tide like a wiped-out surfer. If you ever survive such a catastrophe—there were only four blind men in Johnstown, and all four of them survived—you had better give the glory to God instead of your "church."

"**Thou prevailest forever against him, and he passeth"** (vs. 20). God goes right on living, and we go right on dying. Man comes and goes: **"he passeth"** (Ecc. 9:1–2), and there is no discharge (Ecc. 8:8) from dying unless the C.O. (Heb. 2:10) blows "reveille" before "taps" (1 Cor. 15:52).

"**Thou changest his countenance"** (vs. 20). The wrinkled skin tissue deteriorates; the eyelids drop and the lips begin to tremble. When time, with iron-shod hoof stamps across a man's face, it leaves the "hoof prints" behind. **"And sendest him away"** (vs. 20) to the funeral parlor (morgue) and the cemetery (graveyard).

"**His sons come to honour, and he knoweth it not"** (vs. 21); and if they don't graduate and get the degrees (or get elected or promoted), **"they are brought low, but he perceiveth it not"** (vs. 21). That is, after you are dead, you will never know whether your boy became a president or a "pusher," a dentist or a drunkard, a doctor or a dopehead, a lawyer or a leech, a broker or a bum, a general or a junkie, a justice or a jail bird. **"But his flesh upon him shall have pain, and his soul...shall mourn"** (vs. 22). Clarke's comment is excellent: "The sum of the life of man is this: pain of body and distress of soul; and he is seldom without the one or the other, and often...both" (p. 74).

Life is not all "hop, skip, and jump." Much of it is "sag, bag, and drag." For those of us who have been very fortunate and have gotten off "easily" with less than our quota of pain and mourning, the *Book of Job* is a warning: There have crossed this ground, where we walk, literally thousands of people who have hungered, mourned, and suffered for years, and then bled and died in poverty, pain, and misery. God has been more than merciful to many of us; therefore, we should be quick to repent and confess our sins of griping, murmuring, complaining, and ingratitude as soon as they crop up, on *any* occasion.

Poor, old Jacob has to get the news "through the grapevine" that his first born son is committing incest with his own wife (Jacob's); then he has to gaze at a bloody piece of a robe which he had made especially for his favorite boy, and he screams: "Oh my God! It's Joe! He's been run over!" (That's right. Don't kid

us about this blather of “living Bibles” in the “up-to-date language” of the twentieth century man. You birds who use those translations have never *preached* or talked plain once in your life in public. *You’d lose your incomes if you did*. Go kid the Communists; they’ll believe a lie anytime before the truth. Don’t try to snow us; we read you out the first time you inserted the news media vocabulary in your sermons instead of the street language.]

And the next time Jacob turns around, one of his boys is in jail. Haven’t some of you been along that road before? There goes a king, reduced to the level of a pauper, as he cries: **“Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!”** Here is Jephthah, home from the wars, riding a white charger, shouting the victory. And then minutes later it is: “Oh, my God! Not my girl! Not my *little girl!”*

I find a Christian woman (1964) crying in a mental ward. She is a divorcee. Her oldest son has been released from the chain gang, after serving two years. She wants me to witness to him. I do. He talks about some kind of a “conversion experience” in the “sweat box” where he was confined for three days. I beg him to come out to a Saturday night Bible class. He is on the point of coming when suddenly his “gang” shows up: three cyclists on their “choppers”—black jackets, iron crosses, the works. He looks at them and looks at me and says, “Sorry, preacher, not tonight.” In twenty-four hours he is in the County Jail, and in thirty days he has been sentenced to the “Pen” for ten years. He and his “buddies” went out and tried to rob a National Guard Armory. You think that boy’s mother didn’t shed some tears?

I ate dinner a dozen times (1963–1969) with an unsaved man who was married to a Christian woman. His two young boys were saved. After stepping out on his wife a number of times, he was threatened with divorce. He threatened to kill her. The two boys were caught up in the middle of the trouble. Divorce proceedings went through. He then repented and came forward on a gospel invitation to accept Christ. They tried reconciliation; it worked for about six months and then “back to wallowing in the mire” (2 Pet. 2:22). They broke up. He trailed her. She called the police. He threatened her again over the phone. Finally, he walked back into his house, pulled out a pistol, and shot her twice. He hit her both times, and one shot was in a vital place; but she survived and recovered in the hospital. In the meantime, her former husband faced charges on attempted murder. He was convicted and then sent to Chatahoochee and back to jail. His boys, today, are growing up without a father. Now when their father gets out of jail, he will not be able to get decent employment because of his record, and the years keep right on coming—don’t they? Don’t you know that family has wet many a pillow with their tears?

Here is Samson's mother and father crying in each other's arms: "The last time we saw our boy he was living in sin with a Negro woman, and we just heard today that he is going to be sacrificed at the feast of Dagon in Gaza!"

Here is Saul's mother weeping her heart out: "My boy and three of my grandsons are missing in action! Oh God, what shall I do?"

I was awakened one night around midnight by a man and his wife. (They were both Christians.) Between the sobs and swallows and moanings, they told me what they wanted me to do: I was to go with them to the wife's mother and tell her that her oldest boy (then in his thirties) had just been killed in a gunfight between him and someone who had been fooling with his estranged wife. That mother got up at midnight and received that news while drinking coffee in her kitchen. The last thing she said to me, with faltering lips and fluttering eyelids, was: "Brother Ruckman, I am so glad that some of your young men stopped by here last year and led him to Christ." But that didn't stop the funeral.

Here, on exhibit, is Judy Garland—five feet tall, one hundred pounds. Between 1966 and 1967 she was a chronic drinker and "pill-popper." She slept between 3:00 and 7:00 in the morning with the lights on and the radio blaring. When she flopped a second "come-back" (1968), she said to her young husband — twelve years younger than she—"Make me LAUGH, Mickey, make me laugh! I can sing if you make me LAUGH!" Half a year after her marriage (170 days), she was buried in her wedding dress. Twenty-one thousand strangers attended the funeral, but her own children never showed up.

She didn't leave a dime behind; they buried her jewelry with her. The poor kid who married Judy had found her dead in the bathroom with blood running out of her nose and mouth. Do you remember little *Judy?* The last time I saw Judy she was singing "Somewhere over the rainbow blue birds fly! If birds fly over the rainbow, why then, oh why can't I?" Judy's "wish upon a star" did *not* leave the world "far behind her"; neither did her "troubles melt like lemon drops away above the chimney tops." No, Judy died like thousands of celebrities die: alone, lost, depressed, defeated, miserable, sick, and with no more assurance of eternal life than the Catholic priest in London who performed the "sacrament" of her "holy matrimony."

What are *these* four hundred women doing, tearing their hair, screaming, praying, cursing, and rolling on the ground? Simple: Herod has just murdered their babies (Matt. 2:16).

Grace Metalious (*Peyton Place*) died with $125,000 worth of bad debts, after selling eight million copies of a dirty book at five dollars a copy. Grace married a school teacher when she was seventeen and divorced him to marry a disk jockey. She was drunk in court when her divorce came through. She then left the

D.J. and returned to her first husband; then she stepped out on him with a journalist who had five children. When she died, there were twenty-five people at her funeral, and her name was not even mentioned once during the "last rites." Twenty-five people. Such are the paths of worldly honor and glory. Do you think that Grace Metalious didn't spend some wretched hours in her short and dismal life of failure?

Smith Reynolds (of Reynolds Tobacco Company) took his life when he was twenty-one years old, after three marriages and after spending over $2,000,000—Reynolds had been a multimillionaire. The note he left on the table, before blowing his brains out, said: "I've seen everything, done everything, been everywhere. What the HELL is there that is worth living for?" Well, my poor sinner friend, there is nothing worth living for or dying for apart from the person and work of the Lord Jesus Christ. Reynolds only said (and did) what millions would say and do if they had the guts and the money. Life is not "a bowl of cherries" or a "Mardi Gras."

Policemen on the battery at New York (1870) saw a suicide drowning in the icy waters of December. They threw him a rope. The drowning man took the rope and threw it back across the water about eight feet and said, "To Hell with your rope! I'm done for!" And down he went—for good.

One of my young men was passing out tracts at the State Fair. He gave one to a woe-begone looking character, whose attire looked like he had fallen off the back end of a garbage truck. The pitiful washout looked at my young preacher boy and said: "What the hell do I need that for?" The young man said: "Well, this is to keep you from going to Hell." "I'm not *going* to hell," insisted the wretch, and before the young man could show him the truth of the scriptures, the man went on: *"I'm already there."* (Now, it is retorts like this that led the great superstitious idolaters of American religion and education [Tillich, James, Pike, Fosdick, Peale, Dewey, Blake, et al.] to assume that "the only hell you have is hell on earth," or "hell is just in your mind," etc. But this is not the truth. The "hell" you have here is the "earnest of your inheritance" [Rom. 2:9], and it is a "foretaste of damnation divine" [Rom. 2:3–5], exactly as the indwelling Holy Spirit is the earnest of God's inheritance [Eph. 1:14] and a "foretaste of glory divine." Still some folks get more than their share of the "appetizer" before the Lake of Fire receives them to their eternal home.)

I know of an unsaved woman who wouldn't take any water for three weeks after her little girl died under open-heart surgery. Before that mother accompanied the rolling bed into the operating room, the last thing she heard her little girl (eight years old) say was: "Mamma, please give me a drink of water! Mamma, please give me a drink of water!"

That is what the Lord Jesus Christ said the rich man asked for *in hell* (Luke 16:24).

And oh, the suffering that God's longsuffering has seen on this earth? And oh the hospital bills and lawyer bills, the doctor bills and court costs, and oh the nights and days of agonized floor walking, and oh the cries and groans of the wounded, the dying, the tortured, and oh the pitiful wails of starving children and the desolate cries of those left without family, friends, funds, hope, or health in this world. And oh, the screams of tortured men and women falling beneath the pincers, the rack, the coals of fire, the whips, pulleys, ropes, knives, scourges, and pieces of broken glass. **"His flesh upon him shall have pain"** (vs. 22).

And if you think that the combined efforts of the Roman Catholic Church, the Communist International, and the Federation of European States, working in conjunction with the United Nations and the humanoids from outer space—plus the entire body of research of every scientist and philosopher who ever lived—will solve these problems, you are a MADMAN. And you mark it down. Every organization and man listed above has had to use (or is using or will use) *physical and political violence* against his "fellow man" to obtain the "*solution* for his fellow man." When *any* political party (or church)—the Nazis were nothing out of the ordinary—has to use arrests, subversion, subpoenas, force, torture, imprisonment, surgery, brain washing techniques, "mental clinics," or confiscation of goods and property to obtain its objectives, it has already eliminated itself as a qualified authority for obtaining any worthwhile objective it professes to believe in.

Now, we need to come down for a moment from these terrible heights of realism and contemporary truth and confront, once more, the purveyors of "unrealism" and falsehood: The major Bible commentators and revision committees of 1880–1980.

1. The corrupt English *ASV* (the *RV* of 1885) has altered verse 14 and 15 to the subjunctive ("would") in order to destroy the doctrinal truth of the prophetic statements "I will answer...will I wait." The corrupt *ASV* of 1901 (make out your own list; you know 'em by now!) follows the same course, in spite of the fact that "*tigarah*" (Hebrew) is a second person, singular, masculine, *Kal* FUTURE of the verb "*garah.*" But, as we have said before, the trick at Bob Jones, Pensacola Christian, Maranatha, Pillsbury, etc., is to cover up the truth and overthrow the words of authority. When in doubt, always correct the *ASV* and the *New ASV* with the *AV* of 1611.

(And if some of you should run across the cute little ninety minute cassette tapes on the *AV*, produced by Bob Jones University, you would do well to study

the three hours of tapes on the *AV* made ten years earlier by the author. As we have stated (a dozen times): Just before any Fundamentalist gets ready to replace the *AV* with Christian Education as the final authority, he always "blows kisses at it." The tapes put out by BJU on the *AV* are as fine an example of "Post Office" or "Spin the Bottle" (teenage kissing games in the 1930's) in the theological realm as you will ever find. And don't forget that Judas and Joab both kissed their victims before they *murdered* them.)

2. Kenneth Taylor (the *"Living"*—God rest us!—*Bible*) has altered verse 14 so that Job's assurance (see *AV* on the same verse) becomes only a "hope." He also follows the corrupt *ASV* of 1901 on verse 15, and then removes both "flesh" and "soul" from verse 22.

3. The *NEB* (C. H. Dodd) has altered verse 14 completely and then has eradicated "soul" so that only material things can be dealt with. "Soul" has been translated as "life blood dries up." Why Dodd should suddenly insert "blood" here, (where the word doesn't appear in a single Hebrew manuscript) and then erase it from the New Testament in Matthew 27:3–4; Romans 5:9; Colossians 1:14; and Acts 20:26 is a problem that Dodd will have to iron out with the Author of the Book.

4. The *Septuagint* (Alexandrinus—written 360 years after the completion of the New Testament) has added ten words to the Hebrew text and then cancelled **"and where is he?"** (vs. 10) to replace it with: "and is no more." Typical Alexandrian mush.

The only difficult part of the passage is verse 17, and this is not hard for a believer who knows that God keeps tears in *bottles* (Psa. 56:8) and works in *books* (Rev. 20:12). Why not **"transgressions"** in *bags*? The "bag" today would be a brief case or a document in a sealed envelope, to be opened by the "grand jury," etc. Job's sins are in a legal brief, and it is sewn shut so it cannot be tampered with until the day of reckoning.

CHAPTER 15

15:1 Then answered Eliphaz the Temanite, and said,

2 Should a wise man utter vain knowledge, and fill his belly with the east 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.

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

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

Eliphaz is exasperated. He was the first man to talk to Job (Chap. 4), and at that time, he figured that he had at least tried to help Job out. But now after hearing Job answer Zophar and Bildad, Eliphaz has lost his "cool," without going through what Job went through, and he "climb's Job's frame" like Tertullian (A.D. 150–220) did when he took the pagans apart, or like Martin Luther (A.D. 1483–1546) when he used to read the riot act to the Popes.

"**Vain knowledge...east wind...unprofitable talk...speeches...no good...casteth off fear...restrainest prayer before God...iniquity...crafty"** (vss. 2–5). Eliphaz has done just about everything short of consigning Job to Hell. The "hot air" of verse 2 is the famous "Sirroco" of the near East, which brings drought (Jonah 4:8) and locusts (Exod. 10:13). In verse 4, Eliphaz accuses Job of forsaking his "fear of God" (Job 1:1 and comments), and also he accuses Job of forsaking prayer meeting night and spending his time on his knees tuning the TV instead of petitioning the throne of grace. **"Thine own mouth condemneth thee, and not I"** (vs. 6). Well, granted Job had put his foot in his mouth, at least he knew he was going to do it, for he had prophesied beforehand (Job 9:20).

Eliphaz is rubbing it in pretty bad, for Job has been talking about a Perry Mason situation for a good while (see 14:17, 13:26, 13:18); so now, Eliphaz says (in substance): "You're guilty of perjury, Job. You've taken the stand and sworn to tell the truth, the whole truth, and nothing but the truth, and instead you are your own worst witness. Your testimony is against yourself; you're the best witness the prosecution has." (See Jer. 18:17, Ezra 17:10, and 19:12.)

Now, we do not know who the first man was to alter verse 4 to mean that Job was "hurting other people's devotions" and preventing them from praying to

God, but this ridiculous HPD flops through the texts of the *RV, ASV, RSV*, and other corrupt revisions like a crippled duck. The first writer to have trouble with the text was the writer of the obscene *Septuagint*, which reads: "accomplished such words" for **"restrainest prayer."** From here on (150–1900 A.D.), the destructive critics of the Bible hang around the stinking exposition like buzzards on a carcass.

Meredith Kline (an evangelical Conservative) says that Job is undermining "religion," instead of restraining prayer. Jamieson, Fausset, and Brown (Fundamentalists) believe that Job is destroying somebody's devotion to God by what he is saying. The defunct *ASV* (1901), recommended by Pre millennialists, has written "hinderest devotion" for **"restrainest,"** and the *Pulpit Commentary* (Rawlinson) says that Job prevented other people from having pious meditations on the "divine goodness" of God (p. 216). Like who?

I said, *"LIKE WHO?"*

Who has heard Job say anything wrong from the time he was born until his three friends showed up? *Whose devotions* was Job "hindering?" His friends weren't conducting "devotions"; they were mauling him. His wife wasn't conducting "devotions," and she hadn't heard Job utter any "vain words." No one else had come to see Job since he was smitten. Where then did these ridiculous expositors, revisors, commentators, theologians, and scholars get this crippled duck from? You figure it out.

This time Adam Clarke has it figured out and figured out right. Job's buddies are accusing Job of getting bitter and angry with God, and when this happens, a man's prayer life (or "devotions") stops. They accuse Job of trying to talk his way through his troubles instead of praying his way through, and if DeWette, Budde, Schlottmann, Dillman, Peake, Meyer, and Gesenius altered the text to avoid that inference, it only proves, for the umpteenth time, that a "hit dog always hollers."

15:7 Art thou the first man that was born? or wast thou made before hills?

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

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?

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?

Eliphaz now takes the place of the "accuser of the brethren" (Rev. 12:10), and in his role as "prosecuting attorney," he puts Job on the witness stand and slams thirteen questions at him before Job can answer "yea or nay."

Are you the first man that was born? I thought it was Adam! Where you around here before Genesis 1:1 (see 38:4)? Did God give you special revelation He didn't give us, and are you the only one who knows it? What do you know that we don't? Have you got some secret source of comfort we don't have? What have you got going on that makes you talk the way you do? Seen something? Who are you anyway to be talking about righteousness? You are a man, aren't you? Well, when was a "man" anything when it came to cleanliness or righteousness?

Whatever Eliphaz's problem is, he certainly has a better grasp of the nature of "man" than Jeremy Bentham (1748–1832), Henri Bergson (1859–1941), Edmund Husserl (1859–1938), David Hume (1711–1776), Rene Descartes (1596–1650), A. N. Whitehead (1861–1947), C. S. Pierce (1839–1910), Ernst Mach (1839–1916), William James (1842–1910), or Leo Tolstoy (1828–1910). That is, Eliphaz is at least thirty-three centuries ahead of the best brains of the nineteenth and twentieth centuries, which isn't bad yardage.

"Man" is a wreck.

According to the Holy Spirit, "man" is EVIL (Luke 11:13), living in an EVIL world (Gal. 1:4), with an EVIL imagination (Gen. 6:5) and spiritual equipment (Rom. 3:9–18) that couldn't salvage a leaky canoe. And herein lies the major difference in the approach to history by the Bible believing Christian and the "Charismatic Love-In." All unsaved "Christians" approach "man" and history from a positive point of view (see *The Sure Word of Prophecy*). When Frank Edwards (*Stronger than Science*), R. L. Dione (*God Drives a Flying*

Saucer), Eric Norman (*Gods and Devils from Outer Space*), and Erick Von Daniken (*Chariots of the Gods*) write on the future, they invariably adopt the anti-Biblical view of Satan in regard to man's capabilities and potentialities and the "help" to come from "humanoids." This view is the positive view. Briefly, it is the view that contact with "life from outer space" will "open up new vistas of research" and "avenues of escape and survival," which will enable men to "live peacefully together in love and...etc." The Biblical view is that Satan will reign over the Roman Catholic United Nations—all Charismatics included—as "god-incarnate"; and at the end of a seven year period of international slaughter, the Lord Jesus Christ will return and untangle the mess that education, religion, science, and "lovism" have made of things.

Eliphaz knows something about "man" that Schopenhauer (1788–1860), Spencer (1820–1903), Wittgenstein (1889–1951), Montague (1873–1953), and Karl Marx (1818–1883) didn't know. He knew that "man" is filthy (vs. 16), abominable (vs. 16), and unrighteous (vs. 14). Hegel (1770–1831) and Leibnitz (1646–1716) didn't know THAT. And since no one can bring a clean thing out of an unclean one (see 14:4), why would any fool think that the religious, philosophical, scientific, and educational systems produced by these filthy, abominable, unrighteous rascals would be anything but filthy (Isa. 28:8), abominable (Luke 16:15), and unrighteous (Isa. 64:6)? (Of course, some of you don't "like" it. You will never meet a lost politician, scientist, educator, preacher, or priest on God's earth who likes the negative picture of man, since their incomes depend upon hanging up a POSITIVE picture before the public.)

Verse 10 shows that Job's age is well over fifty and probably over seventy. The **"very aged men,"** much older than his father, would have to be around 170–190 years old. This would allow Job's father to be around 110–130 and Job himself to be around sixty to eighty years old.

"**Are the consolations of God small with thee?"** (vs. 11). That is, "Do you despise the good things that God has done for you? Do you count God's comfort as a 'small thing'?" **"Is there any secret thing with thee?"** (vs. 11; see vs. 8).

Job doesn't answer the harangue—just yet.

"**Why doth thine heart...thy eyes"** (vs. 12). (See Prov. 6:13 and Psa. 35:19.) The eyes and the heart are always connected (Job 31:7, 27 and comments). A man who allows his heart to "carry him away" (vs. 12) will get into hot water (31:7–9), or on hot coals (Prov. 6:28), for **"he that trusteth in his own heart is a fool"** (Prov. 28:26). **"And what do thy eyes wink at?"** (vs. 12), in the sense of Proverbs 6:13 and 10:10, which see. (Verse 14 should be compared with 14:2, 4 and 25:4.)

"**Behold he putteth no trust in his saints"** (vs. 15); so, to help the Roman

Catholic Church out (see Jer. 7:4 and Job 5:1), The *"Living"*—Hail Mary! —*Bible* has erased **"saints,"** the *New English Bible* has erased **"saints,"** the *ASV* (1901) has erased **"saints,"** the *RSV* (1952) has erased **"saints,"** the *Common Bible* (1973) has erased **"saints,"** and—forget it. The *RV, TEV*, and *New ASV* have all erased the **"saints."** Boy, don't some of you Bible-believing people wish you could get cooperation like that in backing up the doctrines of your church. Man, there is ecumenicity if you ever saw it. Premillennialists, Catholics, Liberals, Conservatives, Modernists, and Evangelicals all busting their necks to cover-up for Saint Jude, Saint Cyril, Saint Thomas, Saint Patrick, and Saint Augustine. (And don't give us that old bit about "the Hebrew word means 'holy ones'." No, not that old gag again! Not after translating the same word [Hebrew *"qadashim"*] as "saints" in Daniel 7:22 and 7:25 (*ASV*, 1901). No, don't give us all this jazz about "the Hebrew and "the Greek" when you are just lying like a dog on a throw rug, and you are no more sincere in your desire to produce a "consistent" translation than A. T. Robertson or the Lockman Foundation.)

God does not put any trust in His saints (vs. 15), not even when they are St. Peter, St. James, and St. John (Matt. 16:23 and John 2:25). Men who want you to trust *them* instead of the Bible or their *emotional experiences* instead of the Bible, can always be spotted (2 Cor. 10:12). They always appeal to some man's recommendation of falsehood or some *emotional fleshy experience* instead of dealing with the Biblical FACTS.

During a church business meeting in Panama City, Florida (1973), there was a ripple over the fact that the prospective pastor was using a *"New" Scofield Reference Bible*. When presented with the written facts on that perverse publication, the members of the congregation who wanted a non-Biblical set up said, "Well, it is recommended by Bob Jones III and John R. Rice, so it must be all right." Well now, I don't know about that. Billy Graham may recommend The *"Living" Bible* as a "bible," but I don't know that that means anything when dealing with the written facts of Scripture.

One of our preacher boys was accosted by a teacher from BJU, during a street meeting in downtown Pensacola. The "doctor" immediately said: "You're a Ruckmanite! You believe the *King James Bible* is the word of God, right?"

"That's right," replied the young preacher. "I don't believe it has a mistake in it."

"Ruckman taught you that!" snarled the godly, educated, devoted, fundamental, secondary separationist. "You're following a man!"

"Do YOU believe there are errors in the *King James Bible*?" asked our preacher boy.

"Of course," said the professor. "Any intelligent Fundamentalist knows that it is not a perfect translation."

"Well," said our young man, "Who taught you that? *What man are YOU following?"*

Now, there is a question! There is a question that no faculty member on the staff of any university in the world can answer. You see, God didn't show you any mistakes in that Bible when you first believed it. You had to have some sinner like yourself teach you those "mistakes." And in America you never met one of these little man-pleasing, man-following, man-worshipping shrimps in your life who wouldn't accuse a real Bible believer of being a "Ruckmanite."

Well, kiddies, if those who sit at my feet to learn the Bible believe the Holy Bible is infallible and you don't, at whose feet were you sitting when you lost your faith in it and turned against it? The Lord's feet? Who do you think you are trying to bamboozle, your Aunt Sally?

"**He putteth no trust in his saints"** (vs. 15). If he had trusted Paul to stay away from Jerusalem (Acts 21–27), He sure would have gotten a let-down, wouldn't He? If He had trusted Peter to obey without questioning (Acts 10:14), He sure would have been disappointed. If God has trusted Jonah to preach the first time or Moses to deliver the right message the first time or Balaam to deliver two-thirds of a message, He certainly would have "lost His faith in man," now wouldn't He? Do you think that God Almighty is as stupid as His creatures? God may entrust you with a ministry or a message, but if you think that any of us are one hundred percent trustworthy, you need to spend some time in Romans 1; 1 Corinthians 6; and Galatians 5.

"**Yea, the heavens are not clean in his sight"** (vs. 15). He who **"created the heaven and the earth"** (Gen. 1:1) knew all about "dust clouds" and "sun spots" and "dark nebula" before Kepler (1571–1630) or Copernicus (1473–1543) knew the difference between a magnifying glass and a looking glass. Don't you know if God refused to say the heavens were "good" when He created them (Gen. 1:8), it was because He saw something UNCLEAN in them (Eph. 6:9–12)?

15:17 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 had it:

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 posterity 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.

This long section deals prophetically with the Antichrist, bringing the number of prophetic references in the *Book of Job* to well over twenty before Job 19:25 can be dealt with. The peculiar blind perverseness of the Conservative and Liberal scholars, which makes them limit verses 19–35 to an indefinite "wicked man" from any group (at any time), is the same perverseness which leads most of the faculty members at Maranatha, Westmount, Whitworth, Easter, Sterling,

Tabor, Simpson, Cedarville, Southeastern, and Piedmont to teach that each verse in the Bible has only ONE application. To the contrary, every verse in that Book (including the genealogies in 1 Chronicles if you insist on being obstinate) has *three* applications. *Historically*, Eliphaz is discoursing to Job about wicked men. *Spiritually*, the content of the passage is a warning to any man reading it, if he decides to major in sin instead of righteousness. And *Doctrinally*, the passage is aimed at the One-eyed Cyclops (Zech. 11:17, Gen. 6:1–4, Dan. 10:8) of 1990–2000 A.D. about whom more is revealed in the Bible than any other single character with the exception of the Lord Jesus.

"**I will shew thee, hear me...wise men have told from their fathers...unto whom alone the earth was given, and no stranger passed among them"** (vss. 15–19). This is a direct reference to Shem, Ham, and Japheth, and you could not possibly apply it to any other men in any other situation from Genesis 1:2 to Job chapter 15 if you believed any of the Bible at all. The **"fathers"** are plural (**"them"**), and when the earth was given to **"them"** the reference could not be to Adam or to Noah. The earth was given to **"them"** when there was no one on it but THEM (vs. 19). Again, the reference is so clear and so definite that those who displace the date of authorship to the time of Moses (or later) have to do everything short of physical contortions to ignore the marker. Job and his friends have come into the world shortly after the time of the Tower of Babel; therefore the Flood, the fallen angels, Cain, and Adam are as fresh in their minds as "Watergate" was to someone in 1975.

Now, what the **"fathers"** (vs. 18) passed on to their children is that information found in verses 20–35, and it can be summed up in one short sentence: "Any man who rebels against God and lives wickedly is in for a heap of trouble." The New Testament capsule of the passage says: **"The wages of sin is death"** (Rom. 6:23).

Eliphaz is obviously pointing the finger at Job. Even though he uses the third person singular throughout (**"he"**—vss. 22–23, 25, 27, 29, 30, 33), Job gets the message (see 16:4) just as good as if Eliphaz had said "YOU."

Well, what about the "wicked man?" (See Job 18, 20.)

To begin with, **"He travaileth with pain all his days"** (vs. 20) like Job is now. So, the application is a little farfetched. Wicked men travail in pain, but some of them get by with several years of comfort before the axe falls. **"The number of years is hidden to the oppressor"** (vs. 20). That is, he doesn't know how much time he has to keep on with the devilment, and his conscience keeps telling him that his **"number"** may be up before the sun comes up the next day. **"A dreadful sound in his ears"** (vs. 21) which could mean the **"sound"** of counter revolutionaries seeking to overthrow his regime or the plotting of

kidnappers to get money from him or the rumors of assassinations or the planning of kinfolk to get his life insurance money. However, the **"dreadful sound"** here is probabbly connected with the strange work of Isaiah 28:21 and Matthew 24:6, which see. One must never make the mistake of thinking that the Bible doesn't cover the events of A.D. 1970–2000 with the same precision that it covered the events from 4 B.C. to A.D. 33 (see Nah. 2:3–4 and comments). After all, these two periods of time are dealing with the two Advents.

"**The dreadful sound"** of the twentieth century is still very much alive in the ears and minds of those who went through World War I, World War II, Korea, and "Nam." There is nothing on earth in the history of man to equal the "sounds" of twentieth-century infantry combat or twentieth-century bombing "runs." To tell the truth of the matter, the most hideous thing about modern warfare is the noise, and if there were some way to put silencers on the 88s, the 75s, the 155s, the rocket launchers, grenades, mortar shells, bombs, rifles, pistols, machine guns, flame throwers, mines, and guided missiles, the terror of making an attack or an assault would be reduced to the point where it would be dangerous for the lives of the *attacking force*; it would take 85 percent of the fear out of the attack. It is the "NOISE" (see *Private*, Lester Atwell, 1960) that tears your morale to shreds. Combat infantrymen react to these "sounds" for years after they have left the Theater of Operations, and some of them, to this day (after twenty-five to fifty years), wake up in bed with a cold sweat running down their face: A jet airliner has just passed over their home on the way to the airport. I have known infantrymen (ten years after the war was over) to suddenly jump up and stand upright in their beds and scream. And the nightmares these men have are not "silent movies," they are "talkies."

One of the crewmen who flew the reconnaissance runs on Hiroshima and Nagasaki (Major Claude Eatherly) went insane after the war. After alternate bouts with the Law—arrested for disorderly conduct, released, drunk, jailed, out, arrested for robbery, etc.—Eatherly wound up with no family, no money, no job, and no friends. Before things fell apart completely, Eatherly would wake up at night screaming: "Release it? Release it? Stop it! The children are burning!" Don't you know that the crew of the "Enola Gay" never forgot "the dreadful sound" after the sound waves from that A-bomb rocked their ship at twenty-eight thousand feet?

"**In prosperity the destroyer shall come upon him"** (vs. 21), just like Cyrus took Belshazzar in the middle of a New Year's Eve wild party and just like God unhorsed Nebuchadnezzar while he was bragging about his posh, split-level, all-electric, air-conditioned, central-heating, four-car garage, suburban "estate" (Dan. 4:33). **"He believeth not that he shall return out of darkness"**

(vs. 22) is a peculiar wording when compared with verse 30: **“He shall not depart out of darkness.”** Now, the obvious meaning of verse 22 is that a wicked man has a hard time believing that he will return home safely after making a trip at night, for **“he is waited for of the sword”** (vs. 22). That is, an assassin is laying wait to “get him.” However, when we lay the passage alongside a “wicked man” who went to the Bottomless Pit (Acts 1:25; John 6:70–71; Rev. 9:11) because he was the “Son of Perdition” (2 Thess. 2:1–3; John 17:12), we find a man who WILL **“return out of darkness”** and then will return to it “never to depart” (vs. 30). He comes up from the Pit (Rev. 17:8) and goes into **“perdition”** (Rev. 17:11) because he is the Son of Perdition. And before anyone discards this prophetic application, he should carefully study the same **“wicked man”** (Psa. 109:6–9) who is Judas Iscariot (Psa. 109:8), according to Acts 1:25. Observe further, the similarity between Psalm 109:6–19 and the material in Job on “the wicked man” (Psa. 52:1–7).

“**He wandereth abroad for bread, saying, Where is it?”** (vs. 23). With no rain (Rev. 11:6) and no wheat, corn, rye, and barley, there is no bread (1 Kings 17:11–12). No bread? Then God will have to feed His people with Manna (see Mic. 7:14–15, and comments). **“He knoweth that the day of darkness is ready at his hand”** (vs. 23), which is an exact reference to the Second Advent according to Zephaniah 1:14–15 and Joel 2:2–11. **“Trouble and anguish shall make him afraid”** (vs. 24) as in Daniel 11:44, and **“they shall prevail against him...”** (vs. 24). Trouble and anguish will attack him like a king armed for battle (Job 6:4 and 19:12, for **“he stretcheth out his hand against God...against the Almighty”** (vs. 25) like Pharaoh, Jeroboam, Nimrod, Satan, Stalin, and any atheist or dialectical materialist who ever lived. **“He runneth upon him”** (vs. 26). That is, God attacks the rebel (like Cain, Judas, etc.) and aims at his neck (Hab. 3:13), exposed above his shield (1 Sam. 17:51); this neck is to be cut when the HEAD is bruised (Gen. 3:15; Psa. 7:16, 68:21, 74:13–14; Rev. 13:3, etc.). **“The thick bosses of his bucklers”** (vs. 26) are the metal studded points which project from a shield (see any picture of Saracen Cavalry or Seljuk Turks—A.D. 1000). The center iron knob about the waist of a soldier is also called a “buckler,” and from this we get “belt buckle.” Our word “boss” is also kin to the passage, since the word **“bosses”** (Heb: *“gab”*) indicates any protuberance which sticks out, or arches above its base. The “boss” is the bigshot.

“**Because he covereth his face with his fatness...collops of fat”** (vs. 27) will probably be literal as well as spiritual. Eglon is a **“fat man”** (Judg. 3:17), and although the reference may be referring to “monetary and physical wealth,” we should be careful about a fat face and fat hips being “spiritualized” simply because 99 percent of the commentators don’t believe the Bible as it stands.

"**He dwelleth in desolate cities...ready to become heaps"** (vs. 28), for as surely as this earth will look like Egypt in Exodus 10:7, the Antichrist's **"seat"** (Rev. 16:10) will look like Hiroshima did "the day after." Antichrist's **"seat"** is connected with the matters in Daniel 12:11; Isaiah 27:10; Jeremiah 7:34, and 48:9.

"**He shall not be rich, neither shall his substance continue...prolong"** (vs. 29). The verses match Psalm 52, 58, and a dozen other places in the prophets (Joel, Zephaniah, Obadiah, Isaiah, and Jeremiah). Therefore, to confine Job 15:28 to "wicked men" as a class of people—limited to an ethical discourse on morality—is the height of Bible-rejecting nonsense. **"The flame shall dry up his branches"** (vs. 30) so that Antichrist is spoken of as a tree (Ezek. 31:8), and **"his branch shall not be green"** (vs. 32). (Cf. Isa. 9:14; Ezek. 31:1–3; Psa. 1:3; Jer. 17:5–8, etc.) He loses his *grapes* (vs. 33) and his *olives* (vs. 33), for his grapes are grapes of *wrath* (Deut. 32:32), and his olive oil (type of the Holy Spirit) is the *anointing* (Ezek. 28:14) of SATAN. His congregation was made up of hypocrites (vs. 34) who accepted bribes (Dan. 11:32–34) in order to increase their attendance, and they (Heb. 6:8) shall be burned (vs. 34) according to 2 Thessalonians 1:7–8. Ah, the unsearchable riches of the 1611 English. How living it is when compared to the *"Living" Bible.*

Now, all of what Job says can be applied generally to any wicked man (see vs. 31 for example), but to close down this doctrinal diamond mine on prophecy simply because you lost your tools when you began to alter the *Authorized Text* is the height of stupidity and selfishness. If you and your crowd (85 percent of the faculty members of every seminary in the world) cannot mine the diamonds without altering the *Authorized Text* with the "original Greek" or the "original Hebrew," how about staying out of the shafts and "lifts" until we get our pockets stuffed? Okay? If you can't find the riches, we can. We have a book that dumps them in our pockets without your help and without your advice. The fact that some of you can't find anything in the Holy Bible without the "originals" is no testimony to your education, training, spirituality, or ability. It is simply a confession that God checked you out years ago, and you weren't smart enough to realize you had been dropped into a crocus sack.

Kenneth Wuest, for example (*The Practical Use of the Greek New Testament*, Moody Press, 1946), tells us that "certain practical distinctions" in the Bible are "lost" to the student of the English New Testament (p. 51). To illustrate this blatant lie, Kenneth Wuest gives us four samples of "real expositing": he uses Romans 6:13; John 19:30; Ephesians 2:8; and Galatians 4:19. And let it be said (without batting an eyelash) that the "practical applications" of these are so apparent in the *English text* of the *AV* (1611) that no

one could mangle them unless he referred to a Greek text. Telling the gullible student that the "punctiliar action" in John 1:2 and Acts 16:31 "solves another problem which in the English translation could not be solved" is about as truthful as saying that "only one word in a thousand in the Bible is questioned" by Conservative scholars (*Sword of the Lord*, Oct. 10, 1975). Shut up, you old hypocrites. You ought to be ashamed of yourself.

Kenneth Wuest is very typical of the average Greek teacher in the average "bastion of orthodoxy" today. Setting himself up as the infallible interpreter, Wuest tells us that the student of the *King James Bible* "simply cannot cope with the problem" of Hebrews 7:7 (p. 63). He tells us that "the man who knows his Greek Testament" always has more *truth* on hand when he has the time and opportunity to give it out. That is, "us Greek scholars" have more truth than you dumb *Bible-believing Christians* do! Yeah? Wanna bet? You kiddies that swear on your Greek New Testaments can never find as much truth as a Bible believer because the first requisite for finding truth is a *believing heart* and the next requisite for find the truth is a *humble mind*, and where these two ingredients are missing, sixty-five years of formal education in "the original languages" will no more equip you to teach and preach the truth than sixty-five years in the Army of Red China.

Job 15:20–35 is a reference to the Antichrist, and if your sixty-five years of formal education in Syriac, Coptic, Aramaic, Arabic, Hebrew, and Greek doesn't enable you to discern that, you had better forget your degrees, shelve your books, and start reading the Bible again.

Verses 31 and 35 are self-explanatory. Sow vanity, and you will reap vanity. Conceive mischief (as in Prov. 6:14, 18), and you will bring forth vanity (as in Exod. 2:1). **"Deceit"** (vs. 35) comes from within a man (Mark 7:22), and the **"belly"** of verse 35 is used as the word is found in Proverbs 20:27, 30.

Before closing our accounts on Job 15, we shall return to the Scholars Union for a moment and see how they have botched, mangled, and mauled the passage with their Disneyland exegesis. (Look at Wuest [p. 69] telling you that the student who uses the Greek Testament of Westcott and Hort has "access to more clearly presented truth" than the student of the English Bible, and therefore, he is "less liable to arrive at erroneous interpretations." **"Interpretations belong to God"** [Gen. 40:8]. Do you ever read the Bible? Which Bible?)

1. Stumbling blindly along in the dark, Rev. Rawlinson rids himself and his congregation of the reference to the Antichrist by changing **"neither shall he prolong"** to "neither shall THEIR produce." The gullible *ASV* committee (1901) grabs at this alteration like a bargain special and writes: "neither shall THEIR possessions." The lame alibi for this alteration is: "The translation from the

singular to the plural is not unusual when it refers to a class (the *Pulpit Commentary*, p. 281).” Well, look at it this way: The preservation of the singular (**“he”**) to mean **“he”** is not unusual, and it *can* be preserved in the singular since it is *already* in the singular. Why not *preserve* the truth instead of inventing a lie? You see, there is always “more than one way to look at a thing,” isn’t there?

Before retiring from the field, Rawlinson feints one more time at verse 19 and says that the reference is to a time when “purity of doctrine remained undisturbed,” without telling you what time this was, and this is without telling you that there isn’t a case in the history of mankind where “purity of doctrine remained undisturbed.” Rawlinson is giving us HPD again in the place of “sound doctrine.”

2. Fausset limits the famine (vs. 23) to only a general reference in the Old Testament, and, again, he has Job interfering with other people’s “devotions” in verse 4.

3. Adam Clarke simply ignores all of the references of the **“flame”** (vs. 30) and says that it means “his children shall be cut off by sudden judgments.” Clarke does cite one Scripture reference for this misinterpretation, but he spiritualizes it so it will not match 2 Thessalonians 2:8; Isaiah 30:33; Daniel 7:10; and Revelation 2:16. And poor brother Clarke (with his Hebrew Old Testament and Greek New Testament) thought that the words of verse 19 referred to Israel entering Canaan in 1450 B.C.

4. The *Vulgate* has mistranslated verse 11 to “can it be a difficult thing for God to comfort thee?”

5. The *Septuagint* has twisted verse 11 into this mess: “Thou hast been scourged lightly for the sins which thou has committed; and thou hast...blah, blah, blah.” This is the text recommended by John R. Rice (*Sword of the Lord*, Oct. 10, 1975) over the *Authorized Holy Bible*.

6. Meredith Kline (*Wycliffe Commentary*) cannot even attempt to exposit verse 19; so, abandoning the whole Bible momentarily, Kline sails through the passage without making any comment on **“the man of Sin”** who is called **“that wicked”** by the Holy Spirit Himself (2 Thess. 2:8).

7. Taylor has contributed to the cause of liberal theology by quietly erasing the references on the depravity of man (vs. 16) and transferring them to one man only—Job. Taylor (the *Dead Bible*) has also done this again in verse 14, slyly omitting any reference to anyone **“born of a woman.”** Not even the *New English Bible* goes this far in covering up the negative view of man. By comparison with the *“Living” Bible*, at this point, the *New English Bible* is an evangelical, fundamental publication.

8. **“Collops”** (vs. 27) should be “lumps” (Bullinger), **“tabernacles”** (vs. 34)

should be “tents” (Bullinger), and **“congregation”** (vs. 34) should be “assemblies.” But why stop there? How about **“earth”** (vs. 19) should be “land” (*ASV*, 1901)? **“He knoweth that the day of darkness...”** (vs. 23) should be “he is given to be vulture’s food” (Peake), verse 29 should not be in the Bible (Dillman, Hitzig), and verse 31 is a “later insertion” (Duhm, Peake, Budde, and Behrman). Or even better. Why not just ignore all of these changes and make up your own bible. You can always sell it because the Bible has always been a “best seller.” So just write *your own* and make God say what *you* want Him to say. Instead of searching the scriptures for the truth, just do it like the other boys do it (write your own list, too; I’ve listed them long enough to wear out the ribbon). Write down Job 15:17–35 this way:

“I’ll show you something, and I’ve had ten years of college. My dad told me this stuff, and he got it straight out of the Harvard five-foot shelf of classics. There is no such thing as a ‘wicked man,’ as ‘sin’ is a relative term and actually means ‘failure to realize the best in ourselves and others.’ ‘Trouble and anguish’ are relative terms, and actually they only make us afraid when we fail to overcome our animal heritage and forget to apply the inductive scientific method to unexplainable phenomena. Nobody ‘stretches out his hand against God,’ because ‘God’ is a meaningless concept they cannot understand. ‘The flame’ is not going to burn anybody because you cannot demonstrate that with positivistic empiricism, and people who conceive ‘mischief and vanity’ are some of the highest paid entertainers on TV today.”

And, after all, as far as absolute, infallible TRUTH is concerned, that little lecture is just as good a “bible” as any revision you’ve seen in the last ninety years; a lie is a lie, and a little leaven **“leaventh the whole lump”** (Gal. 5:9).

CHAPTER 16

16:1 Then Job answered and said,

2 I have heard many such things: miserable comforters are ye all.

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

4 I could also 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.

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

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

Job is adamant. If anybody is wicked, it is the one who is persecuting him (see vss. 9–12). Job's "comforters" are **"miserable comforters"** (vs. 2), and they are about as comforting as a bastinado administered with iron rods. **"What emboldeneth thee that thou answerest?"** (vs. 3). Who asked you to stick your oar in? What do you know about the problem? Did you ever lose your family in one day and your health the next? **"I have heard many such things"** (vs. 2). Job knows all about the **"destruction of the wicked,"** since any man a few generations this side of the flood would have it clearly in mind. **"If your soul were in my soul's stead"** (see Gen. 19:30–34 and comments), **"I could heap up words against you, and shake mine head at you"** (vs. 4). It is easy to condemn a sick Christian and talk about the judgment of God coming on him; anyone can do it.

Bertha and Martha Siegel lived alone in the tenement district of Baltimore. Bertha was in her forties, and her daughter had been bedridden fifteen years (1942–1957). The worst tormentors that Bertha and Martha Siegel had were Christians who came in and spent hours "comforting" them while suggesting that if they had had enough "faith," Bertha wouldn't have fallen down the cellar stairs and broken her leg, and if they had had enough "faith," etc., etc. The meanest devil this side of hell is the professional healer who blames his failures on his patients (James 5:15) while quoting Hebrews 13:8 in order to filch every sucker in the tent of every dime he has (Mark 2:5).

"**But I would strengthen you with my mouth...asswage your grief"** (vs. 5). That is I would be like an iceberg reproving a rose for having a drop of dew on its eyelids; I would encourage you and soothe your troubles. They would melt

away like the waters of Genesis 8:1 and evaporate in the wind. **“My grief is not asswaged: and though I forbear, what am I eased?”** (vs. 6). Job says: “I can talk all night, and it won’t change my condition. And if I keep my mouth shut, I am in just as much misery as before.” Oh, wretched man!

There is a time when talk ceases to be useful; in man’s deepst and direst agonies, words are usually rationed and only come as high priced as the Hope Diamond ($1,260,000). When the Lord Jesus goes through His brutal agony in Gethsemane, His verbal prayers take up less space than the Twenty–fifth Psalm. “Wrestling” in prayer is more than just telling God what ought to be done, if He knew as much about the situation as you know. Real prayer (Dan. 9:3–4) is the outpouring of the soul, the cry of the broken heart and contrite spirit (Psa. 51) appealing to the Supreme Court of the Universe for relief.

How can you comfort some people? Paul said a minister had to go through plenty (2 Cor. 1:1–4) to qualify as a comforter, and He who sent the “Comforter” went through so much trouble that He was awarded the royal title: **“A man of sorrows, and acquainted with grief”** (Isa. 53:3).

I talked to a woman in Mobile, Alabama, one time, who had lost two grown sons in one day. She was a Christian herself and had raised these boys right. She had seen them through Whooping Cough, Scarlet Fever, Measles, Mumps, Chicken Pox, etc. She had them both in church, and both of them had received the Lord Jesus as their Saviour. Then God called both of them to preach. When they were twenty and twenty–two years old, they were studying the Bible at a school in Texas. Returning home in the winter, for Christmas vacation, they drove along the Gulf Coast through Biloxi and Pascagoula, Mississippi, on the way to Mobile. A heavy fog—not an uncommon thing on this strip of highway—blanketed the road. Somewhere ahead of them, someone was driving without a tail light. They nearly rammed him before they saw him, and the boys turned off the road to avoid a collision. They hit a cement culvert headon and both of them were killed.

I talked with that Christian mother. I had prayer with her, and I read the Bible to her. But tell me something: Do you think that I could really *comfort* her?

I sat up several hours at the bedside of a twelve–year-old girl who was dying of cancer. Her mother and daddy had been living a worldly life, and every time they had tried to get back into church, the church they went to split up in a “business meeting.” They had given up finally. Then the twelve-year- old got cancer; she suffered about eight months before she died. I have seen that mother cry when she was sitting by an oxygen tent put over her little girl, while the father stood there with a drawn and somber face. That little girl would paw at the “tent” and say: “Mamma, I don’t like this. Mamma, what is this here for?” In

about four weeks she was dead. I prayed with that family. I read them the promises. And I hope to God that the **"moving of my lips"** (vs. 5) helped "assuage their grief," but who knows?

Once (1964) I wrapped the dead body of a little boy up in a blanket (he was about five years old) and carried him out the door to a hearse. I wouldn't let the undertaker's helper do it because when he had carried off the woman's first dead baby (fifteen weeks old), he had picked up the child and thrown him into something that looked like a trumpet case, and then he lugged it out the front door right in the presence of the weeping family. This boy's little brother had died with a hole in his back—a birth defect—and now the older boy had suffered nearly a year with Hodgkin's disease before dying. The poor mother buried two sons within eight months of each other. Do you think that Eliphaz, Bildad, and Zophar could have ministered to her? Then how under God's heaven could they minister to Job? And do you think that this modern bunch of cool, slick, professional, land-grabbing, money-hugging, educated, pious, "Dale Carnegie" Christian celebrities could really *minister* to anybody in real trouble? Many of them aren't "ministers" at all (Matt. 20:28); they are professional motivators and monument builders.

Here is James McGinlay (1950) preaching. His face turns white with pain while he preaches; he flinches at his side when he emphasizes a point. What is the trouble? Well, he only has one kidney left, and a stone is in it. But he must comfort those "in any kind of trouble" (2 Cor. 1:4). *Any volunteers for the "ministry?"*

I went to the General Hospital (1966) and led a sixty-two-year-old man to Christ. They had picked him up off the street, half dead from a beating someone had given him. He had no one to take him home and no one to take care of his few belongings. So I carried his stuff for him and helped him downstairs and on out to my van. I then drove him "home." "Home" was a second-story room two blocks from the waterfront. Nobody was waiting to meet him; no one was glad to see him return. I let him lean on me as he hobbled upstairs to his "room." He then thanked me for his salvation, and I gave him some tracts. I took one look around the room before I left. He had one bed, unmade, one table with no table cloth, one dresser with the drawers open and dirty underwear hanging out, a broken lamp, two rickety chairs, and a throw-rug that you could have pulled apart with your hands. The windows were open in the summer and had torn screens through which the flies and mosquitoes came in in droves. He had no wife, no children, no friends and, until now, no God.

And I am not going to take up all of your time trying to present myself as a minister. I will close the account by saying that I've had the PRIVILEGE of

ministering to scores of men like that one during my work in the rescue missions of Pensacola, Charleston, Savannah, Memphis, St. Petersburg, Atlanta, Mobile, and Blythesville, Arkansas. Some of my "dearly beloved brethren" (*during that time*) were bellyaching about my "stand" for the *Authorized Version,* and some of these "dearly beloved brethren" wouldn't be caught dead or alive in the company of anyone who couldn't contribute to their programs, or at least promote them. Well, Job couldn't contribute anything to anyone's ministry or program. He would have been an outcast in the eyes of many ministers today who talk about "worldwide outreaches" and "reaching America for Christ," etc. Job was just like the man living on the road outside Jericho (Luke 10:30); he couldn't get a religious leader to fool with him ten minutes.

It is one thing to build an institution at the expense of *God's authority* and the *income of foreign missionaries,* and it is another thing to "assuage the grief" of those who have been smitten to the ground with poverty, disease, bereavement, and pain.

On one occasion, I led an old gentleman to Christ in the County Home (Pensacola, 1971). The first time I saw him he was crying, and when I talked with him, he said he was crying because he was lonely. Nobody ever came to see him. Left there by a son or daughter (I forget which), he had dragged through the hopeless weeks and months without ever seeing a familiar face. I left him a copy of a color-cartoon book I had written called *Tell It Like It Is*. A week later, I saw him again. He had been reading the book, but he was still crying. I said, "Are you still lonely?" He said, "No." I then asked him if he was hurting, and he said, "No." I could not resist one more question: "Well, what is wrong? Can I help?" That eighty-four- year-old man looked up at me with eyes that were glistening with tears (and yet shone with a supernatural light) and said, *"I'm crying because I am so happy that I got saved!"*

16:7 But now he hath made me weary: thou hast made desolate all my company.

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.

Job fishes everywhere in the bay to find out who it is that is torpedoing his boat. First it is **"He hath made me weary"** (vs. 7), and then it is **"thou hast made desolate"** (vs. 7), then it is **"they have gaped upon me"** (vs. 10). **"All these things are against me"** (Gen. 42:36). But who is wise enough to always discern God's hand in such matters? You can claim Romans 8:28 till you are blue in the face, and you can accept 2 Chronicles 11:4 (**"this thing is done of me"**) till you are white in the face again, but none of us could keep up our prayer and praise 365 days a year in the face of Job's afflictions. I wouldn't even want to attempt to try it in the power of the Holy Spirit with a completed Atonement behind me and a finished Revelation in my hand in front of me. Job attempts it (1:21 and 2:10) *with no Bible and no indwelling Spirit!* Let those who have been in the crucible of suffering and the refining fires of God's judgments do the preaching at this point: I am an amateur; I have nothing to offer. I could list my real troubles on one hand and still have three fingers left over.

The change of **"he"** to "thou" in verse 7 is only some more of what we found in Job 14:2, 13. Job has gone from abstract narration into private communication. **"Thou hast made desolate all my company"** (vs. 7). You did, God; *you* did it!

And, strangely enough, there is a great utility in this for the Christian. Even though none of us have a right to accuse God (or the Devil) of doing something He didn't do—and certainly none of us can accuse God of *wrong doing*, ever—still, some Christians would be 90 percent better off spiritually than they are if they would learn to take a lesson from God as a lesson from God and not an "accident" or a "personality problem" or "the devil using brother so-and-so." No matter how hard God pastes some of His children (Ruth 1:2–5), they never get the message. It is always "Brother Ruckman's fault" or "my wife's fault" or "my husband's fault"; or the "Communists" are to blame or the "environment" is the trouble. I know of a dozen Christians who could be at least half as "godly" as they pretend to be if they would just blame their troubles on God instead of the *Devil* and then *submit* themselves to God instead of the Devil. One of these good, "godly," etc., Christians (who was always calling people "fanatical nuts" who believed the Bible) accidently fell down a cellar stairway (after *attacking another evangelist* through his nationally circulated newspaper), and then he had the gall to say: "The Devil pushed me!" *No he didn't.* You had your nose stuck so far into other people's business you couldn't see the top of the stairway.

All of Job's **"company"** (vs. 7) refers to Job 1:13–19. The wrinkles in Job's face are a witness against him (Job 13:26), and they testify to his troubles exactly like Ephraim's gray hairs testify to his troubles (Hos. 7:9–10). Job says

that his enemy (whoever it is) has torn him (vs. 9) because he hated him (vs. 9). His enemy gnashes upon him with his teeth (vs. 9) while he is observing him like F. Pindell looking down a rifle barrel. (Pindell fired ten shots through a quarter inch hole at 100 yards: Terre Haute, Indiana, July 1, 1956.)

Verse 10 is aimed right at the Crucifixion of the Lord Jesus Christ (see Psa. 22:13 and Lam. 3:30). And to eliminate this blessed verse from having any prophetic application to the event would be the same as trading your Bible believing birthright for a mess of pottage (i.e., *ASV* or *New ASV*). Adam Clarke makes the **"he"** of verse 9 refer to Satan and the **"they"** of verse 20 to be the "demons," but this is a little stretched, unless Job's nightmares (Job 7:14) are pictorial revelations of Satan and demons. Jamieson, Fausset, and Brown overpaint Job's saintliness and say that Job could not have called God his **"enemy"** (p. 378), nor could he have ascribed "hatred" to God; therefore verse 9 should have read "AS an enemy." But again, this is due to
a lack of experience, study, common sense, knowledge of the Bible, and knowledge of God. In the first place, if you cannot ascribe "hatred" to God (Jamieson, Fausset, and Brown, p. 378), you are a Bible-rejecting heretic yourself: Note Psalms 5:5, 11:5, 45:7; Proverbs 6:16; Jeremiah 12:8, 44:4, Hosea 9:15; Amos 5:21; Malachi 1:3; Revelation 2:9, etc., etc. This peculiar revulsion which the "majority of Conservative purslane heads" (Job 6:6) have for NEGATIVE TERMS is quite characteristic of Liberal Theology. In the second place, I'll "guarantee you" when Job accuses God of the material found in Job 19:8–13, he blames it directly on God (19:6) and not on the "devil" or "demons" or anything else that any conservative commentator has invented to prove that he is exactly like Eliphaz, Bildad, and Zophar.

16:11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.

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.

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.
20 My friends scorn me: but mine eye poureth out tears unto God.
21 O that one might plead for a man with God, as a man pleadeth for his neighbour!
22 When a few years are come, then I shall go the way whence I shall not return.

The first seven words show where Job puts the blame, and Job is right. God HAD delivered him to the **"ungodly,"** for He had turned him over to Satan **"for the destruction of the flesh"** (1 Cor. 5:5). Job WAS "in the hands of the wicked" (vs. 11); he had been **"at ease,"** and God HAD "broken him asunder" (vs. 12). Job likens his position to the position of a POW who has had his legs broken (vs. 12) and then has been strung up by the neck (vs. 12) and shaken before the bowmen gather around him to use him for a target (vs. 13). God is also tearing his skin open with one gash on another (vs. 14) and is stomping him into the ground (vs. 14) like a giant running across a prone body (see Psa. 50:22 and Lam. 2:11). **"I have sewed sackcloth upon my skin, and defiled my horn in the dust"** (vs. 15). The sackcloth represents a man shorn of his power and authority (Psa. 75:4–5. 92:10. 112: 9; Jer. 48:25, etc.).

"**My face is foul with weeping"** (vs. 16). It has been drenched with a torrent of tears (Jer. 9:1), and the tears have now dried up without being wiped off. There sits Job, with streaks of dirt and salt lining his face, his skin wrinkled with Elephantiasis, his open sores running pus down into an ash heap where maggots are working their way up on his feet! **"Not for any injustice in mine hands: also my prayer is pure"** (vs. 17). But there he is: DESTITUTE. His wife is against him; she is down at the Circuit Court trying to get his savings account. His children are dead and buried. His friends are accusing him of sin, and Satan is having a field day with him for "no cause" (Job 2:3 and John 15:25). **"Oh earth, cover not thou my blood, and let my cry have no place"** (vs. 18).

Job's blood will cry from the ground like Abel's (Heb. 11:4) if his murderer gets away with the deed (Gen. 4:11). **"O earth, cover not thou my blood"** (vs. 18) ties Deuteronomy 21; Numbers 35; and Matthew 27:25 into one compact unit, seals it, stamps it, and deposits it in the safety vault of the Eternal Bank of God so that no man can open it to "add thereto" or take away "therefrom." Rev. Rawlinson's subtle comment (the *Pulpit Commentary*, p. 281) that "there was a *widespread belief* in the ANCIENT WORLD that innocent blood spilt upon the ground cried to God for vengeance" (without giving one cross-reference for the

statement) is just about as theologically close to Harry Emerson Fosdick, Eugene Carson Blake, and Leslie Weatherhead as you can move without getting into the same bed with them.

The allusion to the murder of Abel is so strong this time that not even Adam Clarke misses it, although he still will not move the date of Job's authorship back to 1800–1700 B.C. But most of our "godly, devoted, dedicated commentators," who "stand without apology for Christian principles and Christian practices" with the "Lord Jesus as the center of the etc., etc.," slam right past the verse like the 1901 mail train (Savannah, Florida, and Western) went through Long County, Georgia —120 miles per hour.

Neither Heavenor (*NBC*) nor Kline (*WBC*) nor Jamieson, Fausset, and Brown nor Dummelow, Lange, Ellicott, or Henry can find the New Testament applications for Job's lament. But it is Christ's prayer that is pure, and it is Christ's cry (Matt. 27:25) that has **"no place."** No injustice was found in His hands. His witness was **"on high"** (vs. 19). He *did* pour out tears unto God (Heb. 5:7), and verse 16 matches Psalm 69:10 and 20 so closely that only a "Christ-exalting" Christian who stood for the "verbally, plenary, inspired originals" could possibly miss the reference to the One who was to be given "the preeminence" in all things. Psalm 69:8–9, 13, 22, 27–28 are so plainly Messianic that you would have to be a Bible-rejecting destructive critic (whose "unquestioned loyalty to the word of God," etc.) to miss the application. So—90 percent of the commentators miss it.

Moral: If you *really* want to exalt the Lord Jesus Christ and *magnify* Him in your life as a child of God, don't waste five minutes with the men who recommend (or use) the translations published since 1880, especially the *New ASV* (any edition).

Again, Job is right. There is no injustice in his hands, although there is still self-righteousness in his heart (see Job 31). Job's cry was heard in heaven, and it "had no place" (vs. 18) on this earth to stop and rest. His witness was in heaven (vs. 19), and his record was on high (vs. 19), exactly like yours is (Rev. 20:12).

"**My friends scorn me"** (vs. 20) is the truth as is **"but mine eye poureth out tears unto God"** (vs. 20). **"O that one might plead for a man with God, as a man pleadeth for his neighbour!"** (vs. 21). This is a variation of the plea of 13:18 and 9:33. Job cries for an advocate who can plead a man's case before God exactly as a defense attorney pleads for a criminal. This time, Jamieson, Fausset, and Brown (and others) finally get the Messianic reference through their thick Bible-denying noodles, so that some of them now note that this is a "prefiguring of the Advocacy of Jesus Christ." But how did they find the reference here and miss the one on **"my blood"** in verse 18?

“**When a few years are come, then I shall go...I shall not return”** (vs. 22). See Job 14:10, 12, 20, and 10:21–22.

The **“shadow of death”** (vs. 16) is on Job’s face (see 3:5 and 10:21–22). He is near to death, so he wants just one chance to plead with God (see Isa. 1:18) before departing into the underworld.

The alterations made on the God-honored text (vss. 11–22) are too numerous to mention. The *Septuagint* has “spears” all over verse 13 and has changed the number and person of the pronouns in the passage so many times you can’t keep track of anything. Job’s belly is “parched with wailing” (vs. 17)— whatever on earth that means—and Job has been “knocked on his knees” in verse 11. The “Living“—saints preserve us!— *Bible* has “daggers” stuck into verse 10, a “forelock” showing up in verse 15, and a “sincere” prayer instead of a “PURE” one (vs. 17); and finally, Job’s cheeks are not “foul” with weeping (vs. 16), but are merely “flushed.” The *New English Bible* doesn’t like the unvarnished terminology of verse 16 either so Dodd gets off with “my eyes are red.” Adam Clarke reads, “But the years numbered to me are come” for verse 22.

The *New Scofield Reference Bible* has substituted *ASV* (1901) readings for the Authorized Text in verse 17 (also in 15:34 and 17:16) while professing to be “The Authorized Version.” Ho hum. The *Wycliffe Commentator* (Meredith Kline) recommends the *ASV* (1901) to replace the *Authorized Text* in verses 9, 17, 19, and 21, while the changes recommended by Duhm, Budde, Schlottmann, Dillmann, Siegreid, Peake, Delitzsch, and others are about as enlightening as a revision of *Tatian’s Diatesseron* by Mick Jagger.

The belated recognition of the Advocate (vs. 19), by altering **“record”** to “He” or “Him,” is pitiful in view of the “innocent blood” mentioned in verse 18, without so much as a peep from the major commentators about Matthew 27:25 or Deuteronomy 21:7–8. But such is the foolishness and folly of “Christian Education” where bloated toad frogs sit in judgment of the word of God. Where Bible-rejecting Fundamentalists reject the Bible for the unknown “originals,” there is about as much chance of finding the truth as finding a whisper in a whirlwind.

CHAPTER 17

17:1 My breath is corrupt, my days are extinct, the graves are ready for me.

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

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.

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.

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

Job continues with his lament. He says his breath stinks (vs. 1), as it often does in certain diseases. The graves are ready for him (vs. 1). His arms and legs are so skinny they have almost lost their substance (vs. 7), and his eyes are clouded with mist and tears **"by reason of sorrow"** (vs. 7). Continual weeping has been known to produce blindness in a few rare cases. **"Are there not mockers with me?"** (vs. 2). Well, the three "comforters" might as well be mocking, for they are accusing him of being either the Antichrist or one of his right hand men.

"**Doth not mine eye continue in their provocation?"** (vs. 2). The verse is unintelligible in the corrupt *Septuagint*, and the versions suggested by Good, Calmer, Heath, Duhm, and Budde are not much better. The meaning is quite clear: Job is saying, "Don't I have some people here making fun of me? And don't you think I can't see them? They haven't disappeared from sight because I'm still looking right at them." (For the **"graves"** see Gen. 35:20, 50:5; Num. 19:16; 2 Sam. 3:32; Psa. 88:5; Nah. 1:14; and 2 Chron. 34:28.)

Verse 3 should be read with Proverbs 6:1; 17:18 and 22:26. Who will bet his life against Job's life? Who will "put up" (vs. 3: **"lay down"**) the required amount of bail for Job unless God Himself does it? None of Job's friends could match his righteous life; so how could they bail him out or keep the collection agency from "repossessing" everything he had? **"Thou hast hid their heart**

from understanding" (vs. 4) means that God has prevented the three comforters from understanding the situation, and **"therefore thou shalt not exalt them"** (vs. 4). And God does NOT exalt them; he exalts Job (Job 42:7–8).

"**He that speaketh flattery to his friends"** (vs. 5). (See Prov. 29:5, 20:19, 26:28; Job 32:21–22; and Psa. 12:3.) In the Tribulation, these eyes (vs. 5) are to be "plucked out by the ravens" (Prov. 30:17) at Armageddon (Rev. 19:17). Job does not want his friends to butter him up and "apple polish" him; he just wants sympathy, which he is not getting. But, since the verse had a Second Advent application, it is torn to shreds by Dummelow, Jamieson, Fausset, and Brown, and the apostate revision committee of 1901 (the *ASV*). Unable to find the cross references, these Bible-rejecting "Conservatives" (recommended as having superior intelligence by John Rice) have altered the verse to "delivered up his friends," "denounced his friends," and even "promise mischief to his companions." Taylor (the *Dead Bible*) has stuck the word "bribes" into the text, and the *NEB* follows the stinking corruption of 1884 (*RV*).

But you see, the trouble is that the Bible-rejecting Fundamentalists and Conservatives can't understand WHY Job would suddenly say **"flattery"** when no one has been flattering him. Therefore! Therefore, the "rule of thumb" established by Origen and Philo comes into play: *If you can't understand it, change it.*

1. If you can't understand *Jewish salvation* in the Tribulation, use the Greek to alter James and Hebrews to match the Body of Christ in this age.

2. If you can't understand *Eternal Retribution* (Russell and Rutherford), change it to "annihilation."

3. If you can't understand *assurance of Eternal Life*, change it to "purgatory" or "Limbo."

4. If you can't understand a sinless man being born of a woman, then change the woman's "conception" into an "Immaculate Conception."

5. If you can't understand exactly where the Body of Christ began, pretend it began with *Paul and then get rid of everything Paul wrote about it until Acts 28.*

6. If you can't understand *the New Birth*, change it into a water birth produced by the city water system.

7. If you can't understand Revelation 22:14 (like John R. Rice and Robert Sumner), change it to match the Catholic Bible of 1582—which matches the corrupt *RV* of 1885 and the corrupt *ASV* of 1901—and pretend you are a "champion of the faith."

If you can't understand—but why go on? Let's cut the deck and deal the cards out face up. If you can't understand *anything*, then just go ahead and drag the holy words of God down into the mud where God can condescend to the

level of stupidity that *you* operate on. Go on, some of you are going to do it anyway. Just bring God down to your educational level where *you* can help *Him* out with His errors, and then students will think YOU are God, right? Or superior to God, right? Isn't that about it?

And may we say to those of you Christian Educators who are inclined in that direction—with all the charity that we can muster: "If God Almighty doesn't 'OPEN' your stupid understanding (Luke 24:45) so that you can 'understand the Scriptures' (Dan. 2:28–30), don't think for a minute that twenty years of 'Greek and Hebrew' in a 'Christian university' will equip you to understand the Bible any more than it will equip you to explain the Bermuda Triangle."

People did speak flattery to Job (see vs. 6: **"Aforetime I was as a tabret,"** and compare this with Job 29:8–23), while he did NOT speak flattery to anyone (Job 31:21, 29, 34). Job's speech is perfectly clear to any Christian but the deluded reprobates who revised the ASV of 1901 and the NASV of 1959. Job could have flattered his friends (vss. 8 and 9), but instead, he calls the spade a spade.

"**He hath made me also a byword of the people"** (vs. 6), and notice how this matches Psalm 69:11 where it deals with the Lord Jesus, and, again, in Deuteronomy 28:37 (and 1 Kings 9:7) where it matches Israel in this dispensation. A **"byword"** is a short saying about a person or a nation, such as: "The Boche are either kneeling at your feet or standing on your neck" or "The bride at a Polish wedding is the one wearing the clean T-shirt" or "The only thing dumber than a dumb Irishman is a smart Swede," etc. Job's great byword becomes: "Poor as Job's turkey," as Adam's great byword became: "Poor as Adam's housecat." ("The Adam's apple" also figures, but like a man said: "The trouble wasn't the apple in the tree; it was the *pair* on the ground.")

Job was as a **"tabret"** in the sense that he had caused joy to people like a musical instrument (Ezek. 28:13). The tabret set people's feet to tapping (Gen. 31:27; 1 Sam. 10:5, 18:6); it made them "feel real good" (as they say down South). But the Scholars Union will never allow this reading to stand either. Still professing to be printing an *Authorized Version*, the lying committee of the *New Scofield Reference Bible* (p. 583) has torn out **"as a tabret"** and added "as one before whom men spit." (And this was done after talking about "improving the REFERENCE *notes*" of the old *Scofield Bible*! Ain't we got some "godly" folks on our side? Eh, boy?)

Adam Clarke decides if English, Walvoord, Smith, McClain, Mason, McCrae, Feinberg, Culbertson, and Gaebelein can make up their own "bible," then so can he; so Clarke says: "I shall be as a furnace."

And now that the pace-setters have the pack in line, off they go with a roar!

The *"Living" Bible*: "they spit in my face"; the *New English Bible*: "a portent for all to see;" Fausset: "an object of disgust"; and so forth and so on. "Step right this way, ladies and gentlemen! Who'll be next! Anyone can write a Bible! You too may have hidden talent. Send in a coupon today with $15.00 in cash, check, or money order and learn how you too may...."

Now the thinking of these ding-a-ling expositors is this: The Hebrew word here ("*topheth,*" and "*toph*"—the Hebrew for "TABRET") was taken from the wrong "root." The "root" should have been **"tuph"** (Hebrew: Tau, Shureq, Pe) meaning: "to spit out with contempt." However, when we run these briarhoppers down, we find "ROOT NOT USED" (*Analytical Hebrew and Chaldean Lexicon*, p. 752)! The word for "spitting"—used throughout the Scripture (Num. 12:14; Deut. 25:9; 1 Sam. 21:13; Isa. 50:6; Lev. 15:8)—is anything but "*Tuph.*" Sometimes the Hebrew word is *rir*, sometimes it is *yaraq* or *roq* or *raqaq*, but never "*Tuph.*" The alteration of the text, therefore, was done to *make it match Psalm 69:11* and to turn it into a Messianic reference. This was entirely unnecessary and peculiarly indecent in view of the fact that the majority of the men who altered the text *missed the Messianic references already* given by the Holy Spirit in 16:8 and 16:11.

17:8 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.

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.

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?

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

Job's sufferings will cause upright men to be astonished, and the old English **"astonied"** is as good a way to put it as any: Like a stone—petrified. The innocent man (Matt. 27:4), who is suffering without cause (John 15:25), will stir himself up against the hypocrite (Psa. 69:22) because the hypocrite will assume that if he himself does not suffer, it is because he is "godly" (1 Tim. 6:5). The reader will observe that, again, the passage matches the Crucifixion passages on the Lord Jesus Christ (Isa. 52:14), although all of the commentators drop their Messianic references at verse 6. Most of them dropped the references at 16:19.

"**The righteous also shall hold on his way"** (vs. 9) and even gather courage from Job's afflictions (**"shall be stronger and stronger"**) exactly like Paul's friends were encouraged by his imprisonment (see Phil. 1:14 and comments). What was an **"evident token of perdition"** to the ungodly (Phil. 1:28) was a token of **"salvation, and that of God"** (Phil. 1:28) for the truly "godly." A righteous man can take courage in affliction when he sees someone like Job "enduring to the end" (James 5:11), for he knows that Job is right regardless of his condition (see Matt. 27:54 and comments in that Commentary).

"**But as for YOU ALL"** (vs. 10)—Job turns on his friends in good old Dixie style—**"do ye return, and come now: for I cannot find one wise man among you"** (vs. 10). That is, "go back where you came from and rethink this thing before you come around here dumping all of these 'guilt complexes' on me!"

But after this blast, Job quickly sinks back once more into his diseased suffering and goes on in a lonely soliloquy: "My time is up; I don't even know why I am still alive. I don't have any purpose in living (vs. 11). My imaginations run riot (vs. 11) so that they keep me awake at night (vs. 12), and then darkness comes again before I know it (vs. 12). I don't have any hope (vs. 15). You say, 'Wait and things will turn out all right?' Well, **'If I wait, the grave is mine...I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister'** (vss. 13–14). **'As for my hope, who shall see it?'** (vs. 15)." This verse and preceding it should be read in conjunction with Job 30:29–30; Proverbs 7:4; Psalm 22:4–9; Jonah 2:6; and Isaiah 38:10. The applications to the Lord Jesus are evident: Jonah was a type of Christ in His death, burial, and resurrection (Matt. 27–28). The **"THEY"** of verse 16 is **"corruption"** and the **"worm,"** from verse 14; THEY shall **"go down to the bars of the pit, when OUR rest together is in the dust."**

Of this last verse, Rev. Rawlinson confesses blankly that "the present commentator must acknowledge that he is unable to attach any satisfactory meaning to the words of the Hebrew text" (p. 296). Being a little more *dishonest* than Rev. Rawlinson, the *ASV* committee of 1901 simply changes the verse so that it has a "satisfactory meaning" to them. The *NEB* makes this last verse

negative since Dodd couldn't understand it either, and so the whole agnostic crew of blind guides (recommended by Bob Jones III and John R. Rice) begin to contribute their share of ignorance, with the closest guess being that both Job and his **"hope"** (vs. 16: **"THEY shall go down"**) go somewhere where there are no **"bars of the pit."** However, in view of the fact that Hell has *gates* (Matt. 16:18), bars (Jonah 2:2), and *keys* (Rev. 1:18), it is highly presumptuous (if not downright lunatic) to get rid of the **"bars"** just because you never believed the Bible to start with. An ounce of Christian faith is worthy of a ton of Mickey Mouse scholarship—anytime.

On a bank in Panama City, Florida, will be found three letters: CCC. They are supposed to stand for Care, Concern, and Courtesy. And if there were three things on this earth Job did NOT experience it was these three things. His miserable comforters (16:2) had rather registered Criticism, Complaints, and Condemnation. They were "miserable" saints themselves, without knowing it, and if you want to be as miserable as they were:

1. Go to prayer meeting with no desire to pray.
2. Go to hear the word preached without obeying it.
3. Attend church while you hate and despise your brethren.
4. Go to a testimony meeting when you don't have any testimony to give.
5. Spend your life comparing yourself with someone you don't like.

CHAPTER 18

18:1 “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?

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.

There is hardly a break in the thought of the chapter, although the first three verses may serve as introductory remarks; however, the chapter in its entirety is aimed at the **"wicked"** (vs. 5), so we can place sixteen of the verses right down on that **"wicked one"** of 2 Thessalonians 2 without consulting Dr. Payne or Dr. Biederwolf (or any of their 400 friends) one time. As we have said before, the verses are spoken with Job in mind—who is not guilty of the things being said—but they are also spoken of any wicked man in any age. However, they go even beyond this into Daniel's Seventieth Week, when the Man of Sin is "bringing in the Kingdom" with the help of the United Nations, the NCC, UNESCO, the RCC, and "THE PEOPLE'S party."

Bildad takes up the gauntlet, and says, **"How long will it be ere ye make an end of words?"** (vs. 2). Well, Job might have shut up fourteen chapters back if they hadn't provoked him to speak **"unadvisedly with his lips"** (Psa. 106:33). **"Mark, and afterwards we will speak"** (vs. 2). That is, "Shut up a minute and get your mind on what WE are going to say, and then we'll say it." Verse 3 is self-explanatory. Dummelow's recommendation on verse 2 ("how long will ye lay snares for words") is from the corrupt *RV* of 1885 and the corrupt *ASV* of 1901, which have made it to read: "How long will ye HUNT for words." Mr. Good says: "How long will ye plant thorns?" Taylor's paraphrase of the verse is about as much a paraphrase of the Bible as *The Winds of War* is a paraphrase of *The Godfather*. (Why not just "Paraphrase" vss. 2–3 as this: How many months will it be before Flight 675 gets in from Tampa? Check your left rear tire and see if it has thirty pounds. Why did the price of butter go down when Johnny Bench batted .382?" I mean, do it up right son, if you're going to play "God" at all. Go all the way.)

"**He teareth himself in his anger"** (vs. 4). This is said to Zophar and Eliphaz while nodding at (or pointing at) Job. The idea is: "God isn't tearing Job up (see 16:9, 14); Job is his own worst enemy." And Job may have been tearing his own clothes or body when these words were spoken, but when pain and exhaustion have reached their "threshold limits" or levels, a man can do some strange things.

Vincent VanGogh (1848–1903) cut off his ear, and before he did that he held his hand over a candle flame till the skin scorched and smoked. Men under shellfire (WWI) tried to dig themselves into the ground with their *teeth*, and many of them banged their heads against the walls of the dugouts during their

terror-stricken panics. Men have bitten their arms nearly in two to keep awake during a perilous situation where *sleep* would have cost them their lives. Patients in asylums have gone berserk and had to be straight-jacketed after they tried to embrace hot stoves or radiators that were so hot they would have given them second degree burns. The maniac of Gadara cut himself with *stones* (Mark 5:5), and in his demoniac madness, he was no different than the Baalite "fathers" (Judg. 18:18; 1 Kings 18:28) who cut themselves till the blood **"gushed out upon them."** Pain, frustration, madness, loneliness, fear, and anger can make a man do some terrible things.

"**Shall the earth be forsaken for thee?"** (vs. 4). Shall God stop His work and take time out for you? Doesn't God have to take care of 2,000,000,000 people daily while He is feeding 40,000,000,000 fish and 60,000,000,000 insects and 20,000,000 mammals, while (at the same time!) He is tending to galaxies, constellations, and nebulae? **"Shall the rock be removed out of his place?"** (vs. 4). Job had just said (14:18) that the rocks could be moved from their place. Is God obligated to drum up an avalanche or an earthquake for Job's benefit just to prove that He hears Job (Luke 4:10)?

Now, all that remains (vss. 5–21) is self-explanatory with the exception of one or two "difficult passages" which the commentators and revisers were unable to understand; therefore, they followed their habitual practice: They altered the words of God to suit their own deluded, apostate, private fancies.

The **"light of the wicked"** (vs. 5) shall be put out (Exod. 10:23; Psa. 119:105) according to 1 Kings 11:36. **"The spark of his fire shall not shine"** (vs. 5), either when his "prophet" calls it down from heaven (Rev. 13:13) or when his followers carry their "sparklers" around on the 5th of May (or the 1st of May). (See Isaiah 50:11 and the work by Hislop, *The Two Babylons*.)

Verse 8 is more of the same. The wicked man's steps shall be squeezed into a narrow path (Num. 22:22–26) so that he will eventually fall into a trap he himself set on the pathway (vss. 8–10). (See Prov. 1:17–18 and comments.) The trap, the net, the snare, and the **"GIN"** (Heb: *"pach"*) will get him like it got Israel in Romans 11:9, 10 and Psalm 69:22. Lions (Ezek. 19:1–6) are taken in this kind of a trap, and since the Devil goes about as a **"roaring lion"** (1 Pet. 5:8), the direct reference is to the Antichrist again. The **"gin"** is a small metal trap that can clamp down on an animal's heel (vs. 9). The trap is a large wooden cage with a falling door on the front of it, the snare is a looped rope on the ground, and the "net" is a net spread over a pit and then covered with leaves and underbrush. African lions are captured alive by setting up a long line of drum beaters in a semi-circle near an area which lions inhabit. These drummers than move forward, about twenty yards apart, all beating at the same time. Lions will

not attack 100–500 men coming at them like this, so they "skedaddle." Native hunters, who have lived for decades in the area, know the "lion paths" just like a deer hunter in Alabama knows the "deer crossings." Along these paths, the pits have been dug, about seven feet deep and eight feet square, and a large net has been placed over these pits—the diameter of the vine rope is about an inch thick—and then the four corners of the net (see Acts 10:11) are tied with vertical fastenings and attached to a large flexible tree which has been bent almost double and locked into place by a log. Then the whole contraption is covered with grass, leaves, and branches. If any lion crosses the path, down he goes into the pit! And when his weight pulls the bent tree forward a foot or more, the log-lock drops out of place and the tree springs back up—carrying Leo with it. So there he is, hanging three to five feet off the ground, in a net bag that he couldn't chew in half in less than an hour.

It is terror (vs. 11) which drives the **"roaring lion"** to his feet (vs. 11) and drives him into God's **"net"** (see Psa. 141:10; 35:8, and Ezek. 12:13). The verses which the Scholars Union finds difficult are verses 12–14 and 19, so we will allow the *Authorized Text* to give them the assistance they so sorely need.

Now, the King of the Bottomless Pit is called **"DESTRUCTION"** (Rev. 9:11), and it is "destruction" who abides by the side of the Antichrist (vs. 12). He will be **"hungerbitten,"** exactly as a freezing man is "frost-bitten," and everyone understands the expression perfectly. Destruction (**"Apollyon"**—APOLLOS) will devour **"the strength of his skin"** (vs. 13) as he probably will be a LEPER (2 Chron. 26:21) who spreads leprosy (Rev. 16:2) from a LEOPARD (Rev. 13:2), whose SPOTS (Job 11:15) are those of an Ethiopian (Jer. 13:23), exactly as Cain's MARK.

"**The firstborn...death"** (vs. 13) will be the death angel himself (Rev. 9:11) who operates under the Devil (Heb. 2:14) to kill **"the firstborn"** (Exod. 12:23), exactly as you find it in the "original English" without any reference to any Greek or Hebrew text available or unavailable. That is, the Antichrist is his own destruction, for he operates under the **"king of terrors"** (vs. 14), and that king will destroy him (Ezek. 31–32) when he is through with him, exactly as he destroyed all of his "seven heads." (See Nimrod, Pharaoh, Sennacherib, Nebuchadnezzar, Cyrus, Alexander the Great, and Caesar in Rev. 17:8–10, with comments.)

The *brimstone* is not only in the Lake of Fire (in eternity), but it is also the "habitation" of the Antichrist in the Millennium (Isa. 34:9–10; Matt. 25:41; and Obad. 18). Verses 16–17 will match the Advent passages in Malachi 4:1–3, and the **"nephew"** of verse 19 ties the passage right down to Isaiah 14:22 and Psalm 109:10, 12–13. This gives us *sixteen prophetic references* in one chapter or more

than thirty references in the first eighteen chapters of Job. Therefore, any shallow and superficial work like Dr. Payne's *"Encyclopedia" of Biblical Prophecy* is to be bypassed as quickly as a washed-out dirt road. If any "Encyclopedia on Prophecy" fails to list a minimum of *fifty prophetic references* in the Book of Job, it has been written by a *careless critic* of the word of God, not a *real student* of the Scripture. Those of us who take our Bible studies "seriously" never waste time with the scholars whose "Christian" education threw them off the deepend and into the morass of infidelity that destroyed America and England between 1900 and 1960.

"**He shall have no name in the street"** (vs. 17), both in the sense of no one being interested in talking about him anymore and in the sense of no more streets named after him (1 Kings 20:34). If you had ten dollars for every street in America named after a Bible-denying politician, scientist, educator, communist, or military leader, you could bribe the NAACP into setting up "separate" schools.

The Antichrist is driven off this earth (vs. 18) and chased into outer darkness (vs. 18) that is composed of FIRE (vs. 15), and this is exactly how Job puts it. (See Job 20:7, 26, and comments.)

All is in order. The passage has described the destiny of an unsaved man headed for Hell; it described the Son of God delivered to Satan (Isa. 53:9–10) at his death; and it described the earthly end and future state of the Antichrist. Since this mass of material is found in the sixteen verses, we should not be surprised to find that the Scholars Union is having more trouble with the passage than the UN is having with Palestine.

1. The *"Living"*—may God forgive us!—*Bible* has gotten rid of the **"firstborn"** (vs. 13), the **"nephew"** has been converted to a grandson (vs. 19), and the Antichrist has no **"dwellings"** (vs. 21) in eternity and no set **"day"** (vs. 20) in which to reign.

2. The *New Scofield Reference Bible* has sacked the *AV* readings in verses 3, 6, 7, 9, 14, 15, 17, and 20. (But you understand you are still to pretend that it is "The *Authorized Version*" because so-and-so and so-and-so and so-and-so and so-and-so couldn't possibly be deceived because they were "dedicated, devoted, godly, separated, fundamental, soul-winning CROOKS." [Matt. 16:12])

3. Dummelow has altered verses 2, 4, 9, 11, and 17 to match the apocryphal *RV* of 1884 which broke the ground for the apocryphal *ASV* of 1901.

4. Adam Clarke is unable to comment on verse 12, so he has given us a Chaldean paraphrase. Neither can Clarke locate "the king of terrors" in either Testament; so, he takes a long sweep around his own left end and gives us Coverdale, Ovid, Sophocles, the Vulgate, and Virgil in hopes that he will get a

“first in ten.” But after five minutes of running in all four directions, Clarke is sacked for “demons” or a Persian king, or a Roman king, or—God knows what. This is the equivalent of “no gain,” and the reader who has taken the time to read Clarke’s notes (Ibid., p. 86) is in the same position he was in before the play was called.

5. The *Pulpit Commentary* spotted “the bars of his strength” (Hebrew for vs. 13) but couldn’t read the rest of the Book to find out what the **“bars”** were. The **“bars”** are the bars of Job 40:18—the bars of Satan Incarnate, but having called the **“Behemoth”** of Job 40:18 a “hippopotamus” (see any commentary by any jackleg), how in creation could Rev. Rawlinson (the *Pulpit Commentary*) exposit it properly in English or Hebrew? He couldn’t. So he didn’t.

6. Heavenor, Kline, Bullinger, Peake, Duhm, Budde, Ley, Hitzig, and the *Septuagint* are up to their usual tricks, and of them, it may be said: **“I cannot find one wise man among you”** (Job 17:10). They say that the **“king of terrors”** (vs. 14) is ordinary dying—not DEATH (see Rev. 6:8). They say that verse 7 should have been “cause him to stumble.” They say the “soles of his feet should be devoured” (vs. 13). They say “the last groaned for him” (vs. 21). They say “Make him piss over his feet” (vs. 11: *NEB*). They say “magic herbs lie stewn about his tent” (vs. 15). They say “death’s most loyal henchman” (vs. 13). They say “death gnaws at his splendor.” That is, they say every cotton-pickin, thing they can say (or think or imagine) before they will believe ONE WORD of what God said. And in these matters (as we have said a score of times), the essays of Mao Tse-tung on Communism are just as “Scriptural” and just as “authoritative.” Mao, at least, has 6,000,000 soldiers to back up his lying philosophy, and that is more than the Scholars Union ever had or ever will have. (All right, if you can’t say “Amen!”, then don’t go around quoting 1 Thessalonians 2:13 like you thought you had enough grace to feed two billy goats—let alone “sheep.”)

CHAPTER 19

19:1 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.

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.

You may have noticed in the last four chapters that the conversations are getting hotter by the minute. The vilifying and name calling is increasing at a lively tempo, and by the time we get to Chapter 22, Job is calling his "friends" liars, mockers, and outright enemies; and they are calling him wicked and sinful.

"**How long will ye vex my soul, and break me in pieces with words?"**(vs. 2). And that is what they are doing. It is one thing to preach the word of God from the pulpit until a sinner is broken down to a contrite heart and spirit, and it is another thing to sit around a bedridden saint and insult him by the hour.

"**These ten times have ye reproached me"** (vs. 3). (Note the GENTILE number; not Issachar's son, in the Preface.) **"Ye are not ashamed that ye make yourselves strange to me"** (vs. 3). The ten reproaches will be found in Job 4:5, 4:8, 5:4, 8:2, 8:6, 11:3, 15:2, 15:5, and 18:2, 4. Every one of them is a personal accusation or a personal insult that is not even couched in the general terms of a "third person singular."

"**Mine error remaineth with myself"** (vs. 4). And this is a great truth of Romans 14:12 which many Christians have not learned. If Job had sinned against God and had earned his chastening, it was still a matter between him and God (1 John 1:9), not him and a "priest." Job knows that if he has sinned against God, it has not been something overt which ruined anyone else but *himself* (see Job 31 and remarks). If he had **"erred"** (vs. 4), it would have to be an error of omission, speech, thought, or motive; and such errors are dealt with by God Himself, dealing directly with an individual. It is "God" who has overthrown Job (vs. 6), and if he has been caught in a net (vs. 6), at least he (Job) did not spread it for someone *else*! This time the "net" is like a mullet net (a "throw net") which circles out into a compass, when it is thrown, by means of lead weights around the bottom of the net.

Clarke and the *Pulpit Commentary* agree that the number **"ten"** (vs. 3) means "many times" instead of TEN (see 1:3 for this HPD), and they cite Genesis 31:7 and Numbers 14:22 as examples of this scholastic tradition (which has been passed down from one apostate to another). However, a close examination of the truth (instead of Adam Clarke and Rev. Rawlinson) reveals that the **"ten"** in Genesis 31:7, 41 meant "TEN;" for right in verse 41 *two other figures* are given, and Laban does not correct *any of the three figures.* Ten is a Gentile number, not the "whole number" of "completeness" representing a "large amount" or any other godless, hellish, damnable, depraved sophistry invented by any Conservative, Evangelical, or Catholic scholar to destroy the authority of the word of God (Mark 7:7, 13). The "ten times" Israel tempted the Lord God are found in the following passages, and the word "MURMURING" has been carefully preserved in the infallible *English Text* of 1611, so as to correct any erroneous Hebrew, Greek, or Arabic texts which may differ.

1. Exodus 15:24.
2. Exodus 16:2.
3. Exodus 16:7.
4. Exodus 16:8.
5. Exodus 16:7 (different Hebrew word!).
6. Exodus 16:8 (different Hebrew word!).
7. Exodus 16:9.
8. Exodus 16:12.
9. Exodus 17:3.
10. Numbers 14:2.

The eleventh murmuring is found in Numbers 14:27.

19:7 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.

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.

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.

18 Yea, young children despise me; I arose, and they spake against me.

19 All my inward friends abhorred me: and they whom I loved are turned against me.

The passage not only deals with God's treatment of Job physically and economically, but *socially* (vs. 13–18). He now speaks of the reaction of his brethren, kinfolk, wife, servants, friends, and neighbors to his calamity. Verses 7–11 can be applied to every lost soul in hell at the time of this writing or at the time of the writing of Job. Verse 9 is a matchmate to the condition of Israel in the Tribulation (see Lam. 3), right before the Second Advent of Jesus Christ. Again, the Messianic references to the first coming of Christ are so apparent (compare vss. 13–15 with Psa. 31:11, 55:13 and 69:8) to the devout mind as to need no documentation. Still, Adam Clarke, Kline, Heavenor, Dummelow, and others miss it like a blind man walking through a red light.

Now, an unsaved man in Hell will *cry out* (vs. 7) for what he considers to be *wrong* (Gen. 4:13). He will NOT be *heard* (vs. 7) because his judgment is PAST (vs. 7), and the only judgment he is awaiting is the final appeal before going into the Lake of Fire (Rev. 20:15). The unsaved sinner in Hell is **"fenced up"** (vs. 8) with gates and bars (Rev. 1:18; Jonah 2:6), and he is in *darkness* (Matt. 25:30). The passages in Job 29:3 and 23:17 all sound the same note. Once more, there is an overlay applying to Christ, because He bore our judgment and our sins (1 Pet. 2:24) and took what we should have gotten in Hell (Gal. 3:13); consequently, He cries **"out of wrong,"** in darkness (Matt. 27:45): **"My God, my God why hast thou forsaken me?"** (Matt. 27:46). Jesus Christ was counted as one of God's "enemies" (vs. 11), for He had to take the place of God's enemies (Rom. 5:10) to get us—we are the enemy— back to God (2 Cor. 5:21). Ah, the unsearchable riches of the divinely preserved English. How profound are its "coincidences," and its "mistakes" past finding out.

And if those aren't enough Christ-exalting riches from God's gold mines, look at verse 9. The *crown* (vs. 9) belonged to Jesus Christ (Rev. 11:15, Luke

1:30–34), and He was “stripped of His glory” (John 19:24, Psa. 22:18) before He could wear a “crown of glory” on the **“throne of his glory”** (Matt. 19:28). You see, the matter is exactly as we have stated it; the *Book of Job* is a picture of God’s Son in humiliation, Israel in the Tribulation, an unsaved man in Hell, and revelation of the Antichrist, in addition to the moral and devotional material lying on the suface (see any Commentary by Greene, Ironsides, or Feinberg).

As Job approaches the climax of his pleas for sympathy (vs. 21) and his prayer to God (vs. 23), he describes his condition as one who is:

1. Cut down and hauled off like a log (vs. 10).
2. Set fire to and left to burn (vs. 11).
3. Encamped against by an army (vs. 11–12).

His brothers and sisters (vs. 13) no longer come to see him; his casual friends (vs. 13) are estranged from him; his aunts, uncles, nephews, and nieces won’t offer him any help; his close friends (vs. 19) have forgotten him (vs. 14); he is an alien to the people he employed (vs. 15–16), and his wife (vs. 17) will have no more to do with him than a rabid polecat (vs. 17).

19:20 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:

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.

Job is nothing but skin and bones (vs. 20), and he is only alive “by the skin of his teeth.” Could any picture be more pitiful or more melodramatic? There is

nothing like it in the Bible apart from a few passages in the Psalms which deal with the experiences of David's soul in adversity, and many of these passages are really Messianic Psalms (Psa. 22, 31, 55, 69, etc.) which point to the betrayal, crucifixion, and sufferings of Jesus Christ.

"**Have pity upon me, have pity upon me, O ye my friends"** (vs. 21)!

The Lord Jesus Christ called them His "friends" not ten hours before "they all forsook him and fled" (John 15:15). **"For the hand of God hath touched me"** (vs. 21). And so, although it was the hand of *Satan* (2:6) that executed the baleful deeds, it was *God's hand* that determined what could and could not be done (Gen. 50:20 and comments). Pity should be showed to the afflicted (Job 6:14). It is David's lack of pity (2 Sam. 12:6) that brings him under the scourge of God (2 Sam. 12–18) until he is greatly in need of some pity himself (2 Sam. 18:33). Job no more got this pity from his friends than the Lord Jesus did in Psalm 69:20, even though God (Psa. 103:13) is supposed to have "pity" on His children.

"**Why do ye persecute me as God, and are not satisfied with my flesh"** (vs. 22). Hasn't God done enough to him? Do you have to add to it? What do you want; "vengeance" or retribution? If the object of your jealousy or hatred has lost his family, his friends, his money, his property, his goods, his testimony, his reputation, his health, and his sleep, what more do you want—you sadistic pervert—his *soul?* Well, that is what Satan is out to get (Rev. 12:10), and if he can damn you, he will do it. You are not playing "ring-around-the-rosey" when you attempt to live for God and stand for His word. You are entering the "arena of Faith" (citing Erich Sauer and Watchman Nee), and mark it down: if the Devil could get permission to do to you what he did to Job, he would put you on the ash heap with Job TONIGHT. You don't joke about Satan, not if you have enough sense to breathe air.

Here is Rachel Baum (1921–1944). Rachel was arrested in 1943 and sent to the concentration camp at Auschwitz, Poland. First they murdered her father, and then they took her mother (Malka Baum) and led her to the shooting pit between a cordon of police dogs and SS men. There Malka Baum was shot through the back of the head with a .25 caliber pistol (5 mill.) and then shoved into a trench containing the burning bodies of 500–1,000 other victims. Rachel was then transferred to Birkenau where she began to organize the women prisoners into a resistance movement. On October 26, 1944, an abortive revolution was started by some of the prisoners before the partisans outside the camp could get ready. The "sonderkommandos" who had started the revolt were butchered, and then inquiry was made to find out where they had gotten their weapons and explosives. Rachel's number finally came up because the SS men had torn the

bones out of the sockets of nearly eighty women until one of them screamed out Rachel's name. In twenty-four hours they had Rachel and the other four "ring leaders" of the resistance; these five women were stripped naked (in the winter) and whipped up and down a line of 5,000 men twice a day, at roll call, for two days. Two of them died from the cold and lashings. The three remaining women had their hands crushed by a vise before they were brought out for the next day's whipping. On the fourth day Rachel was the only one left. She had to be dragged out to the roll call because her feet had been broken. She still survived six days, and on the sixth day they carried her out to a gallows and hung her.

"**Why do you persecute me as God"** (vs. 22).

The word "Job" means "one persecuted," and no man who read Revelation 12:4–5 and 13 could miss the import of the name. *Israel* has been, and will be, the special object of Satan's wrath until Revelation 20:8–9 is over.

Here is an Israelite named Langner. He was the son of the owner of a small shoe store in Czestochowa. He was caught by the Treblinka SS men (1944) while slipping a wad of bank notes into his pocket; he did this while sorting out a pile of clothes taken from dead Jews. They hung Langner up naked by his feet on a ten foot gallows. Then all of the prisoners of Treblinka were assembled in the sorting square in front of the gallows—they had roll call there twice a day—to watch Langner hanging there by his feet, while a Ukranian guard whipped him back and forth with a horsewhip, about once every fifteen seconds. Langner's Jewish friends saw him hanging there in the morning and hanging there at night. All day long, from 6 a.m. to 6 p.m., they could hear his cries and groans while they worked. He called for his mother all afternoon; he begged for them to kill him all morning. When they finally beat his brains out with a rifle butt, he was nothing more than a flayed animal with huge shreds of skin hanging down over his stomach, chest, and face. It took them twelve hours to whip him to death, but at the end of that time Langner—a shoe salesman—was a mutilated, torn mass of raw flesh.

"**Have pity upon me, have pity upon me, O ye my friends"** (vs. 21)!

Wouldn't you think that it would be enough punishment for a man to gas his wife and children, take his clothes and money from him, coop him up in a barracks with no heat (in below zero temperatures), force him to work a twelve hour day on less than 300 calories a day, shoot his brother in front of his eyes, and then steal all of his mail and supplies? No, it was not enough. Herr Somner (Buchenwald, 1942–1944) would still tie some of the wretches to a hot radiator till they passed out, and then he would immerse their testicles, alternately, into hot water and iodine and back into ice water till the skin peeled off.

And don't you think for a minute that we are talking from an "insuler" point

of view about isolated cases where *German* sadism had reached an extreme. *Foxe's Book of Martyrs* is filled with material like this, and the cases are documented into the thousands. If every POW could be released right now from every foreign country where he has been held captive, you would hear the same kind of stories repeated and repeated and repeated. Torture, sadism, bestiality, and perversion are not "Germanic." They are part of man's depraved nature; they are as old as Cain and Abel, and they will yet blossom into their full glory (Rev. 6–16) in the future under the leadership of the HRS, UNESCO, the CFR, the Illuminati, and "The People's Party." Torture and cannibalism have been on the increase since 1950, and the fool who is stupid enough to believe in a theory of moral evolution has to do it in the face of so many "scientific" facts concerning degeneration, that one can only come to the conclusion that Evolution is a *religion;* it must be accepted by blind faith without ANY evidence whatsoever.

When Maynard Shipley (President of the Science League of America) says that scientists the world over regard the processes of evolution as a "FACT," he is referring to a "GOSPEL" (see Prof. J. A. Thompson, cited on p. 14 of Hooper's work, *Does Science Support Evolution?*), and this "gospel" has less historical evidence behind it than the resurrection of Jesus Christ or the conversion of Paul. Haeckel admitted that the theory of spontaneous generation cannot be proved (p. 24); David S. Jordan (President, Stanford University) said that there is no case of spontaneous generation known; and Professor Fleischmann (Zoologist, Erlangen) stated that the Darwinian theory has not a *single fact* to confirm it. Professor Fleischmann correctly states the matter when he says that the evolutionary theory, as found in American school textbooks, is "the product of the imagination." When Chapman and Miller (*Evolution Has Failed*, p. 10) state that evolution is the result of a "semi-barbarian imagination" and the "playful guess of SAVAGE MEN," they are stating it exactly.

The barbarian savage will be the leading man in history from 1976–1998.

Man is a wreck; he began lower than the angels (Psa. 8:5), and he is now approaching the level of the animals (Ecc. 3:18).

Professor William Bateson (British scientist) said (after forty years of research) that no evidence has even been discovered to verify Darwin's genesis of the species. Every one of Darwin's theories is contradicted by FACT, according to Prof. L. T. More (*The Dogma of Evolution*), and "natural selection" and "acquired characteristics" are about as "factual" as Moroni's golden plates (see Wismann, A. B. Wallace, E. R. Lankester, and D. M. Panton, plus the work on Darwinism Today, by Vernon Kellogg).

If you were Job's enemy, you could have afforded yourself the luxury of sympathizing with him, but, instead, his friends go right on with the accusation

(Job 20:5, 11, 29; 22:3, 6, 7, 19, etc.). **“Oh that my words were now written”** (vs. 23). **“Oh that they were printed in a book”** (vs. 23). So, without Job knowing anything about it, God writes them down and then has them printed in His book. Job’s words are **“graven with an iron pen and lead in the rock for ever”** (vs. 24), for when the heavens and earth have melted with a fervent heat (2 Pet. 3:8–4), Job’s words will still be there (Matt. 24:35)! We-e-e-e- l-l-l-l Gloreee!

But at the time Job says these words, the arch of the rainbow bridge has collapsed, the pot of gold has rusted, and his “castles in Spain” have caved in from termites. “This old house” (to cite Stu Hamblin) is still an earthen vessel, and no matter how many times we redecorate it and patch it and repair it, it still falls apart one piece at a time.

I led a sixty-four-year-old man to Christ one time in the Baptist Hospital, Pensacola, Florida. Of his four children only one was saved. The family had gathered downstairs to await his death, and when the one saved son requested a minister, the rest of the family rose up in arms against him: “He will cause a heart attack!” “Those holy rollers will give daddy a relapse!” “If you excite him now, it will kill him!” (You know, same old routine. They let you go to Hell for sixty-four years and let you destroy your body with liquor and tobacco, and then they get real “concerned” and upset about your “welfare” twenty-four hours before the undertaker gets you. Same old crap.) But the saved son got me in, even though the man was in the Intensive Care unit. We talked about twelve minutes. He admitted he was a sinner, he admitted he had wasted his life, he admitted that he was ruined for time and eternity, and in awhile he took my hand on an invitation to receive Christ; he prayed “the sinner’s prayer” and asked Jesus Christ to save his soul. The man lived about six weeks after that, and just before he died his wife said to his family: “You know, I know something happened to him up there in the hospital; he is a different man altogether!”

Yes, he was, but they *buried him*. Our glory is “by and by,” and no matter how the world mocks us and scorns us for not following Darwin and Marx (John 14:1–3), we know that the answer is not down here: It is up THERE (Eph. 1:18).

In 1955, I was talking with a backslidden Christian in a hospital in Atlanta, Georgia. He said that he had been living for the Devil, so God had finally caught up with him. He also said that when he got out of that hospital he was going to live for God. I believed him. (You’d better believe them when they talk that way. If God has already scourged your brother in Christ, you’d better keep your hands off him.) This young man had been standing on the tracks in the railroad yard, working on the back end of a coal car. In the noise of the locomotives and freight cars, moving on the side lines and shuttle tracks, he didn’t hear a box car rolling

down the track behind him. It coupled him, right through the middle of his body, to the coal car in front of him; he screamed and passed out. Someone heard him and got him down and off into an Emergency Room. When he left that hospital, his left leg was gone, his left hip was gone, and part of his lower stomach was missing. And I'll tell you something, Christian; you'd better keep your mouth shut about any brother or sister in Christ with whom God has dealt in this manner. Do not play Eliphaz, Zophar, and Bildad just because God hasn't given you *your* desserts.

I went up into the Baptist Hospital (Pensacola, Fla.) one time to talk to an old friend of mine. He was an old sinner from Andalusia, Alabama, named "Kato." Kato had had his intestines cut in two during a knife fight years ago, and when I met him first (1953), he was lingering between life and death with a bad case of peritonitis. He finally received the Lord Jesus Christ as his Saviour, after I pointed out to him that the scar on his slit belly (the last knife fight) and the scar on his chest (another knife fight) and the scar on his forehead (shrapnel in Korea) were God's warnings to him that his time was about up. He got saved, straightened up his life for awhile, and then, with no one to ground him in the word and teach the word to him (Acts 20:32), he went "back to the dogs." When I visited him in Pensacola, nearly nine years later, he was back in the hospital; this time someone had blown the right side of his face off with a shot gun during a brawl in a liquor joint.

I came up to Kato and smiled at him and said, "Do you remember me?"

"No," he said, "I don't know you."

"Well," I said, "I know you. How are you doing?"

"Oh, pretty good."

"Don't look so good. Looks like sombody 'bout finished you off."

"Well yea (laughing), I lost a little of my jaw and cheek there, and some of my sinuses. Who are you anyway?"

I ignored it and went on: "How's that scar doin' down under that sheet, that one on your chest where you got cut when you were about fifteen years old?"

Kato's face paled and he said, "H-h-how did you know about *that*?"

"And how's that scar on your belly where Teal sliced you open?"

"Wwh-h-ho-o are you?" he blurted, as he rose up in bed.

"And if you'd take that bandage off your forehead," I said, "you probably still got the shrapnel scar there, don't you?

Kato was now white in the face and panting. "WWHH-O-O-are you?! *Where are you from!?"*

Then I told him.

Well, Kato relaxed and began to chuckle again and kid around. And the last

thing he said to me was, “Preacher, I ain’t been livin’ right, but when I get out of here I’m going back to church.”

Well, I hope he did. And I hope to God when he got there that God had some Bible believing man in the pulpit who knew about life and death and wasn’t afraid to teach and preach that old English 66 (*AV*, 1611) just as straight and as hard as a German 88. The last thing that American “Teals” and “Katos” need is some of you mealy-mouthed, cultured, sophisticated, educated asses throwing Greek and Hebrew around like you thought you had good sense.

“**For I know that my redeemer liveth”** (vs. 25). And this time, the reference is so obvious that ninety percent of the major commentators find it—will miracles never cease! However, when they continue into **“that he shall stand at the latter day upon the earth”** and on into **“yet in my flesh shall I see God”** (vss. 25–26), they break down for the “jillionth” time all over the highway, with kingpins, axles, valves, pistons, carburetors, nuts, bolts, bulbs, fuses, fan belts, hub caps, and drive shafts flying in every direction. And before we call out the police department and the ambulances to help clean all the litter and debris off of the Biblical “interstate,” let us see what God the Holy Ghost has preserved for our edification and instruction.

1. The Redeemer *will* be visible when He comes (vs. 27).
2. The Redeemer *will* come to this earth and land on it (vs. 25).
3. The Redeemer *has* “accidently” been associated with written words (vs. 23), a BOOK (vs. 23), and the ROCK (vs. 24); and if that were not enough, the Redeemer’s written words in His Book will abide **“for ever”** (vs. 24).
4. The Redeemer is alive at the time that Job complains (vs. 25).
5. The Redemer is able to resurrect a man’s dead body and put it back together again (vs. 26).

It is immaterial whether or not Job realized the doctrinal import of all that he says, the point is that he *says* it, and it is *recorded*, and it *works out* as it is recorded. So—! So, the first thing the dead orthodox apostates must do is give the Biblical text a black eye: no sooner thought than executed.

A. *RSV* (1952): Job is not going to be “in his flesh” (vs. 26) at the resurrection; he is going to be in a *spiritual body* OUTSIDE his flesh. Having inserted this Gnostic interpolation into the Bible, according to the best dictums of Philo, Valentius, Marcion and Origen, some of the Fundamentalists begin to holler about the *RSV* and the NCCC like they thought those outfits were “Liberals.” But “WITHOUT my flesh,” my dear Fundamental buffoon, is the reading of the *American Standard Version* (1901) recommended in the *Sword of the Lord*, with Jack Hyles and Robert Sumner both backing John R. Rice up.

People who live in glass houses shouldn't throw stones. Fundamentalists who think they are smart enough to correct God Almighty had better keep their cheap, lying, compromising, backslidden mouths SHUT when talking about the *RSV* and the NCCC. Hypocrisy is not becoming to a man who blabbers about "God-breathed originals." The *RSV* reading of the National Council of Churches was recommended for fifty years before it was printed: It was recommended by Fundamentalists and Conservatives in the *ASV* of 1901. Hypocrites of a forked tongue spit poison together.

B. But the *ASV* (1901) and the *RSV* (1952) are not the only combination of Conservatives and Liberals to make an ecumenical attack on the Holy Spirit. The *Septuagint* has translated **"mine eyes shall behold"** (vs. 27) to "mine eye HAS seen" putting the whole verse in the past tense, and then, since Job had NOT seen God literally, the verse was reworded to mean Job saw God inside himself. (Oh, yeah baby! We got the grimmies. Like man, one geek a minute.) This is the *Septuagint* which the first century Christians used? Sure kid, we understand. Try some paregoric.

C. The *NEB* (C. H. Dodd) says, "standing at my side," for **"in my flesh,"** and the *"Living" Bible* (Taylor) has muffled through the verse with "then he will be on my side." Anything but the truth. However, the *Pulpit Commentary* assures us that the literal translation of the Hebrew ("mibsari") means "FROM my flesh." But if this is so, how did you twist it into "without my flesh" and "on my side" and "at my side," etc., etc.? Why did you appeal to literal rendering to rid yourself of the bodily resurrection, and then, when the literal rendering didn't go as far as you wanted it to go, *you added your own interpretation?* This is the "consistent translating," is it, that we heard so much about when you hypocrites were belly-aching about "ecclesia" and "baptizo" in the New Testament? Yes, you are the "qualified, recognized meatheads," without a doubt.

D. Williams: "Who I shall see ON MY SIDE" Moffatt: "Yearn to see Him ON MY SIDE." Dummelow: "Gaze on as for me." And so on and on and on and on till Hell freezes over and Michael the Archangel expires. You cannot cure a fool of his folly though you bray him with a pestle in mortar (Prov. 27:22), and the faculty members of many modern Christian schools (take forty at random and you won't miss more than two of them) are so far off the deep end in their mania for altering the word of God that "lunatic fringe" would be the proper placement of their exegesis.

For once, Jamieson, Fausset, and Brown almost get the truth, but at the last minute Fausset resorts to "FROM my flesh" instead of "IN my flesh."

Now, before the Bible believer abandons the living words of the living God for these fickle faddists who can do nothing but "hear or tell something new"

(Acts 17:21), let's just go to pages 481–485 of *The Hebrew and Chaldean Lexicon* and read five pages of notes on the Hebrew prepositional prefix "MIN." And while doing this, let us never forget that if we are half as "godly" as the ungodly, unethical rascals who had a reputation for being "godly" (the last ten revision committees), we would naturally choose a *God-honoring* meaning for a Biblical word if a choice of meaning came up: AMEN? (It's awfully quiet out there!)

a. Part of my flesh, among my flesh, or out of my flesh (p. 481).
b. Some of my flesh, some part of my flesh, even one of my flesh (p. 482).
c. Going out of my flesh, from out of my flesh, on account of my flesh (p. 482).
d. Because of my flesh, according to my flesh, away from my flesh (p. 483).
e. Far off from my flesh, near my flesh, separated from my flesh (p. 483).
f. Chose out of my flesh, because of my flesh, so that my flesh (p. 484).

(Does this give you any idea of the Mickey Mouse type of scholarship that is going on in the New Testament when someone like Zodhiates, Sanford LaSor, Wuest, or any Church of Christ elder or Jehovah Witness is hollering about "eis" in Acts 2:38? Gnat strainers of a feather "flea" together.)

Now, to locate one out of *eighteen* possible translations, what better lexicon could we have at our disposal than the *context* of Job's statement, right where he is speaking it?! Observe: **"Whom I shall see for myself, and mine eyes shall behold, and not another"** (vs. 27). The words **"yet"** (vs. 26) and **"though"** are plainly set in apposition to the positive statements. The meaning is clear: "Even THOUGH my reins are consumed within me (vs. 27), I'm going to see God with my eyes, and even though worms eat up my body (vs. 26), MY FLESH shall see God"!

Therefore, the farthest you could possibly go toward the Liberal private interpretation would be "Yet from WITHIN my flesh...." So the *AV* translators simply gave the Lord God the benefit of a doubt and wrote, **"yet in my flesh."** Since none of the translators of the *ASV* or *NASV* ever gave God the benefit of the doubt, He has sacked (and will continue to sack) their work no matter if 50,000 of them agree to promote it, recommend it, and use it in the classroom.

The thing that threw Jamieson, Fausset, and Brown was Fausset's original work (p. 47). Fausset never believed the passages in 1 Corinthians 15; Revelation 11, 20–22; and John 11 anymore than Calvin did. These passages applied to the resurrection of NATURAL BODIES (see Lazarus, Dorcas, Jairus' daughter, Jonah, etc.). Job's flesh will be *his own flesh* at the resurrection (**"my flesh"**), even though *your* flesh will be the glorified spiritual body of 1

Corinthians 15. That is, what ANY Hebrew lexicon cannot clear up, with the aid of eighteen centuries of Conservative "scholarship," is a simple pushover for a *King James 1611 Authorized Version.*

"**But ye should say"** (vs. 28). Job's three buddies should say, "The trouble is probably with ME, not Job!" **"Be ye afraid of the sword"** (vs. 29) because he who wields the sword (Rom. 13:4) is a **"minister of God"** (Rom. 13:4) to execute vengeance: **"that ye may know there is a judgment"** (vs. 29).

The wrecking crew (98 percent of the commentators and revisors) cannot leave the chapter without saying of verse 17: "This translation is scarcely tenable" (the *Pulpit Commentary*, p. 321); instead, we are to translate as follows; 'I am loathsome to the children of my mother's womb.'" Having made this authoritative, dogmatic, infallible decree, the committee of 1901 (*ASV*) says, "All Hail the power of Rawlinson's name. Let angels prostrate fall. Correct the Bible with his conjecture and crown scholarship Lord of All!" The ruinious *ASV* of 1901 (used by John R. Rice to correct the *King James Bible*— see *Sword of the Lord*, Oct. 10, 1975) immediately adopts Rawlinson's suggestion just like they thought it has "parachuted down out of heaven from God" and was, therefore, "verbally inspired." There is just one little problem: The Hebrew texts all read "beteni" (Beth, Teth, Nun, Yod)—**"mine own body."**

But don't you ever think that just because the Hebrew text says **"mine own body"** that the "recognized" Hebrew scholars will abide by it, if it happens to match the *AV*. The trick in this business (see *The Monarch of the Books*) is to get rid of the *King James* text by ANY means, fair or foul. When Christian educators went off the deep-end and began to sit in judgment on the Bible, they followed these blind leaders of the blind until now some of these deluded idiots actually think that the *AV* must always abide by the Hebrew and Greek texts; and where it doesn't, it is wrong, and where it DOES, it is wrong. (And imagine John R. Rice talking about "hell-raising nuts." Tsk, tsk, kiddies, some of us couldn't get on the same race track with his crowd when it comes to "nutty.")

The stumbling, bungling, blind, blithering, staggering Alexandrians translate "the sons of my concubines" (*Septuagint*), when Job *never had* any concubines. The *NEB* backs off with "family"—which is no translation of any Hebrew text; Kenneth Taylor alters the Hebrew word for **"son"** ("benay") to "brothers," while still professing to be "paraphrasing" the Bible. These "brothers" are the "close family intimate," according to Kline (p. 476), while Heavenor (p. 432) just generalizes the list (vss. 13–17) and pretends the Hebrew text wasn't there. Dummelow picks up Rawlinson's dead cat by the tail, again, and tells us that **"body"** should have been "womb" and "mother's" should have been added to the verse. Jamieson, Fausset, and Brown also adopt this conjecture. Adam

Clarke and Maurer at least try to find a way out. Maurer suggests "grandchildren," which is a perfectly legitimate inference, but Clarke says simply that Job was appealing to his wife (vs. 17) on the basis of the fact that the two of them had raised the children together, and this last conjecture is much more reasonable and much more Scriptural than any of the manipulations of the text by Origen, Eusebius, Monser, Zenos, Terry, Robertson, Price, Sampey, Peake, Duhm, Budde, Dodd, Taylor, Fausset, or Brown.

And before you throw Adam Clarke out of court this time (for agreeing with the Received Text), why don't you spend a little time dealing with couples who have "broken up" and then have been united over a casket? I think you will be surprised to see how a little *practical experience in LIFE* will solve many of the exegetical and theological problems that the Scholar's Union have such a tough time with. Did you ever hear a divorced woman pleading with an "ex" when they stood side by side at a little white casket? Well, why don't you reserve comment on the *AV* text of Job 19:17 until you have experienced enough *living* to know that the *AV* text is right and one hundred percent of the commentators who disagree with it are LYING.

No sooner has Adam Clarke justified the *Authorized Text* than he turns around completely backwards and attacks it. This is done to "stay in good" (see any issue of the *Sword of the Lord* dealing with Christian scholarship) with both camps—the Holy Spirit and Christian Education. According to Clarke, the translators of the AV have made a "strange mistake" (p. 90) when they wrote **"printed"** in verse 23 instead of "traced out." (Ah yes! but haven't we heard this blarney before. Remember that **"Jesus"** should have been "Joshua" in Acts 7:45? Remember how **"Easter"** should have been "the Passover" in Acts 12:4? And who can forget that **"churches"** should have been "temples" in Acts 19:37? And wasn't that an HPD in Luke 1:9 where Nestle's text had to be translated as the *King James Version* even where the Greek verb didn't match either translation? And who can forget little Bobbie Sumner calling the Holy Bible's version of Luke 1:3 [*AV*] a "monstrous blunder"? Ah yes, we can count on you "gassers" for "light from the original" every time, can't we?)

Adam Clarke is extremely concerned about "superficial readers." (Ah yes. Here we go again. We Bible believers are not as "deep" as you linguistic judheads.) Clarke imagines that the art of printing did not exist in Job's time as it was not in existence until the "fifteenth century of the Christian era." Well, a man might think that if *he* was extremely superficial. However, if a man were not "superficial," he might have found out that printing was a highly developed Chinese art before 1000 B.C., and if he was even less "superficial," he might even find that Webster's definition of "PRINT" is a "mark made by pressure,

something stamped with an impression." Coins were "printed" (Matt. 22:20) long before the term "Christian era" was used. It is always a good idea when dealing with superficial scholars like Clarke and the *ASV* committee ("inscribed"), the *Septuagint* ("recorded"), Dummelow ("inscribed"), Fausset ("engraven"), Kline ("written"), and—take a number from one to a thousand; you won't bat less than .900—to take for granted at the start that the prejudices against the Bible will affect about 99.99999 percent of their works.

Job alludes to three types of "printing": Words *printed* on a piece of paper by pen and ink (vs. 23), words *engraven on a rock* with an iron tool like a chisel (vs. 24), and words engraven into soft lead and then mounted on (or in) a rock (vs. 24). The lengthy expositions about certain manners of writing being "unknown" in Job's day (see any major commentator) are to be taken with a ton of salt. One must never forget how the silly *ASV* committee of 1901 adopted the Modernist's translation of Judges 5:14 on the grounds that **"the pen"** could not have been used at that time (1400 B.C.). This ridiculous corruption still stands in the *ASV* of 1901, although it has long since been proven that "pens" were in use more than 500 years before Judges chapter 5 took place. But such are the fantasies, follies, and fanaticism of the lunatic fringe of Christian education; it is caused by the educator's desire to gain a reputation for "scholarship" with the UNGODLY. One dud per minute with three fizzles in between.

Before stepping out of Chapter 19 into Chapter 20, Adam Clarke takes one more slap at the Bible that led him to Christ and gave him his lifework. Clark says **"me"** (vs. 28) should be "him." The authority for this alteration (Heb: "bi" altered to "bo") was the Old Testament critical authorities Kennicott and DeRossi who, by the way, will match Westcott and Hort's approach to the New Testament. Dummelow also buys this and suggests the alteration also. However, the Masoretic Text of the Protestant Reformation, still used by orthodox Jews the world over, says **"me."** (Notice this same flimflam in Zechariah 12:10 where the Liberal has altered "me" to "him," so as to rid you of the Deity of the Lord Jesus Christ. Evidently the one syllable words in the *AV* are a great deal more important than John R. Rice, Archer Weiniger, Cleason Archer, John Linton, Spiros Zodhiates, Wedge, Munts, Culbertson, Anderson, Coder, Mitchell, Johnston, and Reuben Olson think they are. If you want to see a real Comedy Hour, you should watch Laird Harris, Guassen, or John Rice, trying to prove verbal inspiration for the WORDS of the Bible by using the WORDS of the *King James Text* and then denying that these words *they just used* were inspired. Every believer should obtain a copy of the correspondence between Rice and Evans (May, 1973) on "inspiration." It is available from Box 442, Herkimer, N. Y. 13350. That is about the nearest thing you'll see, this side of glory, to a battle

between a Chameleon and a King Snake.)

Well, Job must stop for breath; he is panting and crying, and his last few words (vss. 28–29) are an anti-climax. He is lapsing back into silence again.

CHAPTER 20

20:1 Then answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for this I make haste.

3 I haved 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?

The first five verses introduce us to the main theme of the chapter; it is "the wicked" again (see the remarks under 15:20–35). All that follows refers doctrinally to the Antichrist, practically to any wicked man, and historically, the verses are being aimed at Job whether they strike "on target" or not. **"Therefore"** (vs. 2) shows that Zophar has been gobbling up Job's discourse like a dog eating Red Heart on a "commercial." The **"therefore"** refers to Job's warning about a **"judgment"** (19:29). That is, Zophar is saying, "Sure Job, we know there is a judgment, and that is exactly why I've got to get this off my chest; THEREFORE...."

"**I have heard the check of my reproach"** (vs. 3). It could mean: "I heard you put a body check (hockey term) on the reproach I just reproached you with in Chapter 11." But if the **"my"** refers to something aimed at Zophar, then it is "I have heard what you aimed at me, just then, in order to stop me (**"check,"** as in "checkmate"), and I'm going to answer." The latter meaning is a little better in view of **"the spirit of my understanding causeth me to answer"** (vs. 3). (Fletcher's *Checks* was a book written to refute the Calvinistic position of the Reformers, as taught by Watson, Gill, and Dodd—the Puritan writers. Anyone bothered with the "TULIP" of Ultra-Calvinism (Pink, Shelton, Gilpin, Barnard, *The Baptist Examiner*, etc.) should obtain a copy of Fletcher's *Checks* and see what the other side of the Bible looks like.)

"**Since man was placed upon earth"** (vs. 4). The word for **"man"** in Hebrew is old Adam himself, pointing out for the "umpteenth time" that the characters in the Book of Job are not living in post-Mosaic times, let alone post-Davidic times. Furthermore, the "wicked" and the "hypocrite" of verse 5 are about to take us right into Isaiah 14:10–15 again, where we are dealing with Revelation 12:1–10 and 2 Thessalonians 2. After all, the main subject of the

Bible is the Second Coming of Christ, and the main theme of the Bible is AUTHORITY—a throne (Isa. 14:13 and 9:6). The Book of Job has more material in it on the Second Coming than the book of the Acts of the Apostles or the book of Hebrews combined. (Verse 5 should be compared with Job 8:13 and 27:8.)

There is no way to make a break in the chapter logically. The entire discourse (see Job 15:20–35) is one unremitting, merciless refrain: God's judgments on a sinful man, in this life and hereafter.

20:6 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 asp: 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.

It is Lucifer who tried verse 6 in Isaiah 14:14, and he winds up as verse 7 in Isaiah 14:15. Verses 8 and 9 are self-explanatory (Isa. 14:6–11). **"His children"** (vs. 10) cannot be pressed into John 8:44 completely, but He still has "children" on this earth at the end of the Millennium, which is more than apparent by Revelation 20:8. In the Millennium, these **"children"** are servants in a military theocracy where the form of government is an absolute dictatorship (Psa. 110; Rev. 2:27; Zech. 14:9–19).

The wicked man (any wicked man) will not come up at the first resurrection to see the "Kingdom" (vs. 17), and the terrible joke of it all is that everything for which unsaved men are working for NOW (to perfect) will be handed over to the saints (Dan. 2:44, 7:27) because they ceased working (Rom. 4:5). Verse 18 should be compared with Psalm 17:10, 14; Jeremiah 12:1; and Psalm 93:2. God's **"bow of steel"** (vs. 24) will strike him through with its arrows (Deut. 32:23), and his own bow of steel (Rev. 6:2) will be broken by the "Son of David" (2 Sam. 22:35). The portion and heritage of the **"wicked man"** (vs. 29) is from God, and it was appointed to him by God (Matt. 25:41). His portion and heritage is sickness (vs. 15), poison (vs. 16), restitution of stolen goods (vs. 18), restlessness (vss. 19–20), opposition (vs. 22), loss of everything (vs. 28), fear (vs. 24), death (vs. 25), exposure in judgment (vs. 27), and ETERNAL FIRE (vs. 26). **"A fire not blown"** is a fire which God kindles (Deut. 32:22; Isa. 30:33),

not man.

Biblical illustrations of the verses are numerous. Nebuchadnezzar (one of the greatest types of Antichrist in the Bible) "mounts up" (vs. 6) and is brought down (Dan. 4). Baasha (1 Kings 15–16) perishes like his own dung (1 Kings 16:4–14). Josiah, the son of Mannaseh (2 Kings 21) seeks to please the poor, and his hands (vs. 10) restore their goods which Mannaseh had ruined. (Verse 11 should be compared with Psa. 25:7 and Job 13:26.) Second Chronicles 21:18 illustrates verses 13 and 14 vividly. Verse 15 applies to Satan (Jer. 50:17–19 and 51:34–35), and the side references to Jonah (and Christ) in these passages are supernatural in their wording. Jonah's whale has to vomit up (vs. 15) what he swallowed (vs. 18), and Jonah is not only a type of Christ, but will also be a type for 144,000 Jewish evangelists who will be preaching to GENTILES in the Tribulation (see Acts 9:5–15 and comments).

Observe once more the constant reference to saints being POOR in the Tribulation and under the heel of a TAXER (Dan. 11:20) who oppresses the poor. There are more than one hundred references to this business in the Bible, and the sample passages in James 2 and John 16 and Matthew 25 should warn the modern Christian financial executive (or promotional motivator) that he may be building on the wrong foundation. **"Riches profit not in the day of wrath"** (Prov. 11:4); so before this mess is through (being conducted now by the SDA, FCC, NAACP, RCC, UNIFCO, NCC, NEA and HEW with the "Civil Liberties Union"), we Christians might be put in the position where we can either compromise that English Protestant Bible or STARVE. If you get in practise now —compromising it with the *ASV* and *NASV*—you will make out fairly well with the Devil's church when it takes over. However, if you get in practise now of standing for the word of God, you will go to jail or a mental ward when the real pressure comes, and the real pressure is coming.

On the covers of (and inside) the book by Mao Tse-tung, *Four Essays on China and World Communism*, one will find that the editors are saying that Mao's "DOCTRINES" are a great, revolutionary "challenge" to the West. But anyone who read Mao's four essays would know that Mao's position is the exact position of the Roman Catholic church (A.D. 500–1800), Charlemagne, Hitler, Lenin, Castro, Marx, the Kennedy family, and other 5,000-year-old groups of humanitarian "do gooders," and fascists leaders who rejected the Bible revelation of history and man.

Mao's "position" (p. 2–4, 14–15, 17, 38, 81–83, 85–86, 90–91, 102–103) is the position of the NAZI PARTY; only Mao's alibi is different. And there is no real difference between Mao's philosophy and that of the Russian Czars of 1800–1914 or the Wall Street financiers of 1880–1930. There is not one inch of

space between Mao's "position" and the position of Bloody Mary (1553–1558) or the position of Kaiser Wilhelm (1914). Mao just stuffed his creed with a few more platitudes and some modern terminology. Basically Mao's doctrine is this:

1. I am right, and I am "WE."
2. "WE" 'are right because "WE" are "THE PEOPLE."
3. "THE PEOPLE" are "us."
4. If you are not one of US, you are not "THE PEOPLE."
5. If you are not one of us, you are against "THE PEOPLE" (i.e. "ME!").
6. Anything is all right to get rid of anyone who is against "THE PEOPLE," provided it doesn't stir up too much trouble so "THE PEOPLE" will revolt against US (i.e., "THE PEOPLE").
7. Any people can revolt against "THEM" (i.e., those who are not "THE PEOPLE"), but no one has a right to revolt against us, because "WE, THE PEOPLE" (Oh, yeah man!) are "THE PEOPLE."

Now if you think that is stewed prunes, or slander, against the "monumental struggles of Mao" (Mein Kampf—"My Struggle"), then go over there and try to get "the people" to revolt against the "establishment," like some of you suckers are trying to do here. Go on, try it; I dare you! When they put you in solitary confinement, on drugs, you'll find out who the liar is and where the stewed prunes are. I don't care how great the "fog of verbiage" is, the old stinking, self-righteous self of "SELF" shines through everything any Communist or Evolutionist ever said or wrote, and the only "challenge" that such a philosophy is to those of us who are born again (and know what is going on) is that we recognize the HORNS and the HOOFS (Ezek. 28:14) when we see them. They "challenge" us to pray and keep our powder dry. We know what the challenge is: It is a military challenge and has no more to do with philosophy and doctrine than an Atom Bomb.

If you will go back to the points listed above, you will also find that this format will fit the leading scholars of Christianity, the Vatican State, the Pentagon, the United Nations, the Educator's Association, and either major political party; human nature is quite consistent and quite universal. Mao has nothing more to offer "the West" than an iron-clad dictatorship where man is god and God and the Bible are outlawed, since no dissenting opinions are allowed in such "WE, THE PEOPLE" settings. At least Hitler and his troops bowed their heads (see The Prayer to the Power of Love in the Zappenstreicht) before they enforced their "philosophy" and "doctrines" on the West and the East. The only part of Mao's system we have respect for is the armed population behind it that can be mobilized to kill. As far as truth, righteousness, and spiritual power are concerned, Mao has no more corner on sound "doctrine" than the worst pope

who ever lived. When Mao and Castro "violently took away houses" which they **"builded not"** (vs. 19), they only did what Rusk, Acheson, Dulles, Hess, Herter, Roosevelt, Lamont, Chambers, and others did with countries they never even lived in. The Institute of Pacific Relations (see *The Naked Capitalist*, Skousen, pp. 44–50) with the Council on Foreign Relations (pp. 50–79) are just as much responsible for their robbery of goods, property, money, and sane policies as any Communist guerilla who ever lived and terrorized a town. And the enemies' guns are only warming up! When the Tribulation comes, "the POOR" will not only be here (John 12:8), but they will be YOUR class of people if you are on God's side at all: Matthew 25:35–38; Proverbs 14:31, 10:15, 13:41, 28:15, 29:14, 22:9, 16; 1 Samuel 2:8; Psalms 10:10, 41:1, 72:13, 82:34–45, 113:7, 10:2, 9, 12:5, 110:4, 72:2, 4, 12; Isaiah 32:7; Ecclesiastes 4:14; and 2 Kings 24:14. And whatever you do, don't let any dead, orthodox, "devotional" commentator or teacher kid you into thinking that those references only deal with "proper treatment of the poor" in the Old Testament. The context of James 5:1–6 is **"the coming of the LORD"** (James 5:7). The final outcome of International Socialism, cooperating with the Roman Catholic Church, is the financial and domestic bankruptcy of every man, woman, and child on earth who believes in God or believes what God said. And even though you may not have to go through the time of Jacob's troubles (Jer. 30:7), which Job is now experiencing (see Job 42:10 and comments), you will see the prelminary matches. You will see the "Play-offs" as the United States and Great Britain fold up and become Communist satellites to Rome and the United Nations.

Verse 23 is well illustrated in Numbers 11:33, and verse 25 is illustrated by a man in Judges 5 who has **"COLLOPS of fat on his flanks"** (Cf. Job 15:27!). The fire **"not blown"** comes from inside the Devil (Job 41:19–21); so, anyone "in" him (1 John 5:19) is going to be in trouble (Rev. 17:8). The **"glittering sword"** (vs. 25) is the sword of Hebrews 4:12, which is called **"the sword of the Spirit"** (Eph. 6:17), and it proceeds out of the mouth of the Word of God (Rev. 19:15). We know the place, the dwelling (18:21), the portion, and the heritage (vs. 29) of the wicked man (vs. 29), and in a while we will know his strength, size, shape, composition, position, power, location, plan, and attitude (see Job 40–41). These revelations about Satan are not found in "Present Truth" for the "Body Mystery" (to quote the outworn cliches of Bullinger, Baker, Stam, and Ballinger). Satan is a subject of Revelation (exactly as the church), and this revelation is in the Old Testament mainly. Never abandon Genesis, Exodus, Proverbs, Job, Isaiah, and the Psalms simply because some dry-cleaning dispensationalist wants you to wrongly divide the word of truth.

Reluctantly (and I mean it), we must review the works of the destructive

critics before leaving the chapter. This is necessary since nearly every ministerial student left in America is being subjected to a twenty-four-hour-a-day bombardment against the *AV* in the institutions that were founded by men who believed in it when they got saved. (Our purpose [God giving us grace, time, and eyesight] is to produce a set of Commentaries where the Bible believing Christian can see where every verse has been attacked by a Conservative or Fundamental scholar of some profession, and then find out how that Conservative or Fundamental scholar lied about [or stumbled over] the truth in an effort to make Christian Education the final authority for the believer instead of the Bible itself. And this explains the "fundamentals" John R. Rice, Robert Sumner, Kenneth Wuest, Dummelow, Torrey, Robertson, Heavenor, Kline, Clarke, Sampey, Monser, Wilbur Smith, Rendall, Peake, Williams, Lange, Bullinger, and Culbertson all believed in: the "fundamentals" of the Nicene Creed. That doesn't mean that any of them were consistently faithful in preserving the truth as it was preserved by God Almighty in the Protestant reformation text of the Authorized Version. We intend to remain consistently faithful in this realm as well as in the "fundamentals," and if no one goes with us, at least we won't have to alibi our unbelief at the Judgment Seat of Christ, when again we stand alone—like YOU will.)

1. Rawlinson (the *Pulpit Commentary*) tells us that verse 21 is "an impossible rendering"; therefore the gullible *ASV* (1901) committee takes Rawlinson's advice (again) and alters the text. It is also altered in the *"Living"*—forgive thy people, O Lord!—*Bible*, the *NRSV*, the Roman Catholic Bibles, and all the accumulated trash of nineteen centuries of cockeyed HPD. The original perverters of verse 21 were the writers of the Septuagint, and these readings are cited from A.D. 330–550 just like the scholars (Swete, Rendall—go on, you know what to write) thought it was written in 200 B.C. It is not the "viper's tongue" (vs. 16) but his "tooth," according to the *Pulpit Commentary*, and Rawlinson flatly denies that Job could have known anything about the creation of Adam (p. 339). Exactly why a man living thirty-six centuries closer to Adam's creation than Rev. Rawlinson could not have known about it is a little bizarre, but when it comes to grotesque Bible exegesis, the *Pulpit Commentary* is about as "off beat" as you can get without becoming a Seventh-day Adventist.

2. Dummelow recommends the corrupt *RV* of 1881–1885 for verses 3, 11, 17l, 21, 11, 15, and 26; and Dummelow would no more allow a "steel bow" (vs. 24) in 1200–1800 B.C. than he would an eight-track stereo; so he makes it "bronze."

3. The Septuagint manuscripts—written 200 years after the New Testament was completed—have Zophar spotted as a "Minaean" instead of a

“Naamathite” (vs. 1). Then they have erased the reference to Satan in verses 6 and 7 by saying that it is his “gifts” and “sacrifices” which reach the clouds. Then the word “let” has been inserted into verses 16–17, 20, 23, 25–28, so that the judgments become requests instead of prophecies.

4. Heavenor almost locates the “fire” of verse 26 but runs back to Job 1:16 to explain it instead of going to Job 41:18–21 and Matthew 25:41. (Heavenor, like his Conservative buddies, is a little too anxious to cover up the Lake of Fire.) But Heavenor (*New Bible Commentary*, p. 433) has recorded a most remarkable statement from the writings of Strahan. Strahan says that “when any man makes his own opinions and sentiments ‘the standard of divinity,’ that man magnifies himself on the throne of the universe!” Now when Strahan said THAT, he was making a direct reference to Zophar in the context of Job 20; however, isn’t it a remarkable observation? Consider the terrible truth which is couched in Strahan’s remark about Zophar being “magnified on the throne of the universe.” For as surely as Bill Rice, Tom Malone, Lee Roberson, Tom Wallace, Jerry Falwell, Robert Sumner, John Rice, and others were taught the “mistakes” in the *King James Bible* by sinners like themselves, the opinions and sentiments of Conservative scholars (1800–1908) have been accepted as the “STANDARD OF DIVINITY” by the majority of educational institutions in America who profess to be “Christian.” Do you know what that does, if you take Strahan at his word? It places Conservative sinners and Evangelical sinners and Fundamental sinners “on the throne of the universe” to replace the authority of God Almighty. (Okay, get mad about it, you simpering fool. Make an ass out of yourself and then get to a mourner’s bench and get your heart right. If it was right in the first place, you would have said, “Amen.”)

Bullinger, Peake, Kline, Williams, Gudde, Duhm, Klostermann, Merz, Delitzsch, Gesenius, and Keil suggest about thirty more alterations for the chapter. Alter them.

CHAPTER 21

21:1 But Job answered and said,
2 Hear diligently my speech, and let this be your consolations.
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 not 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 of my flesh.
7 Wherefore do the wicked live, become old, yea, are mighty in power?

The section ends with one of those great hallmark questions which we listed under Job 3:23. The question is crucial in the history of man, and it has been asked (or thought) by someone (or some group) one hundred times a day since Cain killed Abel. The question is a refutation of Zophar's thesis, for Zophar has not allowed the wicked to "get old" or become **"mighty in power"** (Job 20:2, 7–8, 16–17, 24); and what follows (21:8–13), Zophar would never allow at all. But Job has better sense; he, as Solomon, knew that ungodly men often fare better in this life than the godly (Psa. 49:6, 11, 13), for "gain" is not always a sign of godliness (1 Tim. 6:5). Job's "opener" is a riot: **"...after I have spoken, MOCK ON"** (vs. 3), which is the equivalent of saying, "After I have intelligently discussed the real problem, you go ahead and cut the fool."

"**Is my complaint to MAN?"** (vs. 4). No, not even when Job began his complaint (Job 3:1–3) was he complaining to *man*; Job was complaining to *God* (see 7:11 and comments). But even if Job had gone around town grumbling and griping about the way he was being treated (instead of going out of town and toughing it out alone), **"why should not"** his spirit be troubled (vs. 4)? (See Job 19:4 and comments.) Haven't some of you gone all over town (via the telephone) griping and complaining about how you were being treated by a Bible-believing pastor and the "brethren?" And haven't many of you done it with a full stomach, money in the bank, central air-conditioning, and a two-car garage? Yes, you have. Job would have been perfectly justified, by all the laws of society, if he had gone on a tour as a first class freak and charged admission for people to come in and look at his sores.

"**Mark me...lay your hand upon your mouth"** (vs. 5). (See Prov. 30:32 and comments.) Even when Job remembers (vs. 6) the judgment (19:29) and the

punishment of the wicked man (20:29), he is afraid. He fears God just as much as Zophar: **"Even when I remember I am afraid"** (vs. 6), and Job's "remembrance" goes back once again to Genesis 6–9. If any doubt was in your mind about it, compare the next passage (vss. 11–14 with 11:12–17) with this one. The memory of Noah's flood is fresh in the minds of the four men huddling by the city dump.

"**Wherefore do the wicked LIVE, become old, yea, are mighty in power?"**

Now there is a question! No pretending that **"wicked"** is a relative term; no ducking the sin issue before attempting to answer the question (see any Logical Positivist or Phenomenologist); no nonsense about "so much good in the worst of us and so much bad in the best of us that it ill behooves us to judge one another," and all that custard pudding. No, the question is: "Why do WICKED men often outlive good men, and get power in their hands and keep it to the detriment of good men?" That is the question.

Why is it that the longest reign of the kings of Judah is the reign of the worst king Judah ever had (1 Chron. 33)? Manasseh worshipped devils, prayed to statues, killed babies, and paid no more attention to the Bible than last year's *Farmer's Almanac*, yet he was a king!

Why is it that *40,000,000* people are still in bondage to a pitiful handful of Italian winoes whose past record would make Homer Van Meter and Baby Face Nelson blush for shame? *John XII* (955–963) made the Vatican palace a brothel and was killed by a jealous husband in the act of adultery. *Pope Gregory VII* (1076) excommunicated Henry IV, whereupon Henry elected a pope himself and marched on Rome. *Urban II* took Gregory's place, and so you had two "vicars of Christ" whose "ex-cathedra" utterances were "infallible" (1377–1417). *John XXIII* (1410–1415) was called the most depraved criminal who ever sat on the papal throne, being guilty of sodomy and other nameless vices. *Paul II* (1464–1471) had a house filled with concubines. *Sixtus IV* (1471–1484) sanctioned the Spanish Inquisition and was implicated in a plot to murder Lorenzo DeMedici. *Pope "Innocent"* (!) the eighth (1484–1492) had sixteen children by various married women, and he sent armies out to murder Bible believing Waldenses. *Urban VI*, *Clement VII*, and *Paul III* had many illegitimate children (*Halley's Bible Handbook*, pp. 779–789). And THAT is the crowd who produced the Jesuit Bible of 1582, recommended by the Roman Catholic Church. And THAT is the Greek text of *Vaticanus* and *Sinaiticus*, recommended by the *Bible Department of Bob Jones University.*

Now, how did that gang of murdering, whoremongering, adulterous thieves ever get so much power that when you carry a sign downtown saying "No hope

in the Pope!" the Christians, Catholics, and *Jews* get upset? Did you ever wonder about things like that? **"Wherefore do the wicked live, become old, yea, are mighty in power?"** (vs. 7).

How does Dr. Custer (Bob Jones University) get away with lying deliberately about the Christian's "final court of appeals" in his correspondence aimed at overthrowing the authority of the *AV* text (see correspondence, 1975)? Custer says that Fundamentalists have always made "the *original* Greek" manuscripts their final court of appeals. Dwight Moody didn't; was he a Fundamentalist? Frank Norris didn't. Was he a Fundamentalist? Bob Jones didn't. Mordecai Ham didn't. Jack Hyles doesn't. John Rawlings doesn't. Beauchamp Vick didn't. Harold Sightler doesn't. Maze Jackson doesn't. Percy Ray doesn't. Were they "Fundamentalists," or are the "Fundamentalists" these silly crackpots who think their education permits them to appeal to a "final court of appeals" that no one *has*, no one can *get*, no one has *seen*, no one can *quote*, and no one can *read*?

Witness the late Jack Kennedy (Aug. 28, 1961, cited in the *New York Times*, Aug. 29, 1962), suggesting that "isolationism" is a dirty word, and that, therefore, our Constitution is no longer "workable," because *at the time it was written*, we were in a period of "isolation." Do you know what the overtones or aftermath of that type of statement is? I mean, do you think that that "chance remark" was just political rhetoric? Oh, no! You send troops into Korea, Vietnam, and Katanga so that you will be enmeshed and intertwined in everybody's business but your own. Kennedy was not an idle speaker: He *promoted* international socialism and national bankruptcy.

Witness Senator Fullbright (*San Diego Tribune*, Aug. 14, 1961) telling us that *one man* should run the country and that government "by the people" is only a "cherished and *traditional* belief." Do you know what logically follows this? I'll tell you what follows it: dictatorial powers given to a *Roman Catholic* president. Witness Secretary General U-Thant (Apr. 5, 1963) telling the students at Columbia University that talks about private enterprises have been transcended by the "realization" that we should "change" to benefit everyone. Do you have any idea of what U-Thant just said? I mean *really?* Did you catch those words like "sharing,' "realization," "change," "program," "validation," and "communal?" He just said that *you have no right to own your own property and business*, thus they will be "violently taken away" (vs. 19) before 1980, according to a plan laid down by Lenin and Trotsky. (And Walt Rostow, Chairman of the State Department [1963] and Adlai Stevenson [1961] put it even plainer than that.)

What business does Alexander the Great have conquering the known world when he was a demoniac conquering epileptic who promoted racial integration? What business does Nero have on the throne while he is burning law-abiding citizens in his palace gardens to light up his sex orgies? Why is Nebuchadnezzar given the power of life and death over all of his subjects while, at the same time, he is demanding they bow down to a golden phallic symbol? How did the HEW get away with threatening the property and buildings of Lester Roloff, when they admitted they could not even do the job with young people that he was doing in rehabilitating drug addicts and street walkers? How did the FCC run Carl MCIntire's broadcasts off in the Bay after he told the country the truth about Bernadette Devlin and North Ireland?

How does the Irish Republican Army get the backing of the Associated Press, the British Broadcasting Company, NBC, CBS, Mutual, and *LIFE* and *Time* magazines, while it is engaged in overthrowing "the people's government" (there you go, buster, right on the money and back to "The People" again!) of North Ireland and turning that democratic country into a Fascist *Church-State* like South Ireland and Spain?

In Ronald Glasser's definitive work on the war in Vietnam (*365 Days*), there is a boy named David Jensen (twenty- years-old), dying in the hospital in Zama, Japan. He has 80 percent second and third degree burns; the detonators he was carrying in his rucksack exploded. The doctor works on him: Demeral, furacin dressings, sulfamyelon, polymyxin, chloromycetin, kanamycin, whirlpool baths, skin grafts, respirators, etc. It is no dice; David dies. In the account given, he dies without a Bible, without Christ, without hope, and without God. When the doctor is cutting a hole in his windpipe so that he will not drown in his own blood, the boy gasps, "Doc, take me home too...please Doc...take me home with you...I don't want to go home alone!" Not a trace of the Gospel in his letters home, not a trace of a witness for Christ in the "Burn Ward," and not a trace of regeneration in his twenty short years. David, like thousands of young soldiers, steps out to meet God unprepared. And if David Jensen were some fictitious character, the narrative is as real as rain.

Who got "David" into that mess?

Who got David and a thousand other boys into that mess? Do you reckon that when President Johnson (Honolulu, 1966) and General Taylor (1961) and President Kennedy (1961) and Pope Paul XII (with MacNamara and Rusk, guided by Hiss, Chambers, and Roosevelt) set up that war in Vietnam, had they had to watch a corpsman pulling burnt flesh off his own chest? Do you reckon when Kaiser Bill, President Wilson, Lloyd George, Clemenceau, Pope Pius XI, Orlando, the Romanoffs, and the Hapsburgs set up that first World War, they had

to do it while gangrene was creeping up their wounded legs? A lot of boys died of gangrene in World War I—hundreds of them. Do you reckon when Roosevelt, Hitler, Chamberlain, Churchill, Stalin, Mussolini, Hirohito, Pope Pius XII, and the League of Nations set up that Second World War, that they had to plan it while they watched their children die of atomic radiation burns?

And be not deceived! No system of International Socialism or Communism will ever solve the problem. The superficial thinkers always assume that if you could get rid of the "king pins" (kings, popes, ambassadors, congressmen, presidents, lawyers, etc.) and let "the people" run things, that the killing will end. You are greatly in error; there have been more of "THE PEOPLE" killed, tortured, imprisoned, and exiled in the last twenty-eight years in Romania, Bulgaria, China, and Russia than there were killed in *czarist Russia* (or Mussolini's dictatorship) from 1400 to 1900. All ruling systems are the same where they use "humanism" in the place of Biblical Christianity and use force to enforce their "humanistic" religion. Communism, Fascism, Catholicism, Socialism, and Nazism are the *same system*; they just *profess* to be different. Anyone of them would take your house, land, car, bank account, children, job, or church. Anyone of them would jail you, torture you, or slander you to obtain their objectives. Anyone of them would destroy the *AV* (1611) Bible as quick as look at it. No humanistic system based on the worship of the "common man" will tolerate any competition for long; they all would resort to ANY method, fair or foul, to obtain their political and economic objectives.

But before we end on this negative note, let us see if God has an answer to the question **"Wherefore do the wicked live, become old, yea, are mighty in power?"** (vs. 7).

1. They do, so that some of them may become *monuments of God's mercy*. The Apostle Paul is the outstanding Biblical illustration of this truth, and church history is replete with the conversions of men who were drunken, cursing, fighting, lying, swearing, cheating, killing scoundrels who were salvaged from the junkyard by the grace of God.

Did you ever read about what happened to some of the so-called "Wicked" of the Nazi high command? Goering committed suicide as a Deist. He refused to believe in the Biblical record of salvation, and he put no confidence in Christ's Deity at all. Rosenberg rejected the plan of salvation and refused to listen to anyone praying. But Ribbentrop, Frick, and Keitel were "somethin' else!" In his cell, Ribbentrop accepted the Lord Jesus Christ for the redemption of his soul (*I Was the Nuremberg Jailor*, Col. Andrus, p. 151), and when he was preparing to be hanged, he said, "I put my trust in Christ." On the gallows, the last thing he said was said to a Lutheran Chaplain (Gerecke): "I'll see you again!" And he

will. The *truthless* Gauleiter of Poland (Hans Frick) made a confession of faith before he died, and it was as good, or better, than any Pope ever uttered. He insisted that he believed in Jesus Christ as his Saviour and that Christ's blood paid for all his sin. (You couldn't get that confession out of Johnny Carson or Dean Martin for $1,000,000.)

General Wilhelm Keitel not only confessed Christ constantly, but he read his own Bible in his cell daily and conducted his own "devotions" weeks before he was hung. The prison Chaplain (Gerecke) said that General Keitel had full assurance of salvation "in the blood of Jesus," and not once did he ever doubt his salvation. When they put the noose around his neck, Keitel said: "I call on the Almighty God to have mercy on the German people!" And as the lever was tugged and Keitel's body dropped, he shouted, "DEUTSCHLAND UBER ALLES!" (Alongside Wilhelm Keitel, spiritually speaking, Churchill and Roosevelt wouldn't qualify for the bush league.)

2. The wicked become old and mighty in power that *they may build for the righteous*. Those of us who are saved are daily enjoyng the "benefits of science" and the "latest discoveries and inventions" and "improved communications and transportation," although these little progressive tidbits were produced largely by CAINITES (see Gen. 4:22 and comments).

3. The wicked become mighty to demonstrate God's long suffering. What could prove the character of God better than seeing God put up with what we ourselves could never tolerate? When God tells Moses that He is **"long suffering"** (see Exod. 34:6 and comments), He has said a "mouthful" that would take 1000 centuries to explain. How much did God "take" off of Heydrich, Mussolini, Himmler, Hess, Goebbels, Ribbentrop, Von Papen, Kurt Franz, and the SS before He racked them out? How much did God take from Tully, Wallenstein, Bishop Bonner, the Jesuits, and the Spanish Inquisitors (1400–1600) before he took them home to the Lake of Fire? How much did God put up with from Lenin, Marx, Trotsky, Stalin, Engels, Darwin, Freud, and Einstein before they hit the judgment as unprepared as the crew of the USS Nevada on the 7th of December, 1941?

If you had seen what God saw in the wake of the cavalry of Genghis Khan or Baibars or Attila. If you had seen what God saw the night the Titanic went down and the day the Lusitania was sunk. If you had seen what God saw when the Crusaders swarmed into Jerusalem and Acre. If you had seen what God looked down on as the Black Death hit Europe. If you had seen what God observed on the Death March from Bataan, or if you could see what God sees this minute, looking down on this sick, Christ-rejecting, Bible-denying, money-mad, sex-crazy, self-righteous, starving, bleeding, suffering, dying creation (Rom. 8:22),

YOU would put an end to it today. Not so with the Lord (2 Pet. 3:9). God allows the wicked to become mighty in power (John 19:10) *to show His own long suffering* (Acts 13:18).

God has given me many Christian friends around the world, in all kinds of ministries. One of my friends who is a missionary in Fairbanks, Alaska, told me of this case with which he was personally acquainted. He said that in Fairbanks in the 1940's, there was a godless reprobate who spent his time going from saloon to saloon, picking up women, picking fights, and raising "hell" in general. His special talent was going into bar rooms on Wednesday night and conducting mock *prayer* and *testimony* meetings. He would stand up on a table in the middle of the juke-joint, brandishing a quart or a fifth, and then he would pretend to "lead the congregation in prayer." Gales of laughter would accompany the "prayer." Then he would call for some "testimonies." A dozen or so drunks would always stagger to their feet and "thank God" for their bottle, their lack of morals, their money, or their companion in sin; the "testimonies" were always interspersed with cursing and vile language. The "pastor" on the pool table would then give a brief exhortation before closing his "prayer meeting." It was always an hilarious hour for the night-lifers in Fairbanks, and it went on this way for several years.

Now, what do you suppose finally happened to that character? Do you think that God suddenly struck him down with lightning? Do you think he got arrested and "put away for good" in the penitentiary? Or do you think that he suddenly dropped dead of a heart attack in the middle of a "testimony" meeting?

No, nothing of the kind happened.

No, what happened was, God saved that dirty rascal and filled him with the Holy Spirit and sent him right back into those dives where he had made a mockery out of Christianity and the Bible; and for the next ten years his ministry was passing out tracts in those hellholes. Ah, the long suffering of God that makes "*monuments of mercy*" out of wicked men.

When I was a lost sinner in the Philippines (1945–1947, 86th Inf. Div., Angeles, Luzon), I once drew a picture of the Last Supper, with all of the disciples drunk. I had the Lord with His eyes "crossed," and wine bottles dumped all over the table. The feet of Peter, James, and John were sticking out from under the table. I showed this picture to some of the GI's in my outfit, and I chuckled over it when I pulled it on them. They didn't chuckle. Some of them didn't think it was funny at all. Even though many of them were just as lost and as hell-bound as I was, they had had some religious training and some Bible background. One of them, trembling, said to me: "Lieutenant, there are some things that just aren't funny!" But I thought it was a riot; one of the best pictures

I had ever done. That is, I thought that until I got saved on the 14th of March, 1949.

Three months after I found the Lord Jesus Christ as my own Saviour, I was kneeling in a dry baptistry in Dixon Mills, Alabama. I was there to paint a baptistry for Rev. Roy McCallum of the Central Baptist Church. I closed my eyes and held out my turps, brushes, rags, and paint tubes and asked the Lord to bless them and use my talent for His glory. Kneeling there in my overalls, with my eyes closed, I heard a voice say quietly, "Do you see any reason why I shouldn't take both of your hands off at the wrist, right now?" And with this question there arose before my mind an old picture that I had once done. I'll give you one guess what it was about. I said, "No, Lord. I oughta be in Hell right now, anyway." "All right," said the Lord, "Go ahead and paint." And I've been painting for Him ever since. Ah, the long suffering of God, as He erects monuments of Mercy that testify to His patience and lovingkindness!

4. The wicked grow old to *make their overthrow more spectacular* when it comes. It is a long way from an absolute monarch (Dan. 4) to a yard dog (Dan. 4); it is a good distance from a Roman throne (Matt. 2:16) to the bottomless pit. It is a "far piece" from diamond and gold-studded uniforms (Goering) to the Nuremberg jail. When Hitler, Mussolini, Alexander, and the bigshots fall, they usually fall hard.

5. They grow and become mighty in power to *show clearly that there must be a future day of adjustment*. There is no scientific logic in the world that argues for the existence of a "final reckoning" with the Creator any stronger than the fact that all the wrongs do NOT all get "righted" here. If there is any God, there is a day of reckoning (Acts 17:31), and the only way you can avoid that conclusion is to become an Atheist. (They have a "Dial-a-prayer" service for Atheists; you dial a number and nobody answers.)

21:8 Their seed is established in their sight with them, and their offspring before their eyes.

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

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 timbral 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?

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

Now Job recites about some of the material blessings which wicked people enjoy, as well as godly people. Many of them have large families (vs. 11), and these children are protected with conveniences and luxuries which many families do not have (vs. 8). **"Their houses are safe from fear"** (vs. 9), for they have patented burglar alarm systems, built in sprinkling systems, termite control, rat control, and large switch boxes with adequate amperage systems for heavy wiring. Their property is insured for twice its worth; or they live on tax exempt property, and they carry hospital insurance and life insurance on all the members of the family. **"Their seed is established"** (vs. 8), because they can go to good private schools and stay out of the "asphalt jungles" and "ghettos." The police and the mayor will "go to bat" for their kids if they get in trouble.

"Kids" are from a FLOCK (vs. 11). Their livestock prospers without hoof and mouth disease, scurvy, scabs, etc. (vs. 10). They have enough money (vs. 13) to hire lawyers, pay doctor bills, take care of traffic tickets, and get their children through college so that they can get **"established"** (vs. 8) in the "establishment." (There are Christians in America who have never worked for a living a day in their lives.) Many of these people live model lives. No one would ever suspect that they are "wicked," for many of them go to church, take the sacraments, pay their bills, and contribute to the Red Cross, Easter Seals, Heart Fund, United Drive, Peace Corps, and the Salvation Army. Their days and nights are filled with dancing, stringed bands, and salon orchestras; and they have music ringing in their ears in the shopping centers and "Malls," and then they go home to hi-fi, tweeter-woofer, eight-track African, acid, jungle, sex music. They rejoice at **"the sound of the organ"** (vs. 12), since Jubal was an organ man (see Gen. 4:21 and comments), and then **"IN A MOMENT,"** they go down to the grave (vs. 13).

But it is impossible to discover their wickedness unless one considers verses 14–15. You see, wicked people are not always characterized by immoral lives, lawless trespassing, boot- legging, income tax evasion, extortion, blackmail, drug peddling, or embezzlement. The root of wickedness lies a lot deeper down than that (1 Tim. 6:10). You see, the Bible always "digs a little deeper" than

Freudian or Gestalt psychology. In Ezekiel 16:49, for example, we are told that the real trouble with the citizens of Sodom was not "sodomy"—at least not originally. The "original sin" (to quote the Catholic fable) was **"PRIDE,"** and the next two sins had no direct connection with sodomy at all: they were **"FULLNESS OF BREAD"** and **"ABUNDANCE OF IDLENESS."**

Now, the sin of the pre-deluge population, which led eventually to fornication with "strange flesh," was *self-sufficiency:* **"WHAT is the Almighty, that we should serve him?"** (vs. 15). Not "WHO" is the Almighty, but **"what"**! That is, "Is the Almighty somebody important? Is he a king, president, dictator, or WHAT?" **"And what PROFIT should WE have, if we pray unto him?"** (vs. 15 cf. Job 22:17). Why pray to an invisible "unknown God" when the "gods" are present (Psa. 82:6, 7) to answer prayers on the spot? These people will not **"always call upon God"** (27:10); they will only call on Him when He can benefit them commercially or physically. Their religion smacks strangely of that flavor which we find in a whole shelf of "positive thinking" books bottled in the twentieth century style. You "repent" so that society will accept your "*nice* personality." You "believe" that God is in the flowers, the mountains, the rain, and the mosquitoes so that when the ecumenical Charismatics swallow you up, you will see God in *everything*—even Vatican politics. Have "faith" because "faith is operative in the redeemed society," and this can be proved by vacuum cleaner sales made with the "positive approach." You pray because it "relieves tension" and enables some dead saint to raise funds for your hospital bills. But what this bunch actually say, in their HEARTS, is **"Depart from us; for we desire NOT the knowledge of thy ways"** (vs. 14). And nothing could prove this better than the attitude that this generation takes toward the *written or spoken* WORDS of God (see Job 23:12 and Acts 20:27). God's "ways" are revealed in His Book; so, those today, who hold His truth **"in unrighteousness"** (Rom. 1:18) and pervert it to match their "own ways" (Rom. 1:21), could join the Anti-Noah Club without a credit reference.

Where God's ways call for *separation* (2 Cor. 6:14), *segregation* (Acts 17:26–27), and *isolation* (Isa. 5:8) from the Roman Catholic Whore of Revelation 17 and 18 (Rev. 18:4), the Full-Gospel Charismatics simply substitute a counterfeit "sign" for "the knowledge of God's ways." The trouble is always "heart trouble." The trouble is that the pre-deluge sinners didn't want God interfering with their card parties, their country club dinners, their United Drives, their building funds, their school curriculum, their shopping lists, their real estate deals, their home entertainment, and their ecumenical "worship services" which they designed to pad a falling attendance, making up the deficit by stuffing the church with unsaved pagans. From those sins comes the list given

in Romans 1:29–32.

In this present world system (33 A.D. to A.D. 1999), **"the love of MONEY is the ROOT of all evil"** (1 Tim. 6:10), and the alteration of that text to the reading found in the *NASV* (any edition) and the *RSV* (any edition) is the surest proof in the world that the roots of sin are always deeper than the basement. It is *financial income* that causes "revision committees" to try their hand at selling "bibles." It is *income* that causes non- denominational institutions to compromise Bible doctrines. It is *income* that prevents the truth from being preached over television (barring the bare skeleton framework of John 3:16 and Romans 12:12). It is income which produces the street people, the drug culture, the X-rated movies, the liquor traffic, SIECUS literature, and the political applications of the teachings of Karl Marx. (And don't give us this gas about these revision committees not making any money. They were elevated and established as "qualified authorities" by their own perversions of God's word, and that *did* affect their incomes. Don't kid us, girlies; some of us are pruning trees, mending nets, cleaning out septic tanks, digging ditches, hauling rocks, and tilling dirt while you're trimming your fingernails and getting your hair "done.")

The reaction of the modern Conservative or Evangelical scholar to the Bible, these days, is identical with the reaction of the populace of Jerusalem before God wiped them out: **"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee"** (Jer. 44:16). That is exactly how the population of Noah's day responded to his messages, preached off the bow of his ark.

"**Lo, their good is not in their hand"** (vs. 16). You are not the author of your goodness; God is (Gal. 5:22), if you have any at all (Rom. 3:12). And further, the good things of verses 8–12 come from God (James 1:17), and Job knows this. His reasoning, then, is: "If God gives wicked men all these good things and they take credit for it themselves, should I follow this example? No, for **"the counsel of the wicked is far from me"** (vs. 16). Job is not guilty of telling God to depart from him (Job 21:14) for the same reasons that the wicked tell God to depart from them. If Eliphaz, Bildad, and Zophar think this, Job is about to straighten them out in no uncertain terms, for he can read their thoughts (21:17).

21:17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

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.

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.

Verses 17 through 21 refer again to the Antichrist (see 20:5–29 and comments). God is angry with the wicked (vs. 17) every day (John 3:36). The Antichrist and his crowd *will* be blown away like stubble and chaff (Dan. 2:35), and a storm (Job 21:18) *will* accompany that Advent (Rev. 16:21; Psa. 66:7–8). God *does* lay up iniquity for Satan's children (Rom. 2:5), and He *will* reward the Antichrist and Satan to their faces, and they will know it (Rev. 19:20). He shall **"drink of the wrath of the Almighty"** (vs. 20) at the Second Advent (Rev. 6:17) and in Eternity (Rev. 20:10). The number of his months shall be **"cut off in the midst"** (vs. 21), since these days are numbered (Rev. 12:12) with variables (Dan. 12:11–12) so that only God knows the exact number (Matt. 24:36). (Don't follow Ellen G. White halfway down the block on those numbers; she had no more idea what she was talking about than Pastor Russell or Judge Rutherford.)

And from here, Job passes on to the idea that good people die as well as bad people (vss. 23, 25), and young ones as well as old ones (vs. 24). Since God judges "those that are high" (vs. 22), He doesn't make any mistakes about death, even where a variety of deaths would lead one to think that there is no plan or purpose in life. Some of **"those that are high"** (vs. 22) are between 300,000 to 20,000,000 miles higher than kings and presidents (Isa. 24:21), and they are called "principalities and powers" (Eph. 6:12) under **"the god of this world"** (2 Cor. 4:4). The ones referred to here are the mighty of this earth.

When Job comes to verse 24, the Scholars Union comes apart at the seams

again, and buttons, zippers, stitches, patches, and cloth go all over the room. But before watching another one of these pitiful disintegrations of common sense, logic, rational power, and literary power, let us note that verse 24 is as plainly FIGURATIVE as any figurative statement in the *Book of Job.*

Now, the thinking of those who take literal passages *figuratively* (Mark 7:17–22) and figurative passages *literally* (Matt. 16:8, 26:28)—Catholics foremost—is that literal passages which deal with the Antichrist, Hell, the Lake of Fire, judgment, sin, death, and Israel are to be taken *figuratively* (or be "spiritualized") because they cross the grain of "positive Christianity." Then figurative passages are to be altered if they cannot be taken literally; that is, anything but the text, anything but the Bible.

(The school which originated this system of Bible perversion was the philosophical academy founded in Alexandria by Pantaenus, Clement, and Origen. It produced *Vaticanus* and *Sinaiticus, the manuscripts recommended by Dr. Custer* [Bob Jones University] for destroying the *Holy Bible*.)

Let the reader note for himself some of the figurative references in Job which cannot be taken *literally*, nor were they intended to be taken literally: Job just pulls them out (Job 19:12). If they were armed men *standing there*, how come nobody else saw them? Job 20:13. Is wickedness (per se) something you can chew and swallow? Then why did the Lord Jesus Christ say it wasn't so (see Mark 7:15–23)? Job 20:16. Would anyone suck out snake's poison? And if they did (literally), would it *kill* them? Job 20:24. Does the *bow* strike Job through or the *arrow* that is shot from it? Job 28:2. Melted stones (literal stones) don't make *brass* (*literal* brass). See also Job 29:3, 29:6, 29:17, and 30:22, etc.

The serious student of the Scripture, who knows that the "inspired original text" is certainly NOT the "final court of appeals" for anyone today but a lunatic-fringe nut, will notice that this is the approach used by skeptics and infidels to deny a literal Hell, a literal Heaven, a literal Incarnation, a literal resurrection, and a literal judgment. The line, therefore, between correct and incorrect exposition on scores of passages is so close that no amount of education or "training" in the "original languages" will ever enable a sinner to figure the right way, apart from *belief in the word of God* and reliance on the AUTHOR of the word of God.

Job 21:24 is so plainly a *figurative* reference to someone dying in good health, physically, that really no explanation should ever have had to be made in regard to the verse. But the maddening fanaticism of the Conservative "nuts" could not let the verse rest with a figurative application. Insisting that the *AV* translators were either stupid or else liars, the "qualified ethics" (any 40,000 of them) go to work tearing up the Bible like a pack of pack rats chewing up a

newspaper.

1. The Jehovah's Witnesses (*New World Translation*) say that the man's "thighs are full of fat."
2. The *Amplified "Bible"* (Lockman Foundation) says "his pails are full of milk."
3. The depraved *ASV* (1901) says "his *pails* are full of milk" (Jamieson, Fausset, and Brown go by this reading).
4. The *"Living"*—mercy, Lord!—*Bible* says "those who are...fat."
5. Dummelow says it is "milk *pails."*
6. The *Vulgate* says "his intestines are full of fat."
7. The *LXX* says "his intestines are full of fat" (Ditto Mr. Parkhurst).
8. The *RV* (1885) says "HER breasts are...etc."
9. Umbreit has "stations or resting places of his *herds."*
10. Gesenius says it is "his *cattle* abound with milk."
11. Kline and Heavenor, sensing the difficulty, omit any reference to the passage.

Now, what do you suppose brought on this mighty defection from the truth when there are scores of figurative passages in the Bible and no particular training or intelligence is required to spot them? The fire in Hell is plainly LITERAL (Matt. 13:40), and the "mass" is plainly *figurative* (1 Cor. 10:16–17) by Christ's own definitive use of terms (John 6:57). How then does some screwball get a passage like Job 21:24 so screwed up that it is unscrewable, when any corkscrew could see that the passage was figurative? "Milk pails?" What kind of accuracy is that? I thought that *bottles* were what they carried milk in (Judg. 4:19). Remember the "skin bottles" (Luke 5:37) everyone had such a fit over? Isn't that what Marshall raised all the stink about when he put the *King James* text alongside Nestle's text so that Nestle could keep on selling after God ditched him? Yes, that was the stink. And now you educated asses (yes, we know, you "object to to the language" because you are a born liar to start with) who went off the deep end in 1880 (and never got back up the bank) are going to tell us that it is "pails," are you? "His PAILS are full of milk"—referring to his *cow's* produce— and "his bones are moistened with marrow"—referring to a *man's* physical body? Aren't you the same bunch of twerps who altered the *Book of Proverbs* clear through *because the two poetic clauses didn't match?* Yes, there is no doubt about it! **"Ye are the people."** We saw your HPD in Proverbs 18:12; 21:20; 28:11, etc., and no doubt **"wisdom shall die with you."** And while you're at it—trying to force a literal interpretation into the passage—will you "recognized asses" explain why you didn't retranslate **"bones are moistened with marrow"** to "bones have marrow IN THEM"? Does **"bitterness of...soul"**

(vs. 24) match "*pails* full of milk" (vs. 24)? Then why not change that too? You won't do it? Kenneth Taylor did.

No, a thousand times no! Before we will follow you blind, lying, inconsistent, hypothetical "Christian" meddlers, we will go back to Moscow or Rome; at least they can enforce their authority with arrest, torture, and weapons. Verse 24 is clearly a *figurative* passage exactly as Psalms 75:10, 96:12, 107:26–28, 69:9, 73:9, 130:8, etc., and the thing is so common in Hebrew poetry (see Psa. 135:9, 137:5; Prov. 9:1, 22:14, 30:25, etc.; Eccl. 10:2; Isa. 34:3) that only a blind fool would have tampered with Job 21:24 to start with. Do you think that all of the smart people in Florida have their hearts on the *right side* of their chests? Well, that is what Ecclesiastes 10:2 says, and if you would leave *that* verse as it stands—and every critic of Job 21:24 left it that way—what in the name of "scientific research" are you doing trying to literalize Job 21:24?

The *Authorized Text* is right, and the day you get smart enough to alter it (like Stewart Custer and Robert Sumner) will be the day that your teaching and preaching will lose the fresh anointing oil of God's Holy Spirit and take on the professional whine of a Madison Avenue adman. When Custer, Neal, Gothard, Bob Jones, II, Machen, Davis, Warfield, Zodhiates, Thieme, and Wuest correct the *Authorized Text*, anyone with any spiritual discernment can feel the breath of Death breezing over the audience with its killing blast withering the green stalk and the ripe fruit. *Death ministries* are quite common in America today, and they have nothing to do with the death life (Rom. 6) of the crucified saint (Rom. 7); they have to do with the fleshly flesh of the educated apostate lying, swearing, cheating, and killing to make Christian education the "final court of appeal." This is done by holding up as authoritative an UNAVAILABLE, unknowable, unread, and unseen "original." Since no one can check it to see if the scholar is lying, *he lies his way through*, using *Vaticanus* and *Sinaiticus* (Nestle's and Metzger's texts) to correct God Almighty.

21:27 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?

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.

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?

Again Job makes reference, doctrinally, to the Antichrist (vss. 28–33). He has proved (at least to himself) that anybody can drop in their tracks in any kind of condition (vss. 23, 25). Worms and dust (vs. 26), which are Job's present lot (17:14), do not prove that he is godless. **"Ye say, where is the house of the prince...the wicked?"** (vs. 28). You say, "Well, Job, if you're a bigshot where is your house? We know you are wicked because your family and your dwelling place is torn all to smithereens." **"Have ye not asked them that go by the way"** (vs. 29)? Of course they have, for Eliphaz (Job 15) and Bildad (Job 18) had just stated the course, destiny, and end of the wicked. But Job has something more in mind than Eliphaz and Bildad. Job says that the tokens of the wicked show that **"the wicked is reserved to the day of destruction"** (vs. 30), and he will be **"brought forth to the DAY OF WRATH"** (vs. 30). This matches 2 Peter 3:4; 2 Peter 3:7; and Revelation 20:11–14 exactly. So, this is where Satan will be paid off (Matt. 25:41). Job's logic is sound: "Even if I was a wicked prince (vs. 28), like the Antichrist will be (Ezek. 21:25), my house might still be standing and my dwelling place might still be as well kept as the Taj Mahal." The homes and houses of the wicked are NOT always destroyed in this life (vs. 9), for the wicked have a reserved appointment later. God will not always do verse 17 to a wicked man in this life; sometimes his lot is verse 23. Appearances are deceptive.

"**Who shall declare his way to his face? and who shall repay him what he hath done?"** (vs. 31). Observe how the Antichrist is spoken of as **"HIM"** (vs. 31) and then **"THEY"** (vs. 30) in the same breath, as in Job 40:15 (**"Behemoth"**). However, not all of the applications fit, for the Antichrist is cast *alive* into a Lake of Fire (Rev. 19:20), and he does *not* **"remain in the tomb"** (vs. 32). Job's questions (vs. 31) imply that no one in this life is able to recompense the correct measure of justice to the wicked man. Man is unable to comprehend the holiness of God in these matters; so man will always tend to "tone down" or dilute judgment against sin. For example, no man on earth in his right mind would sentence a man to death for stealing *one piece of fruit* from an orchard, but Adam was not only sentenced to death for this transgression, *his*

entire seed was sentenced (Rom. 5). No one but God, at the "day of wrath," is really able to give the wicked their "just desserts" (Rom. 2:5–6).

"**Yet"** even though judgment is delayed, **"he shall be brought to the grave"** (vs. 32). No one gets out of that judgment (Ecc. 12:14), wicked or righteous. **"Every man shall draw after him"** (vs. 33), wicked or righteous; and innumerable men before him (vs. 33) went to the same place, wicked or righteous (Ecc. 9:2, 11). **"How then comfort ye me in vain, seeing in your answers there remaineth falsehood?"** (vs. 34). "How do you figure you can comfort me by lying about my condition? My present condition cannot be blamed on my wickedness, for what happened to me could have happened to anyone." And all of this is true, but for a *different reason*. The Christian suffers to *make him sympathetic* (2 Cor. 1:1–4), to *make heaven more real to him* (Col. 3:1–3), *to make him more fruitful* (John 15:1–6), to keep him humble (2 Cor. 12:5–7), and to *show him that God's grace is sufficient* (Phil. 4:13). On the other hand, the unsaved man suffers for one reason and one reason only (Rom. 2:1–5): *God doesn't want him to suffer in Hell;* so, what he goes through, he goes through to open his eyes to the fact that his righteousness cannot save him and that he needs God's free justification and salvation. Job is learning that although personal righteousness and moral integrity are great things, you cannot count on either of them when you get into a contest on "motives" between God and the Devil (Rom. 10:1–4). That is, he is learning something no Catholic Pope or Campbellite "elder" ever found out.

1. The *Amplified Bible* (Lockman Foundation) has messed up verses 12, 19, and 24.

2. Kenneth Taylor (the Dead Bible) has messed up verses 12, 22, 31–32.

3. The Jehovah's Witness Bible (*NWT*) has messed up verses 9, 11, 13, 24, and 33.

4. The *ASV* (any edition, same garbage) has messed up verses 19, 21, 24, and 32.

And it is a "crying shame" to waste paper, as expensive as it is these days, to list the endless perversions of the *Authorized Text* by these "qualified" change agents who could put the NKVD and the Gestapo to shame. Everything was perfectly clear in the English text. No one can teach God anything (vs. 22), and Paul affirms this to be so (Rom. 11:34). Those who **"go by the way"** (vs. 29) travel around the world and thus accumulate knowledge as "traveling salesmen." They know the day of reckoning is coming and God has set this truth instinctively in the heart and soul of every man born on this earth (John 1:9). All the evidence collected on this earth from every race, tribe, nation, and tongue shows that there is going to be a final Judgment somewhere. Verse 33 is

figurative again, even though Taylor copies Jamieson, Fausset, and Brown (p. 54) for his conjecture. The “sweet clods” and the “sweet worms” (Job 24:20) are to be understood within the context of Job’s sufferings, for it is Job who uses both of these expressions. Both times the statements are made in hard and bitter irony, so the alteration of either of them (see how Origen and Eusebius messed them up in the *Septuagint*) only reveals the scholar for what he is: He is an inexperienced novice with little or no knowledge of normal men or normal men’s reactions to suffering.

CHAPTER 22

22:1 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?

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

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?

Here comes Eliphaz around the track for the third time. He immediately classifies Job with the wicked people of Job 21:15 who were only interested in profit, for Eliphaz says, **"Can a man be profitable unto God, as he that is wise may be profitable unto himself?"** (vs. 2). That is, if you do use good judgment and do exercise wisdom and prudence in matters, it may profit you some (Ecc. 5:18–20), but what does this do for God? Does it increase His bank deposits? (Notice this refrain with Elihu in Job 34:9 and 35:7–8.)

"**Is it any pleasure to the Almighty, that thou art righteous?"** (vs. 3). Well, God wants us to be that way, but He Himself has to arrange it (Rom. 3:20–26) for **"all OUR righteousnesses are as FILTHY RAGS"** (Isa. 64:6). **"Is it gain to him, that thou makest thy ways perfect?"** (vs. 3). Well, not in the sense of material or physical gain, as men look at "profit." However, when faced with the Adversary (Deut. 4:5; Prov. 27:11), the Lord God is always more pleased when He can brag about us (1 Cor. 4:5) like he did Job (Job 1:8), than when He has to agree (2 Sam. 12:7) with the Adversary and Accuser (1 Cor. 10:6–12).

"**Will he reprove thee for fear of thee?"** (vs. 4). Do you think God stays awake at night worrying about what you will do if He doesn't stop you with a rebuke or a reproof? **"Will he enter with thee into judgment?"** (vs. 4). This is what Job had asked for (13:18, 22–23) but what about Psalm 143:2? And what about Romans 2:16? **"Is not thy wickedness great? and thine iniquities infinite?"** (vs. 5). No, they weren't; however, any man's iniquities are "infinite" in the sense that his sins are committed against an infinite God, but this is not how Eliphaz is using the term. Eliphaz is using the term like the Pharisees used the term in John 9:24 and Luke 7:39. This is very evident in the charges which follow.

22:6 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;

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

Now, if anything was ever said about Job that was NOT true, it was this. Job was suffering for righteousness' sake and "well doing" (1 Pet. 3:14–17), and **"all manner of evil"** was being said falsely against him (Matt. 5:11). Job had NOT taken anyone's **"pledge"** (vs. 6) nor had he stripped anyone naked (vs. 6), for when God rebukes Job, not once does He charge Job with any of these sins (Job 31:13–21). Job had given water to the weary (vs. 7), and he *had* given bread to the hungry (vs. 7), as he so states the matter in Job 31:20. Obeying the Tribulation instructions of Matthew 25:35–38 and James 2:1–16 for Daniel's Seventieth Week, Job has lived a moral life above reproach, at least in the eyes of the community. He had never sent any widows away empty (vs. 9), nor had he broken the **"arms of the fatherless"** (31:21) a day of his life. When Eliphaz says, **"THEREFORE snares are round about thee, and sudden fear troubleth thee"** (vs. 10), he is lying like a dead flounder on cement. Job's immersion beneath God's wrath (vs. 11), like the Psalmist and Jonah (Psa. 69; Jonah 2:3), was not due to overt acts of wickedness, and God Himself testified to this on Job's behalf (Job 2:3).

Eliphaz has taken Satan's place as the false accuser and adversary, and when we accuse our brethren of overt acts of sin on the basis of rumour, hearsay, conjecture, Catholic tradition, or just downright meanness, we temporarily split the hoof (Ezek. 1:7, 28:14) and tune our pipes and tabrets (Ezek. 28:13) to Danse Macabre. When Elmer Rumminger (BJU) writes letters that "Ruckman is an enemy of Bob Jones University" after "Ruckman" has just *recommended a dozen students to go there* (1970–1975) and then writes that "Ruckman" is

slandering the position of BJU on “inspiration,” and that he is teaching that the King James Bible is the “ORIGINAL MANUSCRIPTS” (see correspondence, 1975), he is simply lying and libeling like a dirty, two-faced Gehazi (2 Kings 5:25). Grown men who lie like that ought to be ashamed of themselves. The very idea of the “head of a Bible department” in a “bastion of orthodoxy” slandering the “brethren” that way. Tsk, tsk, tsk. We have never “misrepresented” BJU’s position on the Bible. Their “position” is the position of John R. Rice, Guassen, Culbertson, Smith, Torrey, Machen, Davis, Trench, Vincent, Robertson, Thieme, Zodhiates, Westcott, Hort, etc. “Once upon a time God wrote a book *which He couldn’t keep*, so nobody has it. In the meantime, we will correct the *AV* of the Protestant reformation with the *Roman Catholic Greek text* of the Jesuit priests (1582).” If you don’t believe it, *go talk to any man I just listed*. Don’t accuse *me* of slander you dirty, God-robbing liar. Every man in the list corrects the *AV* with the Greek text of *Vaticanus* and *Siniaticus*. This is the Greek New Testament text of the Jesuit Rheims Bible of the Roman Catholic church (see *The Christian’s Handbook of Manuscript Evidence*), and no scholar, living or dead, has been able to prove otherwise, nor will he. There is “slander,” and then there is “slander.” The adversary is a “FALSE” accuser (John 8:40–44), and when he waves a Bible over his head and hollers, “If *that* Book isn’t true (waving an *AV* in the air), we have nothing to preach to any sinner anywhere!” He will turn right about and say, “There is LITTLE room for mistakes in *the English...but I can be sure that EVERY WORD IS ACCURATE,*” and then scream, “My father believed *it!* My mother believed *it!* I believe it, thank God!” And then quickly add, “ANY man who says there are mistakes in the Bible...means it is NOT the word of God.” And then, even more quickly: “But Acts 8:37 shouldn’t be there, and Revelation 22:14 is wrong, and...etc.” And finally: “The BIBLE IS the very word of God...*the VERY WORDS OF GOD”* (*Sword of the Lord*, Oct. 10, 1975). Sure, sonny; not all the *nuts* are in the trees or on the ground. Sure, the Bible “IS the word of God” and “Is the very words of God,” which your “mother and father” believed, but it was NOT *really* the word of God because momma and daddy didn’t have the “originals,” and only the “originals” are the *very WORDS of God!* Right? The Bible you are quoting is NOT the word of God nor is it the very words of God, but the Bible you are quoting is the one your momma and daddy read, and BELIEVED. (“NUTS”, eh? Well, some of us squirrels know a real “nut” when we see one.)

22:12 Is not God in the height of heaven? and behold the height of the stars, how high they are!

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.

Eliphaz continues to slander Job, classifying him with people who think that God doesn't know what they are doing (vs. 13), and men who don't believe in God, unless it is "pragmatic" (vs. 17). That is, he classifies Job with Dewey, Russell, Epicurus, Sartre, Heidegger, Einstein, and the International Socialists who control the American educational system.

God is in the **"height of heaven"** (vs. 12) while the height and depth of His universe (Eph. 3:18 and comments) staggers the imagination of anyone who has consulted astronomy. **"The high and holy place"** of Isaiah 57:15 is far beyond Alpha Draconis (Psa. 75:6–7), and God has made certain that no unsaved sinner will ever fly a rocket or shoot one (or anything like one) within 2,000,000 light years of the **"sea of glass"** (Rev. 4:1–6). **"The height of the stars"** (vs. 12) will just about blow your mind if you give it much attention. The nearest star (Proxima Centauri) is just a hop over the way—25,000,000,000,000 miles. If you traveled at the speed of light for twenty-four hours a day, 365 days a year, it would take you four years and four months to get there. The most distant star in our galaxy could be reached if you traveled toward it at the speed of light (in a vacuum it is about 6,000,000,000,000 miles a year) for 75,000 years. In plainer words, if you and your family went 200 times faster than the fastest flying saucer ever seen or tracked, your great, great, grandchildren would die of old age before you got one tenth of the way there. But the trouble is, that little "jaunt" you took was only to the most distant star of OUR galaxy. We forgot to tell you that there are more than a million other galaxies. The remotest heavenly body visible to the

naked eye is the great Galaxy of Andromeda. It is just a short trip of 13,000,000,000,000,000,000 miles. If you traveled at 670,000,000 miles per hour (much faster than the speed of light), your great, great, great, great grandchildren would all die of old age before they got *one quarter* of the distance there. It would be sort of like an ant traveling from here to the sun at the rate of one inch a day. (What a drag, man, what a drag!)

"**The dark cloud"** (vs. 13) and the **"thick clouds"** (vs. 14) refer to more than the clouds that are like Acts 1:9 and Matthew 17:5 (see Job 37:15–22 and 26:7–10). **"The circuit of heaven"** (vs. 14) also refers to more than the "ancient Hebrew concept of the domed vault with the blah, blah, blah" in it (see any Liberal commentator in the *Interpretor's Bible*). Job had marked **"the old way which wicked men"** (vs. 15) had trodden, and he had just commented on it in Job 21:8–14. As we have stated (in this commentary), the flood of Noah's day is one of the main topics of conversation in the times of Job, Eliphaz, Bildad, and Zophar. **"Which were cut down out of time, whose foundation was overflown with a flood"** (vs. 16) plainly ties Job 22:17 in with 21:14. In the days of Jabal, Jubal, and Tubalcain (Gen. 4:20 and comments), people lived "high on the hog" and "low on the chicken" (vs. 18), but they did not appreciate it (vs. 17).

Now Eliphaz has classified Job with this crowd. He says, **"OUR substance is not cut down"** (vs. 20), which carries with it the obvious, "BUT YOURS IS!" **"The remnant off them"** (vs. 20) refers to the remnant of the wicked (vs. 18); the innocent and the righteous (vs. 19) are said to have laughed them to scorn (vs. 19). Notice how this last statement matches Proverbs 1:26; Psalm 2:4, and 50:2. The second clause in verse 18 is a sarcastic quoting of Job's own words in Job 21:16, and Eliphaz's purpose is clear; he is saying: "Who are you to go around claiming that the counsel of the wicked is not with you, when the same thing is happening to you that happened to the other people who told God to depart from them?" (See Job's unfortunate statement in 7:19.)

All is clear. Job is a dirty so-and-so, just like his wife said (2:9), and if the judgments of God cover him like the abundance of waters (vs. 11) covered the Ante-diluvians (vs. 16), it would serve him right. The **"mighty man"** and the **"honourable man"** (vs. 8) is probably a reference to the great hunter Nimrod, for the **"honourable"** spoken of here is the kind of honor that **"cometh from God only"** (John 5:44). Job, therefore, has been likened to the second type of Antichrist in the Bible, the first one being Cain (see *The Mark of the Beast*, 1959).

22:22 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 they 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.

The first verse in the section would be compared with Psalm 119:165, and especially Job 34:29. Everything that Eliphaz says in verses 23–30 is true, but, unfortunately, Job cannot return to the Lord (vs. 23) anymore than he already has, and he is already as well acquainted with the Lord (vs. 21) as any of his friends. The laws and words which God had given Job (vs. 22) were laid up in his heart (1:1), and he had put iniquity far from his tabernacles (vs. 23); so, really Eliphaz's advice goes by like a sandstorm on a cold day.

All of the passage is true, doctrinally, of Israel; they do return (vs. 23) to the Almighty during the Tribulation (Deut. 30:1–2); they do put away iniquity (vs. 23) at this time (Heb. 8:10; Jer. 31:34), and consequently they are delivered (vs. 30) by God (Joel 2:32), and the **"light"** (vs. 28) will shine on them (Isa. 2:5, 10:17, 58:8, 10, 60:1, 3, etc.) when they **"lay up gold as dust, and the gold of Ophir as the stones of the brooks"** (vs. 24). You see, the reign of Solomon (1 Kings 10:1–10) is a type of the Millennial reign (1 Kings 4:1) of Jesus Christ. That is, if you cannot find forty prophetic references in the Book of Job by the time you are halfway through it, you are not a "serious student" of the Bible, and don't ever try to kid any of us who are "seriously" have no more regard for the guesses of Neal, Keil, Vincent, Wuest, Payne, Custer, Anderson, Edesheim, Ladd, Bruce, Schaff, Ramm, Berkouwer, Kittel, Scholer, and Hoekema than they do for the ethical principles of UNICEF or UNESCO. A conservative,

destructive critic who has gone bugs on his own learning and education is just as disastrous to correct Biblical interpretation as the worst Liberal or Modernist who ever lived.

Verse 26 is a repeat of Job 11:15. **"Ophir"** (vs. 24) is a word derived from "gold dust." The natives of Malacca still call their gold mines "Ophirs" (see 1 Kings 10:11). Verses 26-28 are self-explanatory, and verse 27 is an obvious reference to Job's restoration as a judge (Job 29:7). The frantic attempts of the Scholars Union (see below) to write their own Bible at this point is, again, proof that none of them are "serious" Bible students. Verse 30 throws the scholars into even worse confusion. In spite of the fact that the same word (**"island"**) has been translated as "island" in the corrupt *ASV* (1901) a score of times—see Isa. 11:11, 20:6, 23:2, 6, 41:1, 5, 42:4, 10, 12, 15; Ezek. 27:3, 6–7, 15, etc.—they have changed it here to "him," and then said that the "him" is NOT "innocent." (That is, they simply make a liar out of God Almighty and tell Him that He actually said *exactly what He did NOT say.*)

1. The Jehovah's Witness Bible (*NWT*) has written verse 2 as: "Can an able bodied man be of use to God himself, that anyone having insight should be of use toward him?" Then they have butchered verses 8 and 16 beyond all recognition, getting rid of the deluge references as neatly as the *New Scofield Bible* got rid of the ordinance of Baptism in Acts chapter 8 (see footnote on page 1175 for this remarkable Roman Catholic alteration of the "Scofield" notes). Verse 29 has been so distorted you would not even connect it with the Bible if you saw the two laid side by side.

2. The *Amplified Bible* (Lockman Foundation, 1965) has altered the last two verses (29–30) to match the blind conjectures of Rawlinson, who said (nearly eighty years ago!): "aleph yod, in this place, is for alelph yod nun, as in 1 Samuel 4:21. The meaning *seems* to be..." (p. 373). Sure, doc, the "meaning SEEMS to be" whatever you and your blundering playmates want it to mean. We get the message; they got it in the Dark Ages, too, *every day* (A.D. 600–1400).

3. The *Pulpit Commentary* tells us that verse 16 is not a reference to the deluge; that verse 25 should be changed to "thy treasure" so that it will match a change already made in vese 24 ("lay thy treasure in the dust"), and vese 15 and 25 should be changed to match the *RV* of 1885.

4. Dummelow says **"pleasure"** (vs. 3) should be "advantage," and that verses 15, 20, 23–24, and 30 are all wrong in the *AV* and should be adjusted by anywhere from five to ten changes. Dummelow refuses comment on the flood (vs. 16), and then alters verse 30 to a reading that will look like prophecy fulfilled in Job 42:8–9).

5. The phony *LXX* has written, "thy light has become darkness" for verse 11,

and “thou hast established those that were already settled on the earth” (vs. 8), plus “the light has proved darkness to thee” (vs. 11), plus “has he not brought down the proud” (vs. 12), instead of the Biblical texts.

The additional corrections made on the Holy Scripture by Clarke, Lange, Williams, Bullinger, Peake, Jamieson, Fausset, and Brown, Meyer, Wright, Ewald, and Dillmann are too many to mention. Adam Clarke and Kenneth Taylor have freely invented their own “bibles” for verses 29–30, but Taylor did not go as far as the corrupt *ASV* of 1901, which has inserted a “not” into verse 30.

(In a recent, Methodist publication, some featherbrained “Christian” exhorted all of the readers to “thank God for the Phillips, the Weymouths, the Goodspeeds, and the Taylors, who had done such an “inspired job of reducing the scripture to UNDERSTANDABLE language.” That interesting publication was the official organ of a religious group that had *rejected* the Virgin Birth, the Deity of Christ, scriptural evangelism, the premillennial coming of Christ, the resurrection of the body, the Judgment Seat of Christ, the regenerating work of the Holy Ghost, the Bible doctrines of the Crucifixion, the Atonement, and a literal Hell. That is the kind of “Christians” who want to thank God for the new translations. My, what a testimony for their spirituality! There must be something terribly sterile and frightfully impotent about the mass of trivia between 18801980 which reduced the Bible to “understandable language.” I wonder how it is that after reading all of these “understandable” versions, the Liberals who love them still *don’t believe ANYTHING they didn’t believe before they picked them up?*)

“**When men are cast down”** (see Prov. 31:6–7 and Job 16:21), they need an advocate or intercessor (Prov. 24:11), exactly as Job needed one (9:33). Eliphaz is saying (vs. 29) that if Job “gets right” (vss. 23–28), he will be able to act as an advocate again (29:7), and tell the sufferers that they will be lifted up. And nothing could be as clear in view of Job 29:11–17—the Holy Spirit’s own concordance, lexicon, and dictionary, in His own Book—unless you polished a plate glass window three hours with Windex.

The silly asses (yes, you don’t “like the language,” because you want your students to show respect for Satanic scholarship that passes off as “conservative”) who went digging around in Hebrew and Arabic roots, to pervert verse 29, are no less irreverent and foolish than the “popish persons” who use John 2:3 to prove that saints should pray to Mary. (To tell the truth, they are *worse*, for many of the popish persons were never saved and never had anything but an *ASV* to start with: the *ASV* [any edition] is the Roman Catholic Bible of the Jesuit priests [1582].)

"**The island of the innocent"** (vs. 30) is just as plainly figurative as Job 21:24, you see. What Bible-believing Christian (who took his Bible studies "seriously," etc.) would fail to notice that "waters" represent the mass of unsaved mankind (Rev. 17:15); so, what God is looking for is an island in that mass of polluted water. Noah and his family wre a floating island in a *real* flood of waters, and *before* that flood they were an island of isolated, segregated, unleavened REACTIONARIES in the middle of an ocean of integrated, united, "involved" corruption. Today, the saint who wishes to retain his power and fellowship (at the cost of his influence and reputation) will have to be an ISOLATIONIST (Isa. 5:8) of sorts. This "dirty word" (see any newspaper or magazine article by any major writer in the last twenty years) marks the real Christian as a *nonconformist* (Rom. 12:1–3), and this is what the world system really has against him: Note John 17:16 and John 15:18 carefully.

The *King James* text is correct, and the other 30,000 revisions, comments, commentaries, scholars, revisers, teachers, preachers, popes, bishops, students, linguists, and professors are wrong: as usual.

CHAPTER 23

23:1 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.

Now, from here on through the *Book of Job*, we will not go into a great deal of detail on the verses where they are limited to inspirational content only. By now, the reader can discern the tone of the Book and the nature of the discourses as the conversations pass back and forth between Job and his buddies. All of Chapter 23 is Job complaining about his misery and his inability to defend himself, and he has done this before. As we remarked in our Preface, the *Book of Job* deals with the real issues of life—suffering and death—and if there is one thought that has passed through the heart and minds of men such as the thoughts of Job 21:7, it is Job 23:3. Man's "search for God" usually takes him everywhere except to the place where God has revealed Himself (Exod. 20:24 and comments)—in His word; but at this time, there is no written revelation, and Job is sweating it out like millions have, wanting and needing a real God who can comfort them and minister to them.

"**Oh that I knew where I might find HIM"** (vs. 3). Even in Job's agnostic dilemma he still has more spiritual discernment than the great truth-rejecting, Bible-denying, truth-perverting philosophers, scientists, educators and psychiatrists of the twentieth century. Notice that Job says, **"Oh that I knew where I might find HIM"** (vs. 3). Job is not looking for some neuter "IT"—the great "thinghood" of the "whatness in Itself." Mao Tse-tung and his kin are far behind Job in spiritual knowledge as Einstein was behind Moses. *Erich Fromm's* final answer is not "HIM." Erich Fromm's final answer is "LOVE"—a neuter IT.

Fyodor Dostryevsky's final statement is not "HIM"; it is "life" and "nature"—two more neuter ITs. The ultimate answer for *Loren Eiseley* is not "HIM"; it is "spiritual transcendence"—a neuter IT. The *popes* and their Baalite priesthood simply turn "HIM" (Matt. 1:21) into a "sacrament"—a neuter IT. *E. B. Cherbonnier* is not resting on "HIM"; he is resting on "the liberty and integrity of the individual"—two neuter ITs. When *Martin Buber* talks about "God or Idol," he simply overthrows the "I AM" of the universe ("HIM") and replaces Him with "the One"—a neuter IT. When *Paul Tillich* talks about the "concept of God," he is usually referring to the "power of powers"—some more great big neuter ITs.

And this is where all Baalite idolatry ends, no matter where it begins.

Take the first 30,000 books on science, religion, philosophy, and education (at random) and then turn to the last page on each work. Ninety-five percent of them will recommend a neuter "IT" as a solution or *the* solution to man's problems. The only exceptions will be the modern writers who recommend the superman from outer space (Rev. 13) whom the Bible identifies as *Satan* incarnate (2 Thess. 2). Idolatry is quite widespread among all of the major scientists and educators. They cannot conceive of *a person* being the answer to the problems that arise from human nature. They abandon Job's quest altogether since they are unable to see, feel, smell, touch, or hear God. All materialists are very much alike basically, and they have no "original thinkers" from Pythagoras to Sartre. They substitute a neuter "it" to replace God. And whether this "it" be a *golden rule* (a thing) or *church membership* (a thing) or *the sacraments* (things) or *education* (a thing) or "making the world a better place to live in" (something), they are all in the same boat: a waterlogged canoe going over Niagara Falls.

Verses 4 and 5 are self-explanatory (see 9:14). Job believes what Daniel experiences (Dan. 10:17–19). He believes that God would **"put strength"** (vs. 6) into him and thereby give him a chance to "speak his piece." The **"righteous"** (vs. 7) will not only have a chance to dispute with Him (watch old Simon do it in Matt. 16:22 and Acts 10:14!), but also the UNRIGHTEOUS (Rom. 3:4). **"So should I be delivered for ever from my judge"** (vs. 7). This is a strong intimation that Job suspects some other power than God is working on him. Notice the same intimation strongly voiced in Job 16:11. In perfect obedience to the word of God (Judge 9), Job does NOT bring a **"railing accusation"** against the Devil, but in his "searchings of the heart" (Psa. 77:6), Job often came to the conclusion that some malevolent power was at work on him that was NOT the Creator. It is true that his **"judge"** might have been his wife (2:9) or his friends (4:5), but Psalm 109:6–7 pretty well shows who the judge is. It was Absalom (2

Sam. 18:18), one of the greatest types of the Antichrist in the Bible, who wanted to "share his experience" with the people as "an instrument of peace" (2 Sam. 15:5) and "relate" in a judge's position (2 Sam. 15:4) by giving out the "kiss of peace."

Misters Good and Jerome (the *Vulgate*) both avoid this cross-reference (vs. 7) carefully and then remove the word **"judge"** from the text. The *Amplified Bible* changes the word **"from"** to "by" so that the reference is not to the Devil. Kenneth Taylor also follows this blind lead. Since Dummelow suggested this change nearly seventy years ago, there is not much point in talking about the "latest scientific discoveries" and "better manuscripts" at this juncture. Really, this primitive alteration goes way back to the turn of the century and even beyond that, for Jamieson (1866) opted to make this change before the Franco-Prussian war (1870–1871). But if you are still not convinced, go back to Alexandria Egypt, between 100 and 300 years after the New Testament was completed and watch the old *Septuagint* mess up the Hebrew text with this: "He would forth MY JUDGMENT to an end." That is, what some of you educated Christians were suckered into accepting was not the product of "recent discoveries" at all, and it certainly had nothing to do with "older manuscripts," etc. It was a 1700-year-old stinking dead "shiner" washed up on the Nile Delta before Pope Gregory got around to changing the calendar. Many times, the "newer translations" recommended by Bob Jones II, III, IV, and V are just revived ashes that fell out of one of Pharaoh's furnaces.

23:8 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.

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.

Everything in the section is clear at a glance. Job is describing "man's search for God," the never-ending theme of Liberal and Modernistic theology. The Liberals and Communists are always "hung up" on this "kick," and many of them (see the first thirty in the *Interpreter's Bible*) have gone so far as to say that

the Bible is primarily a record of "man's search for God" or (Neo-Orthodoxy) that it is a history of "God's redemptive acts," etc. But like the modern Charismatic movement (Melodyland School of Theology—Harold Ockenga, David Du Plessis, Dave Wilkerson, Kathryn Kuhlman, Pat Boone, J. R. Williams, Robert Walker, Michael Esses, Maria Von Trapp, the Logos Publishing Company, and the "Charisciples"), they all avoid telling you that the Bible is the *infallible Authority of God Almighty*. All Bible-denying Conservatives and Fundamentalists take the same position. While pretending to believe that the *final authority* is the Lord Jesus Christ, 40,000 *conflicting authorities* are resurrected until the Bible must be abandoned wherever it crosses the opinions of any of the 40,000 authorities whose "authority" is "the Lord Jesus Christ." In the face of this maelstrom of infidelity and Satanic confusion, the Fundamental scholars of 1900–1980 did the only thing they could do to save face: *They abandoned the Reformation Bible and set up a straw dummy called "the verbally, plenary, inspired originals," which could no more be CHECKED or CONSULTED than the men who wrote them*. The twentieth century ushers in the great Cowardly Christianity of Machen, Robertson, Warfield, Gaussen, Rice, Wuest, etc. Not a "man jack of 'em" could face RIDICULE by unbelieving scholars. They were so afraid that people would think they really believed the Bible—the one by which they were saved and called to the ministry—that they fled to an unprovable, unknowable, unusable "original," and then posed as "champions of the faith." There isn't a Catholic, Atheist, Satanist, Liberal, Buddhist, Modernist, Neo-Orthodox, or Agnostic alive who is worried about any "originals," *no matter how they were written*. They were never the issue ONE TIME in the history of infidelity. The issue, since 1611, has been the power and authority of *one book*, and if you think anyone in the NCCC or RCC is concerned about some "original" that no one can produce, preach, check, or teach, you're about two minutes from the funny farm.

The final authority for the Bible-rejecting Fundamentalists and Conservatives of today is their own opinion which *somebody taught them* or their own feeling about *their own emotional experiences*. Their "authority" is no more the "Lord Jesus Christ" than it is the Holy Bible. (And that, ole' buddy, is sound doctrine, and if you don't like it, you are a reprobate who cannot stand "sound doctrine," and your telephone number is in 2 Tim. 4:1–5.)

Job is talking about finding God as a *person* (vs. 7) and talking with Him (vs. 8). He goes forward and backward, to the right and to the left, and still he does not see God (Matt. 5:8); so Job is in the exact position of Israel in this dispensation (Deut. 31:17, Matt. 13:44), and in verse 10, Job states Israel's position in the Tribulation: **"when he hath tried me, I shall come forth as**

gold” (Mal. 3:3). The faith of the Tribulation saints will be like **“gold tried in the fire”** (1 Pet. 4:12–13). It will match **“the words of his mouth”** (vs. 12), for these words are **“tried in the furnace of earth”** (Psa. 12:6) and **“purified seven times”** (Psa. 12:6) so that they can well overrule your opinions or the opinions of the teachers who taught you or the people who wrote the textbooks which your teachers used. We may expect an epidemic of nervous breakdowns and pathological disorders at verse 12, where those fearful **“WORDS”** of God—not “THE WORD”—appear again to distract and terrorize the “recognized Conservative scholars” whose “final court of appeals” (to cite Stewart Custer, BJU) is the unavailable, unread, unseen “original.”

“**My foot hath held his steps”** (vs. 11). (See Psa. 44:18 and 119:133.) Job had not declined from God’s **“way”** (vs. 11), and the inclusion of this word (**“way”**) with **“commandment”** (vs. 12) as a separate item from **“the words of his mouth”** (vs. 12) kicks the props from under the Conservative critics (1880–1980) who will not attempt to rid themselves of the **“WORDS of His mouth”** (vs. 12). (See the exact procedure carried out again by the “Fundamentalists” in Acts 26:28.)

Job obeyed the admonition of the Charismatic “authority,” for he did not live **“by bread alone, but by EVERY WORD”** (Matt. 4:4) that proceeded out of the mouth of God. So, the surest proof that Charismatic “Charisciples” are Bible-rejecting reprobates (I didn’t say they were lost, you old liar; I said “BIBLE-REJECTING REPROBATES.”) is the fact that these people threw out **“BUT BY EVERY WORD OF GOD”** (Luke 4:4) when they chose a “bible” to represent their “final authority”—supposedly “the Lord Jesus Christ.” You see, the “Logos” Study Bible used by the Charismatics *is the second Bible that removed the authoritative statement of the Final Authority* (“the Lord Jesus” from Luke 4:4). The “Study Bible,” published by Logos Publishers, is the blasphemous *ASV* (any edition: same slop) recommended by many of the faculty members of Bob Jones, Midwestern, Mid-South, and Lynchburg. This corrupt publication is recommended by John R. Rice as a *superior translation* to the one from which Rice himself *preaches*. (Strange isn’t it? Here are hypocrites who state publicly that the *ASV* is better than the *AV* [*Sword of the Lord*, Oct. 10, 1975, p. 10], *and they don’t have the guts to USE it in their preaching*. No wonder they are always upset about “Bible-believing Nuts.” If I didn’t have the courage to use in public the Bible I thought was the *best version*, I would get out of the ministry tonight. What could be more gutless than a cowardly Christian, who is so afraid of the ridicule of scholarship that he cannot even *use* the Bible he thinks is the *best one*?)

“**I have esteemed the WORDS of his mouth more than my necessary**

food” (vs. 12). Well, that puts Job a good bit ahead of many a modern Premillennial, soul-winning, Fundamental, Christian “scholar,” doesn’t it? Could you say what Job said, with a clear conscience before God? And how is it that you could not say it when you have a complete written revelation (19:23) which Job did not have? If the word is a light to your path and a lamp to your feet (Psa. 119:105) and if it can cleanse your way (Psa. 119:130), help you to grow (1 Pet. 2:2), and build you up (Acts 20:32), how is it that you have esteemed your scholarship (or your ministry or your “testimony” or your reputation or your “attendance” more than **“THE WORDS OF HIS MOUTH”?** (vs. 12).

Gonna let old Job beat you out, hey?

If Job reviewed God’s words before he ate and valued them more than a meal—even more than his **“necessary food”** (vs. 12), how is it that some of you have undertaken to correct the words of God every other verse, while esteeming His words as an “unclean thing”? If you had a dollar for every time one of these educated idiots said a verse in the *AV* (1611) was “corrupt,” you could almost buy one of those Roman Catholic paintings at Bob Jones University.

Now we will only comment on verse 12 briefly. We have spoken of these matters at length in *Satan’s Masterpiece, the NASV* (1973) and *The Christian’s Handbook of Manuscript Evidence* (1970), but there is no cure known for the saved sinner who makes a “hobby horse” out of correcting the word of God. If you will glance through the volumes of notes written by Trench, Vincent, Thayer, Rendall, Gaebelein, Culbertson, Feinberg, Mantey, Mason, McClain, Smith, Tischendorf, Weniger, Walvoord, Nestle, Neal, Custer, Metzger, Nutz, Bell, Souter, Mounce, Peake, Coder, Bickell, Keil, Marshall, Pyle, Wright, Duhm, Unger, Zodhiates, Ewald, and Delitzsch, you will finally understand what we are saying. These men were chosen (or called upon) to write books and articles because they were looked up to as “authorities.” Their “bag” lay in the fact that every one of them *professed to be smart enough to correct the AUTHORIZED Version*; this made them a higher “authority” than the Holy Bible. Hence, they were called upon to “help us poor, dumb Christians to understand our Bibles better.” Ninety-nine percent of them were occupied with destroying the Reformation Bible when they were called upon, and many of them (in their classrooms, especially) devoted their lives to replacing the *Receptus* with the grossly corrupt Westcott and Hort text of the Roman Catholic Church. Their reputed “godliness” often lay in the fact that they lived a cloistered, sheltered life on tax exempt property where they had four to eight hours a day to attack the Bible (and those who believed it) behind closed doors. And if you eliminated from these monstrous libraries *all of the writings of these men where they altered the AV text*, you wouldn’t have enough Bible truth left in

your hand (that wasn't already known *before* A.D. 500) to make a book thirty pages long. The twenty-two volumes of the *Pulpit Commentary*, for example, do not reveal ONE important Christian truth (spiritually, devotionally, doctrinally, or prophetically) that was not known by George Whitefield and Clarence Larkin, and so stated, *on less than fifty pages*. The real "authorities" on Biblical revelation (in their alloted times) were never men who spent their lives correcting the Bible.

Chrysostom (347–407), in his day, used the Byzantine text. He could outclass the professional "professor" (Origen) as far as a Cadillac can outclass an Edsel. The Greek expositors of the Greek church (450–700 A.D.), who used the *Receptus*, went by the Roman popes and priests like they were stuck in mud up to their hubcaps. When it came to Bible exposition in the Reformation, the men who used the *Receptus* of the *AV* (Calvin, Knox, Zwingli, Luther, Wesley, Whitefield, and Edwards) could keep pace with *any faculty member of any school* in their day, who used any other text, and when it came to practical application of the truth (evangelism and soul-winning), they passed those gentlemen by like they were stuck on a sandbar up to the water line. The men whom God used between 1800 and 1900 to "open the word" to His people were NEVER the Greek and Hebrew teachers of ANY school—Liberal or Conservative. What little Bible the faculty at these schools knew, they learned through the "grapevine." The grapevine, in this case, sprouted branches like Clarence Larkin, Darby, Bullinger, Cronin, Pember, Peters, Moody, Sunday, Norris, Scofield, Rimmer, Sauer, and Collett. Where *these men* referred to the *RV* or *ASV* (as occasionally they did), they added nothing to the body of scriptural revelation already known in A.D. 500. And if you hear (in the future) of some faculty member of some school showing you advanced revelation as "nuggets"—and these "nuggets" are actually TRUE—you can bet your last Federal Reserve "Note" that they got them *from a man (or men) who already got it from the Reformation text of the AV (1611).* God doesn't bother to bless "scholarship," where it esteems income and prestige more important than **"the WORDS OF HIS MOUTH."** (vs. 12).

1. **"The commandment of his lips"** (vs. 12) has been altered to "the *written Mosaic Law*" (Clarke, p. 12) to enforce Clarke's opinion that the Book of Job was written after the time of Moses.

2. The Jehovah's Witnesses (*NWT*) have substituted "sayings" for *"WORDS."*

3. Kenneth Taylor has refused to paraphrase the verse in any fashion and has stuck in the word "them" for **"words,"** thus making the **"words"** refer to the "commandments"—not **"THE WORDS!"** Nice "paraphrasing."

4. The clumsy *LXX* and Dummelow have the words stored up in Job's "breast" so that he can still consider a *meal* as important, or more important, than the words of God.

5. Jamieson, Fausset, and Brown are still giving us the old song and dance about **"necessary"** (vs. 12) really meaning "appointed" (see Prov. 30:8 and comments), although the Hebrew Masoretic text is translated into English as the *AV*.

6. Meredith Kline cannot stand the thought of magnifying God's words above food; so, he says that Job "treasured" the words more "than his own *precepts*".

7. The *Septuagint* (written more than 200 years after the completion of the New Testament) erases all references to food of any kind so that a man can go right on living by "bread ALONE" (see corrupt *ASV* and *NASV* readings for Luke 4:4), as long as a "few words of God" are believed.

And no matter how far and fast you travel these days, you will get only one message from "recognized scholarship" of any kind. That message is *that scholarship is the final authority in all matters of faith and practice*. And whether the scholars be German, American, or English Conservatives (Thiersch, Lange, Zodhiates, Ebrar, Guericke, Wuest, Zahn, Salmon, Von Hogmann, Robertson, Alford, Lake, Cadbury, Lightfoot, Hays, and the Catholics) or whether they be German or English Liberals (Hilgenfeld, Holtzmann, Ramsay, Harncak, Steck, Naber, Zeller, Kostlin, Volkmar, Holsten, Pfleiderer, Weatherhead, Volter, Bauer, Moffat, and the Catholics), they all agree on one thing: There is nowhere available on this earth any infallible authority in the form of the Holy Bible. When Stewart Custer (Bob Jones University) tells you that the "original manuscripts" are the "final court of appeals" for a Fundamentalist, he is talking like a man with barnacles for brains. *There are no "original" manuscripts, nor is there any "original" text.*

For example, when Professor Thiessen (Wheaton College) tells you that the *science* of textual criticism has "at last" produced the text that was in "the *original* writings" (*Introduction to the New Testament*, 1955, p. 31) and that you must reject any "Syrian reading" of your *AV* Bible that "stands alone," he is merely saying what every Roman Catholic pope and every Bible-rejecting Liberal has been saying for fifteen centuries; i.e., *science* and *religion* are more authoritative than the Bible. If that is not what he is saying, then how does the "*science* of textual criticism" get in a position where it tears up your Bible? When Professor Thiessen tells his Christian students not to listen to any "naturalistic explanation" which robs them of "an AUTHORITATIVE Bible" (p. 97), he no more believes *that* than he believes he can dig through Mt. Everest

with a teaspoon. If he (Thiessen) is authoritative enough to *correct* "an authoritative Bible," then who is the highest authority—*him* or the *Bible?*

The theories of Westcott and Hort *were* naturalistic, and they DID rob America and England of an authoritative Bible, and Thiessen took the hallucinations of Westcott and Hort to be as factual—where they dealt with the Received Text and "families of manuscripts"—as the Irish Republican Army takes the Assumption of Mary. Thiessen, following in the footsteps of Origen, Eusebius, Jerome, and Gregory, leads you to believe that the only way you can get back to a "neutral text" in the New Testament is to *ignore the Syrian text.* Now, he does not say this in one sentence where anyone can understand it, but when one sees this kind of thing going on he doesn't have to be in the dark:

1. Each group of manuscripts *has to be evaluated as a group* and used as a *group* (p. 70). (Note the hysterical tantrum of the professors at Bob Jones (correspondence, Nov. 1975), trying to prove that you must accept or reject EVERYTHING that Origen or Jerome wrote or you cannot cite them for ANYTHING, right or wrong. This "groupitis" is quite characteristic of the "communal synthesizing" that goes on in the mind of the spiritual adulterer as he mixes dissimilar elements.)

2. *Nothing* found in the Alexandrian family can be classified "Syrian" even if it matches the Syrian text (p. 70–72).

3. Only the Western and Alexandrian families are worthy of comparison (Ibid., pp. 64, 70, 72–73, 75, 37–39).

4. The first and early second century "fathers" are *not authoritative* because they favored *some Syrian readings over the Alexandrian readings* (p. 64).

5. But they *are* authoritative when determining the canon of the New Testament (pp. 64–65).

6. Origen is more authoritative (*even though he is in the second century!*) because he was acquainted with more texts that DIFFERED with the Received Text (p. 65).

Then we know exactly what to do with Thiessen: place him and his friends right into the same slot with Origen and his friends and then draw the conclusion that the **"WORDS OF GOD'S MOUTH"** (Job 23:12) were no more "esteemed" by these sinners than a loaf of mouldy bread.

23:13 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.

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

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.

Everything in the section is crystal clear. Notice how the words match the context of Romans 9:9–10 and Job 12:13–25. When God is "of a mind" (vs. 13) to do something, He does it (Rom. 9:18–22). What His soul **"desireth,"** He does (Eph. 1:4–8), and He will perform **"the thing that is appointed"** (vs. 14).

The fatalism in all of this is evident, and the truth in all of it is also evident. Although we never have to be as fatalistic as Calvin (see Exod. 9:16 and comments) or Buddha (563–483 B.C.) and although we never have to descend to the existential depths of the despair of Kierkegaard, still when God sets up Galatians 6:7–8 and 2 Corinthians 9:6, many things are "appointed unto us." Every one of us has a rendezvous with death and the grave if the Lord tarries. Every one of us had a day "appointed in court" (Rev. 14:13), and every one of us shall give account of HIMSELF to God.

"**THEREFORE AM I TROUBLED AT HIS PRESENCE"** (vs. 15), like Paul was troubled (1 Cor. 9:16) when he thought of running the race in vain (Phil. 2:16). **"When I consider, I am afraid of him"** (vs. 15). Although **"perfect love casteth out fear"** (1 John 4:18), that perfect love had nothing to do with "reverential trust." The context of 1 John 4:17 was not Christian service, but *assurance of eternal life*; when it came to service, the orders given to the born again, blood-bought child of God were **"work out your own salvation with FEAR AND TREMBLING"** (Phil. 2:12). (See Prov. 1:7 and comments.) Job fears God exactly as a man should fear God (1 Pet. 1:17), and if a man really "considers" God (vs. 15), he will do some trembling, saved or lost. **"Men do therefore fear him: he respecteth not ANY that are wise of heart"** (Job 37:24). Men like Van Doren, Huxley, Rockefeller, Paley, Lyell, Lorenz, Mao Tse-tung, Einstein, Heidegger, and the leaders of UNESCO and UNICEF make no more impression on the Almighty than Mickey Mouse, Pogo, Donald Duck, Mutt and Jeff, or Kilroy. There is **"no respect of persons"** (Rom. 2:11) with God, and when it comes to the great ocean voyage of life and to the eternal issues of salvation, death, sin, suffering, Heaven, Hell, absolute truth, and the judgments of God, the Almighty will not give a genius any more berth or passageway than a junkie in the bilge. You don't bamboozle God with an I.Q. of 150. Many a maggot has feasted on a man smarter than the men who compiled

the *Encyclopedia Britannica*.

"**God maketh my heart soft"** (vs. 16), and no matter how hard and bitter Job gets (Job 31), he never gets to the brittle breaking point of Pharaoh (Exod. 9:16 and comments).

Job was not **"cut off"** (vs. 17), for he did not die. But again, he was experiencing a "darkness" as great as death itself (vs. 17), for he was going through a *living death* (Job 3:21, 23) that made death preferable to living (3:11, 13).

Madam Guyon (1648–1717), the Christian mystic, said that the worst thing God ever did to her was not in taking her family, money, and property from her (although this did happen when Madam Guyon was as rich as the Kennedy family). Madam Guyon said that the worst thing that happened to her was not being thrown into a miserable prison for fifteen years, a prison that was little more than a dungeon. She said the worst thing was that God gave her no revelation of Himself and had no close fellowship with her for nearly five years after her arrest. When someone asked the saintly woman how she had managed to stay sane and sweet and triumphant through all that time, she replied: "Well, after all, I am not responsible for God's attitude towards ME; I am only responsible for my attitude towards HIM!"

But Madam Guyon had the indwelling Comforter and a finished Atonement.

The apostle Paul is heading for the chopping block; they take everything but his cloak and parchments, and they probably tried to steal them. He goes out to face the executioner with no house, no car, no real estate or buildings, no stocks or bonds, no family, no insurance policy, no survivors, no Sunday School attendance, no busses, and no grave. On the way to the block he is bragging about God's "deliverance" (2 Tim. 4:17–18).

But Paul had the indwelling Comforter and three quarters of the New Testament.

At about five in the afternoon on April 2, 1967, Nicolai Shelestun appeared at the Boyarsk Police Station (Kiev, Russia). The chief of police and the "district attorney" took turns hitting him in the face with their fists. After thirty minutes he was told, "We are going to beat out your innards and tear out your guts, and we don't have to answer to anyone for this." Nicolai finally fell out of his chair from the beatings and lay unconscious on the floor. He was pulled back up on the desk by his hair and was then asked to sign a false confession. Upon refusing, Nicolai was knocked to the floor and then kicked in the kidneys till blood came out of his mouth and nose. They then robbed him of his personal belongings and sent him home with this: "Warn your friends that the same fate awaits them if they assemble to worship and *teach the Bible!"* (You see, "civil

rights” and “human rights” and “Humanism” and “a just distribution of the economy” were never the real issues to start with.)

Nicolai Shelestun was only one of six hundred Baptists to be treated in this fashion—the standard treatment given to Bible believers by the Roman Catholic Church for eight hundred years (A.D. 800–1600)—while the Baptists in the World Council of Churches were bragging about “freedom of worship in Russia.” But Nicolai got off light. Most of his ministerial brethren were in Siberia, and they had been slave laborers for twenty years. Many of his congregation (and other congregations) have had their children kidnapped, and they have been fined the equivalent, in American money, of about $50,000. (The average Russian income in American dollars amounts to less than $2,000 a year.) Yet the “underground church” in Russia still exists with people still getting saved.

But even in the terrible conditions described above, a real believer has the *abiding Christ* and a *completed salvation* that can never be undone (Rom. 8:35–39). Job is going through the torments of the damned with no indwelling Spirit, no finished redemption, and only some verbal orders God had given him (directly or indirectly) long before “the axe” fell. He has no knowledge, for certain, about the immediate future, and he is being forced to continue a walk in darkness when he has no motive for walking and no goal to reach. **“The Almighty TROUBLETH ME”** (vs. 16).

CHAPTER 24

24:1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

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.

Job never denies for a minute the truths presented by his friends in regard to the punishment of the wicked; this is apparent by Job 24:17–24. The only exception he takes with them is in the matter of tem*porary blessing*. Job insists that chastening is not always a *punishment* and that wicked men can avoid both, at least for *awhile*.

Verse one is saying: "Why doesn't God just kill the wicked instead of letting them go on day after day? After all, the Lord knows (vs. 1) the time of punishment is coming (2 Pet. 2:9). Why does He let the wicked go right on living and enjoying the daylight, when they ought to be dead?"

Umbreit and Jamieson don't like the text therefore it is perverted to mean: "Why do they that know him not, do NOT see his days?" The Jehovah's Witnesses read with Jamieson. That is, they deny that the wicked DO see **"his days."** The *Amplified Bible* immediately confounds **"days"** with **"times"** (vs. 1) and then makes them both the same, *which they are NOT.* But Kenneth Taylor "takes the cake" with The *"Living"*—got your fingers crossed?—*Bible*. Taylor has made an agnostic ("know him not") into a *godly* man. (Dummelow anticipated Taylor's private interpretation in this matter by nearly seventy years (Ibid., p. 308). The reading, of course, is a nullity.)

You see, once you turn the ungodly agnostic of verse 1 into a saint, you cannot continue into verse 2, for it begins: **"SOME REMOVE the landmarks."** Who? The "godly"? Sensing this anomaly, Taylor (*TLB*) quickly

invents a “paraphrase” suggested nowhere in any manuscript in the world. To cover up his first blunder, Taylor has written, “a crime wave has engulfed us”! (The *“Living” Bible—paraphrased*? “Paraphrased Bible”? *Bible?* What in the world are you talking about? If you’re going that far out on the “lunatic fringe” [cliché used by Communists and Conservative Bible scholars: 1940–1970], why not just write: “If God knows what goes on in Greenwich, how come the refrigerator doesn’t give the time every half hour? Vital statistics, via tape deck, show that abortions have increased twenty percent.” I mean, after all, if “making the Bible plainer” consists in replacing it with hot air, why not just open the steam valves and fumigate the place?)

What follows is the work of those who **“know him not”** (vs. 1).

They take up bench markers and change fence rails (vs. 2); they rustle cattle (vs. 2); they confiscate a farmer’s stock if he doesn’t join the “five year collective plan” of “communal SHARING” for “ecological environmentalists” (vs. 3). (Oh sure, kiddies, most higher education is just varnished hypocrisy with a touch of elaborate lying for a “finisher.”) They persecute anyone who doesn’t take the **“mark”** (vs. 4; see Rev. 13:15–17). These refugees (Heb 11:37) are driven into the desert and the wilderness (Heb. 11:38), and they are fed (vs. 5) there (Hosea 2:14; Rev. 12:6).

They are not **“wild asses”** (see 11:12), but they are made to live like them (vs. 5); they gather their corn in **“the field”** (vs. 6)—not “their own fields.” The wicked men make them gather their own vintage (vs. 6), according to James 5:3–5, because in the Tribulation you are to **“hurt not the oil and the wine”** (Rev. 6:6). The prophetic import of the passage is missed entirely by the Hyper-Dispensationalist Williams, the Premillennial expositor Biederwolf, the Postmillennial expositor Rev. Rawlinson, the Amillennial expositor John Calvin, and all of the Roman Catholic priests, cardinals, popes, and bishops of the last fifteen centuries.

Moral: All sinners who correct the *AV* text share one common religious bond of ecumenicity: BLINDNESS.

24:7 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.

We have taken the division at verse 6 and 7 because the main subject of verse 5 and 6 was the persecuted Tribulation remnant. However, notice that verses 2 and 3 (which introduce the treatment of the remnant) deal with the wicked: the **"THEY"** of verses 3 and 4 are those who **"know him not,"** in verse 1. Here, at verse 7, the **"THEY"** are the same bunch. The second "they"—see verse 8—are the *remnant* again.

"**They pluck the fatherless from the breast"** (vs. 9). Note the tribulation comparison in James 2:27, written to the **"twelve tribes"** (James 1:1). All that Job says is true of the dealings of wicked men with poor people in any age (Deut. 19:14; Prov. 22:28; 1 Sam. 8:3; Lam. 4:5), but these passages will have a special significance during the time of Jacob's troubles when no "saint" can be rich without losing his soul (Rev. 13:16–18). The wine and oil (vs. 11) are to be protected in the Tribulation (see Rev. 6:6), and the figure is shockingly accurate; for Rome (Heb: "EDOM") has always furnished the nations with wine (Rev. 17:4–7) to keep them drunken, and Arabia (Ishmael) controls the OIL. [Ah, Rocky and Chase, you will have to "wheel and deal" to get around that *AV* (1611)!]

"**Men groan from out of the city"** (vs. 12), and those *in the city* (Rev. 11:2, 13) will have it a lot tougher than those in the *country* (Rev. 17:16, 18). The first man to build a city was a murderer (Gen. 4:17). Those who lay **"house to house"** (Isa. 5:8) will **"CRY OUT"** (vs. 12) when the Antichrist finally "brings in the Kingdom," with the help of UNESCO, UNICEF, the CFR, the Catholic popes, and their "friends" from outer space. Men groan out of the city NOW, but their groaning will seem like rejoicing in the day that God turns the city water systems into blood (Rev. 16:6), the city atmosphere into hail and fire (Rev. 8:7), the city populace into demon-possessed drug addicts like Charles Manson (Rev. 9:21), and the moon into blood (Acts 2:20). The misery of the Warsaw Ghetto (1939–1943) was only a down payment on "things to come," as the scientists, evolutionists, educators, psycho-politicians, diplomats, priests, and popes prepare to bring in "peace on earth" at the expense of **"GLORY TO GOD in the highest"** (Luke 2:14; Rev. 14:7).

Alex Dunlap took Ian Paisley through a certain section of Philadelphia

(1972). When Paisley saw the collapsed walls, the barricaded doors, the broken windows, and the cracked buildings, he said, “Are you having a civil war over here?” Dunlap assured him that this was just the logical outcome of “Urban Housing Renewal,” the “Civil Liberties Union,” and the “liberation of oppressed minorities,” etc. When asked if he would trade the Irish Rpublican Army (100 percent Roman Catholic) for the populace of that section of Philadelphia, Paisley said, “Well I might have if I had not seen it, but now I’m not so sure!” Paisley said he was going to bring some of the Scotch Presbyterians over to Philadelphia and let them look at American Socialism in action; he thought it might “greatly encourage them,” after they had put up with assassinations, bomb plots, hails of bullets, false brethren, phony politicians, and “bad press” for two decades.

Did you ever read *Ill Fares the Land* (Van Gorder, 1953)?

Did you know that a planned FAMINE—not just a planned “gas shortage“—was set in motion as far back as 1937? Tell me something. Having over-escalated the “standard of living” to the point where less than 10 percent of the people *grow* food, what do you think is going to come to pass when food runs out for the 91 percent? The millennium? Did you read about those seven years in Genesis 40–47? Did you mark those twelve famines in the Bible? Do you honestly think that nine to sixteen square miles of people packed in, room to room (Detroit, Cleveland, Philadelphia, New York, Cincinnati, Los Angeles, Baltimore, Chicago, and Pittsburgh), can find enough to sustain them in one hundred grocery stores, when the price of bread goes up to $12.00 a loaf? Do you know how much land the average family in the city has on which to *grow* their own food if a famine comes? Well, be not deceived: **“Skin for skin, yea, all that a man hath will he give for his life.”** (Job 2:4). And when “push comes to shove,” in the next twenty years, the Government will take your property and food by force to feed people who will submit to IT without question. If they don’t, they will authorize your “neighbor” to do it on the grounds of “communal sharing.”

Every civilization this world has ever “hosted” passed through eight stages:

1. *Discovery*: which is the equivalent (spiritually) of *Evangelization*.
2. *Colonization*: which is the spiritual equivalent of *Education*.
3. *Cultivation*: which is the ethical equivalent (look out!) of *Culture*.
4. *Luxury*: which is matched in the spiritual realm with APOSTASY.
5. *Leisure*: which is followed by ecumenical movements in *RELIGION*.
6. *Deterioration*: which drives a country into a Roman Catholic system of *Political Fascism*.
7. *Destruction*: which is carried out by revolutionaries and Communists (called “Pagans” in A.D. 300–900 and “Atheists” in A.D. 1700–1900).

Yet **“God layeth not folly to them”** (vs. 12), at least as far as anyone can tell. Instead, those who pay for the folly of the thinkers (Marx, Freud, Darwin, and Huxley), the political leaders (Lenin, Trotsky, the popes, the kings, and the “Kennedys”), the Generals (Charlemagne, Mao Tse-tung, Alexander, Napoleon, et al.), the dictators (Castro, Franco, Batiste, DeGaulle, Hitler, Mussolini, et al.), and the “planners” (the Illuminati, the CFR, the HEW, and the NEA) are the common ordinary everyday sinners who are caught up in the system of this **“evil world”** (Gal. 1:4) and cannot rid themselves of it short of dying (see *The Sure Word of Prophecy*, 1970).

24:13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

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.

What follows describes why men **“groan from out of the city”** (vs. 12).

The city dwellers who **“know him not”** (vs. 1) do not know God’s **“ways”** (vs. 13), and they will not even abide in “His paths” (vs. 13), for they are of **“those that rebel against the light”** (vs. 13). Thirteen is the number of *rebellion* (see *Mark of the Beast*); so, those who rebel against **“the words of his mouth”** (see 23:12) rebel against “Light,” for, after all, God’s word is LIGHT (Psa. 119:105). (As we stated very clearly [under 23:12], those who profess to “obey THE LORD JESUS,” or “JESUS” as “Lord,” as the *authority* in their lives —*while rebelling against His word*—are LIARS; they are no more obedient subjects of Christ as “King” [or Jesus as Lord] than the worst Satanists and Atheists active in the world today.)

The three cardinal sins so characteristic of “city life” are now enumerated:

1. MURDER (vs. 14).
2. ADULTERY (vs. 15).
3. ROBBERY (vs. 14).

Today, these sins are listed as “civil disobedience against the Establishment,”

"adult consent in a permissive society," and "obtaining reparations for injustices done to oppressed minorities." All three "modern" definitions are *newspaper definitions* propagated by the press, where the naive and stupid reporters have been covering the "beat" that crosses the path of Communist and Socialist professors in pagan universities. A liar is a liar, no matter what kind of terminology he covers his lies with.

The ideal time for "fun" in the city is when the sun goes down (vs. 16), for they **"loved darkness rather than LIGHT, because their deeds were evil"** (John 3:19), and **"everyone that doeth evil hateth the LIGHT"** (John 3:20) as **"whatsoever doth make manifest is LIGHT"** (Eph. 5:13). Every weekend, our city officials pick up corpses in the alleys and streets of Cincinnati, Los Angeles, New Orleans, Miami, New York, Philadelphia, Chicago, Detroit, Cleveland, and Baltimore. Not very many of them had much money on them when they were killed (vs. 14: **"the poor and needy"**). Many a man or woman has been murdered at night in downtown Baltimore to obtain the price of a "fix." Judas wasn't that stupid: He got $17.00 in American money (by the standards of inflation, the present reward would have been about $160.00). There are pushers, pimps, junkies, and hustlers in America who have killed a man for less than $15.00. (See any of the works by Wilkerson, Nicky Cruz, or Gimenez.)

In the Tribulation, the adulterer (Rev. 2:22), murderer (John 8:44), and the **"thief"** (John 10:1) will be personified in the Man of Sin and his female consort (Zech. 5:7,8). The rule for the day will be "morals are a relative matter," "there are no absolute right and wrongs," and the only thing anyone *must do* is obey SATAN. After the body of Christ has left this sin- cursed, war-torn, strife-riven, pock-marked, deteriorating planet, God will allow man to have his way (Jer. 18:12) for seven years. Murder will be as common as speeding on the highway, adultery will be as common as eating and sleeping, and stealing will come to ten major thefts every minute and forty minor thefts every minute, in a twenty-four hour day. With no rain on this earth for three and a half years, you will have to STEAL or KILL (or both) to stay alive.

David, at one time in his life, fell into all three of the classifications of Job's speech: as a *rebel*, he disobeyed God's commandment not to multiply wives (Deut. 17:17; 2 Sam. 5:13), then he committed *adultery* (2 Sam. 11:4), and then he *murdered* the woman's husband after stealing his **"ewe lamb"** (2 Sam. 11:14). Isn't it strange how thin the line is between the Antichrist and the "sweet Psalmist of Israel" who wrote more praises to God than Moses or Paul? There must be something way down deep in the "best of us" that is kin to the "King of terrors" (18:14).

"**They dig through houses, which they had marked for themselves in the**

daytime” (vs. 16). Mud walls and clay floors can be entered in this fashion (see Ezek. 12:7). **“They know not the LIGHT”** (vs. 16), for they are not children of the daytime (1 Thess. 5:5) but children of the NIGHT (1 Thess. 5:5); and, in this context, we are right back in the Tribulation again—fifty references in Job before you have gotten much beyond the middle of the Book. **“For the MORNING is to them even as the shadow of death”** (vs. 17). Although the **“shadow of death”** is primarily a reference to a cloud in the Tribulation that will pass over areas and kill everything under it, the *unsaved* will take that attitude toward the cloud of Revelation 14:14 and 1:7, when Christ appears **“IN THE MORNING”** (2 Sam. 23:4; Mal. 4:1–3; Matt. 13:43; and Exod. 19:16). Ah, the unfathomable riches of the Elizabethan English. How superior its text is to the “original Greek” of Wilbur Smith, John Rice, Custer, Yaeger, Metzger, Bob Jones III, Aland, and Zodhiates.

24:18 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?

Now notice how the **“HE”** of verse 18 is connected with the preceding expression **“shadow of death”** (vs. 17), as well as the **“THEY”** of previous verses. The Antichrist is a *composite beast* of multiple *beasts* (see Dan. 7:7 and Rev. 13:2). As a **“Behemoth”** (Heb. for “*animals*”), he is **“THEIR”** (vs. 18), but also **“HIM”** (vs. 20). Since 100 percent of the commentators (Catholic,

Fundamentalists, Liberal, Conservative, Evangelical, Atheist, Neo-Evangelical, Modernist, and Reformed) canceled the Behemoth of Job 40:15 as having any "relevancy" to the Antichrist, we cannot expect any exposition of Job 24:18–25 but a deceptive, issue-avoiding, spiritualizing, generalizing discourse on the passage. Before examining this mass of trivia, we will see what God the Holy Spirit has to say about matters.

"**Swift as the waters"** (vs. 18). The wicked man comes and goes like water goes over a rapids: Here today, gone tomorrow. **"Their portion is cursed in the earth"** (vs. 18). [See Isa. 14:9, 26:14–19.] **"He beholdeth not the way of the vineyards"** (vs. 18). He not only departs before he can get the fruit from *his own vineyards* (20:7, 28), he will not see **"the vineyard"** (Matt. 21:39) bearing fruit (Isa. 27:2–3) after Christ harvests Satan's vineyard (Rev. 14:19–20). Since the references are largely to the Second Advent (Deut. 32), the scholars (any of the last 30,000) miss them, thumbs down.

"**Drought and heat"** (vs. 19) is self-explanatory. Men rot in the grave and dissolve just like heat melts snow. (See 21:33 and comments for verse 29.) Wickedness **"shall be broken as a TREE"** (vs. 20), for this is the figure of SATAN (Ezek. 31) who was typified by Nebuchadnezzar (Dan. 4) and counted as a tree by David (Psa. 37:36). With *three references to the Antichrist, 100 percent* of the commentators miss all three. (Typical "recognized scholarship" by "qualified scholars" whose "loyalty to the word is unquestioned," Blah, blah, blah.)

Verse 21 is self-explanatory and matches the "barren" of Matthew 25:35–37 and the widows of James 1:27. **"He draweth also the mighty with his power"** (vs. 22), and his bodyguard turns out to be ten "king pins" (Rev. 17:12) who are part human (Dan. 2:41) and part superhuman (Dan. 2:43). (No, don't go running off to Ellicott, Delitzsch, Jamieson, Fausset, Brown, Lange, Dummelow, Williams, Matthew Henry, Heavenor, Kline, or Gesenius to find it. Their combined scholarship never produced ONE Biblical truth not found in the sermons of fifty uneducated preachers who died before they were born. They simply amplified what God had already showed Christians, through the King James text, and either denied those truths or reinforced them, depending upon their particular whim at the time they were writing.)

"**He riseth up"** (vs. 22) as we just mentioned under Job 3:8, which see. **"He riseth up"** among Daniel's **"horns"** (Dan. 8:9), and he is **"RAISED UP"** (Rom. 9:17) as Pharaoh (Exod. 9:16) to declare God's power throughout this earth (Rev. 13:1–9). At that time **"no man is sure of life"** (vs. 22), for if he takes the mark he can die of LEPROSY (see 11:15 and comments), get killed by plagues (Rev. 16), or be killed in war (Rev. 6:8). If he does NOT take the mark, he can be

beheaded (Rev. 20:4) or be starved to death (Heb. 11:37–38; Rev. 13:17). And the pitiful attempts of the "qualified" commentators and "recognized scholars" (see below) to abort the passage into a setting that will be familiar to them—while stepping all over the Truth of God with their dirty, disbelieving feet—is a monument to the depravity of Christian scholarship (Fundamentalist or otherwise).

(Recently, a pastor cancelled a meeting with me because he wanted to get some publicity in a "Christian" newspaper, whose editor was rather upset over the success of our book and tape ministries. In his letter, this pastor said that he believed that John R. Rice best represented the "BIBLE BELIEVING" Fundamentalists of America. Where he got this terminology from no one knows. Rice's official profession of faith (in a dozen of his words *and attested to by his signature on his own stationery*) is that only the "fundamentals" are infallible truths. Rice has no infallible Bible; he has never seen one, never read one, never believed the one God gave him to be such, and he never heard of an infallible Bible available to anyone on this earth. He couldn't get a copy of an infallible Bible, *according to his own profession of faith and belief*, if you paid him $10,000,000 in cash tonight. If you don't believe it, go ask him for a copy. You can get a copy here at the *Pensacola Bible Institute*, but you couldn't find an infallible Bible in *Rice's library* if you looked all night. "Fundamentalism" is one thing, and believing what GOD SAID is often something else. "Representing Fundamentalists" *in order to get into their churches, and submitting to the Authority of God Almighty are two different leagues*.)

"**Though it be given him to be in SAFETY"** (vs. 23), as the Antichrist will be for seven years, **"yet HIS EYES are upon THEIR WAYS"** (vs. 23). God's eyes are on the Antichrist's ways (2 Chron. 16:9; Prov. 15:3) and the ways of his cohorts and legions. **"They are exalted for a little while"** (vs. 24)—seven years —**"but are gone and brought low"** (vs. 24). The rest is self-explanatory.

"**And if it be not so NOW, who will make me a liar.... ?"** (vs. 25). Nobody, because it was not so THEN, but it will be—see Revelation 13–14, 17–19.

Having "clued us in" on a dozen details which deal with the time of *"Jacob's Troubles,"* let us lay aside the infallible words of the Living God for a moment and see what the fallible foolishness of "Bible-believing" Fundamentalists have to say about what they refused to believe:

1. *Adam Clarke:* Verse 12 should be: "God doth not attend to their prayers." Verse 18 should be: "light is he on the face of the waters." Verse 19 should be: "they fall to their lowest depth." Verse 21 should be: "he feedeth the barren," and so on and on and on, until you have your own "bible" that says exactly what God did NOT say.

2. The *Vulgate:* Verse 21 should have been “he has been kind to the barren woman.” Verse 23 should have been: “gave him space for repentance.” Verse 12 should have been: “God will not leave these disorders unpunished,” and so on and on and on.

3. The *ASV* (1901): Verse 12 should have been: “God regardeth not their folly.” Verse 16 should have been: “they shut themselves up in the daytime.” Verse 17 should have been: “the errors of thick darkness.” Verse 21 should have been: “he devoureth the barren.” Verse 22 should have been: “God preserveth the mighty by his power,” and so on and on and on.

4. Jamieson, Fausset, and Brown make fifteen changes in twenty verses; Peake and Budde make fifteen changes in fifteen verses; Dummelow alters verses 9, 10, 13, 17, and 18 with the grossly corrupt *RV* of 1884; and by the time Taylor (*TLB*) and Dodd (*NEB*) get through with the passage, it looks like Dresden, Germany, on the morning of February 16, 1945.

The cause for these alterations (all of them), and the reason for making them, lies in two simple facts:

1. The best Conservative brains of the last one hundred years couldn’t see their hand in front of their faces when the *AV* spoke of the Second Advent of Jesus Christ in the Wisdom books of the Old Testament.

2. This willful ignorance and sinful stupidity had to be covered up with some “tarpaulin” that looked like “*Christian* scholarship,” or “*scientific* research.”

So, our “qualified authorities” went off the deep end and simply rewrote Job 24 to suit themselves. And this radical extremism (or blind fanaticism) is so characteristic of some of the faculty members at Trinity, Pillsbury, Wheaton, Piedmont, San Francisco, Columbia, and Pacific College that you can expect the same exegetical lunacy right up to, and past, the rapture. John R. Rice, for example, didn’t think Revelation 22:14 was good Christian doctrine; so he just rewrote it (*ASV* or *NASV*) to suit himself. Typical. If you had rewritten Job 24:17–25 in the following fashion it would be just as “reliable” (cliché used by dead orthodox apostates when talking about the *AV*) as any *ASV* ever printed.

“Ol Sol, comin up isd a bad cat man; like it don’ get you nowhere. So *bug out*, man, and take ten before the tide comes in, and you’re a wipeout. He trips to the bull’s eye store and gets *stoned* like Dino, man. His old lady will be hung up on Lib when he kicks the bucked from *gaposis*. It’ll take a cave to house that Milwaukee goiter. If he don’t swipe some *moola* or *shanghai* some *Jane*, you’ll be in the *looney bin* from sweatin out *cold turkey*. Even if we cool it, man, we get *flipped* and its curtains for us, *bongoed* or not! Down the tube, daddy O! And if that ain’t the scene, son, I’m *ready for Freddy* or a Devil’s dozen.”

And if you have to choose between THAT and a “reliable translation” which

you “prefer,” (instead of the living words of the living God), CHOOSE THAT: It’s in better taste.

CHAPTER 25

25:1 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?

Here comes the shortest man in the Bible again ("Bildad the SHOE-height"), and his brief contribution indicates that he has been sidetracked from the main argument. Job's blast has driven him into an abstract reverie, and Bildad is "wandering."

"**Dominion and fear are with him"** (vs. 2), and this is illustrated in Daniel 4. **"He maketh peace in his high places"** (vs. 2) by casting out one-third of the angels and the heavenly "Absalom" (Rev. 12:1–10 and 2 Sam. 17–18). Before there can be **"on earth peace, good will toward men"** (Luke 2:14), there must be **"GLORY TO GOD IN THE HIGHEST"** (Luke 2:14), because His will cannot be **"done in earth, as it is in Heaven"** (Matt. 6:10) until heaven is clean (Job 15:15) and the **"STARS ARE NOT PURE IN HIS SIGHT"** (vs. 5), whether they be "light bearers" (Psa. 19:2) or angels (see Rev. 1:20 and comments). (Bildad's "off the cuff" comments, given in a state of semi-awareness, still turn out to be a little beyond the major commentators of the last twenty-five centuries.)

"**Is there any number of his armies?"** (vs. 3). Not when you consider that He is the **"Lord of HOSTS"** (**"Sabaoth,"** James 5:4), and the **"host of heaven cannot be numbered"** (Jer. 33:22; Gen. 2:1; Isa. 40:26). The Lord of "Hosts" is mentioned more than 140 times in the Prophets alone. Since He is a **"man of war"** (Exod. 15:3) at the Second Advent (Rev. 19), His armies (Rev. 19) follow the **"CAPTAIN of their salvation"** (Heb. 2:10), and His two HOSTS (Gen. 32:12) come to the wilderness (Song of Sol. 6:13), down the King's Highway (Num. 21:22), on WHITE ASSES (Judg. 5:10) and WHITE HORSES (Rev. 19:11–16). (And don't look for it in the writings of any Christian Greek or

Hebrew scholar with fifty-five years of formal education. The Greek and Hebrew scholars at Dallas Theological Seminary have no more light on these matters than Tom Paine or Madalyn Murray O'Hare. If Robert Dick Wilson couldn't find TWO of the references in any language, don't think that you are going to get the other FIFTY in English. Robert Dick Wilson could read and write twenty-five different languages, but when faced with the mighty Monarch of the Books—the *AV* 1611—he checked out and fell into goosestep with the agnostic critics of his day and time. Proficiency in Greek or Hebrew was never (nor shall it ever be) a substitute for a BELIEVING HEART and a HUMBLE MIND.)

"**And upon whom doth not HIS LIGHT arise?"** (vs. 3). Well, it was a spiritual light to the Jews (Luke 2:9) and Gentiles (Isa. 9:2) at His first coming, but it will be a shining light (Psa. 50:13) to Israel at His second coming (Psa. 68:1,8), exactly as it appeared to Paul (Acts 9:3). His physical lights light every man that comes into the world (Psa. 19:1–6), and His spiritual light also (John 1:9). When His light "arises" in the Tribulation (Rev. 14:14–15), those who (**"look for HIM"** (Heb. 9:28)—ah, here we go—will see Him, but those who are not looking for Him (Matt. 25:8)—ah, there it goes again—cannot see Him, for without **"HOLINESS"** no man shall **"SEE THE LORD"** (Heb. 12:14)—ah, one more time, you ole "erudite Greek scholar," you—because only the **"PURE IN HEART...SHALL SEE GOD"** (Matt. 5:8)—it wasn't in the "original Greek," stupid; *it was in the original ENGLISH.*

There is where you Charismatic, blubber-blabber, chariscipled, Kerygmatic, "holiness" people got your split rapture from. You old rascal, you. Like Robert Sumner (see his comments on Luke 1:3), you figured if the Bible statements didn't match your own stupidity, you would just alter the text to match your own stupidity: Look how the *NASV* altered Hebrews 9:28 to match theirs. Well if men like John R. Rice and Robert Sumner are ever entrusted with preserving the truth, they will alter it every time it doesn't match the material they were taught by a Bible-rejecting "fundamentalist" like themselves. And before you follow the blind leadership of such blind "scholarship," you'd better do some "tall" praying.

"**How then can man be justified with God? or how can he be clean that is born of a woman?"** (vs. 4). This is another one of the great hallmarks of the *Book of Job* (see 3:23 and comments). If Job 14:1 and 15:15 are right (and they certainly are), no man can be justified before God (Gal. 3:11) unless God does something to bring this about. Man's natural birth (vs. 4) begins with sin (Psa. 51:5) and ends with sin (Rom. 6:23), and he can no more meet God's requirements (Rom. 10:1–4) for absolute sinless perfection than a goldfish can

repair a TV set.

Physical birth is a messy business no matter where it takes place, and even if it takes place in an air-conditioned delivery room sterilized to the "-nth degree," the product is a son of Adam, made in Adam's image (Gen. 5:1–3)—not God's (Col. 3:10)—and without the new birth his destiny is fixed. He will be conformed to the image of his father (John 8:44; Eph. 2:1–3) and share his "father's" dwelling place (Matt. 25:41). Although sin is not imputed to any child (Rom. 4:15) until there is "knowledge of good and evil" (Rom. 5:13), still God must impute Christ's righteousness to any child who dies, *for children inherit a fallen and ruined nature from Adam* (Rom. 5:14–20). "Original sin" would not affect that truth one way or another. If you are sane you know three things for certain: You know you have done wrong, you know you have done wrong more than once, and you know you are going to drop dead in your tracks one day (Rom. 6:23). And that is all you need to know to realize that if there is any God at all, you will give an account to Him (Rom. 14:12).

The only way that God can justify man, and still be "just" Himself, is by the transaction that took place at Calvary (Rom. 3:20–26); and where God does *not* require perfect righteousness (see any Old Testament setup), He does not allow entrance to Heaven directly (Luke 16:19–24; Exod. 34:7; Heb. 10:4; Eph. 4:8–9; Luke 23:43), or He has a remedy (Rev. 22:14!) at a future day, *after the Millennium* (Rev. 123:17, 14:12). That is where Rice, Sumner, Zodhiates, Scofield, Barnhouse, Pentecost, Ironside, Custer, Greene, Walvoord, and McGee checked out—at the place where they either believed what God said or where they altered what He said to suit their fancy.

"**Even...the moon, and it SHINETH NOT"** (vs. 5). And it won't shine in the Tribulation (Acts 2:20, Rev. 8:12), any more than it did in Pharaoh's day (Exod. 10:22). But, even further, the moon doesn't SHINE anyway; if reflects the light of the sun. You say, "Bildad did not mean this when he..." Yes, but you Bible rejecting ass, you, *what if he didn't?* Does that mean that he didn't SAY it? If Isaiah couldn't figure out the suffering and the glory (Isa. 53–54) that was to follow (1 Pet. 1:9–11), are you going to slap the words of the Holy Spirit out of Isaiah's mouth and make him kowtow to your "scholarship"? Well, if we look at the versions on Job 25:5, I guess that is about it. Rather than let any advanced scientific revelation be found in a Book written more than 1,000 years before Christ was born, our modern "fundamentalists" have done this:

1. "The moon has no brightness." The Lockman Foundation, who put out the counterfeit *NASV* (1969), has decided that Bildad could not have put out such information before Kepler. (BJU recommends this version.)

2. "Even the moon, it is not bright," says the Jehovah's Witness "bible,"

backing up the Lockman Foundation and adding support to Bible-rejecting scientists who had their little feelings hurt when the *AV* text attacked them.

3. "The moon and the stars are less than nothing," says Kenneth Taylor (*TLB*), which isn't the sense (paraphrased, transliterated, translated, or exegeted) of any Hebrew manuscript.

4. "The moon hath no brightness," chimes in the *ASV* of 1901, to help the Jehovah's Witnesses out. (Ditto Dummelow, *RSV,* and *RV*.)

5. "If he gives an order to the moon, it shineth not," says the *Septuagint* manuscripts, written more than two hundred years after the completion of the New Testament.

6. The moon is "continually changing its appearance" according to Adam Clarke.

7. "The brightness of the moon" is what we are talking about in Kline's comments (p. 479).

But why go on? The creed of "Christian Education" is simple: If you object to the Bible, *change* it. Isn't that what every atheist, agnostic, Satanist, Catholic, communist, pagan, and infidel did on this earth since the Book was written? You're in good company: FDR didn't like all of it Kissinger doesn't like all of it; Nixon, Spellman, Sheen, and the Jesuits don't care for all of it; neither does Cassius Clay, Abernathy, Rap Brown, Senator Powell, Mrs. M.L. King, the Kennedy family, or the last three presidents. If you don't like it, change it. That's how it's done on the faculty at Bob Jones, Piedmont, Arlington, Columbia, Trinity, Clearwater, Miami, Dallas, Fort Worth, Midwestern, Northwestern, and North-northeast by South- southwest. Just believe in the "fundamentals," you see. [And then try to kid us into thinking that you are a "Defender of the faith" in the sense of a *Bible believer*. Sure, kid, "so's your old man."]

Well, the moon doesn't *shine,* and it never has. As a "lesser light" it *reflects* the greater light (see Gen. 1:16 and comments). If Isaiah says the world is round like a circle (Isa. 40:22), it is, and if Bernard Ramm (Fuller Seminary) doesn't like that "pre-Copernican" revelation, he can go soak his head in a cold pack. If Moses tells a surgeon to wash his hands in running water (Lev. 14:51) to keep the germs away and then no surgeon from 1000 B.C. to A.D. 1800 does it, that is their problem, not God's. If Christ tells you that it can be day and night at the same time on this earth (Luke 17:31, 34) and you are stupid enough to think otherwise (like every "Christian" did from A.D. 33 to A.D. 1400), you'll pay for the meal, not me. If that Book tells you that the stars cannot be numbered (Jer. 33:22) and you're dumb enough to think that "modern science" has done it, you're about as "scientific" as "modern science." If that Book tells you to speak with your neck relaxed instead of *stiff* (Psa. 75:5) and you still think it is

"figurative poetry," go on and ruin your voice; it's yours, not mine. If that Book warns you about cross-pollination in crops (Lev. 19) and you don't believe it, go out and buy a yellow watermelon. If that Book tells you that *Jupiter* is the planet to look out for, that vampires will obtain blood as Eve obtained it, that Christ comes to Mt. Sinai before the Mt. of Olives, that there will be a Lake of Fire in Edom *during the Millennium*, that monsters will come out of the hollow earth in the next thirty years, that the Devil has a church and that he protects it, that the word of God lives and abides forever, and you don't believe it—that is your problem, not mine; and I don't care to take on God Almighty in a contest with the problems I already have. If you think you are smart enough to correct that Book with that godless drivel you learned at a Christian college or university, you only prove that you are one to fifteen centuries *behind* the times, and you'll have to catch "UP" to the Bible instead of worrying about going back "TO" the Bible. Where science (*of any brand*, promoted by Christians or Atheists) contradicts that Book, you would be wise to label their "science" as "mythology" and turn to something factual. When, for example, you pick up a pile of exegetical trash like *The Church and the Tribulation* (Robert Gundry), which professes to be the "scholarly STANDARD study" on the subject, it might be a good idea to correct the author throughout (from the Preface to the Epilogue) with the *King James* text. Gundry no more believed that the Book he was handling was the word of God than he believed in the seven resurrections and seven judgments.

"**How much less MAN, that is a worm? and the SON OF MAN, which is a worm?"** (vs. 6). The male sperm has this appearance, and the word has been used in the vulgar sense in reference to the means of producing seed. Furthermore, in eternity **"their WORM dieth not"** (Mark 9:46; Isa. 66:24), because the One who endured eternal punishment (Psa. 22:6) said He was like a serpent (John 3:14), taking the sinner's place (Num. 21:8). (Wouldn't it be a terrible calamity if a man's soul [see comments under Gen. 2:7] degenerated to that SHAPE ([Isa. 34:10–17] in the Lake of Fire? Ever study the matter?)

Bildad is through. His speech has answered nothing, and really, it is not connected to any of Job's speeches before or after. As a matter of fact, Job has so thoroughly silenced his opposition that Zophar does not take a third crack at him, although he could have. But at this point, Zophar has come to the conclusion that Bildad and Eliphaz have come to: It is useless to argue with Job. How can a man with only an *argument* answer a man who has an argument and an *experience?* Bildad's mumbling fades off into silence, and from here on to Chapter 32, Job carries the day. (Irwin's guess is that we are dealing with "a tattered manuscript" in Job 25—that is, most of the speech has been "lost." This is quite typical of the

Disneyland comments we get from men who can't understand anything that doesn't line up with what they've been taught; nothing has been "lost" except Irwin's fidelity to the word of God.)

A silence follows Bildad's contribution. When Job next opens his mouth, he runs six chapters without an interruption.

CHAPTER 26

26:1 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?

In view of Matthew 12:36 and 2 Corinthians 5:10, 11, the words that Job now speaks are some of the most important words in the Bible for the body of Christ. Job asks Bildad six questions, and as sure "as God made little green apples," these six questions will be put to the child of God when he faces the Judgment Seat of Christ (not "God" as in the corrupt *ASV* of any edition).

1. **"How hast thou helped him that is without power?"** (vs. 2).
2. **"How savest thou the arm that hath no strength?"** (vs. 2).
3. **"How hast thou counselled him that hath no wisdom?"** (vs. 3).
4. **"How hast thou plentifully declared the THING AS IT IS?"** (vs. 3).
5. **"To whom hast thou uttered words?"** (vs. 4).
6. **"And whose spirit came from thee?"** (vs. 4).

These are essential issues for the believer in the Church Age, since the believer's works will be **"tried by fire"** (1 Cor. 3:13). Observe that four out of the six questions begin with questions of QUALITY ("How?"), not QUANTITY ("How MANY?"). Observe further, that every preacher or teacher is going to have to face Question No. 4 head-on, and then, woe be to the "qualified scholar" who wasted his life trying to usurp the authority of the Holy Bible with his unholy "original Greek text." Dr. A. T. Robertson (the greatest Greek scholar America ever produced) could not declare **"THE THING AS IT IS"** with the aid of ten Greek lexicons, the words of the classical Greek grammarians, and the writings of Greek scholars from 500 B.C. to 1930. Robert Dick Wilson of Princeton could no more **"declare the thing as it is"** with his knowledge of twenty-five languages than Philip Mauro or Louis Berkhof. Everyone of these men was an Amillennial baby-sprinkler, except Robertson, and he was an Amillennial supporter of the Cooperative Program, who also subscribed to the "two document theory" of Liberal Theology. When it comes to declaring **"THE THING AS IT IS,"** saved scholars with twenty-eight years of formal education are often just as stupid (and just as dishonest) as illiterate Christians with only a

high school education, at least this has proved to be true on several dozen occasions.

Now suppose for a minute that the Lord Jesus Christ gave "account of Himself" to God the Father on the six questions: Did you notice that He could "bat 1,000" without any effort? The Lord Jesus did help those without power (Matt. 4:24); He gave the right counsel to any man who had no wisdom (James 1:5); He always declared the thing the way it was (Matt. 16:14); and He always did it plentifully (Matt. 23:2-30). Furthermore, the Lord Jesus uttered words to the Jews (Matt. 10), the Gentiles, John 12), big shots (John 3:13), little shots (Mark 10:49), rulers (Matt. 27:2), slaves (Matt. 15:28), fishermen (Mark 1:16), tax gatherers (Matt. 9:9), women (Luke 7:48), children (Matt. 18:1-6), soldiers (Matt. 8:10), friends, and enemies (Matt. 23:32). His love was *always* **"without dissimulation"** (Rom. 12:9) or hypocrisy, and His motive for service (Heb. 10:7) was impeccable (John 5:30). In addition to all of this, the Spirit that came from Him (vs. 4) was *always* the Holy Spirit—never His own spirit (John 3:34) or an unclean spirit (Matt. 12:24).

(Now. If you can find a written record from history [John 20:31], testified to by 500 eye-witnesses whose lives backed up their faith [1 Cor. 15:6], that the things listed above were also true of Buddha, Mohammed, Mao Tse-tung, Lenin, Confucius, Zoroaster, "Father Divine," or any Pope [or any other Bible- rejecting sinner], we will trade our "religion" in; but, until you can produce THAT kind of evidence, don't waste our time with a lot of superstitious nonsense. Time is valuable.)

Returning to some practical matters of the present: How would YOU answer those six questions if God Almighty put them to you tonight? Have YOU helped anyone without power? *How* did you do it? Have YOU saved the arm of some sinner who had no strength? *How* did you do it? How did you "counsel" in your "pastoral counseling"? Was your guide Gothard, Kinsey, Narrimore, Menninger, or the Book? Have you plentifully declared **"ALL THE COUNSEL OF GOD"** (Acts 20:27 and comments), or just those parts that would keep you in good standing with your financial supporters? Hmmm? When you **"declared"** the passages in Revelation 12:17, 14:12, and 22:14, did you declare them as they WERE, or did you alter them like John R. Rice and R. A. Torrey to match your "theology"? Hmmm? Do you witness to everyone regardless of their station in life (Acts 26:26 and comments)? And when you declared, counseled, and uttered words, **"whose SPIRIT came from thee?"** God's? The Devil's? Your own? There are THREE spirits which can come from a man's mouth when he talks:

1. The Holy Spirit (Gal. 3:5) which is a *Divine* spirit.
2. The Unclean spirit (Rev. 16:13 which is a *Devilish* spirit (James 3:15).

3. The spirit of Man (1 Cor. 2:11) which is a *Human* spirit (Ecc. 3:21).

If we are going to be condemned or justified by our **"words"** (Matt. 12:37) and give account for **"every idle word"** (Matt. 12:36), don't you suppose it is rather important for us to know who is using our mouths when we open them (James 3:1–12)? When you say, "The *Authorized Version* is 'reliable' but not without many errors," is that the HOLY SPIRIT from God speaking through you to your students? When you say, "The *Authorized Reformation text* is not infallible, but it is 'reliable,'" are you *sure* that God Almighty is leading you to say that? That's what Bob Jones Jr., and Bob Jones III say in all of their correspondence where is deals with the "infallibility" and "reliability" of the King James text. When you say "*The* original Greek text" to your students, have you ever considered that you might be a blatant, out-and-out liar and that the Holy Spirit would no more think of saying a thing like that (seriously) than saying that a Christian can "choose the Bible he PREFERS." (You'd better "prefer" what God "prefers," unless you want to spend the rest of your life kidding yourself and your followers about your spirituality.)

It would be interesting to see a definitive work written on the kinds of "spirits" which came from the pens and mouths of the last 50,000 authors. But of course, this could not be done without a "criteria" being selected by which to judge matters, and since the "criteria" of the majority of authors (secular or sacred, saved or lost, Fundamentalist or Liberal) is *their own education*, such a study would be impossible. Where there is no *absolute authority*, there is anarchy and chaos, and whether that anarchy and chaos is produced by Communist revolutionaries or Christian Conservatives, sin is still SIN.

"**To WHOM hast thou uttered words?"** (vs. 4).

Well, to Marines, for example. I preached to "Buddy" one night. Buddy was sixteen years old the last time I was with him (when I myself was an unsaved man); then four years later, I saw "Buddy" come into a preaching service in a Marine's uniform. He was loaded up with medals like an Army and Navy store. At the end of my evangelistic message, he was pale and trembling. He came forward and took my hand and said, "Pete, something has sure happened to you since the last time I saw you." "Sure it has," I replied. "I got saved." "But Pete," he said, "I don't believe in God. I'm an Atheist. If you had seen what I saw over there...."

I asked him if he was willing to see if there was a God. He said, "Yes." So. Back we went into a prayer room, and I pulled an "R.A. Torrey" on him; I made him follow me in prayer, one clause at a time. The first prayer went: "God, if there is a God, I want you to reveal yourself to me." The second prayer went: "God, if there is a God and Jesus Christ was really your son, I want you to show

me right now." In the middle of the fourth prayer ("God, if I am a sinner, show me"), I heard Buddy yell, *"God, I KNOW I'm a sinner!!"* To make a long story short, Buddy walked out of that church building a six-foot, two-inch, SAVED Marine. When he got outside, he and I went to his car. Seated in the front seat was a small frail woman, about forty-two years old—his widowed mother—who had raised him, alone, by working as a waitress. She had been praying for him for nearly ten years. When we got to the car, I said to Buddy, "Go on and tell your mother what you just did." And I thought for a minute he wasn't going to make it. That six-foot, two-inch, bronzed Marine stood there (with his medals rattling on his life chest like a dice game), and then he looked straight into his mother's face. I saw her stare up at him out of the car window, and then she said, "W-what did you do, s-s-son?" There was a wild moment of tension, and then suddenly Buddy broke down bawling like a three-year-old child; he hollered, "I got saved, Mom! I got saved!" And we had us a "camp meeting" on that dirt parking lot, right out in front of the church.

"**To whom hast thou uttered words?"** (vs. 4).

Well, to farmers, for example. I sat down at the table with a farmer and his family. His "family" was a thin, worn-out farm woman—bare feet, gingham dress—and three or four barefooted children, between four and ten years old. (I will call him "Henry," although I have forgotten his real name.) "Henry" worked on the ore carriers up in the Great Lakes part of the year, and then he came back to his farm in Alabama at plowing, planting, and harvesting times. Henry was a drinker, curser, smoker, and everything else that goes with them. After dinner, he and I went into the living room and sat down. I preached to him for about thirty minutes and then gave him an invitation to receive Jesus Christ. At the moment he was about to answer, his little girl in the back room tipped over in a rocking chair and hit the floor; she began to holler bloody murder. Henry said, "Scuse me, preacher!" He got up and went back and straightened things out. When he came back I saw his wife through the hallway door, pacing up and down, and wringing a little handkerchief together. She was a Christian woman herself and had been praying for her husband for nearly five years. I took Henry up the "Romans-road" and offered him my hand on an invitation to accept Christ. He was about to open his mouth and say something when two of the children got into a fight in the kitchen, and Henry had to go back and separate them: "'Scuse me, preacher!"

Then next time he came back I decided to "strike while the iron was hot." I extended my hand and said, "Henry, if you will, the best way you know how, receive the Lord Jesus as your..." *Beeep!* Some horse trader had hauled up into the driveway with a horse in the back of a pick-up truck. Henry got up again:

“‘Scuse me, preacher.” I collapsed. I got down on my knees after he left and cried out: “Oh God, *do something* for that bird. Blow up the truck, kill that horse, do something. I don’t care what you do, but Lord, in Jesus’ name, for Jesus’ sake, will you please overrule the Devil and give this man a chance!?”

Back came Henry.

He flumped down on the sofa and looked at me; I looked at him. Both of us were perspiring. I suddenly said, “Let’s pray.” Blump! Blump! Down we both went by the sofa. And to make a long story short, Henry received the Lord Jesus Christ. When he got up, he was wiping tears out of his eyes. He said, “I shore feel better, preacher.” “Well, that’s good,” I said, “but being saved is not a matter of feeling; it’s a matter of believing.” “Ah know it,” said Henry, “but I *still* feel better.” I put my arm around him and said softly, “How about going back in the bedroom and telling your wife what you did?”

He nodded. You couldn’t have seen anything like it in any movie that Billy Graham, Hollywood, Estes Pirkle, or Bob Jones University ever made. That skinny woman standing on a bare floor of a bedroom that just barely had wall-to-wall *boarding;* those chickens out in a grassless “lawn” scratching up dirt; those “young’uns” standing there in their dirty clothes watching “daddy,” and that big bruiser lumbering back to the bedroom where his wife had been praying for him ever since I came into the house. I thought for a moment he wasn’t going to make it. Then, suddenly, he blurted out: “Momma, I-I-I just accepted J-J-Jesus as my, my SAVIOUR!” And the rest of it was lost in tears.

“**To whom hast thou uttered words?”** (vs. 4).

Well, to murderers, for example. Chuck Huntsinger (Spartanburg, S.C., 1952) went by one of my street meetings where I was drawing a picture of the crucifixion. He stood there transfixed for about thirty minutes, and when I finished, he drew a half empty whisky bottle out of his coat pocket and threw it down on the gravel between the buildings where I was preaching. The bottle didn’t bounce twice before another road- boy picked it up and ran off with it. Huntsinger came up to me and hollered, “I’m saved, *ain’t I?”* I replied sullenly, “I don’t know. ARE YOU?” “Well,” said Huntsinger, “you said that the blood of Jesus Christ would take away my sins, and that if a man put his trust in the shed blood of Jesus Christ, that would do the job, *right?!”*

“Right,” I said.

“Well,” he said, “I done did that just then while you were preaching, and I want to go and tell my wife what happened to me.”

And with this, Chuck pulled a loaded .38 out of his pocket and handed it to me. While I hesitated he said, “Preacher, when I came by here I was on my way to murder my ex-wife. I’ve served five years out of a ten-year sentence for

manslaughter, and I was on my way to kill her when I came by here. Now I want to make things right." (I had run into this same situation in downtown Greenville, S.C., not three months before, and the man in Greenville had also repented of his intentions and gone his way as a saved man.)

Well, we put Chuck in a car and drove him to his former home. His wife was not there, but his daughter and son-in-law were. They laughed at him when they opened the door. They did not let him in or even believe his testimony. However, Chuck stood there and gave them the gun that he had offered to me; he insisted that he had been born again. Finally, they took the latch off the screen door and opened it to stare at him. To make a long story short, in ten minutes all three of them were on their knees on that porch praying and crying. And the last time I saw "Chuck," he was out on the street witnessing. He had some sinner backed up against a building on Highway 29 in downtown Spartanburg, and he was "preaching" to him out of a Hertel "Blue Ribbon" Bible that was so big he could scarcely hold it open on one arm!

("Foolish," you say? Yes, but brother, he was doing more with that *King James 1611* than some of your professors ever did with the "original Greek," and you'd better believe *it.*)

26:5 Dead things are formed from under the waters, and the inhabitants thereof.

6 Hell is naked before him, and destruction hath no covering.

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

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

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.

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 tremendous passage deals with the *Great Deeps* (Gen. 1:1–4 and comments) and the Cosmology of true Metaphysics. Since Satan appears again in verse 13 (and look out for the thirteens), we may expect, again (see comments under Acts 14:13 and 19:35 in that Commentary), a wholesale defection to the Devil by the "recognized" Fundamental and Conservative faculty members when they hit the passage. Not even Scofield (Gen. 6:1–6) was exempt from collusion with the Devil to cover up his work; s we can hardly expect the Lockman Foundation and the Christian educators at Bob Jones University to do much better.

"**Dead things are formed from under the waters"** (vs. 5), and some day they will be resurrected from those waters (Rev. 20:13). We shall judge **"angels"** (1 Cor. 6:3) who drowned as **"men"** (Psa. 82:6–7), and every fable about Atlantis and the "hollow earth" has some foundation in these Bible truths (Psa. 18:4, Prov. 21:16, Isa. 14:9). **"The inhabitants"** (vs. 5) under the water (Psa. 18:15) include monsters in a Bottomless Pit, whose leader is Abaddon (Rev. 9:11, Prov. 15:11), and fallen angels in a place called "Tartarus."

"**Hell is naked before him, and destruction hath no covering"** (vs. 6). Every reference is to the lower regions of the underworld ("under the waters," "Hell," and "destruction"). The angel of the Bottomless Pit (Rev. 9:11) bears this title—destruction—and he is identified in the Scriptures (John 17:12; 2 Thess. 2:2–4; Acts 1:25; Rev. 17:8) as the spirit of Judas Iscariot (see John 6:70–71).

"**He stretcheth out the NORTH over the empty place"** (vs. 7); so the **"NORTH"** is a stretched-out, beaten-out, firm expanse of FIRMAMENT (Gen. 1:3,4) composed of frozen ice crystals (Rev. 4:6) as clear as glass (Rev. 15:2). They form a glass through which we see **"darkly"** (1 Cor. 13:12), since the backside of a looking glass (Job 37:18—oh yeah, man, you couldn't find it in the "plenary, verbally inspired, etc.," for nothing, if you looked all night!) is DARKENED. Since every compass needle in the world points in this direction (Psa. 75:6, 7), Satan will *block it* (Ezek. 8:3) to prevent you from getting up there (Ezek. 8:3), and the only way you will make it (Job 38:30) is for God to *cut a door in it* (John 10:1-4) by tearing a veil (Heb. 10:20) and then pulling you up through the ice (Job 38:30) like a FISH (Matt. 4:19)! (And if you think that the last 4,000 commentators who rejected the [1611] as the infallible truth could even get their wrecks in gear with the first reference we gave, you don't know as much about infidels as God knows. There is nothing in the entire bookshelf of Christian literature [A.D. 200–1980] published by Eerdmans, Zondervan, Harpers, Baker, or the Logos Publishing Company that would even give you a *lead* on the truth of the matter. Satan has carefully covered up these revelations

by educating Christian scholars to sit in judgment on the revelations.)

"**And hangeth the earth upon nothing"** (vs. 7) in spite of the fact that all of the scholars and scientists from Job's time to A.D. 1400 thought it was fastened or "hanging" on something.

"**He bindeth up the WATERS in his thick clouds"** (v. 8), and these **"waters"** by their context—see verse 9—have no more to do with what you see floating over your head (Gen. 1:1-4 and comments) than what you see running under your feet. **"The cloud is not rent under them"** (v. 8) is a reference to clouds that are closer kin to the famous "dust clouds" and "Magellanic clouds" of Astronomy.

"**He holdeth back the FACE of his throne"** (vs. 9), because this cloud is where God **"hath compassed the WATERS with bounds, until the DAY AND THE NIGHT come to an end"** (vs. 10). The wording fixes, beyond all speculation, the location of God's throne: It is NORTH. It is on a frozen glass object, it is covered so that an astronomer cannot see it, it is above a body of water bigger than our solar system, it is at a place where molecular action ceases (eternity), and it is just a short hop of about 3,000,000,000,000 light years "over the way." [Opinions to the contrary are to be entertained only by those "Christian" fools who think they are smarter than God and know more than God has revealed.]

"**The pillars of heaven tremble and are astonished at his reproof"** (vs. 11). (See the Divine commentary in Joel 2:30; Job 9:6; and 1 Sam. 2:8.) And observe that "pillars" are not always solid objects (Exod. 13:21; Prov. 9:1). We say this to warn the Christian who will be seduced by his "qualified" instructor into taking Job 9:6 and making it refer to the earth being placed on *something*, whereas he was just told that the earth was hung upon **"NOTHING"** (vs. 7). The "Van Allen belts," for example, are not physical "belts," but you can draw the shape of their magnetic field with a pencil.

"**He divideth the sea with his power"** (vs. 12). He will at the Advent (Hab. 3:15) when He comes through **"the depths of THE SEA"** (Psa. 68:22). No attempt by the dead orthodox Conservatives or Liberals (any of the 400 listed in Biederwolf's *Second Coming Bible*) can confine the passage to Exodus 15, for Exodus 15 (as Judg. 5) is one of the greatest passages in the Bible on the Second Advent of the Lord Jesus Christ where it deals with the rapture (see comments in that Commentary). The **"sea"** which is divided here (vs. 12) is in the heavens (vs. 13) exactly as we find it in Job 41, for the **"crooked serpent"** (vs. 13) is in the SEA (Job 41; Isa. 27:1) according to every passage dealing with the subject. Pharaoh (Ezek. 29:3) is a *type* of this reality, but the *shadow* is not the *substance*. Faced with detailed information on the shape, size, and structure of the universe,

the events that attend the Advent, and the location and description of the archenemy of Bible belief (Gen. 3:1), the Conservative and Fundamental commentators and scholars throw in the towel and refuse to exposit the passage.

"**By his understanding he smiteth through the proud"** (vs. 12), literally (Zech. 11:17; Rev. 13:3) with a SWORD (Job 40:19; Heb. 4:12), and the "proud" here is the **"KING OF PRIDE"** (Job 41:34) which is evident by the next verse: **"THE CROOKED SERPENT"**! [Don't look for it in any commentary written by any "defender of the faith" who overruled one word in the *AV* 1611. If the chump you are reading corrected **"Easter"** (Acts 12:4) with "passover" [see Rice, Jones, *ASV*, *NASV*, etc.], don't think for a minute that he will be able to handle the material. *God doesn't entrust these revelations with people who think they know more than Him.*)

"**By his spirit he hath garnished the heavens"** (vs. 13) according to Psalm 33:6, 104:30, 148:5; and Isaiah 40:28. The heavens (note the plural—2 Cor. 12:1–5) are garnished with stars, planets, suns, moons, asteroids, dust clouds, etc.; but they are also garnished with **"principalities and powers"** (Eph. 6:11–12) in **"heavenly places"** (Col. 2:15) who are higher than the kings of the earth (Isa. 24:21) because they represent, in the heavens, the activities on earth (Dan. 10:13, 20). And who is sufficient for these things? Back of the superstitions of Astrology and Demonology lies a solid Biblical basis for the control of nations and persons by extraterrestrial sources (Dan. 10–11). (The Biblical system will only be solved when the material covered in Genesis chapters 30–31 has been worked out: See the comments on that section in that Commentary.)

"**His hand hath formed the CROOKED SERPENT"** (vs. 13). There are three pictures of this **"serpent"** garnishing the heavens. The first of these is HYDRA (the water snake) lying along the equator with its head raised. The second is DRACO under the foot of Hercules, and the third is CETUS, who has water (!) coming out of his mouth (Job 40:23) to swallow a WOMAN (Rev. 12:15)! (Ah yes! There is more in that *King James Bible* than meets the eye, or the telescope for that matter.)

"**The serpent"** throws all of his children, allies, prisoners, representatives, and protectors into an uproar, and the following fracas ensues:

1. The serpent has already been "pierced," not "formed"—the *Amplified Bible* (Lockman Foundation).

2. There is no serpent at all but only "darkness." [This is given as a suggestion by Jamieson, before he tells us that he "prefers" the *AV* (1611).) Many of the brethren "prefer" the King James—see John Rice, Sumner, Bob Jones III, et al.— because it pays off financially and keeps them preaching in Fundamental churches. If they "preferred" the *NASV*, they would discard the *AV*

as quickly as look at it. After all, their supreme authority is their "PREFERENCE," not God's word.")

3. The serpent has already been "pierced" (not "formed") in the Jehovah's Witness Bible (*NWT*). And since the *NWT* takes the same attitude toward the Deity of Christ that the *ASV* (1901) took—see 1 Timothy 3:16 and John 9:35 in that obscene version, recommended by John R. Rice—the *ASV* (1901) reads as they read it in the "Kingdom Halls."

4. Umbreit thinks that the serpent was only the "northern constellation."

5. The serpent is a "crocodile," according to the *New Bible Commentary* (p. 435). The only other alternative that Heavenor gives you is that the serpent is "popular mythology"—kind of like the "*Living" Bible*!

6. The serpent is only "mythological imagery" according to the *Wycliffe Commentary* (p. 479), which borrowed the name of one of the greatest Christians who ever lived in order to deny the truths of God Almighty.

7. The *LXX* has an "apostate dragon" *already slain*, although he is still quite active in Christ's time (Rom. 16:20), and the twentieth century (Rev. 12:1–8). But John Milton's "mythological fable" of a *past fulfillment* of Revelation 12:9 was in vogue long before Herman whipped the Roman Legions.

8. Dummelow ascribes the whole verse to a supposed "fable" that people used to believe (p. 310).

9. Calmet says that the verse is a reference to the "production of FISHES."

10. The Syriac and Arabic versions get rid of the serpent by saying that he was *already* slain, and although Adam Clarke finally connects the serpent with Genesis 3:1 (Scripture with Scripture—it's about time!), he cannot make one application of this truth after accepting it.

11. Jamieson, Fausset, and Brown transform the serpent into a constellation or "eclipsed crescent" shape and leave you where you came in—in the dark.

The best procedure to follow (when faced with the mass of "recognized scholarship," "qualified authorities," and "godly, good men" whose "vast labors enable them" to blah, blah, blah) is simply to shelve 100 percent of the gentlemen where they have aborted the text.

Now when we do this, the "qualified authorities" (any puffed up, bloated, egotistical, stuffed shirt on the faculty of a Fundamental college or university) will start screaming, "Brother Ruckman thinks everyone is wrong who disagrees with HIM, and no one has it right but HIM!" (See Rice's correspondence with Fuller or Evans [1973-1975].) But this is because the "qualified authority" (who was never "qualified" to start with) has confused "Ruckman" with the Bible. We are not the same: I am fallible; the Bible is not. I am not without error; the Bible is. I did not write that Book; God wrote it. (The contemporary slander [1970–

1980] carried on by this crowd is: “Ruckman thinks he knows more than all of the schools, and *he* is right and *they* are wrong.” Shame on you, you old lying, two-faced reprobate! We have never corrected a Christian scholar with our opinion one time in 6,000 pages of print; *we corrected them with THE BOOK*—remember?)

Well, the SERPENT, here, is in the heavens (vs. 13). He goes up and down through them (41:31–34) before walking **“to and fro”** through the earth (1:7), and the material in chapter 41 gives the details of his person. This “serpent” is the LEVIATHAN of Psalm 74:14 and Isaiah 27:1, for he has **“HEADS”** (plural), not a “head” (singular). Therefore, the confused HPD which led the Conservatives and Liberals to make “whales” and “crocodiles” out of Leviathan, on the basis of Psalm 104:26, is the same type of HPD that caused the *NASV* to abort Matthew 16:18 and Hebrews 9:28. (Scriptural abortion is much more common than “birth control” abortion, but Fundamentalists rarely preach on the former.) God’s hand **“HATH formed the crooket serpent”** (vs. 13), and He will slay that dragon **“that is in the sea”** (Isa 27:1–2) *later*, not now; and certainly not in the past, as suggested by the Disneyland “bibles” mentioned above. The versions which put it in the past tense (*ASV, NASV, RSV, NRSV, NIV*—we corrected this last one before it was published since Bible perverters are quite consistent in their stupid errors) are handmade cover-ups for the Prince of Darkness, and they are allied to his hosts by a mutual bond of friendship; and even if someone who was really “godly” (like Dwight L. Moody or George Whitefield) had translated them, they wouldn’t be worth the time it would take you to break in the binding.

“**Lo, these are parts of his ways: but how little a portion is heard of him?”** (vs. 14). You betcha! So little that 40,000 saved scholars with 320,000 years of formal education behind them could no more expound the preceding passage than they could swallow and whistle at the same time.

“**But the thunder of his power who can understand?”** (vs. 14)., John wasn’t allowed to write it if he did understand it (Rev. 10:3, 4), and nobody could get a *complete* portion of it (vs. 14) because God had John seal it up.

Following God’s revelation of the structure and content of outer space, and the **“god of this world,”** the Holy Spirit now tells the reader that Job’s speech has been a **“parable”** (27:1) exactly as the Old Testament was a parable (Psa. 78:1–6). And this should shut (forever) the mouths of the bungling, lying, Bible-perverting “Conservatives” who think THEY are right and GOD is wrong. A *parable* is clearly a parallel account of something else, and if ever a book in the Bible ran parallel to the Tribulation, the *Book of Job* is it.

CHAPTER 27

27:1 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;

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

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.

Job is grimly dogmatic in his position; he is determined that his lips will not **"speak wickedness"** (vs.4) nor **"deceit"** (vs. 4) as long as he can breathe (vs. 3). Up to the day of his death (vs.5), he will not make a false confession (vs. 4), and he is not guilty of verbal trickery (vs. 5). He is determined that his heart will not reproach him (vs. 6) as long as he lives (1 John 3:21), and, like Paul, he will live with a **"conscience void of offence toward God, and toward men"** (Acts 24:16). In the same breath, Job accuses God of vexing his soul (vs. 2) and refusing to give him a hearing in court. Adam Clarke's comment on the verse is remarkable for naivete and lack of spiritual understanding (see also his comments on Exod. 18:14–20). Clarke says the words show "a great want of reverence," and that Job speaks "with a degree of irritation, if not bitterness," which "cannot be justified."

Well, dog my cats.

Could Brother Clarke have done any better in the same position?

Before any commentator slings a big rock at Job (see comments under 1:21 and 2:10), he had better count to 10,000 —slowly. Of course Job is wrong in justifying himself (vs. 5), and God makes this clear in Job 42:7; but that is the point: GOD MAKES IT CLEAR, not us. Not even Elihu (34:12) is able to convince Job. When Job says **"my righteousness I hold fast, and will not let it go"** (vs. 6), he speaks for Israel (Rom. 10:1–4) and the eternal "fig leaf factor" (Gen. 3:7; Isa. 64:6): Every unsaved man in the world takes this position when presented with the demands of Calvary. There is no doubt about his self-righteousness, but Job is not speaking to GOD (see Clarke's misreading of the verse, p. 119), he is speaking to Bildad, Zophar, and Eliphaz: **"God forbid that I**

should justify YOU” (vs. 5). Before Job will admit to the sins they charge him with, he will drop dead in his tracks (22:6 and 7).

And if Job is “irritated” and bitter (Clarke, p. 119), he has more right to those sins than Paul in jail, Peter in chains, Joshua on his face, or James on the chopping block. Consider: Boils, sores, ashes, maggots, garbage, insomnia, pains, fever, hallucinations, dirt, inflammation, and indigestion with no doctor or any medicine; money gone, wife gone, children gone, house gone, property gone, cattle gone, and reputation gone; the devil after him, and God indifferent to him; his friends against him, and no Bible, no indwelling Holy Spirit, and no Mediator at the Throne of God.

Let Adam Clarke sling the rocks—I’m getting outta here “as fast as I can git,” if not FASTER. Here is “Uncle Bud” Robinson. He is hit by an automobile when he is fifty-nine years old. The car knocks him ten feet in the air, twenty feet down the street, and then runs over him again before it can stop. When the policeman runs out into traffic blowing his whistle and cursing, Bud is lying there with cuts and bruises, two compound fractures, his left foot turned around backward on his ankle, and an arm bone sticking through his skin into his shirt. Lying in his blood, Uncle Bud says to the cop, “Now, don’t talk that way. I don’t like that kinda talk.”

They haul “Uncle Buddy” off to the hospital and put him in the emergency room. The interns dump hydrogen peroxide all over him while they’re cutting off his clothes, and one of them says, “Whadya do for a livin’, old man?” Bud says “I’m a preacher.” “Well,” says one of the interns, “you’ll need all the patience you been preachin’ about ‘fore you get outta here.”

They turn him over to a doctor who is an atheist. The doctor says that gangrene is in the bone of one arm and the arm will have to come off. Bud wants it saved. The doctor says, “It would pain you too much for me to work on it.” Bud says, “I’m a Christian and God will give me the grace to stand the pain.” The doctor snorts and says, “I don’t know what a Christian is. I’ve been here twenty years and never seen one of *those*, but if you’re game, we’ll try it.” Then there followed three months of wrapping and unwrapping dressings and scraping raw bone with a scalpel. Bud would say, “Now, doctor, I love you, and I know you are doing the best you can for me even when it hurts. But I understand, and I’m praying for you, and I want you to live forever in heaven with me.” The doctor would grunt and go on working.

Sometimes it got so bad that “Uncle Bud” would pass into a coma and dream about heaven. To keep his equilibrium, he would holler when it got hurting so bad that he couldn’t stand it, “Glory! Well, glory to God!” Finally, when he said, “Now, doctor, I love you and...etc.” the doctor would blush and say, “All right,

Bud, here we go again." To make a long story short, Bud got through the crisis, and when that atheist worked on the arm for the last time, he was sweating while he handled his doctor's tools. Suddenly he dropped his knife and said, "That's it! *GLORY TO GOD, Bud, we got it!"* Bud Robinson led that doctor to Christ before leaving the hospital.

But "Uncle Bud" had not buried ten children before he went in, and he went into a hospital bed with *clean sheets,* not out to the city dump on an *ash heap!*

I knew a real Christian woman in Memphis. Her husband was a saved sheriff, and he witnessed "in office" and refused the annual "liquor gifts" that all of the liquor dealers sent to politicians every Christmas (Jesus' "birthday," remember?). They were wealthy. They had four children, a fine house in the suburbs, and all of them were in good health. One day the Sheriff went down a steel ladder into their dry swimming pool to vacuum up about a foot of water that still lay on the bottom. His metal vacuum touched the water and he dropped over dead in the pool. (There was a bare wire loose somewhere in the vacuum.) A next-door neighbor (an orthodox Jew) had seen the accident, and thinking that the Sheriff might have had a heart attack, ran out of doors and to the pool; down the ladder he went, and reached out to pick up the body. He dropped dead into the pool.

By now, the Sheriff's wife had heard the commotion, and she came out of the back door; she saw both men lying in the pool. She was halfway down the ladder before something warned her to look at the metal vacuum extension. The tube still hung over the side of the pool and down into the water: The current was still on. That woman, struck with horror, slowly came back up the ladder and went into the house and turned the current off. She barely had the presence of mind, then, to phone for help and get the bodies taken away.

In the middle of that woman's **"garden"** (John 19:41) was a **"sepulchre"** (vs.41), but, even then, she had *friends* who stuck with her; Job did not. That Christian woman still had her *children*; Job did not. And she had the *indwelling Comforter* of whom it was said, **"He may abide with you FOREVER"** (John 14:16). Job had none of this. And if Job suddenly screams into your ears **"AS GOD LIVETH, who hath taken away my judgment"** (vs.2), you had better sit in silence as his three friends sit and not open your mouth about his "bitterness" and "irritation." Frankly, I am surprised that Job did not say it the day his wife threw his religion in his face (Job 2:9, cf. Psa. 26:1, 11 for the "works" in the Tribulation period.)

27:7 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?

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

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.

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

The **"hope of the hypocrite"** (vs.8) is nothing, when God **"taketh away his soul."** The rich man of Luke 12:20 is taken away that **"the hypocrite reign not"** (Job 34:30), and where the hypocrites reign (the Caesars, the popes, the dictators, etc.), they are never allowed to reign forever; God takes away "Your Holiness," or "Holy Father" or "Comrade." The Lord says **"THOU FOOL, this night thy soul shall be required of thee"** (Luke 12:20).

"**Will God hear his cry when trouble cometh upon him?"** (vs.9). Not in the Tribulation (Prov. 1:24–32). **"Will he delight himself in the Almighty?"** (vs.10). No, for he **"savourest not the things that be of God, but those that be of MEN"** (Matt. 16:23; Luke 16:15). The hypocrite's **"delight"** is in the flesh (Phil. 3:3), and he couldn't imagine any greater time-waster than "worshipping God in spirit and in truth" (Psa. 103:1–2) like David did it.

Huey Pierce Long (1893–1935) blew 79 million dollars in one year (1931), and the next time he tried to tax the people of Louisiana, he faced something near an armed rebellion. The end came in 1935 when a certain Dr. Carl Weiss stepped out from behind a marble column in the skyscraper capitol of Baton Rouge and plugged Governor Huey Long in the stomach twice. Just before this happened, Governor Long had left a hotel lobby in Baton Rouge and was driven to the capitol. The last words anyone heard him say before he was assassinated were: "I couldn't give you five minutes of my time if you were Jesus Christ!" These words were spoken to a North Louisiana farmer who was trying to get Long's attention as he strode through the hotel lobby, surrounded by reporters, body guards, and politicians. This farmer was one of Long's old "home town" buddies from North Louisiana. He was trying to get the governor to go to bat for him and his friends in regard to a certain bill about to be passed. All he got from Long was: "I couldn't give you five minutes of my time if you were Jesus Christ!" (You'll give Jesus Christ more time than five minutes, I'll guarantee you —Rom. 3:4; Phil. 2:5–10).

"**Will he always call upon God?"** (vs.10).

Arthur (Dutch Schultz) Flegenheimer was gunned down, in 1935, by Harlie (The Bug) Workman. He lay in a coma for fourteen hours, speaking to first one person and then another. In the entire transcript of Dutch Schultz's "last will and testament," the names of "God" or "Jesus Christ" do not appear *one single time*. Dying, alone in the world (Eph. 2:12), without hope (Job 27:8), and without God (Eph. 2:12), Dutch Schultz called only on Henry, Max, Frankie, Jimmy, Dannie, and his own mother: God was **"NOT IN ALL his thoughts."** As a matter of fact, God was not in any of his thoughts."

"**I will teach you by the hand of God"** (vs.11). Job, at this point, is claiming something just short of inspiration (vs.3), exactly as Elihu claims it (32:8, 33:4) later. **"The hand of God"** (Ezra 8:2; 2 Chron. 6:23; Psa. 102:25) has revealed certain things (Rom. 1:18–22) that cannot be mistaken. **"That which is with the Almighty"** (vs.11) is revealed, and Job will not go to the trouble that Robertson, Machen, Rice, Walvoord, and Weniger go in order to cover it up or conceal it (vs.11). Furthermore, his friends **"have seen it"** (vs.12), so there is no need for them to play the hypocrite and pretend that they do not know what Job is talking about (vs.12). Job takes for granted that his auditors have seen Job 21:7–14 on scores of occasions, but, of course, this will not convince them. You see, as soon as Job starts discoursing on the **"wicked man"** again (vs.13), he only repeats what they have already said (see Job 18, 20). The thing is this: The three auditors apply anything Job says about **"the wicked man"** to him (Job) therefore, Job is really only wasting his breath.

27:13 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.

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.

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.

All that follows applies to the Antichrist, for he is the "wicked man" of 2 Thessalonians 2, called the **"man of sin."** Again, notice the contrast between the *poor* righteous man (see 24:1–12 and remarks) and the *rich* wicked man (vss. 11–19). This is why we pointed out the case of the RICH MAN in Luke 12:20, for the Lord Jesus Christ told us that *that* rich man was in a PARABLE (Luke 12:16; see Job 27:1). (Although 100 percent of the commentators may have missed these cross- references, it would not nullify the doctrinal truths contained in them; you don't stay rich in the Tribulation without losing your soul. "The war on poverty" in the Tribulation is a war against the poverty-stricken.)

Everything in the passage is transparent: The wicked man may have children (vs.14), but the **"sword"** (Rev. 19) finishes them off. While they are alive, his children are not **"satisfied with bread"** (vs.14), because when the famine comes (Rev. 6:5, 6) it is accompanied by three and one-half years of drought (1 Kings 17, 18). The wicked man is not Job, for this wicked man has **"widows"** (vs.15), and Job had only one wife (Job 31:1, 9), and she was not a "widow." **"Though he heap up silver as the dust"** (vs.16—Shaikh Abdullah Al-Salime al Subah [1895] made $7,000,000 a week), and **"prepare raiment as the clay"** (vs.16—Haroldson Lafayette Hunt makes $50,000, 000 a year), **"...the just shall put it on, and the innocent shall divide the silver"** (vs.17). (See Prov. 13:22).

The **"rich man"** (vs.19) may build his house, but it is mothy (vs.18) because a moth's house is temporary and though it be erected with great skill and industry, it is more fragile than a cardboard box. **"As a booth that the keepers maketh"** (vs.18) is a reference to the shed erected near a vineyard or garden (see Matt. 21:33) where a watcher looks over the crops (Isa. 1:8). These sheds (as the "flat joints" on the Midways) are as flimsy as a berry basket.

When George Washington Vanderbilt died (1914), he left behind a 119,000 acre "yard," with a house on it valued at $4,000,000; but he left it. When Cornelius Vanderbilt died, he said to his Christian wife and his Christian doctor (Dr. Deems), "Now won't you sit down by me and hold my hand and sing for me that old song 'Come Ye Sinners, Poor and Needy, Weak and Wounded, Sick and

Sore’”? Vandy may have lived and died as a millionaire, but he was a spiritual pauper and alongside the Christians of his day and time—many of whom lived in tenement houses and made less than $20.00 a week—he was a penniless bum.

One time Vanderbilt was eating his Melba toast (and an unseasoned salad) in a restaurant. Observing a young man bolting down meat, potatoes, gravy, ice cream, and biscuits, Vanderbilt said to his male secretary: “You know, I would give half of what I am worth just to be able to eat one meal like that!” **“A man’s life consisteth not in the abundance of the THINGS which he possesseth”** (Luke 12:15)!

“**The rich man shall lie down, but he shall not be gathered”** (v. 19) in the first place to “his fathers” as the Old Testament saints were (see Gen. 49:33 and comments) and in the second place to a proper burial (see Ecc. 6:3). The corpses of Alexander the Great (356–323 B.C.) and Adolph Hitler (1889–1945)—who both controlled more than 2,000,000 square miles of land—have to lie alone on the dirt with no one caring whether they are buried or not (Ecc. 6:3). Alex lay three days on the ground before his own troops would fool with his carcass. Benito Mussolini (1883–1945) wasn’t buried till he had hung two days, half naked by his feet, in the plaza at Rome. Furthermore, the wicked man is not “gathered to his fathers” as we mentioned before (2 Chron. 12:16). The rich man closes his eye (Luke 12:20) in the midst of comfort, luxury, and security (Luke 12:18–19), and when “he openeth his eyes” (vs. 19) he “IS NOT!” “A tempest stealeth him away in the NIGHT” (vs. 20), and terrors “take hold on him as waters” (vs. 20, cf. Psa. 69:2; 106:11.) **“The east wind carrieth him away...as a storm hurleth him out of his place”** (vs. 21). One can see Eliphaz, Bildad, and Zophar all nodding their heads in agreement. Only they are thinking of *Job’s* calamities (Job 1, 2) which match this confession, while Job is thinking of people like THEM.

The “wicked man” desires to run away from God (vs. 22) and get away from His judgments (Zech. 14:12), but it is no good; nobody runs from God (Jonah 1–2) because nobody can get to a location which God does not occupy (Psa. 139).

The clapping of verse 23 is the Oriental gesture of contempt (Lam. 2:15) as well as the sign of approbation (2 Kings 11:12). The wicked man, then, is “booed” off of the stage of history (Isa. 14:4–10). (“All of God’s stories have happy endings” [as a little girl once said in a Sunday School class], and if you are on God’s side, there is only one end to the story: eternal sinless GLORY. And if you are on the “other” side, there is only one end to the story: a Lake of Fire.)

And the enlightened Phenomenologists, the synthesized Integrationists, and permissive Relativists can “mediate,” “communicate,” “interrelate,” “rethink,” “re-evaluate,” and “restructure,” until their leavened adulteration amalgamates

into one mammoth, homogenous, mongrel, indiscriminate BLOB, but it will still come out Heaven or Hell, saved or lost, up or down, right or wrong, and God or the Devil. Take your choice. If you split the difference you'll have twice as much trouble as if you hadn't tried to stand the coin on edge.

Before embarking on Chapter 28, we turn briefly (let us hope!) to the wretched and unholy works of the "majority of Conservative scholars." John R. Rice whined most of his latter life about our "lack of respect" and "lack of courtesy" in dealing with these destructive Bible-perverting egotists, but Rice was merely whining for more courtesy for himself. The Scholars Union is a self-protective Mafia which will make ANY adjustment to maintain its own authority over the Bible. You will notice (in the correspondence between Otis Fuller and Rice, 1973) a dozen real sick excuses for trying to justify the depraved *ASV* and *NASV*. Among these is the ancient Roman Catholic alibi that the mass of common, "ignorant" (those are the words!) Christians who are "uneducated" cannot possibly understand the issues involved in recommending the *ASV* from the corrupt manuscripts of Westcott and Hort. Therefore, the *ASV* should be promoted as "equally reliable" with the *AV* 1611, and any attempt to inform the dumb, stupid, ordinary Christians of the truth is a Satanic attempt to "SPLIT CHURCHES." The Roman popes took the same position for a thousand years before Rice was born; the same position exactly.

When "push comes to shove," there is no more difference between the Vatican hierarchy's way of stifling the truth, and the methods used by Rice and Sumner, than there is between the Vatican manuscript (*Vaticanus*) and the college of Cardinals at Rome. If you or your friends—and I am talking to YOU, stupid—are afraid that the "common" or "dumb" mass of "uneducated Christians" will return to the authority of the *Authorized Version* at the expense of the "opinions" and "scholarship" of those who *reject* it, then you [and your friends] are UNGODLY MEN, not "good men"; and you are only lying like a dog to yourself and your constituency. Don't you give us any gas about "godliness" being the standards of Luke 18:11. No "godly" man would get upset at the common mass of American Christians replacing the authority of Conservative apostates with the Protestant Bible of the Reformation. Who are you trying to kid, stupid? No man would resent that unless his prestige and income depended upon *competing with that authority*. Don't woof us, sonny. Some of us have no more trouble spotting a jackass in a sheepfold than a serpent in a bath tub. Many of the so-called "scholars" who spent "hours of dedicated labor" trying to "restore the original text" were nothing but belly-worshippers (Phil. 3:19; Rom. 16:18).

1. The *Amplified Bible* (Lockman Foundation) has destroyed the sense of

verses 6, 15, 19, and 22.

2. The *"Living"*—saints preserve us—*Bible* has altered verses 6–7, 17–18, and 15 with the worst possible "paraphrasing" of verse 6. The wording makes Job say, "I am not a sinner." Job never said that, and he clearly denies it in Job 7:20.

3. The Jehovah's Witness Bible (*NWT*) has "whistling" at the wicked (vs. 23) instead of **"hissing,"** the hypocrite of verse 8 is altered to an "apostate" (like Russell and Rutherford, perhaps?), and Job's friends had seen nothing (vs. 12) but "visions."

4. Adam Clarke and Jamieson, Fausset, and Brown get through fairly well this time, and although they allow that several readings are "possibilities," they don't blatantly deny the proper text as it stands.

5. Dummelow recommends the apostate *RV* of 1884 for verses 2 and 7 and suggests that the authority for verses 22 and 23 are "Persian books of mythology."

6. Heavenor has the old tribal god "Yahweh" running around (see comments under Exod. 3–5 in that Commentary) and broadly implies that Chapter 27 is out of place. (When a Conservative does this he always covers his tracks with statements like: "*Some* believe..." or "Whatever *our* view of it is..." or "One can take *either* view..." or "*Some* hold that the passage...," etc. The trick is to preserve your own reputation and integrity as a "godly" scholar who "respects" the opinions of those who "differ" with you—the other qualified kiddies, like *yourself*, who are engaged in usurping the authority of the Holy Spirit.)

7. The constant reoccurrence of the "spider's web" in verse 18 for "BOOTH" (see the *"Living" Bible* and the *Amplified Bible*) comes from the grossly corrupt Septuagint of A.D. 330–500.

And there are, of course, many other alterations of the Holy Bible suggested by the depraved reprobates who demand "respect for their considered opinions" and "due regard for their laborious investigation to restore to us" a *Roman Catholic stink bomb.*

Budde doesn't like verse 2, Ewald and Dillman change verse 3, Budde alters verse 3, Peake would change verse 8, Duhm doesn't care for verse 10, Schlottmann and Delitzsch don't care for verse 15, and Meyer and Budde would alter verses 19 and 20. Altogether, they could rewrite Job 27 till you wouldn't know whether it was Job 26 or Psalm 38. But all was clear to start with. If there were any difficulties in the text, one could study a dozen case histories from the morning newspapers about "rich men" who were wicked and whose children (vs. 14) were given to the sword, right and left. And the money these men heaped up could not buy them a "Mass" high enough to get their foot out of purgatory, nor

could it prevent God from “hurling them out of their place” (Prov. 1).

CHAPTER 28

28:1 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.

Job is still giving us a PARABLE (27:1 and 29:1); therefore, we are to look for more than vague generalities and pious maxims on "mankind." The subject of the passage is the value and the rarity of "the fear of the LORD." In reading the passage, the Bible believer should keep Proverbs 1:7 clearly in mind (see comments in that Commentary) and should never be seduced for a moment into accepting the Scofield reference note on the matter (see p. 609, footnote 2 in the *"New" Scofield Reference Bible*). Scofield (as Rice, McClain, Sumner, English, Robertson, and others) was just as liable to **"have men's persons in admiration because of advantage"** (Jude 16) as Wilbur Smith, John Walvoord, Charles Feinberg, Pat Zondervan, William Culbertson, or E. S. P. Heavenor. "The fear of the LORD" is **"THE FEAR OF THE LORD,"** and any attempt to make it a "reverential trust," by aborting 1 John 4, is just so much HPD.

Job begins by taking us below ground. Some of the expressions are figurative and some are not (see 20:16 and remarks); so it will take a believing heart and a receptive mind (and a sensitive spirit) to allow the Holy Spirit to lead us at this point. Anytime we allow any man to change the words in the passage to enforce his own interpretations (see above), we will grieve the author of the Book (Eph. 4:30), and when we "despise His prophesyings" (1 Thess. 5:20), we "quench the spirit" (1 Thess. 5:19). Let the bloated and egotistical puffed heads in the institutional monuments do this, but let us not do it.

"**There is a vein for the silver, and a place for gold where they fine it"** (vs. 1). The verse is immediately altered by Adam Clarke, Jamieson, Fausset, and Brown, Dummelow, Lange, the *ASV, NASV, RSV, NRSV, NIV* (corrected before it was published), Orelli, Duhm, Budde, and the Scholars Union. **"Iron is**

taken out of the earth" (vs. 2) is plainly a figurative statement like Deuteronomy 8:9. Brass is formed by copper being melted with stone ("calamine"—zinc), and only in this sense could it be **"molten out of stone"** (vs. 2). The alteration of **"brass"** to "copper" (see the last forty-six translations) has been commented on under Exodus 25:3, which see. The idea is that "zinc" is a *modern* invention; therefore the ancients could not have known, etc., because of their lack of scientific knowledge, etc., which modern man, etc., etc. Since we have already covered these matters twice (see Acts 8:9–11 and Exod. 28:17–19), it is not necessary to point out again that where the Bible says **"brass"** it is to be taken as **"brass."** However, this maniacal obsession for changing **"brass"** to "copper" (talk to any professor who teaches "Old Testament" in most Fundamental schools) affords the serious student of the Bible a real opportunity to make the scholars "whistle Dixie." You see, the word for **"brass,"** here, has been translated as **"BRASS"** in Revelation 1:15 by the *ASV* (1901), the *NASV* (1953), the *New Scofield Reference Bible* (1967), and many others. After correcting your New Testament more than 3,000 times with the corrupt "Septuagint manuscripts" (*Vaticanus* and *Sinaiticus*—*Vaticanus* and *Siniaticus* are called "SEPTUAGINT MANUSCRIPTS" by Zondervan Publishing Company [1970]), the scholars (God have mercy on us!) forgot to tell you that the Greek word in Revelation 1:15 is the same one used here in Job 28:2 —**"BRASS!"**

When in doubt, throw 100 percent of "recognized scholarship" OUT.

Verse 1 has been altered in 99 percent of the commentaries because "scholarship" (hail Mary!) decrees that all four clauses in verse 1 and 2 *must* match. That is, they all must make reference to WHERE the metal came from, not where it is "refined." Again, if the destructive critics of the *AV* text would be consistent (which they never have been through three centuries), they would point out to you that the word for **"gold,"** here (Heb. *"zahab"*), has no reference to gold in its raw state at all (see Job 28:17). This gold has been made clear and bright by refining and polishing (Clarke, p. 126). Since this is true, 99 percent of the scholars simply by-passed "the original Hebrew text" and then changed the Bible verse to suit themselves: typical.

"**Silver...gold...iron...brass"** (vss. 1–2). Wouldn't our Conservative mocking birds have done much better to refer the reader to Daniel chapter 2, where all four metals appear, *including the clay* (look at Job 28:5)? With the lion and the vulture both present (vss. 7–8) and Ethiopia and Ophir in the context (vss. 16, 19), how did our little "qualified" playmates miss the obvious connections with **"DESTRUCTION AND DEATH"** (vs. 22), and the lightning (vs. 26) and thunder (vs. 26), of Daniel's Seventieth Week? They were just told that Job's

discourse was a PARABLE (27:1). How then did they miss every reference? Job is refined as gold (23:10) exactly as Israel will be refined in the Tribulation (Isa. 48:10) when the Refiner (Mal. 3:2) sits in Judgment (Mal. 3:3). You see, the reference to **"gold"** (vs. 1) had to do with the PLACE where gold is refined, and if one thing is clear (in spite of the blind leadership of Bob Jones University, Dallas Theological Seminary, the Lockman Foundation, the *Sword of the Lord*, Moody Bible Institute, and Wheaton College), it is clear that Selah, Petra, in the land of Edom (Lam. 4:22), is the place where the **"gold"** will be refined (Zech. 13:9). And if the last thirty-five "dedicated, separated, godly, devoted" scholars altered verse 1 to match their pig-headedness, all that you should do about it is "phase 'em out."

"**He setteth an end to darkness...the stones of darkness, and the SHADOW OF DEATH"** (vs. 3). (See comments under Job 10:21.)

Having botched up verse 1, the Scholars Union cannot resist the momentum of their downgrade movements. Verse 3 is now altered to mean that "man" has "set an end of darkness." This remarkable perversion which takes the glory from God (Rom. 1:21) and gives it to "man" is found in every major revision and commentary since 1800. Dummelow says that the **"HE"** is a *miner*, and so assents Clarke, Jamieson, Fausset, and Brown, Lange, Williams, and the rest. The corrupt *ASV* (1901), tolerated by Tom Malone, John R. Rice, Bob Jones III, et al., simply erases the Hebrew text (**"He"**) and writes "MAN." This blatant *lie* will also be found in the so-called *"Living" Bible*, the *RSV*, *NRSV*, *NASV*, and the Brand New, International, Standard, New Authorized, New Living Revised American DEAD SKUNK.

Now consider the calamity which must follow, if we accept the absurd interpolation of the Fundamental, Liberal, Catholic, and Conservative scholars who devoted their lifetimes to correcting the Bible:

1. MAN does *not* overturn mountains by the roots (vs. 9).
2. MAN does *not* see every precious thing (vs. 10).
3. MAN does *not* **"cutteth out rivers among the rocks"** (vs. 10).

"Man" may *dynamite* his way *through* a small mountain, or he may blast a highway through *part* of a mountain. Man may see what God *allows* him to see, and man may find a river or spring that is *already there* **"among the rocks"**; but man *in his natural state* (according to the Holy Spirit, instead of "qualified authorities") is an *evil* (Luke 11:13), *unclean* (Job 25:4), *filthy* (Isa. 64:6) *JACKASS* (Job 11:12; Exod. 13:13), and if you think that God will bless translations that steal the glory from God (Job 28:3) and ascribe the glory to an evil, unclean, filthy JACKASS, you don't know enough about God or the Bible to discuss either with anyone, let alone look down your perverted nose at

Christians who don't have "college educations." Hold your tongue instead, professor, and then at least people will THINK you're smart (Prov. 11:12).

Now it is not "man" who accomplishes the things which follow (vss. 3–9); it is *God* who **"searcheth out all perfection"** (vs. 3). No surer proof of depravity has ever been found in the *ASV* (1901) or the *NASV* (1953) and t *Living Bible* (1971) than the perverse motives of their authors in making the word **"HE"** in verse 3 refer to a human "miner." The day you find any miner who **"searcheth out ALL PERFECTIONS"** (vs. 3) will be the day that the Kennedy family goes Premillennial. Jamieson knew this, so he quietly alters **"searcheth out all perfection"** to "most thoroughly searches" (p. 66). (Ah yes, Jamey baby, we can count on YOU now, can't we!?)

The last time men refused to "give the glory to God" (Rom. 1:21), God gave them up, and when the old Easter-observing Roman, Herod (**"EASTER,"** Acts 12:4, not "passover" as in the corrupt *ASV* and *NASV*), refused to give God the glory, God decked him (Acts 12).

You see, it is God who does all the seeing and looking (vs. 24), not *man*. If anyone searcheth anything out unto **"all perfection,"** it certainly will not be "Man"—the Pagliacci of the solar system.

"**The flood breaketh out...even the waters forgotten of the foot"** (vs. 4). Taylor (*TLB*) simply obliterates the whole verse because Adam Clarke said (one hundred years ago!) that "this passage is very difficult." The pitiful *ASV* (1901) has miners "swinging by ropes" in "shafts" at this point (vs. 4), and the *Amplified Bible* (with Dummelow and the *NEB*) picks up the same refrain. So, this is how you make the word **"HE"** in verse 3 refer to a "miner." You just alter verse 4 so that it does refer to a miner. A miner "swinging on a rope in a shaft," and from there on it is easy: You just keep on altering *every word in the next ten verses* until the deceived reader thinks it *IS talking about a miner.*

But why not make it a *paratrooper* swinging on a shroud line?

Or why not make it a *necktie party* with a *cowpoke* hanging on a limb in "Miller's" cave?

Or how about three astronauts trying to find the original manuscripts on Venus?

Or, to be "more accurate" and "clearer" (at the same time), why not just say: "The folks in the coal mines of West Virginia would have hung by their necks if old man Kennedy hadn't bought the State out with his bootleg money?" After all, if you can change eight words, what is wrong with changing eighty?

A. The FLOOD (vs. 4) *did* break out from the **"inhabitant"** in Genesis 7:11, and we were told this so clearly that only R. A. Torrey, Sampey, Wuest, Delitzsch, Keil, Gesenius, Kolman, Harkavy, Dummelow, Budde, Dillman,

Schlotmann, Ewald, Terry, Robertson, and Monser could have missed it.

B. The WATERS (vs. 4) *were* **"forgotten of the foot,"** for no foot walked where they lay for 370 days (Gen. 8:13); and you were told this so clearly that only the Old Testament faculty at Bob Jones, Clearwater, Trinity, Piedmont, San Francisco, Fort Worth, Dallas, Moody, Wheaton, and Pillsbury could have missed it.

C. These waters *did* dry up and went **"away from men"** (vs. 4), and you were told this so clearly in Genesis 8:1 and 2 that only the last 40,000 Fundamentalists who believed in the "plenary inspiration of the verbally inspired originals" would have had the nerve to botch the text, overthrow the Holy Ghost, *insult the Author of Scripture, sell out their birthright, make a liar out of God,* and make a God-dishonoring shambles out of "Christian" education.

The New "INTERNATIONAL" Version is just more of the same, only a little worse.

Always correct ANY translation with the Authorized English text. Never worry about respecting Bible-rejecting oafs who think they "deserve" your respect (or are worthy of it) simply because they spent forty years studying Greek and Hebrew, as did Briggs and Robertson. The only claim these disgraceful reprobates have to fame is that they recognize that God once wrote a Book that He lost.

"**As for the earth"** (vs. 5)—showing us that verse 4 is also a veiled reference to the celestial phenomenon of 2 Peter 3:5—**"out of it cometh BREAD"** (vs. 5). Notice again the *figurative* use: Bread only "comes out of the earth" (now) in the sense that bread is made from corn, barley, rye, and wheat, which grow on the earth. However, one must be careful, for "stones into bread" (Luke 4:4) could be a simple operation (Luke 4:3) at the Second Advent (John 6:32–50) when the Jews are in the wilderness (Rev. 12:14) *where Job was* (Job 1:1; Lam. 4:21).

"**And under it is turned up as it were fire"** (vs. 5), showing that the core of the earth is **"set on fire of hell"** (James 3:6). There are a variety of opinions about how far one can "dig" before the tools begin to melt, but the general consensus of opinion seems to be that when you get down to 1,500 miles deep, the temperature is about 3,000 degrees Centigrade which is not exactly the best weather in which to build snow men. There is fire, however, much closer to the surface than this, and there is plenty of fire in volcanoes that do not even lie deep as the gold, stones, and sapphire of the next verse.

"**The stones of it..."** (vs. 6)—of the earth (see vs. 5)— are connected with the **"stones of fire"** (Ezek. 28:16), and, therefore, have some reference to Satan's original position beside the Seraphim (Isa. 6:1–6), but these **"stones of**

fire” (Ezek. 28:16) were on a mountain (Exod. 19–20 and comments) originally. Much about the passage, therefore, is still a mystery. When it is worked out, it will give information on “The Hollow Earth” and the beings which are there *at this moment*. (The contemporary authors all take a POSITIVE view towards the **“principalities”** and **“powers”** of Ephesians chapter 6, although they were warned that these are subject to Satan. The authors, for example, of the last ten books on “visitors from outer space” and “our neighbors in neighboring planets” [Frank Edwards, John Fuller, Von Daniken, R. L. Dione, Charles Berlitz, John Godwin, Vinecent Gaddis, and Erich Norman, et al.] all take the positive view towards what the Bible calls fallen “ANGELS,” half–breed “GIANTS,” and monsters (Rev. 9:1–15). An unsaved man can no more detect unrighteousness in “scientific advancement” than a Roman Catholic can locate the Son of Perdition.)

28:7 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.

We shall confine ourselves mainly to the text, as it should be apparent by now (1978) that the majority of Bible teachers, college professors, revision committees, commentators, linguists, and expositors have junked the Reformation text for the radical fanaticism of the “majority of Conservative lunatics.” This egotistical extremism can be spotted wherever it pops up by the following marks:

1. Its practitioners always throw kisses at the *King James Bible* while they are *destroying* or *correcting* it. (Obtain the one and onehalf hour tape put out by BJU—Panosian, Custer, Neal—in 1974.)

2. They all subscribe to the Mickey Mouse scholarship of Westcott and Hort (see Custer’s remarks on *Which Translation*, a paperback from the BJU press).

3. They all blabber, long and loud, about “VERBAL INSPIRATION” while writing or *rewriting* their own “bibles.” (See the *NASV*, recommended by Bob

Jones University, or the *New International Version*, recommended by other apostates.)

4. They all USE the *King James Bible* to get students or church members because they don't have enough spiritual guts or grace to follow their real convictions *publicly*. (See the advertisements in *Faith for the Family* magazine published by the BJU press, or advertisements in the *Sword of the Lord*.)

5. They consider their own "preference" and "choice" of texts to be the final court of appeals and the determining factor in matters of *final authority*: That is, they are HIPPIES AND HEDONISTS, regardless of their profession of faith (see any remarks by Kenneth Wuest or John R. Rice on mistranslations in the *King James Bible*).

6. They will accuse any Bible believer of worshipping the *AV*, if he really believes it, and many of them will get infuriated (to the point of pounding, stamping, and screaming) when you put them on the spot about their attitude toward the *AV* (1611).

7. They will go to ANY length to prevent the average, "uneducated" Christian from finding out the FACTS that deal with *manuscript evidence* and the TRUTH about modern "bibles."

Take the first 4,000 that come to your mind (blindfolded), and you won't miss more than *ten*.

It is one, huge, baloney, sausage factory from Origen to Zodhiates, turning out 3,000 graduates every year who would look as "at home" garnished with mustard and mayonnaise as they would with diplomas and degrees. This mammoth string of baloney sausage looks, feels, smells, tastes, and *costs* the same. No amount of historical facts, manuscript evidence, revival fruit, or chastening has ever (or ever will) convert ONE man in the crew. And the majority of them today will insist that "Ruckman thinks he's right and everyone else is wrong," even though they know they are lying like a dog when they say it. After all, what I think or what YOU think or what your professor thought doesn't amount to a hill of sand: The *Bible* is right, and where *anyone* disagrees with it, *they* are wrong. And when we say "BIBLE," we mean "BIBLE," not some mythological spook you are trying to "validate" by quoting the *King James Bible*. We have the "Bible." If you don't have it, that is your problem.

"**There is a path which no fowl knoweth"** (vs. 7), and since nothing living knows about this path (vs. 21) and only God knows where it is (vs. 23), how could any "miner" find it—like the silly one in the *ASV*, *NASV*, and the *New International Version*? The vulture's eyes (vs. 7) have not seen this path, nor have the lions **"passed by it"** (vs. 8). The One who puts forth His hand and removes rocks and overturns mountains (vs. 9) knows where this path is (vs. 23),

and a “miner” hanging by a rope in a “shaft” (see the silly *ASV*, 1901) could no more find this path than you could find Attila’s left ear lobe.

It is GOD who **“cutteth out rivers among the rocks”** (vs. 10); (Psa. 126:4; Isa. 33:21, and 35:6) literally, and you could no more “cut out” a river than you could “carve out” a tornado. You can cut out a *place* for a river to run, and you can cut out *channels* and *canals* so water can flow *through* them, but “cut out rivers”? Not on your life, “miner”! God’s eye **“seeth every precious thing”** (vs. 10), for the **“eyes of the Lord run to and fro”** (2 Chron. 16:9), and **“there is no shadow of death, where the workers of iniquity may hide themselves”** (Job 34:22). God knows where the gold, silver, copper, oil, and gas deposits are, and before a nation sides against Israel to get gas and oil, they had better take a long look at Psalm 83 and then let the God of the deposits “search things out” for them (vs. 3). After all, if that coin in your pocket says “In God We Trust,” the government who minted it had better not trust *man* (Psa. 118:8).

“**He bindeth the floods from overflowing”** (vs. 11). (See Job 26:10, 30:10; Jer. 10:13, 51:16; Psa. 69:15, 104:6, and 136:6.) The waters cannot fall from the “great deeps” again (Gen. 1:1–7), nor will they overturn the earth (2 Pet. 3:6–7), as they did in Genesis 1:2 (yeah, man! That “gap theory” is about as “theoretical” as regeneration by the Holy Spirit). If God released the power of centrifugal force and gravity, don’t you know there would be a mess of wet folks on this earth? **“And the thing that is hid bringeth HE forth to light”** (vs. 11). Again, the **“HE”** is no more a *miner* than it is your Aunt Salley’s housecat. [You say: “How then did all these good, godly, dedicated Fundamentalists make such a horrible mistake in translating?” Simple: *They thought they were God Almighty when they sat down to correct the text. Pride* and *jealousy* will make an ass out of a sheep every time, and if that sheep happens to believe in the Virgin Birth [as the pope] and the Deity of Christ [as Bloody Mary] and the Bodily Resurrection [as Ignatius Loyola], it has no more bearing on *his ability to translate* than on his ability to fix a car motor, if he seeks to replace the authority of God with his own stupidity.)

Luke 12:2 explains verse 11, and God not only brings these “hidden things” (words, deeds, thoughts, and motives) to **“light”** (vs. 11), but He also brings up the occupants of Death and Hell (Rev. 6:8 and 9:1–15) where you can see them (Rev. 9:1–10) before they are exposed to the white heat (Rev. 20:13) of God’s final judgment (1 Cor. 6:3). And the thirty corrections suggested by the *ASV, NASV, International, RSV*, and *NRSV* on the text are about as helpful to proper exposition as a Pennsylvania Railroad timetable.

28:12 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.

Verses 12 and 20 both ask the same question: The problem is "Where can a man get wisdom and understanding?" (vs. 12). The Greeks seek for "wisdom" (1 Cor. 1–3) by altering or ignoring the Wisdom Books (see comments in the Preface to the Book of Proverbs), which were written by God to give a man "wisdom." At the end of this chapter, Job defines **"wisdom"** and **"understanding,"** and one cannot fail to notice that "wisdom and understanding," as defined by the Scriptures (within their own context), are further removed from the modern American concept of "wisdom and understanding" than Winnipeg is removed from Tahiti.

Verse 13 is self-explanatory. Neither the **"depth"** nor the **"sea"** (vs. 14) contain the knowledge (see Job 26:5 and 41:21–32); therefore all attempts to "launch out into the deep" (Rom. 10:6–7) to "tap the hidden resources of the ocean bottom," to find the "lost continent of Atlantis," or to "adapt man to his watery environment" are just so much Moon-money ($25,000,000,000) sunk into liquid darkness. The answer is not in the sea (Rom. 6:7), and if it was, it would cost you a fortune to find it (Deut. 30:13). The price of wisdom is too high for the gold standard (vs. 15). You can't buy it with silver (see Prov. 3:14, 8:10, and 16:16). Sapphires and onyx stones (vs. 16) cannot purchase it; jewels and crystal cannot purchase it (vs. 17). You cannot even speak in the same breath of WISDOM and such paltry items as coral, pearls, rubies, topaz, and GOLD (vss. 18–19). Alongside real WISDOM these items are just so much "flea market."

A wise man can turn $15.00 into $15,000, and a foolish man can easily turn $15,000,000 into 15 cents. Even if it had taken the zoophytes and rhizopods 400 centuries to make a coral reef (some are 100 miles long and 100 feet deep), they would have gone to less work than it takes to obtain real wisdom. A jewel of gold (vs. 17) can be found in a swine's snout (Prov. 11:22), and pearls have often caressed the necks of demoniac monarchs and filthy queens who had the moral standards of an alley cat. A pearl bedecked crown or a pearl strewn necklace (like the ones that Bloody Mary, Marie Antoinette, King Charles II, Louis XIV, and Pope Urban wore) does not guarantee that a ruler will be anything more to a kingdom of people than a curse or a plague. (A description of **"gold...onyx...sapphire...crystal...fine gold...coral...pearls...rubies... topaz...and pure gold"** [vss. 16–19] will be found on page 126 of Clarke's commentary.)

28:20 Whence then cometh wisdom? and where is the place of 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.
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.

The passage concludes with the Biblical definition of **"wisdom"** and **"understanding."** You will notice that it bears no resemblance whatsoever to the definitions offered to college students in the last 6,000 years by psychiatrists, educators, scientists, philosophers, and religio-political "bosses." (And don't

give us this “Christian educators” bit, off the cuff. The Scofield Bible redefined **“the fear of the Lord”** many years ago, and Christian educators, in general, accepted this substitution for the truth of God as quietly and as cheerfully as Bob Jones University accepted the *RSV* New Testament into their campus bookstore [1950–1951].) **“Whence...where...?”** (vs. 20). This is one of the hallmarks of the Book of Job (Job 3:23): “WHERE IS WISDOM?”

It is not at the roots of the mountains (vs. 9); it is not in the rocks (vs. 10); it is not under the water (vs. 11); it is not on top of the ground (vs. 7); and it is not in **“the land of the living”** (vs. 13), for men **“DIE, EVEN WITHOUT WISDOM”** (4:21)!

“**Destruction and death”** (vs. 22) are plainly *figurative*, although Death can be personified as in Revelation 6:8 and Destruction can be personified as in Revelation 9:11. Destruction and Death cannot “clue us in” on the secret of wisdom and understanding. Who can then? The “miner” of the *NASV* and the *International* muggle moggle? Surely that “miner”— caught in his suspenders in a mine shaft—can tell us where wisdom is. After all, didn’t he already “search out” every hidden thing to “all perfection?” *C’mon, you old coal hog, give us the pitch!* The Lockman Foundation and the “Conservatives” on the International “Bible” Committee got us into the chapter; can’t they get us *out?* No, there is no miner, living or dead (on any continent), who knew the place of wisdom.

“**God understandeth the way thereof”** (vs. 23).

And you can search the Library of Congress with a miner’s lamp and a coal bucket till you are red, white, blue, and black in the White House; and you will not find “wisdom” and “understanding” with a pick and shovel unless God Almighty reveals them to you, and that goes for any of you or anyone that taught you or anyone you “read after,” world without end, amen.

Tanchelm, the great Medieval preacher, was once pacing the steps of a cathedral. It was near midnight, and Tanchelm had been praying all day for God to send him someone to teach him something about the Bible. In those days, Bibles were almost impossible to get, and as the stygian darkness of the “qualified authorities” (who “believed in the fundamentals”) settled down over Europe, there was a famine in the land (Amos 8:11). It was a cold winter night, and as Tanchelm paced the flagstones he shivered. At about one in the morning, he made a passing comment to a beggar who had huddled up by a huge torch on the leeward side of the cathedral.

“How goes it with thee, friend?” asked Tanchelm.

“It always goes well with me, sire,” replied the beggar.

“Well, what if it pleased God to throw thee in Hell, how would that please thee?”

“Well, I’d be happier in Hell with Him than in Heaven without Him,” responded the beggar.

Tanchelm quit pacing, forgot his unanswered prayer, and went over to the beggar. Stooping down he asked, “Who are you, anyway?”

The beggar looked out from under his cowl and said, “I’m a king.”

“Where is your kingdom?” snapped Tanchelm.

“In here!” said the beggar, and he pointed to his own bosom.

Tanchelm stood up straight and said quietly, “When did you find THAT out?”

“When I ceased to go to men for wisdom,” replied the beggar, “and went to God only.”

That was Tanchelm’s “Bible study” for that evening!

It is God (not some “coal miner”) who **“looketh to the ends of the earth and seeth under the whole heaven”** (vs. 24). It is God who makes the weight for the winds (see Psa. 135:7), and if the stupid scientists didn’t find out until A.D. 1650 that air had weight, that only constituted one more testimony (among several thousand) that the man who rejects the Bible has neither wisdom nor understanding, no matter what his reputation may be or how many “degrees” he holds. **“He weigheth the waters by measure”** (vs. 25) because this is the only way you can get the salt out of salt water and get it back up over the land to rain down on the earth again. Salt water weighs 800 times as much as the atmosphere, so how do you get it UP? Well, it turns to vapor under the sun (thus getting rid of the salt), and then it becomes one-eighth the weight of the atmosphere. It then rises in clouds; the clouds lose their heat over the land (see Ecc. 1:6–7, written 500 years before Archimedes or Aristotle cut their baby teeth) and drop fresh water back. (The Polar stream out of Baffin Bay goes under the Gulf Stream and then pops up in the West Indies to cool them off. These **“paths of the sea”** (Psa. 8:8) were not even charted until the time of M. F. Maury [nineteenth century A.D.]. Ocean liners sail these “paths” today.)

The winds and waters have been weighed and put on this earth in their proper proportions; the proportion of nitrogen to oxygen is 79 to 21 at sea level or on top of the mountains. If this proportion were changed to NO (*Nitric Oxide*), everyone on earth would be choking and strangling on gas. If these same two chemicals had accidently been combined (by “mother nature” and “evolution”) so as to produce NO, everyone on earth would be hysterical all day long: NO is nitric acid! How would you like to live in that atmosphere? But, no. God *weighed* His chemicals out before He distributed them, and if Job knew about it before Archimedes knew a lever from a pulley, why would you think that a modern scientist knows as much as Bildad the Shuhite knew?

There IS a **“decree”** for the rain, and the rain obeys God’s decrees (see 1 Kings 18:45; James 5:17). There is a **“WAY”** (not a “place”) for the lightning and the thunder (vs. 26) just like there is a WAY (not a “place”) for the **“light.”** When billions of positive charges, racing along on the ground under a thunderhead, make a “contact,” the electrons from the thunderhead stream down making a tunnel (a **“way,”** remember? not a “place”) of ionized particles capable of conducting electricity. It takes about 1/1000th of a second for this tunnel to open, and then a stroke goes from the ground upward through the way (not a “place”) 1,000 times faster. Then you see the contact as the stroke flashes down.

God has seen the place of wisdom (vs. 27); *He* has searched it out (vs. 27) to perfection (vs. 3) in spite of the bungling “miner” of the *NASV* trying to beat Him out of His inheritance, and God has declared it (vs. 27); so here it is!

1. **“THE FEAR OF THE LORD...is wisdom”** (vs. 28).
2. **“TO DEPART FROM EVIL is understanding”** (vs. 28). (See Prov. 1; Deut. 4:6; Ecc. 12:13, etc.)

Now, for once, we are going to dispense with the “majority of qualified jugheads” who fancy they are smarter than God Almighty. You have gone far enough now through the Book of Job to know that these hobby horse riding fanatics cannot let ONE passage alone, *as it stands*, in the greatest Book ever written, taught, or preached. And, as if their destructive nonsense were not enough abuse to God the Holy Spirit, they have, in addition, demanded that we Bible-believing people respect their “scholarship” (*whatever that is*). Not content with mangling our Book, insulting our intelligence, and outraging the Author and Finisher of our faith, these discourteous oafs would have us commend them for their intellects, degrees, and labors and *respect* their efforts to overthrow our faith in the word of God. And what shall we say to these things? If God be for us (Rom. 8:31), who do these meatheads think they are? Let ‘em rave! And if some of them think that we ourselves are rude, crude, coarse, vulgar, smelly, wicked, or ungodly for not bootlicking their Florsheims and buttering their bread, let them take a flying bite at a mud dauber’s nest. God will settle with every one of them sooner or later (Rom. 2–3), and while their text books rot on the shelf, let us be up and about our Master’s business: believing and putting into practice what He said.

(I mean, the very idea of anyone demanding that we “respect” the scholarship of some hair-brained idiot who thinks he is a BIBLE scholar just because he is a *saved sinner with forty years of formal education in Hebrew and Greek*. Why, the very idea. When did God Almighty ever tell you in one verse, in either Testament, that *Biblical* truth and *Biblical* interpretation were dependent upon those things? *Where did you get that stuff from, anyway?* From some saved

sinner with forty years of formal education? Yes, that is about it, isn't it?)

"**The fear of the LORD"** (vs. 28) means **"fear"** (Job 4:14), as in being flat scared (Exod. 20:20), after having the *tar scared out of you* (Exod. 23:27), when you were frightened *out of your wits* (2 Chron. 20:29). In this *frightful* condition (Matt. 14:26), you are *trembling* (Phil. 2:12) so that your *fear* (2 Cor. 7:11) is manifest to all (Rev. 11:11). **"THE FEAR OF THE LORD"** means fearing God (Prov. 15:33), not man (Deut. 3:22), and it means being more worried about what God thinks (Psa. 25:12, 14) than what men think (Job 31:34). If you fear God (Psa. 119:74) more than you fear (Jer. 33:9) old age, cancer, excommunication, hospitalization, war, ridicule, famine, "recognized scholarship," poverty, or social ostracization, you will fear God properly (Job 1:1) and not improperly (Deut. 13:11). And the **"FEAR OF THE LORD"** no more means "a reverential trust" (see any *Scofield Reference Bible*) than it means "Little Orphan Annie."

"**To depart from evil"** (vs. 28) shows **"understanding"** because when a man sees the relationship of sin to God (Psa. 51:4), as the Prodigal saw it (Luke 15:18), he departs from it (Psa. 6:8; 14:1–5; 34:14, Prov. 14:16). When a man does NOT depart from evil (talk to any modern existentialist, phenomenologist, or pragmatist), it is because *he has no understanding* (see Prov. 13:19 and comments). Everyone who names the name of Christ is to **"depart from iniquity"** (2 Tim. 2:19), and where a sinner fails to find wisdom and understanding, he is told, **"Depart from me, ye that WORK INIQUITY"** (Matt. 7:23).

And as we have often said (and will continue to say, God giving us time and grace): "If your commentator, revisor, teacher, professor, or preacher didn't find THAT in the Book, he is either looking somewhere else for the truth or he is going out of his way to cover the truth up."

Exhibit A.

Here is a young sailor who has come out to have some "Christian Fellowship" at a young people's gathering on a Sunday evening after church. He himself is not a Christian. As a matter of fact, he is a professing atheist. I deal with him about forty-five minutes and get nowhere. Having decided that at least some response is better than none, I quietly suggest that Hobbes, Hume, Kant, Descartes, Heidegger, Sartre, Einstein, Huxley, Haeckel, Lorenz, Darwin, and Timothy O'Leary were a bunch of half-baked blockheads. I get my response. The young man pounds the dining room table hard enough to stop the conversations going on within ten feet of it and yells: "You're a hypocrite! No man could have read the books you say you've read and still believe the Bible."

I laughed at him and said, "Ah, nuts."

“You couldn’t have read Darwin, Huxley, and Kant and believe what you say you believe.”

“Okay,” I said, “I believe the Bible from cover to cover, and if you don’t think I’ve read Kant, Darwin, and Huxley, quiz me on them and see if I’ve read them.”

He backed out; I closed in for the kill.

“Now I’ll tell you what,” I said, “I want to ask you two personal questions on the condition that you ask me the same two questions I ask you and that both of us answer them honestly without any fake humility or attempts to get out of the truth. That is, I’ll ask them of you if you are man enough to answer them *honestly*.”

“Of course I’ll do that,” he said. “I’m man enough to answer *any* personal questions honestly!”

“All right,” I went on, “You say that there is no God, no Ten Commandments, no heaven, no hell, no after life, and no absolute moral standards, right?”

“Right.”

“Then, according to *you*, you are the final judge *yourself* on matters of right and wrong, right?”

“Correct.”

“Okay, I just wanted to get your position clear. Now here is the first question: Do you think—and answer honestly, no false modesty please!—*do you think that you have a pretty good mind*?”

Without hesitation he smiled and said, “Yes, I am very intelligent.” (Those near the table began to snicker and chuckle, but I got them quiet again.)

“All right,” I went on, “question number two: Since you profess to have a good mind and you don’t believe God gave it to you, how do you account for it? Where did your good mind *come from*?”

He smiled again proudly and said, “It came with the equipment.” (More chuckling from those nearby.)

I then bent forward and said, “All right, now you go on and ask me the same two questions.”

“Oh but,” he objected, “I already know what your answers will be.”

“Doesn’t make any difference,” I said heatedly. “You said that you would ask the same questions if I would ask them, and I promised to answer them as candidly as you did; go on and ask.”

“But,” he insisted, “I know that you will say that....”

“Whatsa matter?” I asked, *“scared?”*

“Of course not!” he said. He then cleared his throat and smirking, in mock

humility, he asked (in a very stilted fashion): “Do you think that YOU have a good mind?”

“*Yes,*” I said, “Go on with the next question.”

“But I know that....”

“Go on and ask it if you don’t have cold feet, fella.”

“All right,” he sighed. Then putting on his most effeminate air, he said, “And where did your good mind come from?”

“God gave it to me,” I said loudly, *“and He could take it from me in fifteen seconds if He felt like it.”*

And you know what happened? There was a deathly silence for about five seconds, and that young buzzard turned as pale as a linen sheet. Then he excused himself from the table and left the party in thirty seconds flat. I found out later why he had made such a hasty exodus: He had been seeing a “shrink” at the Naval Air Station for about three months before he had come to that fellowship. He feared something; *he was scared stiff*; he just didn’t fear GOD, and the **“fear of the LORD, THAT is wisdom”** (vs. 28).

Exhibit B.

I met another smart aleck from the Pensacola Naval Air Station—it’s amazing how smart a young man becomes when he gets in a military installation 500 miles from his parents and his pastor—who was lecturing me on situation ethics, pragmatism, Malcolm Boyd, and Joe Fletcher, etc. He concluded an hour’s wasted time with: “So you see, you Bible-believing people are *afraid* to face life. You ‘Christians’ must have absolutes to lean on, and thus you deny real religion; for it takes *faith* to face the *unknown future* without a crutch to lean on —like the ‘Bible.’” (Ever hear that old pagan party line before?)

I had had enough for one afternoon (and besides, we were getting ready to go to a cornfield that day for a dove shoot, and the guy was holding me up); so I went into the bedroom and got out a .44 magnum revolver that one of my students had left there, and I came back into the room. I pulled back the hammer and said, “Now, there are no Ten Commandments, *right*?” The brilliant young intellectual rared back on the sofa and said, “Of course not; what are you doing with that GUN!?” I stood in front of him and leveled the pistol and said, “Then you’re just an animal, and I’m just an animal, and there are no absolute laws on killing, *right*?” By now he was turning a little green around the gills, and he scootched up (a disyllabic, first ingressive, egotistical imperative from the riddcabobble particule “SQUINCHED”) against the back of the sofa and hollered, “Put that away! It might be loaded1 Put it away! WHAT are you going to do?”

“Well,” I said (lying like a rug), “since there is no judgment and no law and

no heaven and no hell, I think I'll just blow your brains out. I don't like you anyway, and since I don't have a crutch to lean on anymore, I can just go ahead and shoot you down like a dog, and it'll come out all right." (And I think I had him convinced.) Listen! That *brave*, bold, brilliant, enlightened, college educated, twentieth century, scientific, objective, pragmatic DUNCE began to shake like a maple leaf in a Northeaster. And I was only kidding. The gun wasn't even loaded—I hope it wasn't. I put the pistol away and gave him a gospel tract to read. He was glad to get it.

"**THE FEAR OF THE LORD"** is not the fear of a gun or a bullet, and a man who is more afraid of a murderer or an assassin than he is of God lacks understanding.

Exhibit C.

When I first found the Lord Jesus Christ as my Saviour, I made a lot of mistakes in witnessing. I believe I made every mistake a man can make and made a few that he *couldn't.* I got "into the pool" and "got my feet wet," so to speak, and I committed every blunder in personal work a saved sinner could commit.

One time we were eating dinner in a wealthy home; there were about ten people around the table. In the middle of the meal the Christian lady of the house broke down crying. It seemed that her unsaved teenaged daughter (fifteen years old) had taken up company with a Roman Catholic girl (nineteen years old) whose father ran the only liquor store in a town of about 500 people. The two girls were, at this moment, out on the sun porch in their "halters" taking a sun bath. The mother had been praying for the salvation of her daughter for years. Suddenly the Holy Spirit got hold of her so badly that she broke down crying at the dining room table, and in front of her guests, she begged me to go out on the porch and deal with her daughter. I sized up the situation in about three seconds and tried to back out, but the mother insisted that I witness to the girl *then* and *there*. The company (all of them saved people) began to eye me like I didn't have any "burden for souls," so finally (against my better judgment) I consented. I excused myself from the table and took my Bible out on the porch to deal with the girl. It was a "bad scene," man; like a "bummer."

Every five minutes the Catholic girl would interrupt the conversation: "Well, my mother was a Baptist, and she married a Catholic, and *she* says...."

I would respond: "I'm not talking about Baptists and Catholics; I'm talking about getting *saved*," and I would go on, showing the younger girl the plan of salvation.

"We've got a Bible too!" blurts out the Catholic, "and our Bible is not like *your* Bible!"

“You gotcher Bible on ya?”

“No, but...”

“Fine Catholic you are, don’t even carry a Bible on ya!” And on I went. Deeply under conviction, the younger girl began to cry, and as I was about to give her an invitation to receive Christ, the moonshiner’s daughter yelled: “You see there! You’ve upset her now! You’re not SOOTHING—*like the priest!”*

Aarrggh! (Comic magazine cliché: 1950–1970.)

I’d had about enough; so I said something I should not have said, and it was certainly not a manifestation of any “wisdom” on my part. I turned on the Catlicker and said, “Well, sister, I don’t know much about your religion (which was another lie! I knew more about her religion than she did!), but if my religion couldn’t keep me out of the kind of clothes you’re wearing, I wouldn’t give you a dead horse for it. (She was dressed—if you could call it that—in about enough material to make a pair of “leggins” for a Jay bird.)

I turned on my heel and went back to the dinner.

Naturally, the “fish” got off the hook; I did not get a decision.

Now, if I had been one of those slick, smooth, professional, visitation experts, I would have certainly handled things better, wouldn’t I? But you know something? Two months after that conversation, the liquor store shut down, the Catholic family pulled stakes, and that Christian mother’s young daughter got saved. The last time I heard from them, her daughter was saved and had been teaching Bible in a local church for nearly fifteen years. She had heeded the word and broken up her fellowship with that liquor family, and God had honored her repentance: **“TO DEPART FROM EVIL IS UNDERSTANDING.”**

Exhibit D.

I preached in a pool hall in Greenville, S.C., one night. No one paid me much attention, which was rather unusual as these people usually listened to a preacher when he came in, at least they did back in the 1950s. When I left, I heard steps following me down the street. I stopped under a street lamp. A young man, who had been in the pool hall and had heard me, pulled up alongside me and said, “I heard you preach back there, and I want to apologize for those guys; they didn’t treat you right.”

“That’s all right,” I said, “I’m used to it; can’t win ‘em all.”

“My mother is a Christian,” he went on, “and she told me that before the Lord came back, it would be like this.”

“Like what?” I asked.

“Oh, you know, preachin’ in all kinds of places. The Bible says they will be preaching in pool halls before the second coming of Christ.”

(Well, that was the first time I ever heard that eschatological “nugget,” but I

decided to let “well enough” alone.) We talked for a while about his own spiritual condition. There was a pause. He offered me a cigarette, which I refused. Then he said slowly, “You know somethin’ preacher, I’m on my way to *kill* a woman tonight. Got mah gun right there!” He thumped his left chest and then pointed across the street straight westward.

“Well,” I countered, “you better hadn’t do it. No murderer has eternal life abiding in him, and it isn’t worth anybody’s hide to go to hell.”

Then he talked openly. It was a familiar story: Estranged wife, boy friends around the house, she was suing him for child support, tried to break him, etc. I preached the gospel to him for about twenty minutes. He got under conviction, and he kept rubbing his left chest. Finally, he said (looking westward): “I’m going to prove that I’m a better man than that dirty so-and-so if I have to kill both of ‘em!”

I said, “I know of a man who would make a better man dead than you would living.”

“Who’s that?” he asked belligerently.

“Jesus Christ,” I said. I then took out my New Testament and showed him (under the street light) Luke 23:34–45. I read: **“Father, forgive them for they know not what they do”** three times to him. “Now,” I said, “you couldn’t pray that prayer for *your* enemies because you’re not man enough, and if it’s the last thing you do, you ought to receive the Lord Jesus as your Saviour and let Him make a real man out of you.”

To make a long story short, he claimed Romans 10:9–10, prayed out John 1:12 and Revelation 3:20, and when he got assurance from John 6:37 and John 5:24, he took out his loaded .38, emptied the cartridges from the cylinder, dumped them into my hand, and then walked off in the opposite direction (eastward).

“**To depart from evil is understanding.”**

CHAPTER 29

29:1 Moreover Job continued his parable, and said,
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;
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 pured 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.
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.

Job continues his "parable" (vs. 1), showing that his life runs parallel to the life, or lives, of someone else (see Psa. 78). Chapter 29 is plainly a description of Job's better days when he lived "high on the hog and low on the chicken." Chapter 30 shows what happens when the "rubber meets the road," so to speak, and Chapter 31 is Job's justification of his moral conduct.

"**Oh that I were as in months past...**" (vs. 2). And even though the Holy Spirit tells us that this is an unwise inquiry (Ecc. 7:10), in Job's case it is certainly true. Many of us only *pretend* that the "good old days" were better (see Exod. 14:12 and comments), but when real disaster strikes and tears us up, like it has riven Job, the former state (before the disaster) is always better in our way of

thinking. The "old timer" is always a *relative* term because the "scoobydoobydoo" boys of the 1960's look at the hit tunes from 1950 as "Golden Oldies" and the hit tunes of the 1940s as "oldies but *goodies*." The truth of the matter is that 1920 is not a long time back, and World War I largely determined the issues being discussed in the Near East by Kissinger (1976) and the Arabs. The "old days" are the days YOU have a hard time remembering. Some of you can remember when the "village SQUARE" was a place, not a person, when the "wonder drugs" were castor oil and mustard plasters, when a "bureau" was a piece of furniture, when people counted blessings instead of *calories*, when you had to *marry* a dishwasher—not buy one, when a "car wash" was a bucket of soapy water, and when a "crystal set" was a radio receiver.

In the days of "The Shadow," "Burns and Allen," "Allen's Alley," "Backstage Wife," "Vic and Sade," "Ma Perkins," "Renfroe of the Mounted," and Jack Armstrong, a "compact" was what girls used to repair their faces with, and a window sill had a *flower box* in it instead of an air- conditioner. "On time" meant *punctuality*—not "*time payments,*" the "red threat" was long winter underwear, "delinquent" was a reference to a *library fine*, a "trip" meant traveling by train or bus, and a "fix" meant to *repair* something. (My, my how times have changed. Terminology is "somethin' else," as they say down home.)

When Blake, Weigle, and Buttrick of the NCCC tell us that they are going to use the old Christian "terminology" ("Heaven," "Salvation," "Christ," and the "New Birth") without accepting *the Christian meaning of those terms*, we can well believe them. The Logical Positivists at Vienna went through this years ago, and they decided that words can mean ANYTHING or NOTHING, depending upon how they wish to be used; for example, "Delousing Station" or "Shower Room" can mean "EXTERMINATION BY POISONOUS GAS"; "The Jewish Problem" can mean "Racial Genocide"; "Integration" can mean "enforced racial mixing by armed troops"; "Community sharing" can mean "confiscation of private property"; and "Environmental Ecology" can mean Federal confiscation of communications and industry. (See how it is done? You INVENT your own terminology to cover up SIN.)

But this is nothing new to those of us who have read the "creeds" being published by modern "Fundamental" Bible colleges and universities. We have seen this lying duplicity so many times in *Christian circles* that we are thoroughly adjusted to it. There are more than forty-five Bible schools in America whose articles of faith state that they believe the Bible IS the word of God, and in the same paragraph they will confess that the Bible WAS the word of God. They will change the *TENSE of a verb on you (while complaining about the translation of the aorist and the imperfections in the AV* 1611) and go right

on pretending that they believe what you and I believe. Well, some of us (and some of YOU) believe the Bible IS the word of God, and if you pin us to the mat like we pinned those lying scribes down, you won't get a recantation out of us; we have it—in our hands.

An "old timer," these days, remembers when "lights" (not people) were switched off-and-on, "rockets" were confined to the Fourth of July, only small boys feared the consequences of smoking, "to dig" meant to shovel dirt or sand, "neat" meant well organized or tidy, and a "pot" was something you cooked in. The real "old timers" remember when the idols were Maurice Chevalier, Clark Gable, Greta Garbo, Lillian Gish, Mary Pickford, Rudy Vallee, Rudolph Valentino, and Marlene Dietrich. Television has added somewhat in the reviving of these "gods," but time, taxes, tide, and apostasy wait for no man. They have long ago been replaced by Gene Hackman, Jane Fonda, Barbara Streisand, Carol Burnett, Johnny Cash, Jerry Lewis, Johnny Carson, Dean Martin, Liz Taylor, Lee Marvin, and Eva Gabor.

"**Oh that I were...as in the days when God preserved me"** (vs. 2). Well, the saints are *spiritually* preserved forever (Psa. 37:28, 29, 1 Thess. 5:23), but Job is speaking of *physical* and *material* welfare. No man knows when he is going to lose it all (see illustration above, Job 28:28), and any of us could lose our shirt, pants, and suspenders in twenty-four hours.

I once heard Ed Ames sing a lovely song called, "When the Dew is on the Roses." Knowing that the dew (Song of Sol. 5:2) and the roses (Song of Sol. 2:1) were borrowed from the Song of Songs (and that that song was written long before Tin Pan Alley began to bang on the tin pans), I decided to write my own words to the tune. They go like this:

"When the Spring of youth is in my bones, and my soul for sinful pleasure groans, I will plead with Christ my Saviour, who was tempted just like me; Let me not waste golden hours; Lord, I give my youth to thee."

"When the summer sun is shining high, and I have the power to sell and buy, I'll give thanks to Christ my Saviour for my wealth and health and breath, knowing all these joys were purchased through His poverty and Death."

"When my friends fade as the falling leaves, and my spirit sits alone and grieves, I'll remember Christ my Saviour, that Dear One who stands by me; how His dearest friends forsook Him when He hung on Calvary's tree."

"When the winter winds of death have blown, and my body lies as still as stone, I'll go home to Christ my Saviour, that Dear One who died for me, and I'll sing of death no longer, for I'll live eternally!"

God must preserve a man in all seasons, or he will rot.

"**When his candle shined upon my head, and when by his light I walked**

through darkness” (vs. 3, cf. 30:26, 3:20, 18:6; Psa. 27:1, 43:3; and Prov. 4:18.) “AS I was in the days of my youth” (vs. 4, cf. 31:1–31 and Psa. 25:13–14.)

The words **“I”** or **“ME”** occur more than forty times in this chapter. Job is giving his autobiography to an unsympathetic audience. **“When the secret of God was upon my tabernacle”** (vs. 4) means that God’s blessing was over his house, household, and his own tabernacle (i.e., his body—see 19:12 and 2 Cor. 5:1). **“When the Almighty was yet with me”** (vs. 5) in the sense of prosperity, blessing, and wealth, **“When I washed my steps with butter, and the rock poured me out rivers of oil”** (vs. 6). Notice again the figurative expressions as in Deuteronomy 32:13 and Genesis 49:11. Observe how the debauched *ASV* (1901)—recommended for twenty years by Moody Bible Institute, Fuller Seminary, Wheaton College, Bob Jones University, and Mid-South—has left the reading (vs. 6) as it stands this time, *even though it is impossible to take literally*. But they just finished altering Job 21:24 because they *couldn’t take it literally*! Typical “monumental scholarship” by “qualified authorities” whose “unquestioned loyalty” to the word of God would blah, blah, blah. **“Butter”** shows that Job got plenty of cream from his herds, and **“oil”** that he had the **“fatness of the earth”** (Gen. 27:39) down in Edom, which was promised to Esau.

“**When I went out to the gate through the City”** (vs. 7). (See Gen. 19:1, 34:24; Deut. 22:15, 25; Josh. 8:29; Prov. 31:23, 31; and Amos 5:10, 12.)

Verses 8–13 are so clear that they need little comment. Job was a “big wheel” (“real boss,” kingpin, top notch, wheeler-dealer, upper crust, dynamite brief, sheik, pasha, Mr. Big, etc.). Younger men stayed out of his way because his wisdom and experience overpowered them (vs. 8). Those of his own age stood up to honor him, exactly like a courtroom arises when a judge enters (vs. 8). Princes and nobles (vss. 8–10) who comprised the **“dukes of Edom”** (Gen. 36) stopped their bull sessions when Job showed up, because they knew he didn’t mince words, waste words, or misuse words (see “terminology” above). **“When the ear heard me, then it blessed me”** (vs. 11). Notice the figurative language, again, which makes perfect allowance for the *King James* reading of Job 21:24. You don’t think the nobles contracted literal “LOCK-JAW” in verse 10 simply because it says that their tongues **“cleaved to the roof of their mouth,”** do you?

Job delivered the poor and the fatherless (vs. 12) and went to bat for them in court even at the cost of his own reputation (31:34). The widows and the condemned criminals (vs. 13) blessed his name because he helped the widows financially and probably pardoned criminals who were condemned to death (see Prov. 24:11 and comments). We understand, of course, that Job was not a B.C.

Clarence Darrow or "Civil Liberties Union" lawyer: pardoning murderers (Num. 35) so they can get out and murder somebody else is one thing, and Bible mercy is another thing. Calling a rapist or a killer "mentally sick" so he can spend three years in hock and then be loose on the streets again is not the kind of "pardoning" the text is speaking of. Where a pardon is rejected, the sentence is carried out. There have been several cases where a governor pardoned a man on death row and the prisoner refused the pardon; he was executed. And we mention this because there are Calvinists, today, who are still deceiving their congregations into thinking that Christ's atonement was not sufficient enough for every sinner, on the grounds that if it WAS *everyone would eventually get saved*. Wrong thinking. A pardon can be *available* and not be *accepted*.

The *ASV* (1901) has changed **"candle"** (vs. 3) to "lamp," **"youth"** to "ripeness," **"secret"** (vs. 4) to "friendship," **"rivers"** (vs. 6) to "streams," **"held their peace"** (vs. 10) to "voices were hushed," and **"judgment"** (vs. 14) has been altered to "justice." (The grossly corrupt *ASV* made more than 30,000 changes in the Old Testament and New Testament as it followed the fradulent committee of 1881–1884 to its own destruction.)

The "*Living*"—what a howl—*Bible* has erased the key to the whole chapter by refusing to translate or paraphrase (in a "paraphrase") the word **"PARABLE."** The Scriptural word has simply been cut out of the chapter so that it is NOT a parable. There is no **"candle"** in verse 3, no **"secret of God"** in verse 4, no **"butter"** in verse 6, no **"seat"** in verse 7, no **"nobles"** in verse 10, and no **"witness"** in verse 11. That is, there ain't nothing but nothin' noway.

The *New Scofield Reference Bible* (used by Bill Rice and others) has replaced the *Authorized Text* with the *ASV* reading of 1901 in verses 3–4 and 17, while still lying about their text. The text of the *New Scofield Reference Bible* is NOT the *AV*, and if the revision committee swore on a stack of grammars by Robertson, Davis, Trench, Moulton, Milligan, Mantley, and Machen that it was, *it still would not be.*

The *Amplified Bible* (Lockman Foundation) has followed the blind leadership of the Bible-rejecting faculty at Bob Jones University and has altered Job's **"parable"** to a "discussion." There is no such reading in any Hebrew or Greek manuscript discovered anywhere. The Hebrew word "*Mashil*" has been translated as "parable" by the *Amplified Bible* in Psalm 49:4 and 78:2, exactly as Taylor (*TLB*) translated it in Matthew 13:35.

The Scholars Union (Budde, Duhm, Peake, Lange, Dummelow, Williams, Kline, Heavenor, Feinberg, Fausset, Jamieson, Brown, and Bullinger) have about twenty more corrections they would like to make on the text. Kissinger, Schlessinger, E. C. Blake, Bishop Pike, Herman Reissig, Truman Douglass,

Theodore Till, J. Carter Swaim, William A. Nogres, Dahlberg, and Robert Moon would have no objections to any of them. When it comes to resentment for the authority of the *Authorized Version*, there is a happy spirit of "ecumenicism" between these leaders of the NCCC and the "godly" Conservatives of 1800–1989.

29:14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

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.

Job describes his work as a Circuit Court judge. He was clothed with honor (vs. 14) and righteousness (vs. 14), he went on errands for the crippled people (vs. 15), and he read information for blind people (vs. 15). He played the part of "father" to those who had no father (vs. 16), and he investigated cases until he knew the truth about them (see Deut. 17:4). Once he found out who the wicked were (vs. 17), he knocked their teeth out (legally speaking, vs. 17), and he restored to the innocent their lawful goods (vs. 17).

One cannot read the passage without seeing the exact duplicate in the New Testament—the Lord Jesus Christ. When Chapter 30 is reached (vss. 1, 9–10, 13, 17–20), the **"parable"** has become so vivid that only a Bible-rejecting Conservative like Kenneth Taylor (recommended by Billy Graham) and the Lockman Foundation (recommended by Bob Jones III) would erase the key word **"PARABLE"** from the verse (vs. 14). (That isn't slander, and it isn't rumour, and it isn't spite, and it isn't a "personality clash" or a "personal issue." That is the truth of God in black and white on *documented evidence* without any misrepresentation of anyone's position or intent. It is the truth of God as surely as Psalm 22 is the truth of God, and some of you Bible-perverting, Bible-rejecting Evangelicals will face Philippians 2:10 at the judgment and explain why you tried to erase references to the *person and work of the Lord Jesus* [where they appeared in the Old Testament] while shooting off your big, fat, lying mouth about "the Lord Jesus" being the "final authority." If He is the "Lord," why don't you hear His words [John 8:47]? And if He is the "Lord of Glory," were is His honor [Mal. 1:6]? And if He comes ahead of your church or

school, or your income and your ministry, [like you profess], why do you elbow Him out of Job 29 and 30? Never mind. Don't answer me. You won't give account to me, anyway. You will give account to Him, you old liar.)

Observe, again, the figures of speech (vs. 17). Job did not reach into the mouth of the thief while he was chewing somebody's beefsteak and then pull it out and restore it to the guy who cooked it. The alibi, then, for altering Job 21:24 (see any Liberal or Conservative work) is a lame one if you ever limped.

Job was a good judge. Unlike Pilate, Job could not be corrupted with money or position (John 19:12), nor could his friends or "inlaws" (Mark 3:33) prejudice him for or against a case (Lev. 19:15). Like the Lord Jesus Christ (Mal. 3:1–4), he judged righteous judgment (John 7:24). The Lord Jesus was clothed (Isa. 59:17) with the accouterments of verse 14 (Isa. 61:10). He gave **"eyes to the blind"** (Mark 10:52) and **"feet...to the lame"** (Mark 6:56), and he was a **"father to the poor"** (Luke 7:14). Job's **"parable"** is so parallel at this point that it remains a mystery for the ages how Dummelow, Jamieson, Fausset, Brown, Kline, and Heavenor all failed to find mention of the One whom they profess to be exalting. But it is always amazing how many opportunities any commentator misses to exalt the Lord Jesus when he has, beforehand, determined to alter the *AV* (1611) to suit the fancy of the sinners who despised it.

29:18 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.

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.

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.

Job continues his autobiography; he had said to himself that he would die a natural death of old age (vs. 18) with his children at his bedside (vs. 18, cf. Gen. 22:17 and Psa. 30:6–7.] Like the **"blessed"** man of Psalm 1:3 and Jeremiah 17:7–8, Job's root **"was spread out by waters, and the dew lay all night"** upon

his branches. (For men as "trees," see Ezek. 15, 17, 31; Matt. 7:17–19; plus Isa. 61:3.) Job's **"bow"** was renewed in his hand (vs. 20), meaning that Job's means of fighting for righteousness and protecting himself and his family was always in good shape; he got a brand new, 12 gauge, Browning semiautomatic every other year (see Gen. 49:24). Verses 21 and 22 are self-explanatory. Job's audience listened to him like they listened to Moses (Deut. 32:2), and they valued the refreshing powers of his speech as they valued a good rain in due season (Prov. 16:15). The "open mouth" of verse 23 is more than a "metaphor taken from ground chapped with long drought" (Clarke, p. 132), and if you doubt it, talk to anyone who has been adrift in a lifeboat or on a raft in the middle of the open ocean. Eddie Rickenbacker (1890–1973) could expound on the verse with much more clarity than Clarke or Jamieson, Fausset, and Brown. Louis Zamperini drifted on a raft in open seas for forty-seven days before being picked up by an enemy patrol ship and being thrown into a Japanese prison. If you think Louis didn't "open his mouth WIDE" (vs. 23) when a rain came down, you haven't read 1 Kings 18 too carefully. "Believe you me" (Yankee cliché: 1910–1950), when the rain finally comes (1 Kings 18:45) after three and one half years of drought (James 5:17), there will be people standing outdoors with their mouths open and their heads tipped backward at an eighty degree angle.

"**If I laughed on them, they believed it not"** (vs. 24) has been altered to "I smiled on them when they had no confidence" in the miserable *ASV* (1901). Umbreit has it as "I smiled kindly on those who trusted not." The word here for laughter is "*sachag"* (Hebrew), and the word for "smile" is—the word for "smile" does not occur *in either Testament in any Greek or Hebrew manuscripts*: "Smile" is the droll whimsy of Bible-rejecting Fundamentalists and Conservatives who have no more respect for the "*original* Hebrew and Greek" (which they are shooting off their big, fat, stupid mouths about) than they have for a flea-bitten terrier. Every rascal who altered the God-given and God-preserved text to "smiled," translated the same word (Hebrew "*sachaq"*) as **"LAUGH"** in Psalm 2:4 and Psalm 52:6. Even Taylor (*TLB*) and the Jehovah's Witnesses (*NWT*) made the alteration. Why? Simple: Because those who rave and rant and roar about the "inferior text of the *AV*" (see any nonsense written by F. F. Bruce, Gerald Hawthorne, Robert Mounce, John Skilton, Gerald Studer, J. Ramsey Michaels, William Sanford LaSor, or H. H. Ehrenstein) and the lack of knowledge of the *AV* translators of the "original languages" (see any bunko published by the "Conservatives" listed above) are some of the biggest, most bungling, most inconsistent hypocrites this world has ever seen in the realm of *BIBLICAL TRUTH*. The reason for changing **"laughed"** to "smiled" is that the modern Conservatives (see any baloney cut by the men listed above, especially

the applesauce in *Eternity Magazine* on "Which Bible is best for YOU?") **"believed it not"** (vs. 24), just like those who heard Job laugh. Isn't it a riot? The text defines the very unbeliever—oh sure, honey, they all believe in the "fundamentals;" they just don't believe the BOOK— who didn't believe the text when it took place. How's that for "accidental placement" by the ignorant *King James* translators? You never saw Unitas, Tarkenton, Brodie, Jurgensen, Title, Baugh, or Bradshaw hit the target any better than that.

The truth is that nobody could alter Job's countenance when he felt like laughing; no matter what was going on **"the light of my countenance they cast not down"** (vs. 24). Sometimes when Job laughed, he was *mocking* them (see Bullinger's paraphrase which is much better than Taylor's), but they couldn't believe it; people took for granted that Job (as God) would never laugh at anyone (see Prov. 1 and Psa. 2). So, the gullible translators (any version by anyone since 1800) have made Job "smile" so he won't offend the Christian Day-School-Parent-Teacher-Charismatic-Pink Lemonade-Iced Tea-Interdenominational-Bible Club-Kiddie-Car-leave us-your-money Club. Job DID laugh at the wicked exactly as God does (Psa. 2), because the Hebrew word here (*"sachaq"*) is a *scornful laughter*. "Smiling" is out of the question, and nothing could be more irreverent or stupid than a man like William LaSor saying that versions should be compared with "THE ORIGINAL" and then telling you that the *RSV* is "exceptionally faithful to the Hebrew and the best Greek texts" (*Eternity Magazine*). Why, any Hebrew text says LAUGH: *No Hebrew text says "smile."* Isaiah 37:22 and Psalm 37:13 describe the matter exactly, and the little devotional homilies of the Lockman Foundation and the *"Living" Bible*, at this point, are about as Biblical and "accurate" and the *NASV's* dirty work on Mark 1:1–2 and Hebrew 9:27.

"**I chose out their way"** (vs. 25) because Job passed judicial sentences that determined the future decisions of those who stood before him. A judge can decide the fate of a criminal for two to ninety years by merely opening his mouth.

J. Harold Smith had a woman come to him one time to confess as an accomplice in a killing. She and a man (both of them drunk) had killed a man in a barroom and had dragged the corpse to a tool shed beside an abandoned railroad track. No one had ever found the body, and the corpse had now rotted from age; it had been lying in the tool shed for nearly eight years. That woman said that she had just gotten saved a year ago, and since that time, her conscience had driven her to the brink of suicide. J. Harold said that he would tell no one of the matter, but he advised her to turn herself in; she did. She stood trial with her Christian husband standing beside her, both of them knowing that she might go

to prison for life and that their plans for a happy Christian home would come to nothing. When the trial was over, it was discovered that the dead man was a derelict whom no one claimed, and the other accomplice had been killed in World War II. The judge had Brother Smith stand up with the man and his wife and said as follows: “Reverend, there is no one here to prosecute but the State, and the State’s case shows that the killing was under circumstances that could not be called intentional murder. I am putting this woman into your custody, since I believe she is a genuinely converted Christian, and if she were not, she would not have turned herself over to the law. It is the opinion of this court that she be allowed her freedom, but that she be placed on probation for seven years. If at any time, in that time, she is involved in a major offense against the laws of the land, she will be committed to prison. If not, all charges will be dropped against her. Case dismissed!”

And that woman walked out of court with a Christian husband and lived (and is alive today) the rest of her life outside of the prison walls.

“**I chose out their way”** (vs. 25) Job says, and he is not “whistling Dixie.”

Like Solomon, he dwelt **“as a king in the army”** (vs. 25; see David in 2 Sam. 18:3–4) and as a man who **“comforteth the mourners”** (vs. 25). David and the Lord Jesus Christ both fulfill the last clause admirably (see 2 Sam. 9:1–10 and John 14:16, 26). Job had been the equivalent of a modern, morally righteous, respected, successful District Court Judge.

CHAPTER 30

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.

2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?

The tables have turned; the "teeny boppers" and "hipsters" of the "drug culture" and the "street people" are making fun of Job. They point at him and wag their heads (Psa. 22:7) and probably thumb their noses at him. Job says that as far as their own character and quality goes, he wouldn't have paid their fathers to take care of his sheep dogs (vs. 1).

"**Yea, whereto might the strength of their hands profit me, in whom old age was perished"** (vs. 2). That is, if Job hadn't bothered to fool with their fathers, would he fool with THEM? They wouldn't live to be "old" (see 36:14). **"Old age"** (vs. 2) in them was **"perished"** (vs. 2). While they went around beefing about the "older generation" and the uselessness of people "over thirty," they themselves were so profligate and undisciplined that most of them would be in the grave or a mental institution by the time they were twenty-nine.

30:3 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 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.

In what follows, there are veiled references to the "faithful" of Hebrews 11:36–39 who will, again, be on this earth in the Tribulation and will be hiding in the bushes (vs. 7) and cutting up **"juniper roots for their meat"** (vs. 4). Only this time, these outcasts and refugees are described from the viewpoint of Satan

(see comments under vs. 7), at least until verse 9, and this is why we have divided the section as we have.

"**Want and famine"** (vs. 3) are characteristic of the Great Tribulation (see Rev. 6:6; 13:17), and Israel does flee **"into the wilderness"** (vs. 3) which was in former time **"desolate and waste"** (vs. 3); see Revelation 12:14 and Hosea 2:14. The refugees of Matthew 24:16 will be **"driven forth from among men"** (vs. 5), and they will **"dwell in the cliffs of the valleys, in the caves of the earth"** (Rev. 6:16), **"and in the ROCKS"** (vs. 6). The passage is literally true where it touches the last half of Daniel's Seventieth Week. The caves and rocks are in Selah, Petra, in the **"land of Uz"** (Lam. 4:21; Job 1:1). (No, don't waste time with the material on this published by the major publishing companies; real "Bible believing study" would *bankrupt* the book selling business.)

"**Who cut up mallows"** (vs. 4). These are supposedly some herb or shrub like the "salsola" and they grow in a dry and sandy soil. [The word for "mallow" here—see The *New English Bible*—is NOT the word translated as "mallow" in Job 6:6 by the modern apostates. This word is *"malluach"* (Hebrew) while the **"egg"** in Job 6:6 is *"challamuth."* Since the *AV* translators had a much better grasp of Hebrew than Bruce, Hawthorne, Ehrenstein, LaSor, Feinberg, Studer, Mounce, Michaels, or Skilton, we should not feel bad about rejecting any translation they recommend over the *AV* 1611.)

"**Among the bushes they BRAYED"** (vs. 7) is likening the cries of hungry fugitives to the braying of wild asses (see 24:5 and comments). These fugitives huddle together in the thorn bushes (vs. 7), and they are said to be **"viler than the earth"** (vs. 8). And how similar all of this is to Hebrews 11:38. But *there* the fugitives and refugees are so much better than the "earth" *in God's sight*, that it is said of them **"of whom the world was not worthy"** (Heb. 11:38). If the people in Job 30:3–8 are the Antichrist's outfit—as they plainly are in verses 9–13—there is a strange double application here, for the saints of Matthew 24:22 will be spoken of in the same fashion by the Antichrist himself. Without getting involved so deeply that we cannot continue to plow in a straight line, let us make note that Lucifer was in Job's position (Ezek. 28:12, 15) before Isaiah 14:12–16. And the Antichrist's position at Revelation 20:1–4 will be that of Lucifer in Isaiah 14:15; this matches Job's description of himself in verses 29 and 30. And so closely does the Lord Jesus Christ resemble the **"serpent"** (Num. 21:9, John 3:14) in His humiliation (Gal. 3:13; 2 Cor. 5:21), that it would take more than the Roman Catholic church has to offer to tell them apart (Psa. 22:6; Mark 9:46).

30:9 And now am I their song, yea, I am their byword.

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

11 Because he that loosed my cord, and afflicted me, they have also let loss 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."

Job's position is not only the position of a man in Hell (see vss. 10, 18–19, and 30) and a picture of Christ in His sufferings (vss. 9–10, 12, and 20), he is also a perfect picture of Israel from A.D. 70 to the end of the Tribulation. Now, any man who was "at home" in the literature of Jewish history, or the history of the Third Reich, could not fail to see the similitudes. (Compare verse 9 with Ecc. 7:5 and Psa. 69:12.) The destruction of Jerusalem (Lam. 3:14) matches verse 9, and since this destruction (2 Kings 25) was a type of Roman destruction (Luke 21:24) and the United Nations destruction (Rev. 11:1–3), the **"byword"** is the fulfillment of Deuteronomy 28:37, which see. **"They abhor me"** (vs. 10) as they abhored the Lord Jesus Christ: **"They...spare not to spit in my face"** (vs. 10) matching Isaiah 50:6 and Matthew 26:67. God did afflict (vs. 11) the Lord Jesus (Isa. 53:4), the Romans did **"push away"** his feet (vs. 12 with Matt. 27:35), and they did mar his **"path"** (vs. 13) when He had no helper; for they put nails through his feet (Col. 2:14).

When the "qualified authorities" (i.e., dunces who think they are smart enough to replace the word of God with a seminary "Christian" education) hit the **"cord"** of verse 11, they "self-destruct" again and try "God's cord," "his cord," a "bow," a "bowstring," "my bowstring," "his bowstring," and God knows what, in an effort to explain what the Holy Spirit had hidden from them (see any translation recommended by anyone). Although the "yether" of Psalm 11:2 and 21:12 could be a bowstring, it could not be God's bowstring, and those contexts are NOT the context of Job 30:11. God's **"cord"** is the one that held his "TENT" in place, and if there were any doubt about this, observe:

1. If it were "God's bowstring," no one shot anything, for you do not "loosen" a bowstring when you fire arrows: You loose the arrows.

2. If it were Job's bowstring that was loosed, the passage would make more

sense than No. 1, for Job did brag about a **"renewed bow"** in Job 29:20; but here, Job is not discussing his "bow" or his "bowstring" or his means of defending himself (30:11). Job is talking about his FACE (vs. 10), his RIGHT HAND (vs. 12), his FEET (vs. 12), his PATH (vs. 13), his SOUL (vs. 15), his BONES (vs. 17), and his SINEWS (vs. 17). His **"cord,"** then, obviously (yet not so obviously if you are as stupid as the *ASV, RSV, NASV, NIV, NRSV,* and the *New English Bible* translators) has something to do with his "EARTHLY TABERNACLE" (2 Cor. 5:1–10).

Now how do you explain the "recognized" scholars missing that? Why didn't they just consult the author of the Book to find out what the Author intended to say instead of running around like a bunch of rabid jackrabbits to invent a reading that had nothing to do with any "Bible"? I wonder how it is that 10 percent of them decided to close the lids of *the Bible* before seeing what *the Bible* had to say about *the Bible*?

In Ecclesiastes 12:6 there will be found a cord that has been "loosed," and you could not have overlooked it unless you were reading a commentary instead of a Bible. Furthermore, the prophetic context of Ecclesiastes 12:1–2 is the Great Tribulation. If God has "loosed" Job's cord (notice God showing up as "HE" in the middle of Job 30:1–19, although He has not been mentioned by name for twenty verses), He did it preparatory to "breaking the golden bowl," the **"pitcher,"** and the **"wheel"** (Ecc. 12:6). Those who loosed their bridles and ran away from Job (vss. 10–11: **"flee far from me"**) did so because Job was a man marked for death (see 6:21 and comments). The **"they"** of verse 11 is the **"they"** of verse 10, not the **"youth"** of verse 12.

The tent cord of verse 11 is the "silver cord" that, hitherto, has been holding Job's tabernacle in place (2 Cor. 5:1–10); it has been "loosed," and the "tent" is now collapsing.

Now the **"youth"** (vs. 12) of verse 1 rise up. In Job's life, this probably took place the year after God took his children, cattle, and property (see 1:13–22 and comments). The younger generation of Job's day pushed him out of society (vs. 12), blocked his progress with obstacles (vs. 13), contributed to his bankruptcy (vs. 13), overwhelming him together (vs. 14) like a tidal wave (vs. 14) pouring through a busted dam. **"Terrors are turned upon me"** (vs. 15). (See 7:9.) **"They pursue my soul as the wind: and my welfare passeth away as a cloud"** (vs. 15). Job is being blown out of town just like the wicked man whom he described so vividly in Job 27:20–21, which matches this context exactly.

30:16 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.

As we have said before, the verses match the condition of a man in hell, of Christ during His atonement, and of the Tribulation saint.

"**The days of affliction"** take hold on all three classes mentioned above (for Christ see Isa. 53:7, for Tribulation saints, Psa. 66:11, and for the Christ-rejecting sinner, Psa. 55:19). The pains of arthritis afflict Job at night (vs. 17), and he suffers from muscle spasms like those which accompany cholera. His **"garment"** (vs. 18) has been changed from righteousness (29:14) to SHAME (Psa. 109:19), and it binds him so tightly about the throat that it is strangling him (Job 7:15). Job cries out to God like Jesus did on the cross (Matt. 27:46), but God doesn't regard him (vs. 20) any more than He did Cain (Gen. 4:13) or the rich man in Hell (Luke 16:24). Notice how Lamentations 3:1–16 (especially vss. 4–8) fit into Job's complaint, like Lamentations 5:10 and 3:49 fit into Job 7:5 and 16:20; we are dealing with Tribulation passages throughout.

"**Stretch out his hand to the grave, though they cry in his destruction"** (vs. 24) causes the Scholars Union to go to pieces like a hysterical woman, and in the higgledy piggledy derangement (HPD) which follows, all is "without form, and darkness is upon the face of the deep." Adam Clarke says that Job is saying, "though I suffer HERE I will not suffer HEREAFTER." Mr. Good says, "in its ruin is freedom." The absurd *ASV* (1901), recommended by every dead orthodox apostate from A. T. Robertson to J. Ramsey Michaels, says, "stretch out the hand in his fall;" and The *"Living" Bible* is about as faithful (and about

as “living”) to the Hebrew text as Mata Hari (German spy, 1916). Since Dummelow (p. 312) has already altered verses 2, 11–13, 15, and 22, it is no wonder that he adopts the ridiculous reading of Lightfoot, Endicott, Davidson, and the *RV* (1844) for verse 24: “Doth not a sinking man stretch out his hand and cry out in his calamity?” Which is nearly as good as: “Can’t an X-ray technician collect compost if Flight 605 doesn’t use ushers for trout fishing?“—but not quite as good! For a real “gasser” try the Jehovah’s Witnesses “bible”: “No one thrusts his hand out against a mere heap of ruins” (*NWT*). But the gasser of gassers is the gaseous *Septuagint* recommended by Bruce, LaSor, Mounce, Custer, Studer, Hawthorne, and Robertson to correct your Bible. This perfidious production reads, “that I might lay hands upon myself, or at least ask another, and he should do this for me.”

But why stop here? With three versions for three denominations and fifty for fifty heresies, what is there to stop us from all bowing down to Albert Einstein and saying, “All truth is relative, including Biblical truth; let us therefore each write our OWN Bible?” Try this updated version: “Rockefeller will not shake hands with Moshe Dayan even if Kissinger’s oil wells in Saudi Arabia came from mashed fish!” Why, it doesn’t take any talent or learning (or any ability or education) to rewrite the Bible in “updated” language! Any blank idiot can do it—and make money doing it. Hucksters have been doing it for 200 years. When Thomas Nelson and his buddies tried to con John R. Rice (and his buddies) into altering the *AV* again (1976)—after it had been “updated” to get rid of the “archaic language” twenty-five times in forty years—they said the motive behind the revision was to “clarify archaic words.” Now what KIDDY doesn’t know that every “archaic” word in the *AV* was “clarified” by twenty-five *translations* in the last forty years? Who but John R. Rice? Are any of you (reading this page) stupid enough to believe that the English language has become so “archaic” *since 1973* that a “new translation” is *needed*? Why, bless your soul, the “motive” given (on paper) for the *ASV, RSV, NASV, NRSV, New English, New Scofield, Jerusalem, International, Living Bible* and *Good News for Modern Man* was to “get rid of the archaic words in the *King James Bible*.” Say daddy, who is going to get rid of the archaic words in ANY OTHER VERSION? Why is it always a Book that was supposed to have dropped out of style *300 years ago*? Could it be that the Book never did “drop out of style”? Could it be that the money mad hucksters (and publicity mad “scholars”) are only trying to get rid of a Book that they cannot get rid of? *Ever think about that?*

Verse 24 is speaking about GOD—not some fool trying to shake hands with somebody at an ordination service. God **“will not stretch out HIS hand”** to the

grave, according to Job, because Job, like David (Psa. 6:5 and 88:10), had never seen anybody pop up after they were "planted" (Ecc. 9:5). In the best Jehovah's Witness fashion (see Psa. 115:17), Job assumes that the grave stops life on earth, at least until the Last Judgment. All Jehovah's Witnesses teach this heresy (*Amillennialism*), exactly as Calvin, Machen, Warfield, and A. T. Robertson taught it.

When the perishing sinner cries out to God in his destruction (vs. 24), he is not answered, and that is exactly where Job has placed himself in verses 11 and 20, in the context we just read. Therefore, any "serious student" of the Bible (who intelligently and prayerfully studies the word of God) should show no more respect for the "godly" scholarship of the "dedicated" men who produced the *ASV* (1901) and the *NASV* (1973) than he should show for a barrel of dead fish. The deficiencies and bankruptcy of these destructive Bible critics is so manifest in scores of passages that only a Christian with an ulterior motive (like Thomas Nelson and Sons or John R. Rice) would tip his hat to them in passing. Where motives for service are generated by God (Phil. 2:13) and are God-honoring (Psa. 138:2), no kisses, kudos, or roses are ever thrown at ANY saved sinner who spends his time replacing the word of God with the trifling buffoonery of Vincent, Hort, Wuest, Zodhiates, Trench, Thayer, Robertson, Keil, Delitzsch, Rice, Weniger, Baxter, English, or the writers of The Pulpit Commentary. These men altered the word of God to suit their fancy because God the Holy Spirit refused to give them any light on the word, as it stood written, and if you had a dollar for every bungling, bithering, blabbering Conservative "scholar" who changed the Bible because he had no light on a passage, you could buy a round trip ticket to Tokyo on a 707.

30:25 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.

Without taking time out again to follow the **“blind leaders of the blind”** (Matt. 15:14) back into the morass of infidelity that spewed out of England and Germany (1880–1910), let us examine the truth.

Job did **“weep”** for those in trouble, and his soul was **“grieved”** for the poor (vs. 25); as a real believer, he “wept with those that wept” (Rom. 12:15), and none of the charges of 22:6–9 could be laid (justly) to his account. Because he lived a good life and “treated folks right,” Job thought he was entitled to “look for good” (vs. 26), but while he was in the act of looking, **“evil came”** (vs. 26). While Job waited nervously (see 3:26) for light (vs. 26), the darkness of pain, wrath, sickness, bereavement, and persecution enveloped him. **“My bowels boiled, and rested not”** (vs. 27). The word is used in the Bible of the upper and lower viscera (see Gen. 15:4 and Psa. 71:6), although the word has been debased (1900) to a function of the lower vicera only (see Phil. 1:8 and Lam. 1:20). **“The days of affliction”** (vs. 27) come before Job can find **“good”** or **“light”** (vs. 26), and before he can rest (vs. 27), disaster has struck. **“I went mourning without the sun...I cried in the congregation”** (vs. 28). Not only did Job fail to “get light on his problem,” he often failed to get sunlight; he mourned and wept in spiritual and physical darkness, exactly as the Tribulation remnant will mourn (Lam. 3). Job, as David (Psa. 38:1–11), is in real darkness. When he stood up in the assembly (vs. 28), he cried out in pain for help, and he didn’t get it. (This must have happened somewhere after Job 1.) **“I am a brother to DRAGONS”** (vs. 29).

At the bare mention of the name (**“DRAGONS”**) the Premillennialists, Liberals, Fundamentalists, Modernists, Catholics, Amillennialists, Neo-orthodox, and Conservatives dive for cover. In keeping with their muddled HPD that there cannot be plural “devils” or plural “dragons,” the majority of whatever-you-want-to-call-them go to work like slaves under the lash.

It cannot possibly be “dragons,” because there are no such things as “dragons,” therefore, the word must be “JACKALS.”

1. *ASV* (1901).
2. *RSV* (1952).
3. *NIV* (1978).
4. The *Living Bible*.
5. *RV* (1885).
6. *New Scofield Reference Bible*, plus Dummelow, Jamieson, Fausset, Brown, Lange, the *Pulpit Commentary*, Kline, Heavenor, and the Jehovah’s Witnesses.
7. No, it is not “jackals,” it is “howling brutes” (Bullinger).

8. No, it isn't "brutes," it is "monsters" (*Septuagint*).
9. No, you are all wrong, it really was "jackals" all the time (the *Amplified Bible*)!

Now, how is that for a majority?

Who left the text as it stood in the Protestant Reformation Bible?

Not ONE man among the last 3,000 who rejected the Holy Bible while blabbing about "God-breathed, inspired originals"! Not a man.

Do you at last see how a man becomes "recognized" as a "recognized Bible scholar?" Simple: All he has to do is correct the *King James* text, and he is "in the Union." Not one man in America or Europe can be a "recognized" scholar until he alters the *King James* text. Altering the *RSV* and the *ASV* is not considered to be "proof" of ability. The *King James* text must be attacked. John Rice will never be considered to be a Bible scholar until he alters the *King James* text. Then he will be "in"—in with Bloody Mary, Pope Paul, Mao Tse-tung, Castro, Hitler, Manson, Mrs. Roosevelt, Johnny Carson, Ford, Graf, Wellhausen, Fulton Sheen, Cronin, Oursler, Pike, Blake, Peale, Schaff, Machen, Davis, and Maharaji Guru: None of them would accept the KING JAMES text as it stood.

Now what was the source for rejecting the King James text as found above? Doesn't the Hebrew word here ("tannim") mean **"DRAGON"** in Isaiah 27:1? How about Psalm 74:13 (see the remarks under Job 41:1–2)? How about Deuteronomy 32:33? Would you prefer Ezekiel 29:3? If that doesn't suit your exacting taste, did you sample Psalm 148:7? If the word was translated as **"DRAGON"** in Isaiah 27:1 (see the *Living Bible*, for example), how did the dragon suddenly shrink to a JACKAL? If the word was translated as "monster" in Isaiah 27:1 by the *ASV* (1901) committee (and it was), how did the monster convert to a jackal here, and then back to a "serpent" in Deuteronomy 32:33? Such an indiscriminate juggling by inconsistent translators (the *ASV* committee of 1901) causes us to lose the cross-reference to Revelation 12:3–4, 7, 13, 16–17. So, what do you suppose was the source (I believe William LaSor naively called it "THE ORIGINAL" in his remarks in the *New English Bible*) of this juggling? The word was certainly not aborted to "jackals" or "monsters" on the basis of Gesenius' Hebrew and Chaldean lexicon, for that work (p. 869) tells us that the word *"tannim"* refers to a "great SERPENT" or "SEA monster" (see Job 41:1 and comments).

What then (you'll have to think for a while!) was the *source* of the scholarly "rip off" performed on the text by our "good, godly, dedicated" numbskulls who made the translations recommended at Bob Jones University and Hyles-Anderson College? As the text stood it pointed right to Isaiah 27:1 and Isaiah 13:21–22.

The trouble was this!

There is a TRADITION (Col. 2:8) among Premillennial, Fundamental "scholars" that is as strong as any superstitious tradition taught by Rome. This tradition comes in two installments which are as follows:

1. There is only *one* DEVIL, therefore, there cannot be any **"devils"** (*plural*). The **"devils"** of the *AV* have to be whittled down to "demons" (see any *Scofield Reference Bible*).

2. The **"wild beasts"** of Isaiah 13:21 and Mark 1:13 cannot be **"devils"** or **"dragons"** (*plural*); therefore, the owls (Isa. 13:21) and the satyrs (Isa. 13:21) are either natural animals or mythology. If there is the slightest doubt in your mind about this, observe how the Lockman Foundation and E. S. English obliterate Isaiah 13:21–22 as it stood in the Protestant Bible of the Reformation.

Hasn't it struck some of you as rather odd that every time the *King James Bible* prepares to give us an advanced revelation about Satan (see Acts 12:4 or 19:35), that suddenly an army of "godly Fundamentalists" rise up in arms to guard the devil's person, and they use every "recognized" weapon they can get their hands on to do it!? And hasn't it struck some of you as even "odder" (a popael, hopael, spasmodic infinitive in the "boing!" case) that there are ANGELS (plural) and GODS (plural) and LORDS (plural), yet your Conservative conspirators do not allow DEVILS (plural) or DRAGONS (plural)?

There you got it: *Choke on it.*

And you can shuffle "ostriches" and "jackals" around with "monsters" and "owls" till you have a zoo (Matt. 13:32) that would do justice to Barnum and Bailey, but it was Barnum who said there was a sucker born every minute. Once you make the mistake of RESPECTING the asinine leadership of any Conservative or Fundamentalist *who corrects the King James text,* it will not be long before you will be carrying the torch and beating the drum (Gal. 5:9) for the institutions who have done more to destroy the authority of the Bible (1900–1980) than the Roman Catholic Church and the NCCC combined.

DISRESPECT FOR SUCH "SCHOLARSHIP" IS THE WORK OF THE HOLY SPIRIT. (See Jer. 23; Matt. 24; 2 Tim. 4; Ezek. 14; Rom. 16; and John 16:13.)

Job is a brother to devils (plural), for the **"king over all the children of pride"** (Job 41:34) has him in the coils of self- righteousness (Job 27:5). His companions are the unclean "birds" of Revelation 18:2 and Matthew 13:32, and the OWL (Isa. 13) is an unclean bird (Lev. 11).

Now that is the meat of the text. That is the "deeper truth" of the passage which no amount of knowledge in any "original languages" will enable you to

see. In dealing with these supernatural matters, a “working knowledge of the originals” is a positive HANDICAP to finding the truth. If your “Bible” has changed one word in verse 29, you know two things about the conmen who wrote that “Bible” and two things about the pitch- men that “tapped” you by recommending it:

1. They were stuffed shirts.
2. They were Christian idolators.

“**If the blind lead the blind, both shall fall into the ditch”** (Matt. 15:14).

Job’s skin is as black upon him as the Tribulation Jews (Lam. 4:8). His bones are burned with heat, for there is intense pain in the lumbar regions and the vertebral column in the disease of elephantiasis (The *Pulpit Commentary*, p. 485, 487). His **“harp”** and his **“organ”**—which normally caused people to dance (Job 17:6)—have degenerated into a basoon and a bass viol playing “The Death of Asa” (Peer Gynt Suite). The verse is obviously figurative (see 29:17), and there are no problems in the *Authorized* text that call for any alterations or revisions by anyone. Changing the word **“organ”** to “pipe” (*ASV, RV, RSV*, etc.) just obliterated advanced revelation (see Acts 7:43 and 12:14 in that Commentary), and since an organ is composed of pipes anyway, there was no point in altering the text except to whet the jaded appetite of the ridiculous modern scholars who could say with Herbert Ehrenstein (of the *New English Bible*): “Fresh, stimulating...entirely new... startling...passages do come alive, etc.” Yeah, like a puppet sticking his man-made stuffings out of a garbage can on Sesame Street.

CHAPTER 31

31:1 I made a covenant with mine eyes; why then should I think upon a maid?

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?

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

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

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;

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

The entire chapter is Job's "summation for the defendant" where the "accused" is himself. Job attempts to vindicate himself before his three friends (and Elihu), and if they didn't exonerate him, at least he was justified in his own eyes (35:2 and 40:8). Before anyone shoves Job into a class with the Pharisees (Luke 18:11), let him read chapter 31 carefully. Job was not only outwardly righteous, but inwardly righteous as well (vss. 7, 24–25, 27, 29–30, and 33). On the other hand, before one classifies Job as being sinless or above correction, let him remember that the best man who ever lived couldn't keep up with Jesus Christ for twenty-four hours. Still Job is remarkable: no worldliness (vs. 24), no vengeance (vs. 29), no idolatry (vs. 26), no cursing (vs. 30), no deceit (vs. 34), no stinginess (vs. 32), no compromising (vs. 35), no stealing (vs. 39), and no wastefulness (vs. 38). That is, Job was at least 30 percent better off, morally, than the average born-again child of God in America today. If you ever want to see a Roman Catholic or a Liberal "tread water," make him read Job 31 and ask him if Job was good enough to get to heaven in that condition. He was moraly and spiritually better than any Roman Catholic priest in your town. If Job couldn't make it, who could? And Job was NOT good enough to get to heaven (Job 40:2, 6–14).

"**I made a covenant with mine eyes"** (vs. 1), because the eye (Gen. 3:6) is where the trouble usually starts (2 Sam. 11:2). Even a heathen king (Abimelech)

knew this (Gen. 20:10) long before Achan SAW the spoils of Jericho (Josh. 7:21). Job had vowed to abide by Psalm 101:3 long before David wrote it. Since the eye affects the HEART (Lam. 3:51), a man had better be careful what he looks at (Matt. 6:22) and how long he looks (2 Pet. 2:14), because "out of the HEART are the issues of life" (see Prov. 4:23 and comments). Since Job only had one wife (vs. 10), he had made an agreement with his eyes not to look all over the pasture for something "greener" (Prov. 4:25 and comments). **"The portion of God"** and the **"inheritance of the Almighty"** (vs. 2) for the **"workers of iniquity"** (vs. 3) is **"DESTRUCTION"** (vs. 3). If you look too long, you will think about it (vs. 1); if you think about it too long, you will lust (Matt. 5:28); if you lust too long, you will fornicate or **"burn"** (1 Cor. 7:9). The trick, then, in modern fashion designing, TV programs, rock concerts, x-rated movies, rock festivals, and SIECUS educational material is to drive the teenager to fornicate or burn—one or the other or both. The "hurry up" pace of modern American civilization is geared to accelerate degeneration so that a mongrel race of passive automatons can be produced in time for Daniel's Seventieth Week. Two things are necessary to bring this about in the shortest time possible:

1. Destruction of the American family: This can be accomplished by "children's RIGHTS" bills and by driving young people into marriage before they can work or have learned how to work. Being unable to live on a low income level, television and commercial advertising (the news media) will encourage them to overspend, over borrow, and waste money to live on a "high standard of living." The obvious terminus of this type of brainwashing will be BANKRUPTCY and subsequent dependence on a welfare state—like China and Russia.

2. Disintegration of morals: This can be accomplished by encouraging young people to fornicate (premarital "sex") without getting married. To do this, SIECUS material should be used in the "enriched curriculum" (see how it's done?) to teach amoral "sexuality," free love, and toleration of sex perversion (called "GAY liberation"—see how it's done?). With the encouragement of the TV and the newspapers (the news media), this will produce a generation that feels no need to get married and no desire to take the responsibilities of married life. Rather than waste their time in "setting up" and "raising" families, they can "clarify their values" (see how it's done?) in a freewheeling position and spend their time *breaking up other families.*

The quickest way to produce the effect described above is to magnify sex beyond all normal proportions, parade the marriage bed publicly to everyone, convert the word "love" to the sex act, and then force higher cultures to integrate with lower cultures where the emphasis is on what a person FEELS instead of

what they THINK. Those entrusted with this unenviable task are the Fourth Estate—the news media. Neither Wallace nor Agnew (1960–1970) gave them one-third of their "dues." The motivating forces behind compulsory race mixing, federal busing, release of murderers from prison, abolition of capital punishment, and confiscation of firearms is not the Congress of the United States: *It is the news media putting pressure on politicians*. No vote of any majority in the U.S.A. would back up ONE item mentioned in the list; it is the work of a minority, selling news. As many Europeans have observed, the news media in America controls both houses of Congress, the CIA, the FBI, both political parties, and the educational system in America. When Communism became the state religion of Russia and China, the first organ used to justify the arrest, imprisonment, torture, and murder of Christian pastors was the PRESS.

You say, "Explain yourself!" (All right, since you asked, we will.)

Before any Christian was imprisoned permanently, or was tortured into signing a false confession (or was killed), he was bracketed by the PRESS as a "reactionary" or a "right wing extremist" or a "lunatic fringe FANATIC." When the "People's Court" finally assembled, they would only "try" a case after they had been reading that rot in the press for anywhere from one to fifty years. The "purpose of the "press" was to *condition the people for a totalitarian state* under the guise of "helping THE PEOPLE" (see Acts 21:28 and comments). "The People's Court" finally assembled, and when they did, they were prepared to give "verdicts" before the accused entered the courtroom. They had been brainwashed by the press before the culprit ever showed up. Consequently, one will not be surprised to find in the court records of Russia and China (1930–1980) defendants with no lawyers (or lawyers hired by the government to ruin them), defendants who were not given a chance to speak in court, defendants whose families would have been tortured to death if they denied their "false confessions," and defendants who had been spied upon by the neighbors who themselves had been threatened with torture if they did not get something on the defendant for the "good of the people."

That is, and has been, the handwriting on the wall for the United States of America. The news media will not only "cooperate," it will build the mental pictures in the minds of its listeners, readers, and viewers. It has been lying steadily since World War I, and as a famous British statesman said in 1914: "I fear that from now on we'll never be able again to tell THE TRUTH." There isn't a single major daily newspaper in America that has told "THE TRUTH" about integration, social diseases, pornography, North Ireland, Vietnam, federal control, "detente," wholesale prices, crooked politicians, violence in the high schools, or Catholic control of tax money in the last seventy years. You never

read TRUTH when you read a newspaper; you read leftwing *Roman Catholic Socialism* with a sprinkling of pornography, murder, and anti-Biblical propaganda on the side. "Truth" is as foreign to a daily newspaper as spirituality is to the World Council of Churches.

When Shechem "thought on a maid" (Gen. 34:1–8), it brought on him a "strange punishment": His whole village perished with him (Gen. 34:27–28).

"**Doth he not see my ways, and count all my steps?"** (vs. 4). No, not according to Albert Einstein, Lorenz, the *Daily Worker*, the American Civil Liberties Union, the Glide Memorial Methodist Church, FDR, Mick Jagger, Johnny Carson, the Beatles, and 5,000 ministerial students training for the "ministry" in denominational seminaries. Job is a good bit ahead of the Space Center in Houston (1980) when it comes to "God knowledge" (Theology). He, as David, knows that nothing escapes the observation of the One **"with whom we have to do"** (Heb. 4:13). Job asks to be weighed in the balances (vs. 6); he is certain that he will come out in better shape than a man like Belshazzar (Dan. 5:27). But God already knew about Job's integrity (vs. 6), for He testified to it in Job 2:3. The trouble is that the **"even balance"** (vs. 6) will have to place Job in one pan and GOD in the other. If the Lord had just put Buddha, Mao Tse-tung, Confucius, Daniel, Peter, St. Francis, Mohammed, John, Paul, Zoroaster, James, or Lao Tse in the opposite balance, Job could probably have outweighed them! But Job, here, is up against *God's righteousness* (see 27:6 and 40:8). The question here is: "Has God done RIGHT in allowing Job to go through what he has gone through?" Now that is the question! That is the same question we discussed in the Preface, and that is the question that you and I will have to face sometime in our lives when, to every appearance, it will seem that God has ERRED.

The atheists and agnostics of any generation simply study life and then decide that there is no God there, because "life" doesn't make "sense" from *their* standpoint, or if God is there, no one can find it out (since life doesn't reveal God to the SENSES of the agnostic). In plainer words, the basic root problem with man is SELF-RIGHTEOUSNESS (Gen. 3:12 and 4:9). He either thinks that he has more sense than God, or else he cancels God out (Rom. 1:19, 21) on the grounds that no God could run things as haphazardly as he (the sinner) thinks they are being run; by doing this, man can reign as the supreme deity in the universe. And it is most remarkable, in this age, to note that many modern Christian celebrities fit into one of these brackets, even though some of them profess to be "born again, soul-winning, premillennial, etc.," people. Any Christian who alters the *Authorized* text with the befuddled "scholarship" of the nineteenth and twentieth centuries thinks that he has more sense than God, and

when any "recognized scholar" sits in judgment as the final authority for Christians, he is taking God's place in regard to AUTHORITY. *Is that clear?* Do you understand it? Why don't you, unless you draw your income from correcting the Bible?

Job has already been weighed in the balances, and he has already been found "wanting." Simon Peter was sifted in the Devil's sieve (Luke 22:31) before he got on the weighing machine, and he was also found "wanting" (Matt. 26:75). As a matter of fact, **"all have sinned, and come short of the glory of God"** (Rom. 3:23). And the day that you see any man on this earth step into the scales with Jesus Christ and weigh out even—by putting his righteousness against Christ's righteousness—will be the day that Johnny Carson and Eva Gabor build a snow man on Mercury. When Paul tells you that the Lord Jesus Christ is **"IN"** you (Col. 1:27), it means that if He is not, you will look like a feather placed on a scale to balance an ocean liner.

"**If my step hath turned out of the way..."** (vs. 7). Observe the Scriptural "Ordo Peccados" laid out before us:

1. The eyes look.

2. The heart lusts after the eyes.

3. The steps turn out of the way to carry out the dictates of the heart. The trick, then, is to get your EYE (Matt. 5:28); the news media (again, bless their little hearts!) will tend to this (see Prov. 12:12 and comments).

"**If any BLOT hath cleaved to mine hands"** (vs. 7). Job is speaking (figuratively) of a sinful deed (see Pilate, Matt. 27:24), but the text goes beyond this to the MARK of Revelation 13:17 where a black kiss (see *The Mark of the Beast*, 1959) is implanted in the hand (Rev. 13:2, 16). **"Then let me sow, and let another eat"** (vs. 8). Job is willing to stake his crops and his children (vs. 8) on his own integrity, and you will notice how he speaks of his "offspring" as *still there*, although they have already been **"rooted out."** This is important in understanding Job 19:17, which see.

Adam Clarke botches the truth immediately and claims that all of Job's children are NOT wiped out. The *"Living" Bible* confirms this blooper as quickly as possible by converting the **"offspring"** into "CROPS." Just as anxious to overthrow the truth of God as Kenneth Taylor, the deluded fanatics of 1901 (*ASV*: all "recognized scholars") turn the **"offspring"** into "produce." And not to be outdone by these Bible-rejecting, Bible-adulterating, Bible-perverting apostates (who believe in "God-breathed originals," etc.), the Lockman Foundation (the *Amplified Bible*) follows "in tow." All that Dummelow can get out of verse 6 is a mythological reference on Osiris in the Egyptian *Book of the Dead*, and the Septuagint makes twenty alterations of the passage in the first

eight verses; that's better than two changes per verse. Jamieson, Fausset, and Brown have to do what "Simon says," so they make the **"offspring"** to read, "what I plant; my harvest." And, finally (let us hope so), Adam Clarke has converted the **"maid"** of verse 1 to a "pile of anointed stones." The tradesmen's terminology for all of this blarney is "The Baithulia." The authority for the conjecture is *Sanchoniatho* and *Bochart*. May we stick our oar in also and help paddle? How about the **"maid"** being a "rebuilt carburetor"? Or how about the **"maid"** being an "eight-track stereo"? Authority? Hans Heinrich Fullenstadten Weideraufen Von Duesenberger and Giuseppe Don Giovanni Mantenelli Dela Roncalli Pinnochio.

Now, this word for **"offspring"** that all of the modern meddlers meddled with is "*tseetsaim*" (Heb.). It means "children from a man's body" (Job 5:25, 21:8, 27:14; Isa. 22:24, 44:3, 48:19, 61:9, 65:23, etc.). In every one of the new "bibles" (God forgive us!), the word was translated as "offspring" in those references, or it was at least translated as "sons" or "children." What then was the point in altering it here, while pretending that the *AV* translators had an inferior "understanding of the ORIGINAL LANGUAGES" (F. F. Bruce, cited in "Good Thinking" from *Eternity* magazine)? What was the real point, kiddies?

Easy: *The conceited asses who altered it couldn't understand the word as it stood in the verse, in its own context*. When a conceited ass cannot understand a verse in the Bible, in its own context (see ninety examples in the *Bible Believer's Commentaries on Genesis, Exodus, Proverbs, Matthew, Acts, Revelation*, and *The Minor Prophets*), he alters the verse to meet the demands of his ignorance. Since it took some of them forty years of study to get that stupid, it is often a very difficult operation in rearranging a verse to meet the "accredited standards" of *maximum stupidity*. All Bible-rejecting Fundamentalists and Conservatives operate like atheists and agnostics when handling material above their intelligence or beyond their understanding; they just drag it down into the mud where it will be level with them.

Job is not saying that his children are still alive to be rooted out, and he certainly is not saying, "let my carrots and turnips get pulled up"! No, he is saying **"IF"** (vss. 5, 7, 9, 13, 16) I have done so-and-so, **"THEN"** (vss. 8, 10, 22) **"LET MY OFFSPRING BE ROOTED OUT."** He is not saying "If I HAVEN'T DONE SO!" Sometimes the italicized words in the *Authorized* text (**"then"**) shed a lot of light on the problems that confuse educated folks.

31:9 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.

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

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

Not only has Job kept himself free from fornication (in relation to unmarried maidens), he has also kept himself free from adultery with married women. Job calls adultery a "heinous crime" (vs. 11), so you can well imagine that he would not be in very good standing with the editorial staffs of *Playboy, Esquire, Lampoon, Playmate, Oui, Playgirl*, or the personnel of SIECUS and the NEA. The world has never cared for real righteousness (2 Pet. 2:5), and that is why Jews, Gentiles, disciples, Romans, rabbis, and "fathers" could all agree that Jesus Christ should be tortured to death (John 18:35). Job doesn't look at "adult consent" in adultery as "harmonious adjustment" to "cultural exchanges" (see how it's done?) in an "environmental situation" to "twentieth century VALUES CLARIFICATION" (see how it's done?). No, Job just says: **"CRIME!"** Adultery in the Bible is criminal activity, and it is punished by capital punishment (Lev. 20:10).

David is an obvious case in point, for his heart WAS deceived by a woman, and he did "lay wait at his neighbor's door" (vs. 9); so, David's wives DID grind for another (vs. 10), and others did "bow down on them" (2 Sam. 16:22). This is actually what happens in a modern divorce where the Scriptural grounds of fornication have sundered a couple (see Matt. 19:9 and remarks). The judges (vs. 11) punish the crime in the Old Testament (Deut. 19:18); so, since David has no judge to punish him, his son becomes the **"judge"** (2 Sam. 18:18)! [You don't beat God out whether you live in 2000 B.C. or 2000 A.D.] Again, the word **"increase,"** in verse 12, is a reference to the **"offspring"** of verse 8. In both cases, sins of sex are being discussed, and in both cases, the physical seed of the offender is affected exactly as in Genesis 9:25 and 49:4. For this reason, the "newer translations" altered verse 8 (see above) so that you would lose the obvious moral connections; this time the translators are not just covering up for the Devil (see 30:29), but for *sexual transgressions*. (Oh, don't you know that they are a "godly" lot. I'll bet they would "take a stand" against abortion and second marriages as strong as a drunken Pope!)

31:13 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?

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 have 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.

Job now switches to his dealings with poor people, and again, he justifies himself throughout. When Job's male and female servants took issue with him and brought a point of grievance to him (vs. 13), he didn't turn up his nose at them; he didn't curtly dismiss them with, "run on and get to work" (see Pharaoh in Exod. 5:5–9 and comments). He listened to their cause and sympathized with them. Job did this in obedience to Ephesians 6:9 and Colossians 4:1 long before Paul's mother gave him a Gentile home. Job knew that he himself would have to give an account to God some day (vs. 14), so he will have to answer some "grievances" himself (vs. 14 and 26:1–4). The same God who made blind Bartimaeus, Mephibosheth, and Lazarus, made Nicodemus, Abraham, Pilate, Herod, David, and Joseph of Arimathea.

The same God (Prov. 22:2) who put Joseph in jail, put him on a throne, and the same God who had His own Son born in a stable has put Him over the universe.

Job had not withheld the poor from anything they desired (vs. 16) when it

came to the necessities of life (vss. 17, 19). No widow's eyes "failed" when they looked to him for help (vs. 16); her children ate at his table (vs. 17) when they had nowhere else to eat. Job was born (vs. 18) to guide widows (vs. 18) and act as a father to orphans (vs. 18). The **"loins"** of a shivering wretch in the cold blessed Job because Job furnished him with a sheepskin coat (vs. 20) or a wool sweater. The figurative expression has been used because it is the **"loins"** that need to be covered FIRST (see Gen. 3:7). Job had never raised his hand in a vote (or his voice in an accusation) against a fatherless child (vs. 21), even when the majority of the people would have backed him up (vs. 21) in an official ballot by the city elders. And if he had done any of these things, Job was perfectly willing for God to tear his arm out of his shoulder socket (vs. 22). Job will seal his testimony with his blood (see 27:5). (See comments under Prov. 13:13; Job 22:9, 24:7, 38:22; Gen. 2:12, and 14:2.)

Exegetically speaking, there is no use wasting time with the men who wrote the Bible study textbooks for the faculty members at Yale, Harvard, Princeton, Chicago University, San Francisco Conservative Baptist Theological Seminary, Bob Jones University, Luther Rice Seminary, and Dallas. Same crowd, same crew, same tune, same old infidelity. The only difference between one Mafia and the others is that some only change two verses *per chapter* and others change two words *per verse*. The passage has been altered more than *four times per verse*; and if you combine the destructive criticisms of Duhm, Budde, Peake, Bullinger, Taylor, Dodd, Lange, Dummelow, the *Septuagint*, the NASV, and the old ASV, the display of reprobate apostasy will be double that found in the works of Voltaire, Rousseau, and Tom Paine. Since there wasn't one word (not ONE) in one verse (not ONE) in the entire passage that wasn't sufficiently clear in the *AV* (if the reader would believe God and read the rest of His Bible), there isn't any point in consulting any "scholar" listed above, or any of their pupils or teachers, to find out ANYTHING about the passage. Where God speaks let sinners shut up.

Verse 23 is absolutely clear in view of Job 31:1 and 18:11.

31:24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

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.

The next section is dealing with the relationship of money to idolatry (vss. 26, 27). Since "covetousness" IS "idolatry" (Col. 3:5) and the only idol we should have is the Lord Jesus Christ (1 John 5:20), we should be as wary of Capitalism as we are of Communism, Charismatics, Campbellites, or Catholicism. In spite of the fact that Job had plenty of gold (Job 1:1–5), he put no confidence in it (vs. 24). He could say with David **"And now, Lord, what wait I for? My hope is in THEE"** (Psa. 39:7). Since **"riches profit not in the day of wrath"** (see Prov. 11:4 and comments), Job does not make gold his **"hope."** However, it is painfully apparent that Job's **"hope"** was his own RIGHTEOUSNESS. He could not trust God's righteousness because, at this present moment, he thought that God was not treating him right. Our song must always be "My HOPE is built on nothing less than Jesus' blood and RIGHTEOUSNESS" (Rom. 10:1–5). (When America put her trust in gold [1849] and then trusted silver to buy friends for herself [1933–1970], she cultivated the most vicious enemies she ever had. You don't *buy* friends [Prov. 17:17 and comments].)

Job did not even rejoice when his wealth increased (vs. 25); so, there was a vast distance between him and the average pastor or teacher. **"If I beheld the sun...the moon...my heart...my mouth...my hand"** (vss. 26–27). Notice again, that the moon does not "shine" (25:5); it only **"walks in brightness"** (vs. 26).

The definitive book on "sun and moon worship" was written many years ago by Hislop (*The Two Babylons*), and we do not have space to review the material here; it will suffice to say that the worship of the sun as a male deity and the moon as a female deity is as old as Genesis chapter 6. The references to this kind of worship—whether they refer to Baal, Ashtaroth, Remphan, Chiun, Ishtar, Diana, Molech, or Astarte—are found throughout the Bible (see Ezek. 8:16; Deut. 4:19; 2 Kings 23:5, 11; Acts 7:42; 2 Kings 21:5; Isa. 24:21; Judg. 2:11, 13; and 1 Sam. 12:10, etc.). We can lump them together without making the fine distinctions found in Greek, Roman, and Babylonian mythology. Actually, there were many "gods" before on this earth, and they were named by the people in the country where they showed up (Gen. 6:1–6). However, for theological purposes of deifying man as a "god," they can all be summed up in one pair (Gen. 3:8), typified by a fallen man and a fallen woman (Gen. 3:7) who questioned what God said so they could get an EDUCATION and be like the "gods" in superior knowledge. Their offspring was a MURDERER (John 8:44),

and whether than fallen man be pictured as the “sun” and represented by a “Holy father” with a “Queen of Heaven” for a wife (the moon) and a fake Christ for a child (1 Thess. 2:2–6) or whether the sun is a Bull with a disk between his horns and his own mother for his wife (see Tammuz, Osiris, Seb, Isis, Nimrod, et al.) and his son (Apollos) in Hell as a fake Christ (see Abaddon, Apollos, Bacchus, Adonis, et al.), we come out where we went in: nature worship, with physical love as the supreme god, and fornication, sex perversion, and adultery as part of true “worship in spirit and truth.” (See Rev. 2:20–21 and comments in that Commentary.)

The kiss blown from the hand (vs. 27) pictures the black kiss planted in the hand (John 17:12; 2 Thess. 2:2–4; Rev. 13:16–17; Hosea 13:2; and 2 Sam. 15:5), as the “KISS OF PEACE” (2 Sam. 15:5; Matt. 26:49) came from the “father of PEACE” (2 Sam. 18:18. That’s what “ABSALOM” means, man!). Idolatry will be required of the Tribulation worshippers (Rev. 13:15), and it will deny the **“God that is above”** (Rev. 13:6). We have stumbled into *four more prophetic references* which Payne and Biederwolf (*with their 400 authorities*) missed, but you miss a lot of truth when you try to shred the Bible through a “made in Japan” blender you bought at K-mart. An ounce of real humility (not that old, fake, “pious” drivel about “respecting others who differ in opinions,” etc.) is worth ten tons of planned humility when a man is trying to understand the Bible. The modern “humble, devoted” scholar is usually just some conman trying to tap some sinner for a fast buck— some sinner just like himself.

31:29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

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

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?

The next section deals with matters of personal vengeance. Job did not even

rejoice secretly (vss. 29, 33) when his enemies got "what they had coming to them." Knowing that the heart controls the mouth (Matt. 12:35), Job never took a chance on even a wish (vs. 30) getting to the door of his lips (Psa. 141:3). If one of his enemies was killed or contracted cancer or diabetes, Job was genuinely sorry for him (Luke 19:41) and probably prayed for him. He heeded James 3:9 before James was born, and he obeyed Proverbs 24:17 before Solomon could write anything. (God's laws on proper attitudes, conduct, motives, principles, and practices were written in the hearts of men [Rom. 1–2] many centuries before Moses received the Mosaic Law [Rom. 2:14], and the evidence of the Scripture is that "ancient man" was much better acquainted with absolute standards than the modern college professors at Harvard or Columbia.)

Further, Job forgave his own household servants, even when some of them desired retribution to fall on him (vs. 31). Most of them were satisfied (vs. 31) without "having his hide" (vs. 31), but if Job's household servants had NOT said, **"Oh, that we had of his flesh"** he could be justified; so the obvious implication is that some of them *had* said it. To avoid this obvious construction, every Bible revision since 1800—including any recommended by *any Fundamentalist*—has altered the verse. Whether we consult Dummelow or Lange or The *Interpreter's Bible* or Clarke, all we get is "rather it SHOULD READ...." Or as the Wycliffe commentator so bluntly states it: "*ASV*, not *AV*." (p. 482). May we, as bluntly, suggest: "*AV*, NOT *ASV*"? The HPD on the passage came from connecting verse 31 with verse 32 instead of the previous verse (vs. 30). The Hebrew word for **"not"** (vs. 31) has quietly dropped out of Jamieson's "exposition of the text," while the word has been put into a future statement in the *Amplified Bible*. The *ASV* (1901) has added another "not" to the second clause to fix the Bible up the way they think it should be. Typical "godly" translating.

But the text, as it stands, states that a man who hated Job (vs. 29) could "get by" in Job's household even if he did say verse 31, and if a man even THOUGHT that, Job did not wish a curse on him (vs. 30). You see, when you "curse the king in your bedchamber" (Ecc. 10:20), it isn't long before he knows about it (Ecc. 10:20). The verse in Ecclesiastes said: **"Curse not the king, no not in thy THOUGHT!"**

When in doubt throw the *ASV* and the *NASV* out the window.

"**The stranger did not lodge in the street"** (vs. 32), but this had nothing to do with the prevous verse. All efforts by the commentators to make the **"stranger"** (vs. 32) proof of the fact that everyone in *Job's house* knew that no one left there without being satisfied with a banquet (vs. 31) is piffle. Job opened his doors to the traveller, but the **"men"** of verse 31 were **"THE MEN"** of his

“tabernacle,” not wayfaring strangers.

The sudden appearance of Adam (vs. 33) is a little too sudden for the careless commentators and revisors, for two reasons: One, they wanted to remove the date of the writing of Job as far from Adam as they could, and two, they deeply resent Job saying that Adam had his iniquity in his **“bosom”** (see comments of the heart under vss. 7 and 27). So the Lockman Foundation coyly adds “or like other men,” the *ASV* suggests “after the manner of men,” the *Living Bible* omits the word **“bosom,”** the *NEB* inserts “as men do,” and the corrupt *LXX* just takes the name of Adam smack out of the verse; others have altered it to read “common man” or “as men do.” Anything but the text. Adam Clarke sees one more opportunity to put the writing of the *Book of Job* after Exodus; therefore he says that Job had probably read about Adam from the “Mosaic account of Genesis.” This brings up an interesting problem: Why does Job mention it (if he is acquainted with the “Mosaic account”), while no one in Judges, Joshua, or 2 Samuel mentions it? Weren’t THEY acquainted with the “Mosaic account?” Obviously, Job’s reason for recalling it is that Adam’s sin was 600 years (or more) closer to Job’s time than the time of the Judges and Samuel.

Adam DID cover his transgressions; he covered his nakedness with a fig leaf (Gen 3:7), and he HID his iniquities (vs. 33) not only in his heart (Prov. 6:18), but also behind some trees (Gen. 3:8). Job *confessed* and *forsook* his sins (Prov. 28:13). Furthermore, Adam committed transgressions (plural) in addition to partaking of the vine tree (oh yeah, man, the faculties of those schools you went to couldn’t find that, and since they couldn’t get another dollar out of it if they *had* found it, they just denied it). Adam also passed the buck (Gen. 3:12), blamed God for his partner (Gen. 3:12), hearkened to his wife (Gen. 3:17), broke his fellowship with God (Gen. 3:10), and lied about his motive for eating. These transgressions were “covered,” or at least Adam made an *attempt* to cover them. Eventually, God had to make the covering (Gen. 3:21 and comments). All hidden iniquity is eventually hidden in the BOSOM (Exod. 4:6 and comments, also Prov. 6:25 and Mark 7:21). As a man **“thinketh in his heart, so is he”** (see Prov. 23:7 and comments).

Did Job fear a multitude (vs. 34) like the legislators at Washington D.C. fear the Black Muslims, the Irish Republican Army, the prisoners in Attica, the NAACP, the Vatican, and the Kent State students? No. Did Job worry about the **“contempt of families”** (vs. 34) like the Kennedys, the Rockefellers, the Nixons, the Luces, the Proctors, the Fords, the Duponts, or the Astors? No. Did Job keep his mouth shut (vs. 34) and keep silence because he was worried about the support of the United Drive, the Full Gospel Fellowship, Campus Crusade,

the Logos-Charismatic Lovey-Dovies, the Christian day schools, or the *Sword of the Lord* (Oh, brother!)? No. Did Job stay huddled up in his lil' ole office (vs. 34) like Peter, James, and John (Luke 24:36, John 20:19) simply because he was opposed by the NEA, the HEW, the qualified authorities, the "accredited scholars," the town fathers, the United Drive, the Roman priests, the Internal Revenue Service, and the faculty members of Christian schools? No. Job, like Micaiah (1 Kings 22), Paul (Acts 26), Jeremiah (Jer. 42), Jesus, and Nehemiah (Neh. 13) was about as cowed before contemporary society and religious and political power as a cougar would be in front of a chicken coop.

31:35 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.

Job is nearing the end of his defense. In approaching the climax (see Matt. 23:35 for comparison), his voice is getting louder and louder. Before he slumps back into grim silence (vs. 40), he is nearly crying again (vs. 35), and he only hardens himself just in time to keep from getting hysterical.

"**Oh that one would hear me!"** (vs. 35). His friends are either yawning or looking piously up in the air at several buzzards flying over the city dump. Nothing is more boring (or more irritating) than hearing a sinner *like yourself* trying to prove that he is better than you are. Elihu is listening to him (32:11–12), but Elihu is not confirming Job's defense; He is just staring at him in silent anger.

"**My desire is, that the Almighty would ANSWER ME"** (vs. 35), and the Almighty does answer him (38:1). **"And that mine adversary had written a book"** (vs. 35): both prayers get answered. Elihu was Job's adversary (see 34:7–8, 35–37), and Elihu wrote the Book. (See the remarks in the Preface and

comments under 32:16 where all of the revisors and commentators have erased the authorship by changing the Hebrew and English words.)

"**Surely I would take it upon my shoulder"** (vs. 36) like ancient criminals bore their accusations printed on wooden plaques hanging over their shoulders; sometimes a "pillory punishment" consisted of wearing a wooden yoke over the neck and shoulders for a certain number of weeks, with the crime written on the wood (Isa. 9:6; James 2:6). Verse 37 is self- explanatory. All that follows is bitter self-vindication; Job says if he has even mistreated his gardens and pastures, may God curse them and turn them over to thistles and cockle burs (vs. 40). Job kept "group insurance" for his employees (vs. 39), and he took protective measures to guard their safety while they worked (vs. 39). He had not even sown **"diverse seeds"** (Deut. 22:9) or plowed with the wrong animals (Deut. 22:10). His farming is as faultless as his finances; his ground was as good as his gold. **"THE WORDS OF JOB ARE ENDED!"**

Flump. And there he is.

There is old Job, head down, staring between his emaciated legs, clothed only in rotting rags; his hands drop listlessly from arms which rest on knee bones that are as easy to locate as two brass door knobs. Clothed in the filthy rags of his own righteousness (Isa. 64:6), Job, at this point, is a perfect picture of the self-righteous sinner in *Gehenna*—the city dump. This is the man who said Job 9:20 and 9:28!

But Job wasn't the last man on earth to trust in his own righteousness.

Case No. 1. I stopped the manager of a large radio station in Pensacola (a man I used to work for before I got saved), and I asked him, "Are you SAVED?" He drew himself up stiffly, and, with a smile halfway between, "I'll bust your teeth in" and "of course, don't I look like it?" he stuck his hand up in my snoot and showed me a ring. Well frankly, I had never been interested enough in the Masonic Order to tell a 32nd Degree Mason from freezing temperature—perhaps both are the same. At any rate, I stupidly asked him the question again; whereupon he quit grinning and said angrily, "Of course!" and stomped out of the room. You see, I was supposed to have gathered (*from looking at a metal ring*) that that human sinner had been justified by God. Now who could ever have guessed that?

Case No. 2. I was preaching on the street corner near a university town. About forty people, passing by, stayed to watch the chalk talk. At the conclusion I turned to the crowd and said, "If any man of you would like to receive the Lord Jesus Christ, step forward and take one of these tracts out of my hand. Don't do it if you are already saved, but if you will receive Christ today, the best way you know how, step forward. The tract is free." Three men accepted on this basis. I

walked up close to the crowd, and in going from one man to another, I found myself looking at four young men with blue “beenies” on their heads. Each one had a beeny with a white “F” on it. I asked the young men: “Hey, are you guys saved?” And do you know what happened? So help me Nashville, all four of those birds—just like they were plugged into one transformer—raised their right hands and pointed with a forefinger to the “F” on their caps. Not one of them said a word.

(Now, if I had any sense I would have known that the “F” on the beeny stood for “FURMAN,” and if you went to “Furman University,” you just *had* to be saved. But I guess in my naivete I was a little confused.)

Case No. 3. I was dealing with a circus “strong man.” Every year, at a certain festival in Panama City, Florida, he pulled a string of cars through the street (I think it was ten cars) by a harness which he pulled with his teeth. “Atlas” was unimpeachable. From his testimony I would have gathered that Job would have had a hard time eating at the same table with him. He didn’t drink, he didn’t smoke, he didn’t curse, he went to church, he paid his debts, he...you know. I put Ephesians 2:1–9 on him and then Romans 10:1–10 and John 3:16. After thirty minutes he said: “Do you mean to tell me that if a murderer who is sentenced to die and who gets into the hot seat, and then, five seconds before they throw the switch, receives Jesus Christ, that he can go to HEAVEN!?”

“That’s correct,” I said.

“Well, that’s not fair,” he said loudly.

“Why not?”

“Well, look at this! Here is this dirty so-and-so, living like the devil, and, then, at the last minute he gets in ‘under the wire,’ while a man that has lived a good life all his life, like ME, and has given up all kinds of things to live the right kind of life—ME—I’ve got to go to Hell because I don’t believe on Jesus Christ?”

“If the Book is right,” I said, “that’s the ticket.”

“But what about all the good I’ve done?! I don’t believe that God would let me go to Hell and let a murderer go to heaven even if....”

“Look,” I said, “God knows if you’re any good (Mark 10:21), and He won’t overlook your goodness (Acts 9:36) so if you reject His Son (John 3:36), it won’t go as tough with you (Matt. 23:14) as with Oswald, Dillinger, Karpis, Starkweather, Fulton Sheen, Manson, Pope Paul, and Bloody Mary (Matt. 23:14–15). You’ll get Hell (Rev. 20), but not as much Hell (Matt. 11:22) as some will get (Deut. 32:22). How’s that?”

Well, “that” wasn’t any good at all! My “prospect” left the room grunting like he was press-lifting 250 pounds.

And there is no cure for a self-righteous man under heaven but a revelation from God (Job 38–40) which reveals man as an unrighteous rebel (Job 41–42). (The comments by Clarke and the *Pulpit Commentary* on the passage are not worth reproducing.) There doesn't breathe a saved or a lost man on this earth who ever obeyed Matthew 22:37 twelve months a year, and the reason why millions of sinners think they will "make out all right" at the judgment is because their ethical standards are the standards of either a dog or a Pharisee.

CHAPTER 32

32:1 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.

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

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

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

(Symmachus, Kennicott, the Syriac, Arabic, and the LXX have all aborted verse 1, but we will not take time to discuss their foolishness.)

A silence has settled on the city dump like the silence which follows where someone has just nailed down the lid on a coffin. Job's three buddies cease to answer him, because **"he was righteous in his own eyes"** (vs. 1). He had **"justified himself rather than God"** (vs. 2); therefore it was useless to proceed any further.

Until now, Elihu has been sitting quietly by, listening and weighing the speeches of his friends; now the blood rushes to his temples (vs. 2), and he decides to stick his own cassette into the player. He has waited until Job is through (vs. 4), and he has honored the ages of Eliphaz, Bildad, and Zophar by remaining silent for them (vs. 4); but Elihu has come to the conclusion that nobody has really answered Job (vs. 5), so he will undertake to play the part of a **"daysman"** (33:6–7) and deal with him.

32:6 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.

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.

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

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.

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

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.

Elihu is probably kin to Abraham (see 27:5–6 with Gen. 22:20–21). A city in Jeremiah 25:23 (**"Buz"**) is also connected with two towns in Edom—Dedan and Tema—connecting the **"Buzite"** (vss. 5–6) with Abraham and Elihu.

Verses 6–7, and 9 are self-explanatory.

"**The inspiration of the Almighty giveth them understanding"** (vs. 8). This refers not only to the physical breath of God (33:4) that was breathed into Adam's nostrils (see 27:3), but the Spirit of God (33:4) giving a man spiritual understanding (vs. 8). Since **"all scripture is given by inspiration of God"** (2 Tim. 3:16), Elihu's speech, which follows, is inspired in the truest sense.

"**Great men are not always wise"** (vs. 9). Socrates (469–399 B.C.) was given up to **"vile affections"** (Rom. 1:26) because he rejected the truth of God (Rom. 1:25). Oscar Wilde (1854–1900) was in the same filthy class. Sigmund Freud (1856–1939) couldn't control his "complexes" after analyzing them, and he died a premature death after three operations on his lips for mouth cancer, contracted from smoking too many cigars. Napoleon (ruled 1804–1814), on the eve of Waterloo (1815), was stupid enough to tell one of his generals: "I make circumstances!" Neitzsche (1884–1900) could prophesy two World Wars fifty years before they were fought and could place the Jew and Russia in the focal positions in the late twentieth century, but he couldn't help making fun of God and calling the **"I AM"** of Exodus 3:14 a "joke." So, the **"I AM"** pulled a joke on Nietzsche: He took his sanity from him. Adolph Hitler (d. 1945) was crafty enough to capture half of Europe and smart enough to pull a whole nation out of bankruptcy, but he didn't have enough sense to believe Genesis 12:1–4; so Hitler lost everything, including his life and his soul: **"GREAT MEN ARE NOT ALWAYS WISE."**

A little German Jew (1879–1955) came to America in the 1920's. He settled

down at Princeton. In his youth, this Jew did very poorly in grade school, and before writing his work on "The Special Theory of Relativity" (1905), he worked as a clerk for about ten cents an hour in American money. But by 1921 he had received the Nobel Prize for Physics. (The Atom Bomb was built on the physics he demarked in his early work of 1905.) When this Jew died at the age of 76, he was classified with the greatest thinkers the world has ever seen. He was a world reknown celebrity. As to his "wisdom" (vs. 9), his whole system of thought was "make-believe," and now it is claimed (Von Daniken and others) that he was wrong on his major premise. The end product of his "thinking" and "wisdom" did not solve *ONE problem* of mankind, since it was all imaginary to start with. Just before Albert Einstein stepped out naked to the White Throne Judgment, clad in the rags of his own self- righteousness, he said to a minister (who had just tried to lead him to Christ): "I cannot believe in a God who is not a MATHEMATICAL FORMULA!" (Look at Job 21:15 and comments.)

"**Great men are not always wise."** (vs. 9).

"**Lest ye should say, We have found out wisdom: God thrusteth him down, not man"** (vs. 13). That is, the three companions have not found the answer, and they cannot say what is found in verse 13. None of them proved conclusively that God had thrust Job down because of his wickedness, for, after all, their accusations were based on imagination, pure and simple. With all the hot air in Job 3–30, not one witness had been produced to prove that Job had ever done anything wicked. It was "men" who were thrusting Job down (vs. 13) as far as the outward appearance went. Verse 14 is self-explanatory.

32:15 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.
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.
22 For I know not to give flattering titles; in so doing my maker would soon take me away."

Now from here on, it is “too wet to plow.” Just when the Holy Spirit is about to tell us who wrote the *Book of Job*, the Fundamentalist, Catholic, Liberal, Conservative, Evangelical, Modernist, and Neo-orthodox scholars gather in one mighty ecumenical mob and attack the *AV* like a pack of mad dogs. Observe, first of all, how the Holy Spirit has preserved the truth of the matter, in spite of the bungling and stupid work of men like the Lockman Foundation and the faculty members of the University of Manchester, Wheaton Theological Seminary, Fuller Theological Seminary, Western Kentucky University, Westminister Theological Seminary, Dallas Theological Seminary, and Luther Rice Theological Seminary.

“**THEY were amazed”** (vs. 15). Third person: *The author is looking at THEM.*

“**THEY left off speaking”** (vs. 15). Third person: *The author was listening to THEM.*

“**When I had waited”** (vs. 16). First person: *The speaker is the Author.*

“**I said, I will answer...I am full...I will speak...I will open my lips”** (vss. 17–20). First person: The man who says that he will say it, *SAYS IT.*

Now, to get rid of these Biblical truths as fast as they can operate, the “godly” (a John R. Rice cliché: 1940–1970) Conservative scholars of 1880–1980 have gone to the following lengths:

1. Mr. Good makes the **“they”** of verse 15 refer to the “speeches”—not the men.

2. Adam Clarke throws out eleven words from verse 15 so that the first four words will match verse 11.

3. The *Amplified Bible* (Lockman Foundation) has inserted “Elihu reports” in verse 15, to put Elihu *into the THIRD person* with the **“they”** of verse 15. (Oh boy, do we ever have some “good, godly” Christian scholars “laboring for years to restore the original dead cat.”)

4. The stinking *ASV* (1901), recommended by Bob Jones University (1940–1960), has reworded verse 15 and verse 16 in a fanatical attempt (by a “crackpot extremist“—I believe that is BJU’s nomenclature for people who believe the Bible) to get rid of the authorship. The *ASV* (1901) reads: “They ARE amazed...and SHALL I wait because they stand still...?”

5. Jamieson, Fausset, and Brown say that at verse 15 Elihu “turns from the friends to Job.” But this is not the sense at all; if Elihu had done this, verse 14 would have read: “Neither will I answer HIM (Job) with THEIR speeches.” Instead, Elihu addressed the friends directly in verse 14: **“your speeches,”** and, then, commenting on the silence that follows, he says: **“they were amazed...they left off speaking.”**

6. Taylor (*TLB*) puts the verb for **“I had waited”** (vs. 16) into the future and makes a question out of it: “Shall I continue to wait?” This also matches the abomination of 1901 (**ASV**), recommended by all the faculty members of Moody Bible Institute.

Now these are the twentieth-century paths of Death and Hell. Not even the Roman Catholic Church in the heyday of its hellishness (A.D. 800–1500) went after the Biblical text like these fanatical extremists who would shoot God in the face if they didn’t like His looks. Not even Dodd (*NEB*) or Weigle (*RSV*) would go to any more trouble than these men (and their kind) have gone to to overthrow the authority of God the Holy Spirit, and the serious student of the Bible should observe that nothing—absolutely NOTHING—is sacred with these destructive asses who think because they believe in ten things out of the Bible (and don’t *drink* or *smoke*), they have been called to play God for the body of Christ. Nothing is sacred to them but their *incomes* and their *prestige*.

Now lest some of these snollygosters should think that our criticisms of them are based on an irratioal prejudice, let us for a moment consult the so-called “original Hebrew” in verse 16 and just see how “proficient” the Hebrew teachers are in the twentieth century as compared to the *AV* translators of 1611. Shall we? Let’s!

There are no present tense verbs in verses 15 and 16. Every verb in the Hebrew text (Kittels) has been translated by the Greek *Septuagint* as a PAST AORIST: There isn’t one future verb (“SHALL I wait...” *ASV*) or a present verb (“They ARE amazed...they stand still...” *ASV*) in the passage. The *Septuagint* (used by Bob Jones University and the Lockman Foundation to correct your *AV* Bible in 2,000 places in the New Testament—the Vatican manuscript IS the *Septuagint* manuscript used to correct your New Testament, and it DOES contain the New Testament!) writes: “They were afraid” (*Heptoathasan*), “They answered no longer” (*apekrithasan*), “I WAITED” (Hupemenia), “Because they STOOD still” (*Estasan*), “They ANSWERED not” (*apekrithasan*). Now. What do you suppose happened when these “godly, dedicated, two-faced scoundrels” (who used the Vatican readings of Matthew-Revelation to correct your *AV* Receptus) saw the Vatican readings of Job 32:15 and 16 *matching the King James* text?

Simple: They threw them out.

You say, “Explain such conduct.” Simple again: If you are a recognized, godly, dedicated, accredited, authoritative scholar of the “original languages” and you believe in the “verbal, plenary, inspiration of the original autographs,” you qualify to alter any reading, any time you like, on no more grounds than whimsy or caprice. That’s the name of the game, girlies. If you don’t believe it,

just check it out, chapter and verse in ANY language.

But let us not stop with the *Septuagint*—the darling of the apostates—let us take a good look at the Hebrew text. **"They were amazed"** (*AV*, 1611)—Hebrew *"chatu."* The verb is in the PERFECT tense to be translated as *past completed action*, exactly as the *Septuagint* translated it. "They answered no more" (*AV*, 1611)—Hebrew *"anah."* The verb is in the PERFECT tense to be translated as past completed action, exactly as the *Septuagint* translated it. **"They left off speaking"** (*AV*, 1611)—Hebrew "heatiku mehem milim" (Literally: "they were taken away from them their speech"). The verb (Hebrew *"heatiku"* from *"athak"*) is in the PERFECT TENSE to be translated as *past completed action*, exactly as the *Septuagint* translated it.

Then how were all three verbs in GREEK and HEBREW perverted to read in the *present tense* by the *ASV* (1901) translators, thus destroying the location of the *author* of the Book of Job?

Now the Hiphil form (1 per. common singular) for **"I waited"** in verse 16 could be translated as future since it is obviously the Perfect with waw consecutive (called also waw conversive). Normally when a verb in the perfect occurs with a waw consecutive, it is translated as IMPERFECT, in most cases in the future (see any first year Hebrew grammar.) But at this point the "qualified authorities" go to pieces, for the second half of the verse says **"they spake not"** (imperfect, Hebrew *"yidaberu"*) and **"stood still"** (perfect! Hebrew *"yamadu"*). The *ASV* has translated the first *perfect* as *imperfect* (future), the *second imperfect* as *imperfect* (present: "they speak not"), and the *third perfect* as *imperfect* (present: "they stand still"). Now with such *consistency* in such a "valuable" translation for "serious Bible study, etc." (see how it's done?), why not just be perfectly consistent and translate: "I WAS WAITING" (past imperfect: the perfect with waw consecutive) because "THEY WERE NOT SPEAKING" (Past imperfect: the imperfect without waw consecutive) and because "THEY STOOD STILL" (past perfect as written).

So, the *AV* (1611) has much the best of the argument. The speaker is obviously speaking in the first person, on the spot, and commenting on the audience's reaction ("they," "them") to what he is doing.

Now we realize (gentle reader, etc.) that all of this grammatical excursion into syntax is a burden and a bore to the average reader. However, when dealing with a matter as important as the authorship of a Biblical Book, we should be more exacting than the bungling translators of the *ASV* (any edition) or the Lockman Foundation (any publication). The "former theories" of Waw consecutive and Waw conjunctive in "parallel and sequence" for "Correlation and Coordination" is a heavy subject, and not even Gesenius (1815), August

Muller (1882), W. R. Harper (1888), E. Kautsch (1909), and Dr. H. L. Eddleman could agree on the uniform translation of WAW with the imperfect and WAW with the perfect. J. W. Watts is of the opinion that translating the perfect with WAW as an imperfect every time is a mistake and that the perfect and imperfect never lose their basic meanings, even when preceded by WAW consecutive (or WAW conversive).

Observe, for example, the exact structure under discussion (**"when I had waited"** *AV*) in Ecclesiastes 1:16: The *perfect with waw conjunctive* is translated as *past completed action*. Again, Isaiah 1:2: A *perfect with waw conjunctive* is translated as past completed action. So, when we say that the *AV* translators were RIGHT and those who altered the text are WRONG, we are not just giving an "opinion." The truth of the matter is a "perfect" can be translated perfect with WAW to "correlate" it with an indicative imperfect or a participle or a prophetic perfect or subjunctive imperfect or an imperative or a "jussive." If it CAN BE, it is. That is, the *AV* text is innocent until proven guilty. It has NOT been proved guilty in Job 32:15–16.

But let us quit all the fancy "accredited, qualified, recognized" talk, shall we? Why not just take one cut straight to the bone: Job 32:16 is not an INTERROGATIVE as given in the corrupt ASV (any edition). Hebrew "questions" start with the *"he* interrogative" or *"halo"* (or adverbs such as *mathay, kammah, lammah, maddua*, etc., or pronouns such as *me, mah*, and *ezeh*). The *ASV* reading (*Common Bible, RSV, NASV*, etc.) is a fatuity. It is a fatuity designed to overthrow information on the inspired author of the Book of Job.

The reading, therefore, recommended by Bob Jones University (on the passage) is based on lying words (Jer. 7:4); it is not "out of the mouth of the Lord," and you are a fool to think that the sinners who recommended that kind of trash are any more "godly" or "separated" than the sinner who sold His Lord out for thirty pieces of silver: Judas didn't drink or smoke, and he stood for the "fundamentals," and he was *evangelistic* (Matt. 10)! Think about that awhile.

Elihu wrote the Book of Job; so he speaks in the first person in the intermission (note the parenthesis in verse 16), and this settles forever any talk about the Book of Job being written after the time of Moses or Solomon. If Moses did any publishing or "redactor's work" on it, he got it finished from the hand of Jethro (Exod. 2:16), and Jethro's great grandfather had been raised on it.

Elihu is about **"to burst"** (vs. 19) as they say down home; he is going to curdle and go sour if he doesn't say something (vs. 18). When he opens his mouth, he promises not to flatter anyone (vs. 22), so his speech will please neither Job nor his friends (Prov. 29:5 and comments). Elihu is as unlike the

average Christian FM “speaker” in the twentieth century as William Booth compared to Johnny Carson. Elihu will try to show “no respect of persons” (vs. 21) as his friends did (vss. 15, 18, 20), but he will show his opinion (vs. 17) about matters. The next five chapters are Elihu’s, and he makes up for lost time, although, basically, there is not a great deal of difference between his outlook and the others. The only real variation is that Elihu recognizes that Job’s main trouble is not overt acts of sin, but his attitude toward his own goodness; and furthermore, Elihu “solves the problem” by positing the truth that *no matter what God does* to anyone, He is under no moral obligation to *explain it* or *justify it*. Anyone as holy and as powerful as God Almighty is not going to be accused of wrong-doing simply because one ant on an ant heap (Isa. 40:22) doesn’t like the way he is being treated (Rom. 9:20). Whatever the appearance of Job’s situation is (2 Cor. 10:7), God makes no mistakes, no errors, no false moves, no lies, no unjust rules, and no unjust judgments (Rom. 2:2).

CHAPTER 33

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.

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

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.

Nothing in the passage is especially difficult. Elihu will speak clearly (vs. 3) from an upright heart (vs. 3); he challenges Job to answer him when he is finished (vs. 5), and he promises not to be a terror to Job like Job claimed God to be (vs. 7). (See Job 32:8–9, 6:10, 9:34–35, and 16:21.)

33:8 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.

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.

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

Although Job did not say verse 9 in so many words (see 10:7 and 9:17, 21), he at least implied it (see 32:1–2, and 34:5). Job had said verse 10—**"Behold, he**

findeth occasions against me, he counteth me for his enemy”—in his complaining (13:24) in several places. He had accused God of marking his paths (vs. 11) in the stocks (13:27;,14:16, and 31:4), and “in this” Job was not just. Elihu says: **“I will answer thee, that God is greater than man”** (vs. 12). Of course Job knows this (see Job 12), but again we are dealing with the difference between abstract knowledge of God’s attributes and the actual responses to God’s dealings with us in this life. Job knows that **“God is greater than man,”** but not great enough to avoid being charged with false dealing under certain circumstances—his *own!*

“**He giveth not account of any of his matters”** (vs. 13). (See Isa. 45:9 and Job 9:12.) At least, he does not always give account of all His matters. God has given an account more than once (vs. 14) about some of his **“matters,”** but as often as not, men have simply ignored God’s account or altered it (see any “new translation” recommended by anyone). God is not obligated to give account of **“his matters,”** but often He chooses to do so (Hosea 12:10; Deut. 29:29); when He does (1 Cor. 2:7–8), man had better “sit up and take notice.”

33:14 For God speaketh once, yea twice, yet man perceiveth it not.
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;
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.

God’s method of revelation before Mosaic times is indirect, by means of dreams and visions and occasional “theophanies” (Gen. 12:1–3). There is no chance at all that the author of the *Book of Job* would be writing *after* Deuteronomy chapter 34. After Deuteronomy chapter 34, it is understood by everyone that God spoke face to face with Moses (Deut. 34:10) as a man speaks to his friend (Num. 12:6, 8), and that these words were reduced to *writing* (Deut. 31:24) in a BOOK (Heb. 9:19).

Verses 14–17, then, clearly refer to God’s method of revealing Himself to the American Indian before 1492, to the Chinese and Japanese before A.D. 100, and to the “heathen” of Psalm 19:1–4 who once **“knew God”** (Rom. 1:17–21). The time, therefore, that Joe Smith and Brigham Young took to protect the salvation of the American Indian from damnation was wasted time. God could appear to

anybody whenever He felt like it (Heb. 12:19), and He could *converse* with anybody (Gen. 20:6) anytime He felt like it (Gen. 16:7–10) through any number of Theophanies. If you think the American Indians of 400 B.C. didn't know more about "God the Father" and the Spirit than Madam Curie did (A.D. 1868–1934), you haven't checked out the "Nobel Prize" winners very closely on their "God- knowledge."

God **"openeth the ears of men"** at night (vs. 16) and then seals up this instruction so that the next day the man follows a course of action without even knowing what prompted him. In the Day of Judgment, unsaved men are going to be horrified to find out how much of their lives, plans, decisions, and actions were determined by SUBCONSCIOUS instruction that came as a result of their rejection of the truth (2 Thess. 2; Ezek. 14). In the same fashion, there is going to be some shouting over the revelation of the **"hidden things of darkness"** (1 Cor. 4:5) when the Judgment Seat of Christ reveals how much God had to do with the right decisions and correct judgments made by His people in this life. Where truth is relished, sin is abhorred; where sin is relished, truth is abhorred, and you cannot get over those "polarities" with a Polar bear or a pole vaulter. A man reaps what he sows, and a man who deceives will be deceived (2 Thess. 2:9–12); that is the law of the universe (Ezek. 14:4–10) by the One who made it (1 Kings 22).

Where Christ has been rejected and the Bible perverted, there is no way any man on this earth can be sure of one right decision in twenty-four hours. If God can turn the bad things to good things (Rom. 8:28) for the believer, He can turn the good things to bad things for the sinner who rejects the truth. When God visited David **"in the night"** (Psa. 17:3), he was determined that the Lord would not Xerox a recorded impression (John 4:18) of transgressions and sin. Who knows what happens while he is sleeping? The dream books and the legends of incubuses and succubuses, ESP, mental telepathy, and researches on "brain waves" are only the attempts of truth-rejecting sinners to neutralize work in the spirit world and get rid of the moral issues involved in that realm.

33:19 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.

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

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

In what follows, Elihu describes (spiritually speaking) the ruin and redemption of a sinner as God describes the ruin (vs. 18) and then leads the sinner to repentance (vs. 19). In the description, Job sees his own condition like a mirror, for all that Elihu says in verses 19–22 is literally true of Job. God will go to great lengths to show a man his self-righteous pride (vs. 17) and prevent him from taking credit for his actions (vs. 17). God will put him in the Sick Bay (Infirmary, Hospital Ward, Dispensary, bone factory, etc.) and let him suffer (vs. 19). He will fix a man so he loses his appetite (vs. 20) for ordinary bread (vs. 20) and also for caviar, roast pheasant, and avocados (vs. 20). Pining away, the sick man will get so skinny his bones begin to stick out through his flesh (vs. 21), and his soul draws **"near unto the grave"** as his life draws near to the undertaker, mortician, grave digger, and funeral orator (**"the destroyers,"** vs. 22). This is Job's condition. Elihu says that it has been brought about to **"hide pride"** from Job (vs. 17) and defeat his **"purpose."** And, so far, Elihu is right. There now follows one of the greatest types of New Testament salvation found anywhere in the Bible.

33:23 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.

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.

One cannot look at the passage without being reminded of the New Birth (vs. 25), the Blood ransom (Matt. 20:28), and the salvation of the soul (vs. 24).

The unsaved man is a wreck. And whether this wreck appears in broad daylight in the gutters of downtown New York or Detroit drunk in his own vomit or whether that wreck appears in a "Tux, tie, and tails" at a formal wedding in the White House, the wreckage is the same. Some men who are going to Hell broadcast it and some don't; some sinners broadcast their destination before they get there, while others camouflage it. That is, some garbage cans are polished, bright, clean, new aluminum, and some are weatherbeaten, rusty pieces of iron;

they both contain GARBAGE (see Matt. 23:27 if you think I worded it too strongly; at least we didn't accuse you of being a putrefying *corpse* as the Lord Jesus Christ accused the established religious leaders of His day).

Before continuing, we shall print the closing verses which have application to the backslidden Christian as well as the unsaved man.

33:27 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.

Now here we find RUIN (vs. 22), REVELATION (vs. 23), REPENTANCE (vs. 27), RANSOM (vs. 24), REGENERATION (vs. 25), RECONCILIATION (vs. 26), and RESURRECTION (vs. 30). And this old story has been told and enacted so many times in the history of sinful man that 3,000 volumes of 1,000 pages each would not tell the story. God's salvation has carried thousands of men (literally) from the "guttermost to the uttermost," and if the truth for many a life were posted over the door posts of that heart, it would read "RFD"— Rescued From the Dump.

Here is John Gimenez, who began to fool with hallucinogens and lysergic acid diethylamine (LSD), and finally began to "take off" as a mainliner on heroin. Gimenez was a first-class junkie before he was twenty-five years old; he was "on the horse" when God rescued him from the dump. In his childhood, Gimenez knew more about Murphy men, hustlers, chickies, bulls, fences, horse parties, narcos, "booting it," skin pops, pushers, and muggers than most of you will ever know about your Bible. At Mountain Dale (a Christian rehabilitation center), Gimenez finally wound up "cold turkey," after touching the brink of insanity and suicide half a dozen times. A burnt-out wreck at thirty years of age, Gimenez had "had the treatment"; he had drained the barrel of life and found

nothing in the bottom of it but gravel and broken glass. At Mountain Dale, a converted "knife" man (Jackie Dean) suddenly woke up the "barracks" one night, at three in the morning, hollering, "Devil get outta here! Leave this place right now; in the name of Jesus, GO!" Gimenez got up in a cold sweat and went outside the building while the rest of the men knelt inside to pray. In his own words, Gimenez was "crying, weeping way down deep inside." Gimenez said that God was shaking him like he had dumped a dirty rag into a washer and was banging it round and round. With the men inside praying for him, Gimenez staggered down a dirt road at 3:20 A.M. He began to weep and laugh at the same time. Suddenly all the heaviness left him and he began to sing: "Jesus, Jesus, praise your name! Thank you Lord! Come here, Jesus!"

At 7:00 A.M., that former addict (with nothing behind him but sin and nothing ahead of him but a harvest [Gal. 6:7–8] that would cause Gabriel to tremble) came back into the barracks and fell asleep. He didn't wake up till noon, and when he got up he was a new creature in Christ, filled with the Holy Spirit, born again, and burning with a desire to witness for Christ instead of smoking pot. Gimenez says: "Man, it was like an explosion!" In writing to one of his former friends (who was still "carrying the monkey"), Gimenez says, "Curtis, you'll make it man, with Jesus Christ. Don't you forget it, Jesus is HIGHER than HIGH!" (And for those of us who have read Col. 1:16–18, an "Amen" would be just as appropriate following this junkie expression as it would be following a reading of John 3:16.)

And over in this corner is Thomas Noah Carter, arrested in Arizona for dope and malpractice of medicine. Both of his grandfathers were preachers. Thomas Noah Carter studied at Mercer University and was the graduate of a Medical College, but he never received Christ, and he never believed the Bible. His mother prayed for him for more than twenty years. In jail, Carter cursed God and the Bible. A tubercular condition siezed him, and he went from 225 pounds to 118 pounds in less than six months. One time in his cell, he passed into a catalyptic state, and the prison doctor pronounced him dead. The prison officials notified Carter's aged mother, but she wrote them a letter saying: "I don't believe it. I've been praying for twenty years that God would make a preacher out of him, and I haven't heard him preach yet." He wasn't dead, but he was half dead. A week later Carter's voice failed him, and he could only curse God in a whisper. Carter then went to the chapel and came forward at an invitation, but the Chaplain told him that he was too wicked to be saved (Isa. 1:18); so, in despair, Carter returned to his cell, tore a blanket into strips (intending to hang himself), and prepared to die. But Carter's preparation miscarried. Just as he was tearing a third strip off of the blanket, a Bible fell out of it. Carter sat down on

his bunk, in a sweat, and opened the Book: It opened at 1 John 1:7. As he read 1 John 1 and 2, the Lord said to him: “If you will teach and preach this Book, I’ll save and heal you.” Carter began to shout; he woke up all the prisoners in his cell block. The warden and two guards came in to give him some “special treatment,” but the warden got converted coming through the door. (God had been dealing with the warden for nearly three months, and as he stepped into the cell block and heard Carter yelling, “Glory to God! Praise God for the Lord Jesus Christ!” the warden accepted Christ on the spot.) When they opened the cell, Carter rushed to him and hugged him and yelled, “Warden, I’ve just been saved! I’ve just been saved!” and before the body guards could interfere, the warden was yelling, “Me too, Carter, me too!” Thomas Noah Carter was given an unconditional pardon after serving four years of a ten-year sentence, and he preached the truth of God till the day that he died: RFD—“Rescued From the Dump!”

And who could forget old “Bulldog” Charlie Wyman from Kent, Kentucky? You could “read the wallpaper” on the walls of the house where he was born; it had a ground sandstone floor. When Charlie was a boy his mother whipped him three times because of three fist fights he had with an older boy at school who had challenged him. Each time she whipped him, Charlie would say, “Mother, if you whip me again, I’ll beat that boy up worse than the last time.” The third time (after he had put the older boy in the hospital) he said, “Mother, I’m going back and whip that kid again, and if you whip me one more time, I’ll kill him.” So Charlie’s “home discipline” (without a father) ended there at the age of fifteen. The rest of Charlie Wyman’s life reads like a Zane Grey novel or a Hollywood “Western.” He shot out all the street lights in his home town as fast as they were put in, and he whipped every deputy sheriff that came to town to arrest him. He took the guns out of the holster of a sheriff and told him to “be a good boy and go home before you get into trouble.” He crippled a man for life in one gun fight, killed two men in another, and shot all the fingers off a man’s hand except one; and in a bloody shotgun versus .38 duel, one man went insane, one died of wounds, and Charlie caused the death of a clean-cut youngster (named Foss) who was not even involved in the fight. Running a liquor store and pool hall, “Bulldog” Charlie Wyman ran that town.

Then, in 1913, a small, circuit-riding, country preacher came to town. His name was “Night Hawk” Tom, and he was called that because it was rumored that no man could know as much about the sins of his congregation as “Night Hawk” knew unless he was abroad at night “window peeping.” The first time Wyman saw Tom going down the street to the “meetin’ house,” he said, “ah, that little rabbit! Ah ain’t going to kill him; ah’ll jus run him outta town.” The next

day Night Hawk Tom crossed the street to Charlie's pool hall, introduced himself, took Charlie's hand, and invited him to the revival meeting. When he left, Charlie shook his head and said to himself, "Now I wonder why a good man like that would take time out to talk to a rascal like ME?" Well, the **"steps of a good man are ordered by the Lord"**; and Charlie didn't know it, but he wasn't about to run Night Hawk Tom out of *anywhere*.

The next night (after the revival had been running for a week), Wyman got terribly sick. He closed down the pool hall early, and in a drizzling rain, he walked home down the dark streets of the town. As the downpour increased, he stepped into a front yard and took temporary shelter under the eaves of a large two-story house. The house had belonged to a young woman (Gaussey) whose husband was serving time for killing a man during a gunfight with Wyman. Leaning on the gate post near the window, Charlie Wyman wound up his "career." You see, the townspeople at the meeting had been praying for Charlie Wyman in public and private devotions for nearly a month, and as Wyman huddled against the house below a bay window, he saw Alice Gaussey—the wife of the man who was in jail—come into the room with her two small children. They knelt, facing the window, and as the storm slacked and the rain stopped, Wyman heard that woman and her children praying aloud: "Oh God, please save the godless sinner, Charlie Wyman! Oh Lord, please save us and our town from that murderer! Don't let him burn in Hell, Lord, please save him!"

That prayer struck old "Bulldog" Charlie through like an arrow that pierces to the marrow of the bones. Charlie said to himself: "I am the man for whom she is praying. Oh my God!"

To make a long story short, Charlie was in church the next night. Before an amazed congregation, he literally ran to the altar at the invitation and knelt there, as he said, with "blood dripping off my hands." At the altar, that old-time Methodist circuit rider told him to repent and make restitution before asking God for any favors—that's how they did it in those days. Charlie got up and went to the banker and apologized to him for some bad checks; he then turned himself in to the sheriff whom he had made "dance" with bullets when the sheriff came to arrest him. When asked for someone to sign his bond, Charlie moaned, "Nobody in this country would sign a bond for me."

"Well," said the sheriff, "do you mean business for God?"

With tears raining down his face, Wyman said, "Oh I want to do *right*. I want to be a GOOD man! I want to go to Heaven; if I have to go to the penitentiary the rest of my life, I must make it to Heaven."

The sheriff bonded him out.

"Bulldog" Charlie preached the old-time gospel for nearly fifty years after

God rescued him from the dump (Job 33:24, 27–28). And time would fail us to tell of those legions of "mouldy saints" with "unwashed breath" whom God salvaged for His glory and made their "harps" (Job 30:31) sound forth the praises of Zion.

On the 14th day of March, 1949, a drunken bum, working as a disc-jockey at a radio station (WEAR, Pensacola, Florida), received Christ as his Saviour. He made the decision in the record room of the station surrounded by Hank Williams, Patti Page, Tony Martin, Tex Ritter, Doris Day, Tommy and Jimmy Dorsey, Dizzie Gillespie, Artie Shaw, Peggy Lee, Benny Goodman, and Stan Kenton. At twenty-seven years of age this DJ had "had the treatment." Raised as an Episcopalian with a vestryman for a father, educated as a college graduate with a major in Radio and Psychology, trained as an Infantry officer with forty-six months active duty as a Rifle Platoon leader, catechized as a Roman Catholic proselyte by a Jesuit priest from Loyola, and acquainted with the world system through jobs as a lifeguard, bartender, beach boy, radio announcer, newspaper cartoonist, and dance band drummer, this wreck had reached the end of the rope. Liquor had not solved his problems, lust and dissipation had failed to provide any happiness, education and science had failed miserably, religion and mysticism had accomplished nothing of a permanent nature, and three years of "TM" and Zen Buddhism had failed to still the voice of outraged conscience and guilt. At twenty-seven, this junk heap was on his way to the junk yard—lost, drunk, ruined, disillusioned, bitter, broke, and alone in the world **"having no hope, and without God"** (Eph. 2:12).

A country Baptist preacher led him to Christ in the radio station that morning. In less than a month, he was studying the Bible. In less than a year, he was preparing for the ministry, and that depraved sinner (who had tried everything short of murder and suicide to attain his ends) has been preaching and teaching the living words of the living God for more than forty-eight years.

What he could not find in two universities, three religious systems, four years of Government service, and every hell hole from Bourbon Street (New Orleans) to Hell's Half-acre (Honolulu, Hawaii), he found in God's Book! RFD —Rescued From the Dump. **"His flesh shall be fresher than a child's: he shall return to the days of his youth...he shall pray unto God...he shall see his face with joy...He will deliver his soul from going into the pit, and his life SHALL SEE THE LIGHT"** (Job 33:25–28). And God works these things **"oftentimes"** (vs. 29) with man.

Many a man who had worn out his constitution is living on his by-laws, or as an octogenarian said: "If I'da known I was gonna live this long, I would have taken better care of myself!" There are physical wrecks on this earth, social

wrecks, financial wrecks, and spiritual wrecks; but our God is a "junk specialist," and He can take a physical wreck, like the man in Mark 5:5 or the woman in Mark 5:26, and restore their health. He can take a religious wreck like Paul and make a flaming evangelist out of him. He can take a scholarly wreck like R. A. Torrey or B. H. Carroll and make them preach the Virgin Birth, the Blood Atonement, and the physical Resurrection. He can take a social wreck like the Samaritan woman of John 4:18 (or Mary Magdalene) and make her fit to dine with princes and angels (Rev. 19:9). And there has been many a "wreck" salvaged by God, who went on to greater service in the Lord's vineyard than the smooth, slick, flawless, kept-and-cared-for "late models," like the "elder brother" of Luke 15. Many of these "cultured" Christians (Luke 7:39) thought that because they had morals, money, property, education, and prestige that God was obligated to use them; sometimes God will use an INSTITUTION when He can't find a man in it that He can do anything with by himself. "Corporative Christianity" and Communism are very popular these days, and when you hear many of these smooth, slick, professional motivators bragging about "THEIR" work, they are often referring to 10–200 Christians who are doing the work in their stead, paying the bills in their stead, teaching the converts in their stead, and working on slave wages to promote the "work." First Corinthians 3:13 will iron a lot of things out.

Well, there is a **"messenger"** (vs. 23) who is a messenger of reconciliation, and there is an **"interpreter"** (vs. 23) who is the Author of the message (Gen. 40:8). The Holy Spirit is the One who shows a **"man his uprightness"** (vs. 23) in no uncertain terms (Luke 18:14), and when the Holy Spirit gets through with a man like Job or Paul (see Job 42:6), there aren't enough pieces of "self" left to sweep up in a vacuum cleaner. God has found a ransom (Matt. 20:28) for the hell-bound sinner (Rom. 3:26), and he can now be delivered (vs. 24). In type, the New Birth creates a baby (vs. 25) with skin as fresh as Naaman's (2 Kings 5), and what is said here (especially verses 26, 28, and 30) applies to the Tribulation saints in Israel who will **"see"** God's face (Heb. 12:4) literally (Psa. 50:2, 3). [See Job 11:15.]

In the context, God is rendering to the man his own righteousness—not the Righteousness of God (see v. 26), and, again, the modern Fundamental expositors are faced with that terrible truth of "FAITH PLUS WORKS" for the Tribulation saints. Rather than submit to this Biblical truth (Rev. 22:14) which is taught in either Testament (James 5:18–19), the modern "Fundamentalist" does two things:

1. He insists that everyone who was ever saved in *either Testament* was saved by faith *plus nothing*. Having done this, he is unable to exposit Matthew

chapter 25, Zechariah 13:2–3, or Hebrews chapter 8. Further, he must then insist that the examples given in Hebrews 11:1–30 refer to faith in the completed work of Christ, for this is the "faith" of Ephesians 2:1–9. Forgetting that the first twenty-four verses of Hebrews 11 deal with saints BEFORE the Law, the modern expositor simply makes hash out of the Bible to preserve one doctrine which he knows to be true *in this age:* Typical.

2. He will then devote his time to expositions of the Hebrew Christian Epistles (called "General" or "Catholic"), since these are the ones where the faith-plus-works set up is most manifest (see for exmaple Heb. 3:14, 6:6, 10:30; James 2, etc.). These expositions constitute volumes of works on Greek grammar and exegesis published by modern Fundamental scholars (who have already rejected the *AV* text). What it amounts to is this: Since they do not believe the Bible as it stands, because "as it stands" it often goes contrary to ONE doctrine in this age, they will alter *every word* or *every verse* dealing with that doctrine to make it conform to their own stupidity and then claim (publicly) that it was "light from the Original Greek text" that made the passages "understandable;" and without this knowledge of the "original Greek," poor, common, ordinary, dumb Christians (like some of YOU!) cannot "understand the passage." This demoniac horseplay goes on six hours a day in nearly every Bible college and university in America.

The thinking behind this ungodly, apostate nonsense is as follows:

A. I know my Greek; therefore, I have access to more truth than my students who don't know "Greek." (See *How to Teach the "Original" Greek,* 1993.)

B. Therefore, "apparent contradictions" in the Hebrew Christian epistles can be ''ironed out" with the GREEK, because if my students knew Greek *like I know it* (see how it's done, Eve?), they would see that there is "really no contradiction at all." (See Custer's comment on Matthew 23:35.)

C. Therefore, I will become the "savior of Orthodoxy" and the "benefactor of Conservatism" by proving that there are no "contradictions" between Hebrews 3, 6, 10; James 2; and Romans 4–5; with Ephesians 2.

D. To do this, I will alter every word and every verse in the *AV* text that seems to contradict the Pauline Epistles. This will "resolve" the apparent contradictions, and it will make me a god in the eyes of my classroom (see Custer on Matt. 23:24). By obliterating the truth of God, preserved in the Protestant Reformation Bible, I will make God eternally grateful to me for helping *Him* out of the mess the *AV* translators got Him into (you bet'cher boots, sonny), and my students will be eternally grateful to me for magnifying their EDUCATION so *they* can browbeat uneducated Christians with their knowledge.

Now, that is how the snow drifts. And if that infuriates some of you, why

don’t you go out and get drunk or try pot? You would do less damage to the body of Christ than with your demoniacal foolishness.

The truth of the matter is that the *AV* (1611) text of Hebrews, James, Peter, John, and Jude is correct and is far superior to any Greek text available to anyone. Your linguistic ability (if you have any) never gave you the right to alter the Bible to suit your ignorance, nor does it give you the right to call people “nuts” and “heretics” because they *believe* the text. Your problem is simple: You want to force your alterations of text on the body of Christ so they will look to YOU as the final authority. To do this you will condemn every voice raised against your changes, and you will be just as bigoted and dogmatic about it (and just as stupid and intolerant) as the worst Pope who ever reigned in the “pornocracy” (tenth century). And let us give you a final lecture to prevent you from your madness: If you cannot alter your theology to meet the demands of the Biblical text, don’t ever get out in the theological traffic with some of us, you’re liable to get run over.

“**If any say, I have sinned...perverted...profited me not”** (vs. 27). See Isa. 57:15; 66:2—this is what God is looking for.) And if you have perverted that which was RIGHT like Robertson, Weniger, McGee, Schaff, Trench, Vincent, Thayer, Westcott, Nestle, Hort, Peake, Budde, Duhm, Wuest, Thieme, Feinberg, Smith, Archer, Neal, Custer, Cleason, Reuben, Coder, LaSor, and Dummelow—see above—the correct response is not: “I have enabled God’s people to arrive at a clearer understanding of the ‘originals.’” The correct response is: **“I have sinned”** (vs. 27).

When Pharaoh says this, it is a temporary expedient (see Exod. 10:16 and comments). When Balaam says it, it is to avoid getting clobbered (Num. 22:34). When Saul says it (1 Sam. 15:24), he says it to regain lost ground. Judas says it to relieve himself of guilt (Matt. 27:4); none of this amounts to anything. But when David says it (Psa. 51:4), he means business. Like the prodigal son who said it (Luke 15:18), David is under the lash of godly sorrow (2 Cor. 7:10) which **“worketh repentance...not to be repented of.”** Simon Peter’s repentance (Matt. 26:75) did not lead him to a gallows (Matt. 27:5); it led him to Pentecost (Acts 2:1–5) through Gethsemane (Matt. 26:41). Repent! Repent! That’s the ticket! Peter preached it to Israel (Acts 2:38), Paul preached it to the Gentiles (Acts 20:21), and the Lord Jesus Christ recommended it for anyone (Luke 13:1–5).

Elihu, like God, desires to justify Job (vs. 32), but there is no way any sinner can be justified in his natural state (John 3:1–3). A greater righteousness than Job’s is needed (Matt. 5:20) if God is going to justify you. The terrible truth of the matter is that God cannot justify any man apart from perfect righteousness (Rom. 3:21–22), and you will never ask for this gift (Rom. 6:23) or receive it

(Rom. 10:9–10) until you HUNGER for it (Matt. 5:6; Rev. 22:17). Repent! As Sam Jones used to say: “Quit your meanness! Cease to do evil; learn to do good!”

A man who mistreated his wife and children regularly had been going to several psychiatrists for help. It was of no avail; the headshrinkers convinced him that moderate adultery and moderate drinking and moderate lying were moderately normal, and that as long as they didn’t lead to a moderate divorce, he was neutrally “moderate.” Still in misery, the man wound up in the pastorium of an old-time Southern Methodist preacher. The “Bible thumper” didn’t waste five minutes with him; no sooner had he confessed his ill treatment of his family to the pastor than the pastor said, “Tell that to the Lord, mister— right now!” And wham! They got down on their knees. While that distraught sinner was fumbling around for words to pray with, the preacher began to holler: “Fix him, Jesus, fix him!” (Well, he got “fixed,” brother, and he got fixed without a “fix” and fixed better than you can get your car fixed at any garage in town these days.)

“**Lo, all these things worketh God oftentimes with man”** (vs. 29).

“**Mark well, O Job”** (vs.31).

If Job will “hold his peace” (vs. 33), he will learn something, and as surely as Naaman’s big mouth (2 Kings 5) temporarily prevented him from being healed (2 Kings 5:12), many a doctor, lawyer, and college professor has blabbed his way into Hell trying to find mistakes in the Bible because it cramped his style of life. If some of you would just shut your big yapping mouths for one month, you would find Christ (Isa. 55:6–8). How is God going to talk to some of you, anyway, when you are so full of yourself you’d make a peacock look like a groundhog? Repent! Turn from your sacraments, your religion, your opinions, your traditions, your news media “information,” and your “education.” Shut up a minute and maybe God will show you something you can’t find in a university.

I never read Job 33:17 without thinking of a certain night in Mobile, Alabama, back in 1955. I was preaching at the rescue mission on Government Street (Reynolds was the superintendent). When I finished the message (I believe it was on Luke 16:19–25), I turned to the song leader and said, “Let’s stand and sing number....” But before I could finish, there was a commotion in the audience; I turned and saw a young man about twenty-five struggling to get to his feet. His face was wet with tears, and as he stood he stammered, “P-p-preacher! Preacher!” Someone tried to help him into the aisle, but he brushed him aside. He stepped into the aisle (without an invitation hymn!) and staggered toward me; he was walking like a drunken man, but he was cold sober. It was the painful walk of a condemned criminal heading for an execution. The tears now began to rain and he began to cry out: “Oh God! Oh God!” Then he fell on his

knees in the aisle. Again, someone tried to help him, but he pushed him back and began to crawl to the altar, choking and weeping as he came. I came down from the pulpit to meet him at the prayer rail, but he had fallen flat on his face four feet short of the altar. All I could hear him say was, "I have sinned! I have sinned!" over and over again. Two men lifted him up and brought him to the prayer rail, and there he passed from death to life (vs. 28), receiving God's provision for guilty sinners—the Lord Jesus Christ.

When the service was over, another wreck of a man (an old drunk about sixty years old) came up to me and said (between "hics"): "Preacher, d-d-do you rem-re-rember me?"

"No," I said, "who are you?"

"Well, preacher I am one of your (hic) converts. I got s-s-saved under your ministry here l-l-l-last year!"

"Well," said, "you aren't doin' too good, are you?"

"Nossir, preacher, I ain't. B-but I'll tell you one thing (hic)! You know somethin', preacher? I missed a (hic) freight train outta here tonight jes to hear you preach!!"

(Among my preaching "souvenirs" I relish that one night more than many a night teaching and preaching to 3,000 people in a large church.)

It is useless to review the destructive work done on the passage by the Lockman Foundation (supported by Bob Jones University). Never satisfied with the heavenly manna, never able to believe what God said as He said it, never thankful for the greatest book ever written, and never content to submit to it, the Scholars Union has butchered the truth of the passage till you couldn't even call it a Bible. Adam Clarke has inserted the word "head" into verse 23; "my soul" has been stuck into verse 28 (*Jerusalem Targum* and the *Vulgate*); DeRossi and Kennicott have "shall be AS the light" for verse 28; **"living"** is "life" according to Peace (vs. 30); the *ASV* (1901) restores to a man his righteousness (vs. 26); "twice, yea thrice" has been put into verse 29 by the *New Scofield Reference "Bible"*; the interpreter (vs. 23) is an "angel" in the *NEB*; the ransom (vs. 24) is a "substitute" in the *Living Bible*; the interpreter (vs. 23) is a "spokesman" for Jehovah's Witnesses (*NWT*), and Jamieson, Fausset, and Brown contribute about fifteen more changes. The *NASV*, in comparison with the mass of trivia, shows about as much difference as the difference between a dead rat and a dead squirrel.

Clarke and Henry make some good spiritual application to the text, but of course the New Testament prefiguring is so obvious here that not even Clarke and Matthew Henry could miss it.

CHAPTER 34

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.

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

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

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

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.

There is nothing particularly difficult about Elihu's speech. **"Words"** (vs. 2) are like food (vs. 3), so the mouth tastes them exactly as it tastes any kind of food. Since the Bible is likened to apples, bread, milk, meat, and honey, the words of the Bible can furnish a "balanced diet" for any man who esteems them "more than his necessary food" (Job 23:12). Ezekiel, in the Old Testament, is told to eat the words of God (Ezek. 3:2), and so is the Apostle John in the New Testament (Rev. 10:10). The outstanding characteristic, therefore, of the modern American "Christian" is MALNUTRITION. To make sure that the Laodicean generation will come out with spiritual rickets, scurvy, diarrhea, low blood pressure, diabetes, leukemia, blurred vision, arthritis, palegra, Parkinson's disease, and chronic headaches the "leading Christian scholars" and educators have served up the *ASV* (1901) and the *NASV* (1963); the Liberals have cooked up the *New English Bible* and the *NRSV* (*"Common" Bible*), and the apostate blubber-blabber Charismatic Interdenominationalists (and Ecumenical Socialists) have set the table with The *"LIVING"*—God help us—"*Bible.* A tree is known by its fruits, and *food* is known by the *type of constitution* it produces; you become what you EAT (see Exod. 12:15 and comments). The modern Christian in America (1933–1978) was fed and nourished by a diet that would gag a buzzard. After the revolution (1979–1982) when America becomes a

Roman-Communist country, a different type of Christian will surface, but until then, the type of Christian being produced by most Christian schools is an EFFEMINATE IDOLATOR. One can usually spot these sophisticated gourmets by the passages in the Bible which they reject or refused to preach on openly. You see, some passages in the Bible are:

1. SALTY (Ezek. 16, 23; Prov. 3–8; Judg. 16–18).
2. TENDER (Song of Sol.; 1 Cor. 13; Luke 2).
3. SWEET (Psa. 8, 23, 32; Hosea 2).
4. TOUGH (Jude, 1 Pet.; Heb. 10; 2 Thess. 2; Ezek. 14).
5. DRY (1 Chron. 1–12; Num. 1–9).
6. SOUR (Lam. 1–5; Jer. 11, 23).
7. LUSCIOUS (John 17; Rom. 8; Eph. 2).
8. FIERY (Matt. 23; John 9; Rev. 22).
9. COOL (Prov. 1; Ecc. 1–9).

What the modern Christian wants is a BLAND DIET to match Melba toast (without butter) and bran flakes sopped in milk. This will be a SAFE diet, and safety is the first and primary concern of the modern Christian celebrity whose "ministry" or "work" depends upon staying in good with the "right" people. "Safety First" is the honest slogan of many a dishonest "defender of the faith" who has no more guts than a butterfly. "Milk sop" is the best descriptive word for the average Christian in America between 1940–1980. "Hell" is too FIERY for the palate of the effeminate Lockman Foundation and Bob Jones University; so they refused to translate the Greek word *"hades"* in the New Testament. **"Devils"** is too tough for the *NASV* and the *NRSV*; so they leave the word "daimon" untranslated in the New Testament. **"BLOOD"** is too salty for the taste buds of "Good News"; so it has been altered to "death" in a dozen places. As the cool, refined, intellectual breath of pantywaist seminarians breathes over the words of Divine authority, it waters down or leavens or contaminates (or obliterates) every major passage that would offend SOMEONE. For example: Notice how Bob Jones University and the NCCC are in perfect agreement on the alterations made in Romans 1:18,21, and 25, *where the Holy Spirit aimed those words at Bible teachers and revisors*. (And imagine some little, flea-bitten, Orthodox mutt growling about "Modernism" and "Neo-evangelicalism" after siding with the Liberals ten dozen times—see any edition of any *ASV* recommended by any graduate of BJU—against the Holy Bible. Stay in the barn, sonny; the chickens are liable to eat you.)

"**For Job hath said, I am righteous"** (vs. 5); well, he had come mighty close to it in Job 27:2–7 and 19:7, and if he had not said it outrightly, he had, at least, given a fifteen minute demonstration (Chapter 31) of his righteousness

where all four of them could hear it. Verse 6 is a free quotation from Job meaning: “Should I pretend that I deserve this punishment when I didn’t deserve it? I have been wounded by God with no reason for it.” Elihu not only accuses Job of drinking *iniquity* like water (see 15:16), but *scorning* as well. The idea is that Job fills his belly with scorn just like a man fills it full of water. But Job has only “gone in the company with the workers of iniquity” in the sense that he has taken their side in the argument that comes up between God and men (see vs. 36). Elihu seats Job smack down in the middle of Psalm 1:1, which see. **“For he hath said...”** (vs. 9) shows what is meant by **“walketh with wicked men”** (vs. 8). Elihu then removes Job from Psalm 1:1 and puts him back down into Job 21:15 by saying: **“For he hath said, It profiteth a man nothing that he should delight himself with God”** (vs. 9). Now Job had NOT said that.

(Sensing the incongruity of the charge, Jamieson, Fausset, Brown, Henry, Lange, Ellicott, Dummelow, Kline, Heavenor, and the *LXX* all bypass the verse and fail to give a cross-reference to explain it, or (the *LXX*) simply alter the wording so Elihu does not say what he said. The *Cross Reference Bible*, compiled by 200 scholars (including Monser, Price, Terry, Robertson, Dungan, Sampey, Eiselen, and Zenos), refers its readers to Job 35:3. Once the reader follows this blind lead into a dead end, he arrives at the *ASV* (any edition) which alters verse 3 so that it makes absolute nonsense.)

Now the sense of Elihu’s remark is both profound and bitter. What Elihu is saying is that where a man delights himself in God (as Job had done) and obeys God (as Job had done), he is bound to profit (1 Tim. 6:5). Job’s railing accusations (37:2) and grievous complaints (Job 30) are proof, therefore, that Job has not been delighting himself in God (although he did) and has not been serving God (although he had been). That is, Elihu is in the same trap in which Bildad, Zophar, and Eliphaz were ensnared. Absolute proof of this is found in what immediately follows (vss. 11, 21–22, and 26). Elihu accuses Job of refusing to get right (vs. 37) after being caught in sin and punished (vs. 37); in this respect, he *would* be going in company with the **“workers of iniquity”** and walking with **“wicked men”** (vs. 8).

It is not until the New Testament that we find an ordinary man who can pass through a valley nearly as bad as Job’s and still **“delight himself with God.”** Not even Jeremiah could refuse the temptation to call God a liar when times got tough (Jer. 15:18). David comes as close to delighting himself in God (profit or not) as any Old Testament saint who ever lived, but again, we find complaints in David’s prayers of praise (Psa. 73:1–10) that are entirely missing from the Pauline epistles. When God told Paul **“My grace is sufficient for thee”** (2 Cor. 12:9), he demanded no further outward proofs of God’s blessing, no matter what

his enemies thought or did (see Phil. 1:28 and comments). Beaten and half blind, chained and imprisoned, bereft of property, securities, buildings, family, and friends (2 Tim. 4:16), you don't hear one word out of Paul which would match Job's lament in Job 31. Paul simply counted the **"loss"** (Phil. 3:8) as good riddance and threw in **"all things"** in case Rev. Salmond or Rev. Rendall (or the scholars that taught them) went to the "original Greek" in order to make a liar out of him.

34:10 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.

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

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.

Verse 10 is perfectly clear, and the two verses that follow it need no exposition; God's holiness and righteousness are self-evident by virtue of His essential being. If God is not absolutely holy and absolutely righteous, He is not "the Alpha and Omega, the Beginning and the End," and substitute gods are in order for a variety of idolators. The Judge of the whole earth will **"do RIGHT"** (Gen. 18:25). He will not pervert judgment (vs. 12) even where we suppose that He has. If you had a dollar for every G.I. who became a practical Atheist during a war, you would be rich. One unregenerated look at the suffering that goes on in Africa, China, Viet Nam, Korea, and Siberia would convince nearly any unsaved "intellectual" that God was either dead or "unemployed" (to cite Walt Kelley).

But **"who hath given HIM a charge over the earth?"** (vs. 13)? YOU? Did you? Did "mother nature?" Did the "cosmic laws" of the nebular dust clouds? Where were Democritus, Bacon, Hobbes, Hume, Huxley, Einstein, and Kant (and all of their monkey retinue) when God created the galaxies? Did any of your forebears tell God who He could give power to and who He could keep it from? If any one of you (or any 30,000,000 of you) wanted to stop poverty,

death, war, hell, famine, or torture tonight, could you do it? None of your forebears in six millenniums could do it. God disposes dispensations as He sees fit (Rom. 13:1–5), and you could no more prevent Daniel's Seventieth Week and the Millennium from arriving on schedule than you could make a Bible-believer out of Kenneth Wuest (see Prov. 19:21 and comments).

"**If he set his heart upon man...gather unto himself his spirit...man shall turn again unto dust"** (vss. 14 and 15). (See Ecc. 12:7.)

This time the heart of God would not be set on man in the sense of Psalm 91:14 and John 10:15, but in the sense of Genesis 6:5 and Psalm 104:29 and 30 where all flesh did **"perish together"** (Gen. 6:13). If God gathers man's spirit (Gen. 2:7) to Himself (Ecc. 3:21) and man's breath from his body, man sinks down into the dust from whence he came (Gen. 3:19), and that is the end of his physical life.

34:16 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?

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.

22 There is no darkness, nor shadow of death where the workers of iniquity may hide themselves.

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:

28 So that they cause the cry of the poor to come unto him, and he

heareth the cry of the afflicted.

The proposition that Elihu puts to Job is the one warned about in Jude 9 and 1 Peter 2:17—railing on and reviling gods and rulers. In a Democracy, this business is little understood, if understood at all, for in a Democracy (the lowest form of government—see Dan. 2:41—before the Military Dictatorship of Satan) you can make Spiro Agnew watches to match Mickey Mouse, you can put a balloon over the picture of a President's mouth making him say, "Dear Abby...," and you can urinate on an American flag while it is hanging upside down from a fishing pole.

Harry Truman often referred to anyone who was exposing Communism in the government as a "Demagogue." It became quite popular in the 1950s to refer to any pro-Communist as a "civil rights leader" (see how it's done?). "Life line" (Melvin Mund, 1960–1974) is the best example of constructive criticism of the "powers that be" within a Christian context of "honour to whom honour is due." (Of course, one can go overboard with it; men like Rice, Custer, Bob Jones III, Wilbur Smith, and Merrill Unger would always prompt us to render the honor "due" to the cowardly apostate Conservatives of 1881–1980 on the grounds of the time and money they wasted trying to destroy the Reformation Text. Our answer to these promptings is simple: Go sit on a tack. The day that any born-again, Bible-believing child of God has to salute Robertson, Nestle, Aland, Metzger, Souter, Tischendorf, Hort, or the Vatican flag will be the day he will have to salute a picture of Lenin. You won't get us to do any of that without torture or imprisonment or both.)

"Is it fit to say to a king, Thou art wicked?" (vs. 18). Well, John Knox told Mary Queen of Scots where to head-in; Luther told Henry VIII where to sell his potatoes; Gen. Andrew Jackson wouldn't have nodded at the King of England if he had bumped into him on the street; Raymond Lully denounced Mohammed as a false prophet right on the streets of downtown Algiers (1250); Elijah and John the Baptist would just as soon tell a king off as a thief. Many a prince has been **"ungodly"** (vs. 18) whether anyone ever said so or not; many a king like Pharaoh and Nebuchadnezzar has been **"wicked"** (vs. 18) whether he got "called on the carpet" or not. But you will notice that the Lord Jesus Christ doesn't waste much time in attacking the princes (Herod and Pilate) or the king (Caesar). His main blast is at the RELIGIOUS CELEBRITIES of His day whose authority rested on their education, tradition, reputation, and political ties. That is, if you have to ferret out all of the CFR, the CIA, the International Bankers, the Illuminati, the Bilderburgers, the Federal Reserve System, and the NEA, don't

waste too much time on it. There is bigger and more legitimate game afoot than the Rothschilds, Warburgs, and Rockefellers: These are the college professors and ministerial graduates that these men use to ruin your country and to set up International Socialism.

"**How much less to him that accepteth not the persons of princes...**" (vs. 19). Now this is absolutely true: God is no respector of persons—prince or beggar, thief or bishop—**"for they are all the work of HIS HANDS"** (vs. 19). Whatever accusations you make (and Paul made some: Acts 13:10) and whatever vilifications you have to throw (and Jesus threw plenty: Matt. 23:24–33) and whatever negative criticisms you have to give (and Peter gave a carload: 2 Pet. 2–3), avoid, at all costs, *the grumbling and murmuring of 1 Corinthians 10:1–12* which is aimed at the only Infallible Critic and Judge who ever lived. In Job's position this is hard to do. And as we have stated before, only when you have gone through what Job went through would you be able to heap on Him what Elihu heaped, but not before then; mark that, God does NOT commend Elihu for this speech (Job 42:7) even though it was RIGHT.

Verses 20 and 28 have a Tribulation application, and the student of prophecy should pay special attention to the timing of **"midnight"** as it is found in Ruth 3:8; Matthew 25:6; Acts 16:25; and Judges 16:3. Verse 21 is one of those bombshells like Romans 6:23; John 3:6; Ephesians 2:8; Romans 4:5; Numbers 32:23; Ecclesiastes 8:11; Hebrews 9:27; and Luke 16:16. God sees all (vs. 21), knows all (2 Chron. 16:9), comprehends all (Psa. 139:12); and God will hold a man accountable for every decision he makes (Rom. 2:16; Ecc. 12:14). In the Bible there is no leeway given to Heidegger, Joe Fletcher, Sartre, Einstein, Hefner, Bertrand Russell, Dewey, Hoffman, or any of the "Rubins" (or "Reubens") when it comes to individual accountability to God for individual sins against God. The Lord does not need any fool "United Nations" or "Council on Foreign Relations" telling Him anything about ANYTHING that anyone has done, *is doing*, or *will do* (vs. 13).

Before you can arrest a murderer, God has already judged him (1 John 3:15), sentenced him (John 3:36), and fixed the day of his execution (Rev. 22:15). God made "man" so **"He knoweth their works"** (vs. 25). Where they "turned back from him" (vs. 27) and refuse to **"consider any of his ways"** (vs. 27), He strikes them down (vs. 26) and breaks them to pieces (vs. 24). You will notice that all of these descriptions match the Antichrist of Psalm 52 and Daniel chapter 2, and the **"shadow of death"** (vs. 22) appears again in the Tribulation context. **"The mighty"** (vs. 20) are **"taken away without hand"** (vs. 20), for this happens literally (**"without hands"** Dan. 2:45) to the ten demoniac kings of Revelation chapter 17 and Daniel chapter 7 at the Second Advent (Rev. 19:19). They are

"overturned in the night" (vs. 25) because they have caused **"the cry of the poor"** to come up to God, and God **"heareth the cry of the afflicted"** (vs. 28) in the Tribulation (see James 5, Matt. 24 and remarks under Job 30:1–8). God will not lay on a man more than what is right (vs. 23), although one might gather that He did if one spent a great deal of time in concentration camps, torture chambers, solitary confinement, "old folk's homes," and cancer wards. At times, it is nearly impossible to resist the temptation either to deny the goodness of God or else deny that God is actively *concerned* with the affairs of men. Satan had been trying to get Job to do this, and if you had a dollar for every man or woman who yielded to this Satanic pressure, you could buy a Swiss bank.

Over there, for example, is Don Baker (Pensacola, Florida) confined to a wheelchair for life, and he loved hunting and fishing as well as Bing Crosby or Phil Harris ever loved it. Baker was a saved man who loved God, attended church, witnessed for Christ, and loved his family. In an auto accident he was crippled for life, and his young sons had to go to work to support their own mother. Did God lay more upon Don Baker than that which was RIGHT? But there are scores of "Don Bakers" in America and abroad! Any issue of *Grit* or *The Enquirer* will document one to five cases like Don's, or worse. In a world filled with cleft palates, harelips, clubbed feet, congenital syphillis, Brite's disease, Hodgkin's disease, mongoloids, water brains, double amputees, starving children, and people damaged for life by torturing, who has not been tempted to say, "There is no God" or "God is dead" or "God kicked it off, but man has to work it out"?

I preached one night to some children in a spastic clinic in Gastonia, N.C. At the time (1950), I had only been saved about a year. Although I was deeply grateful for Calvary and deeply thankful that Christ had saved my soul from a burning Hell (which I deserved), there was much about the providential grace of God that had not yet penetrated my "brow of brass." But on this night some of it began to "get through." I preached thirty minutes to an audience made up of abandoned and spastic children, about forty in number. My "congregation" had feet growing out of their knees, hands growing out of their elbows, faces burned so black by fire that they looked like burnt out coals, double cleft palates, and heads that lolled or flopped grotesquely on their shoulders and chests. When I finished my chalk-talk message, I didn't wait for the evangelistic group I was with to finish dealing with the children and the nurses. I folded up my easel, ran out through the hallways, dumped my stuff in the trunk of a car, and ran across the street (in the dark) to a golf course which lay adjacent to the spastic clinic. I remember falling on my face on one of those greens and trying to form some kind of a prayer, but all I could think of was: "Years I spent in vanity and pride,

caring not my Lord was crucified! Knowing not it was for ME He died, on Calvary!" The words of that song (which I had sung many times in the last year) were etched on my heart and mind like a steel engraving. Here I was, twenty-eight years old, still in good health in spite of abusing every faculty of mind, body, and soul that God ever gave a man; still able to read, write, preach, draw, sing, and work after breaking every commandment in the Book and destroying the lives and souls of others while I was doing it; still able to fish, hunt, swim, play football, and travel after doing everything short of cursing God to His face. And while I had gone my merry way, eating, cursing, drinking, sinning, gambling, fighting, and raising Hell, these little children I had just preached to had been growing up in a clinic in the condition I had just seen. Ah, my good Christian brother. That will "exercise your soul!" What had any of those little ones done to deserve their lot in life? The criminal wasn't in the clinic; he was out on the golf green, and the *innocents* were in the clinic. Many of those children had even been abandoned by parents who could not face the reality of raising a child in that condition.

"**For he will not lay upon man more than RIGHT"** (vs. 23)?

Do you see yet what Job sees?

Do you see how Karl Marx and the Fabian Society got into the mess they got into? It would be easy to get into, wouldn't it, if you were a lost man? You see, all International Socialists adopt the view that things are not right, and that God (if He is there) does not know what He is doing or is unable to do it, then "WE THE PEOPLE" (see Acts 21:28 and comments) must fix things up and adjust things so that God (if He is there) won't make so many mistakes and miscarriages in justice. All International Socialists are basically Bible-rejecting "do-gooders" who imagine they have more sense than God, and every one of them would justify his self-righteousness on the grounds that Job did (Job 31); i.e., that he worked to help human beings out so that the "world would be a better place to live in."

But God is not particularly interested in a Bible-rejecting, God-defying, Hell-bound reprobate doing anything with a world that He (God) had made (Gen. 1:1) and owns (Rom. 9:20–21) and intends to rule (Rev. 20). God's plan for "making the world a better place to live in" (Jer. 25:15–31) includes three World Wars in the future and a world-wide famine (Rev. 6:6) with demons turned loose on "the United Nations" (Rev. 6:9, 14). Princes (vs. 19) mean no more to Him than beggars, and where a *beggar* will listen (Mark 10:47), he will get something from God that a *prince* couldn't find (Mark 10:52) if he studied Greek and Hebrew for thirty-five years.

The world has always had its heroes, and God has always had His; they are

never harnessed in the same stable.

A good friend of mine in Blythesville, Arkansas, got saved. Before his conversion he was a card shark, midway barker and con-man. At thirty-seven years of age (after wasting a lifetime in fist fights, knife fights, extortions, and swindles) he found the Lord Jesus Christ. He was so anxious to learn about Christ that he woke a preacher up at two in the morning and demanded that the preacher teach him the Bible. After thirty minutes of explanation, the preacher finally convinced him that he could not learn the Bible between 2 A.M. and 7 A.M. in one morning. Instead, the preacher told him to come back once a week at eight in the morning, and he would try to teach him about 30–40 minutes of the Bible, a little at a time. My friend (whose name is "Paul") promised to do this; the preacher then handed him two colportage books by Dwight L. Moody. "Here," he said. "Take these. Read them; they will help you get started. They were written by Dwight L. Moody."

"Who's *Dwight L. Moody?*" asked Paul.

"You never heard of Dwight L. Moody?" exclaimed the preacher.

"Naw," said Paul, "who is Dwight L. Moody?"

"Why *everybody* knows about Dwight L. Moody!" said the preacher. "He was the greatest evangelist of the nineteenth century. Everybody knows about Dwight L. Moody!"

"Listen," said Paul, "did you ever hear of Titanic Slim?"

"Who?"

"Titanic Slim!"

"Titanic Slim?" exclaimed the preacher. "Who in the world is Titanic Slim?"

"Why anybody that knows *anything* knows Titanic Slim," said Paul. "Titanic Slim was he greatest oddsmaker east of the Mississippi. He picked a mark, tapped the guy five to one on a thousand that he could hit a golf ball 500 yards with no hitches. He went out on Lake Michigan in the winter when it was frozen, hit that ball with a northeast wind behind it, and it didn't stop rolling for 650 yards. Everybody knows about!"

God knew about Titanic Slim and Dwight Moody, but there is many a Christian on earth who fancies that his own heroes are the only important people who ever lived. In response to a pile of correspondence between John R. Rice and Herbert Evans (on the subject of the authority of the *AV* Bible), a famous pastor in America said to Mr. Evans: "Please don't send me any more of this [the documented evidence of the *AV* Bible]. John R. Rice has been a very dear friend of mine for many years." You see, that pastor was a RELIGIOUS LIBERAL even though he believed in the "Fundamentals." When it came to a showdown between his friends and the truth of God's word, he would not tolerate factual

evidence from the Bible or anywhere else: He was a religious Liberal and didn't know it.

Did you know that some of us old Bull Mooses, who came in out of the howling wilderness, knew no more about Bob Jones, Lee Roberson, Dallas Billington, Dwight Moody, Billy Sunday, and Frank Norris than some of you slicked up girlies knew about Homer Van Meter, Gene Tunney, Art Wermuth, Artie Shaw, Legs Diamond, and Peter Lorre? And when many of us got saved, we were already without illusions about "dear friends" and "godly men" and "dedicated, separated Christians." We had experienced a first hand account of dealings with human nature through a period of years, and although the maxims and epigrams we learned in those years may not have been "Christian principles" (see any hogwash published by BJU while trying to alibi their lack of belief in the Bible) or "Christian philosophy," honey, let me tell you something: We could flat

locate BALONEY and spot a gaffed act before you could tie your shoelaces. And many of us old dogs who were dragged in out of the back alley by the scruff of our necks, with scars all over us, have never been convinced ONCE that any Christian "hero" or "friend" is worth trusting where he (or she) corrects the word of God. We know who to trust (Psa. 118:8)—God! And we know WHAT to trust (John 17:17)—God's words. And where it comes to Christian celebrities who sit in judgment on the Bible, we harness them up with Goering, Pope Paul, Charles Manson, Pope John, Huey Long, Bloody Mary, Ted Kennedy, and A. T. Robertson. Square count, neighbor. It's tap city for the whole crew.

Perhaps our manners are uncouth, and our language is deplorable, and our attire could not pass at a rummage sale; but none of you will fool us with any rubbish about AUTHORITY. We know who runs things, and we know where the final authority is: It is certainly not in any set of Hebrew or Greek grammars used by any faculty member of Bethel St. Paul, Heston College, Grace Bible Institute, Pacific Bible College, Taylor University, San Francisco Seminary, Malone College, Oakland City, Nyack, Messiah, Manchester, Eastern, Dordt, Concordia, Augustana, Pillsbury, Dallas, Toccoa Falls, Beulah Heights, Theiel College, Westmont, Tabor, Simpson, Mid-South, Pikeville, Mercer, Howard, Judson, Stetson, Bob Jones, Columbia, or the next 3,000 you might drum up from somewhere else. You pull that flim-flam off on "marks" who never had to deal with Titanic Slim for a "touch." A gaffed act is a gaffed act no matter who is handling the props.

34:29 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.

Verse 29 is one of those great verses in the Bible which occasionally pops up to show us a doctrinal truth with so many applications that a volume of sermons would not cover it "in depth." Nobody can make trouble where God gives quietness (vs. 29), and when **"He hideth his face"** (vs. 29), no one can behold Him (Song of Sol. 5:6), whether it be the nation of Israel (Deut. 31:18; Matt. 13:44) or an individual (Psa. 104:29). *Foxes' Book of Martyrs* well illustrates the first half of verse 29. Paul is a beautiful example of the **"peace of God, which passeth all understanding"** (Phil. 4:7) abiding, even in the presence of hatred (Acts 20:24), persecution (Acts 23:11), whippings, stonings (2 Cor. 11:25), calamities (2 Cor. 11:26), and death (2 Tim. 4:18). Where God gives peace, the world cannot take it (John 16:33), and where God will not give peace (Matt. 24:6), the world cannot obtain it (1 Thess. 5:3). To look for **"on earth, peace"** (Luke 2:14) without giving **"glory to God in the highest"** (Luke 2:14) is like looking for a bumper harvest without plowing or planting.

Here is a Huguenot martyr (1600); a Roman Catholic king says to him: "We will take your property." He replies that he has treasure in heaven. "We will throw you in prison." He replies that he is seated in heavenly places in Christ Jesus. "We will run you out of the country!" He replies that his real home is in heaven. "All right then, we will cut off your head!" He answers that he will be absent from the body and present with the Lord. "We will put you to the torture then, and not let you die!" He replies: **"I can do all things through Christ which strengtheneth me."** Well, what can you do with a fanatic like that? **"When he giveth quietness, WHO then can make trouble?"** (vs. 29).

Here is the English martyr kissing the stake where he is to be burned. He says: "Welcome thou cross of Christ, welcome everlasting life!" Here comes another one, clapping his hands and yelling, "Blessed be God the day that I was born for this preferment!" Here is another one (a woman this time); she is

burning in the flames lit by the Vatican priests, and as she burns she says: "Behold you papists. You're always looking for *miracles*. Look at me! I feel no pain; this fire to me is as *sweet as a bed of roses*." Here is yet another one, roasting slowly on a griddle in front of his family and friends; the papists have been "barbecuing" him for over an hour; he looks up at the "cooks" and says (with a smile): "You can turn me over now; I'm done on this side!" **"When He giveth quietness, who then can make trouble?"** (vs. 29).

There goes a Christian missionary in China out to dig his own grave, with the Communist troops behind him to bury him when he falls into it. As he shovels he is smiling and saying, "This is the will of God. This is the place I was born to be buried." There is another Christian lying in the dungeon, and the priest's flunkies bring in the bloody head of his first born son (age 10) and dangle it by the hair before his eyes. He says to his Roman Catholic murderers: "It is the will of God; let him do what seemeth Him good." Here is Zwingli lying on the ground (1531) mortally wounded; a Roman Catholic soldier kneels by him and places the point of a dagger on his cheek and says: "Pray to Mary!" Unable to speak, Zwingli simply shakes his head; the knife goes into his eyes. Here is Harlan Popov, standing at "attention" before the NKVD goon squad after thirteen months of starvation rations and constant torture. "Go on," says Popov, "SHOOT!" **"When He giveth quietness, who then can make TROUBLE?"** (vs. 29).

Here is a Scotch Covenanter leading his men to battle and certain death against the majority "Scottish REPUBLICAN army" (sixteenth century) and saying "All right, Gentlemen, I would rather die as a Christian than live as a Catholic. Whoever goes first goes cleanest. Follow me!" Here is Ian Paisley preaching the truth of God, with the British Broadcasting System against him, the Irish Catholic (Republican) Army against him, the Associated Press against him, *Life* and *Time* against him, the National Council of "Christian" Churches against him, but—on he goes. **"When He giveth quietness, who then can make trouble?"** (vs. 29).

But what in the name of God is THIS?!

Here are twentieth-century American Christians selling out their Reformation heritage quicker than they can find it, without anyone imprisoning or torturing them. Here are the most luxury-ridden people on earth selling God out, and so troubled with financial, social, moral, and religious problems that they have to have one new "bible" every five years to calm their ulcers. With God refusing to show His face (vs. 29) or reveal any truth through the sickening, revolting, nauseating *ASV* (1901) and *NASV* (1963), etc., the American Christian has no quietness: Anything can trouble him. Some Christians are more upset

about the words **“let”** and **“whit”** and **“wot”** in the Bible than they are about the Roman Catholic Bibles recommended by Bob Jones University.

And where does the real Bible believer stand in all of this mess? On one hand is the Illuminati, Rockefeller, the International Bankers, and the Bilderburgers; on the other hand is the Roman Catholic Church, the Jesuit Priests, the Charismatic movement, and Catholic Action; behind him is the Communist Party with Gus Hall, Walter Reuther, Alger Hiss, Whitaker Chambers, and the National Education Association; and before him is the NAACP, the Black Muslims, a famine, a race war, a depression, and flying saucers. Isn’t that enough of a “cloud bank” (Ecc. 11:4) to prevent the Bible believer from sowing the word (Ecc. 11:6)? Not at all. **“When he giveth quietness, who then can make trouble?”** (vs. 29).

Nobody.

“**Thou wilt keep him in perfect peace, whose mind is stayed on thee”** (Isa. 26:3). Let the humanoids show up, let the bombs drop, let the Socialists stuff the mental wards and prisons with sane people, let all Hell break loose (which it will—Rev. 9:11); our God is just beginning to warm up.

Why does God “hide his face” (vs. 29) from the nation of Israel (Deut. 32:20)? So they will repent (vs. 31) and stop their iniquity (vs. 32). If God continually blessed the **“nation”** (vs. 29) with the prosperity of His countenance (see Psa. 24:6, 31:16, and 27:8) while they were rejecting His prophets and His words (2 Chron. 20:20), **“the hypocrite”** would reign (vs. 30) and the people (Isa. 30:28) would be ensnared (see Prov. 28:15 and 29:12). Practically, Elihu intends this as a rebuke to Job, the idea being that God has hid his face from Job so that Job will repent and “get right.” But verse 30 is too plainly a reference to the ruler of Revelation 13:1–6 and Daniel 7:8; so naturally, Jamieson, Fausset, Brown, Heavenor, Kline, Dummelow, Clarke, Lange, Bullinger, and Williams completely miss the application.

“**Surely it is meet to be said unto God...”** (vs. 31). (See Gen. 2:18 and comments on the “help meet.”) **“I have borne chastisement, I will not offend any more”** (vs. 31). (See Psa. 119:18 and 73:14.) The penitent sinner who truly turns back to God should say: **“That which I see not teach thou me”** (vs. 32) exactly as David said it in Psalms 27:11 and 119:33, and like Isaiah said it in Isaiah 2:3, and like Solomon said it in Proverbs 4:11 and 9:9. **“If I have done iniquity, I will do no more”** (vs. 32), where the **“if”** is a fulfilled condition: He HAS done iniquity. A perfect example is the great homecoming of the prodigal son in Luke 15 where he confesses through his sobs, **“I HAVE SINNED AGAINST HEAVEN!”** The prodigal returned because repentance (in essence) is returning to God, while sin (in essence) is departing from God.

Then Elihu puts a block of vicious realism on top of his discourse as a capstone to a pyramid of accusations: **“Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose”** (vs. 33). Now this is the kind of thing that the unregenerated nature of man revolts against: *Authority*. The statement would arouse fury in the heart of nearly any man other than Job, but Job has been beaten to the ground; he has been whipped until he can take the rebuke with his mouth shut. A normal man in good health (especially an educated man!) simply cannot stand to be spoken to in this fashion (see 2 Tim. 4:3). You see the fiber of Elihu’s capstone is this:

“You can choose to do right or wrong, and it won’t make any difference. You can get right or drop dead, and it won’t affect anything; and *you’ll* still be the one to pay the piper whether you want to or not. Disregard what I say or heed it, whatever you like. I don’t care *what* you do with it, because *your opinion* doesn’t matter one way or another.”

Human nature will forgive almost any sin but *calculated indifference* or *deliberate neglect*. When Congreve said, “Hell hath no fury like a woman scorned,” he was summing up the results of indifference and neglect; and if you want to see the Liberal or the Modernist get upset—I mean those educated gentlemen who are always bragging about their “broad-mindedness” and “tolerance”—just treat their education and scholarship like a *broken commode* and watch how “tolerant” they get. As we have already pointed out and proved (see Prov. 27:4 and comments), ENVY is behind nearly every sin in the catalogue of sins. Although the **“love of money”** (1 Tim. 6:10) is certainly the ROOT of all sin in the world system, ENVY and PRIDE lie at the base of individual transgressions against God and man, for envy and pride unseated the *fifth cherub* (Ezek. 28:17; Isa. 14:13) before Eve was tempted to be “as one of the gods” (Gen. 3:5).

When Marie Antoinette replies, “Then let them eat cake,” after being told that the poor people of France have no bread to eat, she accomplishes the same results that a man would accomplish who says, “The Bible will come through on schedule whether you believe it or not,” to a man who has just said, “You think you’re right and everyone else is wrong.” Human nature (in the saved man or the lost man) cannot tolerate any absolute, dogmatic authority *which overrules his own “feelings” or personal likes and dislikes;* God’s Authority does just that, and if some of your “dear friends” don’t like it (see above), they can go take a flying jump at their left leg. In matters of Biblical authority, for example, you can choose or refuse (vs. 33) the *AV* text of the Reformation (in the universal language of today, preserved by the church who kept the **“word”**—Rev. 3:8), and it won’t have anymore bearing on the authority and infallibility of that text

than if you never made a choice to start with. If your "choice" happens to line up with the "choice" ("preference," I believe, is the contemporary clap-trap) of 4,000 "authorities," it would no more affect the authority of the *AV* text than if you hadn't decided to choose—*one way or another*. That Book will override your teachers, all of your versions, all of your education, all of your library, and eventually the entire world system. If you don't "prefer" it or don't "believe" it, I couldn't care less: It's your *funeral*, not mine; enjoy yourself.

Along these lines, the believer will notice that the Bible faculties of the Conservative schools will have a sudden "reviving" of Biblical knowledge between 1974–1980, due to their being forced (against their wills) to profess faith in the AV text. Students at these schools will not be surprised to find scores of things found in the *Bible Believer's Commentary Series* being taught as *fact* by the professors of these schools, while the same men are still kidding the students into thinking that these new revelations and truths were obtained by mastering the Greek and Hebrew. Scholarly hypocrites in church history are very consistent in these matters; wherever advanced revelation and truth are revealed by the Holy Spirit (and these truths prove to be *absolute truth* with the passage of time), they are espoused by the Scholars Union while the Union (at the same time) keeps propagating the lie that *EDUCATION and SCHOLARSHIP were responsible for their discoveries*. Thus, you will find scores of faculty members who teach the truths revealed to Chrysostom, Ignatius, Polycarp, Tanchelm, Burgon, Berthold, Luther, Knox, Wesley, Whitefield, Sunday, Moody, Larkin, Pember, Collet, Cronin, and Darby; taking credit for obtaining these truths by telling the student that "a knowledge of the originals" revealed these truths. Thus, credit for real BIBLICAL scholarship is transferred from men *who believed and preached* the Greek, Latin, German, and English Receptus to men who *hated and attacked* the same text (Aland, Metzger, Schaff, Robertson, Nestle, et al.). Where real believers occasioally altered the text (as Torrey, Spurgeon, and others did several times in their writings), they revealed NOTHING that was not known *before* they changed the text. A good rule to go by is this: Correct all teachers, translators, revisors, preachers, principals, founders, students, professors, chancellors, writers, and linguists by the *King James* text. Where they *agree* with any particular verse, they have a limited amount of knowledge which ANYONE could obtain; where they disagree with any verse, they are foundering in the mire of their own infidelity. Learned stupidity is quite characteristic of the Laodicean church.

"**Therefore speak what thou knowest"** (vs. 33). In the final analysis Job must answer, not Elihu (see the same verse: **"and not I"**). Job cannot answer for the way that God governs the world (vss. 17–19); he must only answer why he

has charged God with unrighteousness. Elihu is probably speaking in irony when he says, **“Speak what thou knowest”** (vs. 33); for he has just implied that no matter what Job says (vss. 31–33), God will bring the ship into port on schedule, and Job will have to unload it at the dock.

34:34 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.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

Since Job does NOT speak (vs. 33), Elihu turns to his buddies and appeals to them (vs. 34). He says that Job has **“spoken without knowledge”** (vs. 35), and this is exactly what the Lord says to Job in Job 38:2. Job’s trial **“unto the end”** (vs. 36) is so clearly a cross-reference to Matthew 24:13, Hebrews 3:14, and Daniel 12:9 that every Premillennial expositor from Tertullian to Pentecost missed it completely. The nation of Israel is **“tried unto the end”** (vs. 36), but it is the end of Daniel’s Seventieth Week (Dan. 9:26) and all the attempts by Custer and Panosian (BJU) and Spiros Zodhiates to alter the texts of Hebrews 3:14 and 6:4 to preserve *Baptist* doctrine, *for this age*, is wasted paper, wasted ink, wasted time, and a God-dishonoring expenditure of intellectual stupidity. If you have ever wondered why the hobbyhorse riders of the “original Greek” spend so much time in Hebrews-Jude, that is why. Unable to understand the English text, unable to believe it, daring not to expound it, fearing the wrath of the “majority of professional jackasses,” they simply cover the Tribulation truths in the passage by *aborting the texts.*

Verse 37 is self-explanatory, and the clapping of the hands is illustrated in Ezekiel 21:17 and Job 27:23. Job’s words have been “multiplied” against God (vs. 37), although God only knows what would have happened if the four “comforters” had not showed up to “help” Job “endure to the end.” Job got by for a week (2:13) or more (3:1) without saying anything against God, and that is probably six and one half days better than Elihu could have done with half of Job’s afflictions.

For the “benefit of clergy” we shall very briefly list the critical and

exegetical blunders of the Lockman Foundation, the translating committees of the newer translations, and the major commentators.

1. Dummelow has altered verses 4, 19, 23, 25, 30, 33, 34, and 36 to match the translation of 1881–1884 (*RV*).

2. The *New Scofield Reference Bible*—professing to be the *Authorized* text (ho ho)—has altered verses 3, 4, 5, 12, 31, and 36 to match the grossly corrupt *ASV* of 1901 (especially in verses 2 and 12) while still professing to be the *King James* text. (You can get away with a lot on the "Bill Rice Ranch" that you couldn't get away with in court. The *NSRB* is no more the *AV* than Archie Bunker's tomcat.)

3. The *New English Bible* (same text as the *RSV* and *ASV* in the Greek) substitutes "palate" for **"mouth"** (vs. 3) to make the translation "clearer." There is no **"wound"** in verse 6; there is no **"scorning"** in verse 7, and no one should **"delight"** themselves with God in verse 9. Further, the words **"commit iniquity"** (vs. 10) have been toned down; the words **"most just"** (vs. 17)—a reference to God—have been "clarified" by "disparage a sovereign whose rule is so fair." The other changes (forty in twenty verses) are too numerous to list.

4. The *"Living"*—three Novenas and four Hail Marys—*Bible* completely destroys the sense of verses 2, 18, 22, 24, 29, and 33. Then, in addition, the paraphrasing of verses 6, 9, 30, 31, 34, and 35 have been so loose that attaching the word "Bible" to Taylor's private interpretation is about as far as you can go without calling *Peyton Place* an "epic poem."

5. The absurd *ASV* (1901) has altered verses 3, 5–7, 14, and 18. Verse 14 has God setting His heart upon Himself instead of *man*, and the cross-reference to the Tribulation, found in verse 22, has been neatly removed. The acid realism of verse 33 had been turned into a bowl of mush, and verse 31 has been turned into a *question* instead of sound advice. Typical "reliable" translating. (The *ASV* [1901] has also followed the *Roman Catholic Vulgate* in verse 18.)

6. Adam Clarke cannot get the sense of verse 30; therefore he alters it to match the *Vulgate* (which didn't get it either) and then refuses to comment on it or apply it. Verse 33 is a "very obscure original" to Clarke; so he recommends a paraphrase by Mr. Good. Mr. Good promptly erases the Tribulation reference in verse 36 (**"unto the end"**) and causes Clarke to consider substituting: "My father, let Job be tried" which is the *Vulgate* reading for verse 36.

7. Duhm doesn't like verse 4, Delitzsch and Ewald don't like verse 6, Duhm doesn't like verse 10 and 13, Schlottmann and Hitzig don't like verse 13, Peake doesn't like verse 14, Ewald and Dillman don't like verse 18, Duhm and Budde don't like verses 20, 23, 25–26, 30, 33, and 36. Theodotian, Julius, Ley, and Wright don't like some other verses; neither does Pharaoh, *Balaam*, Pope Paul,

Marx, Lenin, *Satan*, Voltaire, Bullinger, Tom Paine, and Calvin. So what?

8. Origen's corrupt *Septuagint* (written one hundred years after the completion of the New Testament) has altered verses 9, 16, 19, 20, 22, 25, 26, 31, 33, and 37 so that they no longer resemble even a paraphrase of the truth, and words have been added to verses 11, 19, and 20 in spite of the warning found in Proverbs 30:6.

9. The *Amplified "Bible"* follows the false lead of the *ASV* in verse 31 and the false lead of the *Vulgate* in verse 18.

10. Bullinger (in his marginal notes) suggests ten changes.

11. The *RSV* and *NRSV* (with *Good News*) make about twenty changes in the text, most of them in line with the apostate Bibles recommended by Bob Jones III and John R. Rice (the old *ASV* and the *NASV*).

The best thing to do with the writings listed above is blow your nose on them when you run out of Kleenexes.

CHAPTER 35

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.

Elihu continues to lay the heaviest load on Job that anyone so far has dumped, even though his intentions are good and most of his charges are true; but the truth always cuts harder than the lie, and the truth that Elihu has hold of —which is quite easy to lay hold of when things are going well—is that no man really has a right to complain about God's treatment of him no matter what God does.

"**Thinkest thou this to be right, that thou saidst, My righteousness is MORE than God's."** (vs. 2). Now, there is another atomic explosion; Job had not actually said it, for his own confession of his unrighteousness (9:29–31) is apparent. However, there is something inside Job that is insisting this, for God Himself backs up Elihu's speech in Job 40:8. What Job *had* said is found in the next verse (vs. 3), and this was found back in 21:15 and 22:2. By saying that the

wicked do NOT suffer for their sins and then by saying that he himself (Job) was suffering with "no profit" after obeying God (vs. 3), Job had practically said, "I AM RIGHT AND GOD IS WRONG."

Now, this is what every American in this century is saying if he accepts his church, sacraments, ideology, philosophy, religion, tradition, good works, or moral standards (or "beliefs") as a basis of justification before God. You see, Romans 10:1–4 makes it quite clear that the morally righteous man, who is sincerely and zealously seeking to "be good," is actually a man who is engaged in making a LIAR out of God by pitting the frail, puny, fallible "goodness" of his own human nature against the goodness of a holy, omnipotent Lord. If Christ is *God's righteousness* (Rom. 10:1–4), what is YOUR righteousness? Answer: *filthy rags* (Isa. 64:6). You couldn't be as righteous as God (let alone MORE righteous) if you could charge to your credit every good deed committed by St. Francis, Florence Nightingale, Churchill, Kagawa, Peale, Gandhi, Mann, Madam Curie, Father Damien, and Livingstone in their lifetimes. (See *Tell It Like It Is*, 1969.) Although Job, as any modern Campbellite elder or Catholic priest, has been very careful not to say: "God *you're* wrong and *I'm* right," he has clearly done three things:

1. Stated that God has no real cause for punishing him.

2. Stated how good he was (Job 31) to show how he deserved better treatment.

3. Stated that God blessed and prospered wicked people while persecuting good people: i.e., HIM!

Was God wrong in doing what He did to Job?

Now there is that question again! And when our time comes ("our," not "your"), will we sit as cooly as Elihu does and judge it as objectively as Bildad did, or will we take Satan's position (Job 1:9, 10) against our Redeemer? Oh, THAT is a question.

Elihu's answer to Job (vs. 4) and to his three friends (vs. 4) is:

1. God is higher than man *positionally*, as well as *morally* (vs. 5: Compare Isa. 55:8).

2. God is immune from actual injury whether a man lives right or not (vs. 6: see 34:33).

3. No man could give God anything that would profit Him, for God is the author of all life and all gifts (vs. 7: See Rom. 11:36).

4. Although sin is against God (Psa. 51:4), it does the damage to the man who commits it, not God (vs. 8).

5. Men often cry out under oppression (vs. 9) like Judas cried out (Matt. 27:4) and Pharaoh cried out (Exod. 9:27), but "crying out" because of material

and economic trouble is not true worship. True worship consists of seeking after God and loving Him *no matter what He does to us* (John 4:24), and by such a standard, the **"true worshippers"** (John 4:23) in any age are probably reduced to a pitiful two percent of the Body of Christ. **"Songs in the night"** (vs. 10) are more often sung in jail (Acts 16:25) than in Bellingrath Gardens (Mobile, Alabama).

It is *God* who gave man the wisdom that is denied to the **"beasts of the earth, and...the fowls of heaven"** (vs. 11), not "mother nature" or "evolution." Since all progressive education is aimed at an *animal culture,* God is eliminated in the federal school system as the Author of man's wisdom. In the speeches by Bertrand Russell (*The Ostrich Code of Moral's Forum*, July, 1928) and the works of Lester Ward (*Dynamic Sociology*) and the theories of Dr. Franz Boas (Columbia University) and Professor Leonard (University of Wisconsin), one will find the typical position of the National Education Association and the Health and Rehabilitation Services departments, backed by the International Communist party. To put across this great jungle society of animal culture, the Junior High School and High School students are subjected to a ceaseless barrage of "leading authorities say," "the majority of scientists believe," and "all the major scholars believe," etc. [Sounds almost like the faculty of Bob Jones University and Dallas, doesn't it?] However, in Biology, *James D. Dana, Lord Kelvi*, and *Agasszi* did not "agree"; *Bateson* (Cambridge) did not "agree"; *Thomson* (University of Aberdeen) did not agree; *Virchow* (Berlin) did not agree, nor did *A. R. Wallace, Tinkler, Chance, Murray, Kellog, Pfaff, Gerg,* or *Goldschmidt*: None of these men agreed with Darwin's animal culture. In Geology, *Sedgwick* (Cambridge), *Dawson* (McGill University), *McReady*, *Price*, and *G. F. Wright* (Oberlin) did not "agree"; and in Physics and Astronomy Kelvin, Kepler, Sooner, P. J. Wiseman, Paton, Velikovsky, Smith, J. H. Jeans, Byron Nelson, Morris, and Lt. Col. Davies did not agree with Darwin.

But International Socialists do agree with Darwin. [It's kinda like the *AV* controversy, ain't it? All the scholars who want to "play god" agree with Westcott and Hort—temporarily called "Aland and Metzger"—but Burgon, Miller, Hills, Fuller, Ruckman, Scrivener, Ray, and Phillpot don't "agree" with Westcott and Hort. But all "good, godly, recognized, dedicated scholars" do *agree* with Westcott and Hort.)

"**Evil men"** (vs. 12) will prevent the **"oppressed"** (vs. 9) from getting a hearing. And this is especially true in the Tribulation when **"the mighty"** (vs. 9) will be in control (Job 20:5–25). The great spiritual truth of the passage is apparent: "Worship" must come to a great deal more than worship services, proper living (Job 31), and proper dealing with our "fellow man." Violating the

First Commandment (Matt. 22:38), while engaged in socialist humanitarian enterprises (to fulfill the Second Commandment), will land a "do-gooder" nowhere but in a Lake of Fire. Job lived as good a moral, social, political, and economic life as any Christian leader in America has lived in the last fifty years, but that didn't solve the problem of the First Commandment.

I had the privilege, once, of leading a seventy-six year old man to Christ. He lived in New Buffalo, Michigan. His decision was preceded by a solid hour of unconvincing Scriptural arguments for needing the new birth and God's righteousness. At the end of this time, I was about worn out with things. Finally, I said, "Pop, you told me that you are seventy-six years old; now tell me something. In that lifetime—seventy-six years— can you name me ONE thing you have done for the Lord Jesus Christ?"

"Why, of course, preacher, I told you. I attended church regularly all my life."

"But I thought you said you did that because you thought a man ought to do it. You didn't say you did it just for the Lord Jesus Christ. Tell me, what have you ever done in seventy-six years just because you *loved Him* and for no other reason?"

"Well, I told you, Reverend, I take the sacraments. I haven't missed more than ten Sundays in...."

"Wait a minute Pop. You told me that you took the sacraments because you were *taught* to take them; that was the way you were raised. Think now for a minute. In seventy-six years (that's a long time, dad) what have you done just for God and no one else?"

And to make a long story short (as we have already done ten times), after three more of those questions that old soul was crying. Finally, he said, "Well, preacher, I guess the truth is...I guess the truth is I ain't ever done nothin' *just for Jesus Christ.*" I said, "Okay, Pop, why don't you do what you know is right, right now? Let's kneel here on your living room rug, and you give your heart to Jesus and let Him save you and cleanse you, and then you can do something for Him."

And he did, and seventy-six years of wasted life were over.

I wonder when we kindle the bonfire (1 Cor. 3:15) and "cash in our chips" (2 Cor. 5:10) how much of anything will go through? I wonder if God removed from our "ministries" everything that was done to establish records, everything that was done to get publicity, everything that was done to make a show, everything that was said to get money from people, everything that was arranged to influence rich Christians, everything that was written to save face, and everything that was preached to get "positive results," how much would survive

a fire that tries the QUALITY (1 Cor. 3:13) of every man's work?

"**But none saith, Where is God my maker...**" (vs. 10).

Although this is an overstatement, it is not grossly overstated. Under extreme torture and persecution some turn to God, but even in the middle of the hell of artillery shelling or saturation bombing, many sinners cry only, "Where are my children?" or "Where is my house?" or "Where is the water?" The rich man in Hell (Luke 16:24) didn't say "Give me God!" He said, "Give me WATER!" The chances of your cursing and blaspheming when you die in the desert from an intestinal wound are just as good as the chances that you will seek God on an operating table in an airconditioned hospital. Where is the money? Where is the good fishing? Where will Miami play next year? Where is a good pickup? Where can I get a fix? Where can I make a living? Where are the best jobs? Where can I retire? Any question but the ultimate one: **"WHERE IS GOD MY MAKER?"** (vs. 10).

God alone can give a sinner a song in the nighttime as well as the daytime (Exod. 15 and comments), for the "nighttime" of this passage is the nighttime of pain, sorrow, suffering, bereavement, persecution, loneliness, and misery. God can fill the darkest midnight with music (Psa. 119:54). The song of Moses (Deut. 32) will be sung at midnight in the darkest part of the world's night (Rev. 14:1–3); a night so black that it will make the Dark Ages look like an evangelistic Crusade.

35:13 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.

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.

Nothing is hard about the passage except verse 15, which says in effect: "Because the Great White Throne Judgment has not yet taken place, Job has only had a taste of God's anger, not the great extremity that will take place when sinners SEE God" (vs. 14: **"thou sayest thou shalt not see him."**). The verse has been butchered beyond recognition by the Scholars Union, which began (in their usual negative fashion) by insisting the English text (**"great extremity"**)

was wrong. Having done this, the *ASV* (1901) has to deny that God *did* visit in His anger (vs. 15) and has to tell the chump (who was stupid enough to buy the book on the recommendation of some "Bible" teacher) that God had "NOT visited in anger." The *Living Bible* also picks up this refrain with the *Amplified Bible, RV* (1884), *NEB*, and every apostate revision by every Liberal since 1880. One must never forget that the *ASV* of 1901, still recommended by *NASV* fanatics, is a depraved, liberal product made to compromise with the tenants of Higher Criticism and the Roman Catholic Church. (If Torrey, Machen, Rice, Weniger, Warfield, Malone, and Robertson were stupid enough to recommend it, that was their problem, not yours. And you have no business thumbing your nose at the Bible simply because some "dear friends" or "godly Conservatives" messed up the truth, occasionally.)

"**Judgment is before him"** (vs. 14) is a reference to a future judgment (Prov. 20:8) which is perfectly apparent by the statement: **"Although thou sayest thou shalt not see him, yet..."** (vs. 14). However, Job had stated that he would see God (Job 19:27 and comments); the only trouble was Job was trusting in his own righteousness (Job 31) to save him in that day, instead of God's righteousness. Elihu says, "You had better trust HIM" (vs. 14). Observe that Elihu speaks of Job in the *third person* (vs. 16) to match the **"he"** of **"yet HE knoweth it not in great extremity."** The error of the *ASV* (and other apostate corruptions) in making the "he" of the last clause (vs. 15) refer to God is quite manifest. The *ASV* had to change the Hebrew ("yada" in any text) for **"knoweth"** to "regard," to produce their erroneous "funnyism."

Since the *ASV* (1901) was promoted, recommended, and pushed by men who were basically man-pleasers and man-fearers in heart, we should not be surprised to find that they have translated the same word ("*yada*") as "KNOW" in the other 400 times it occurs. The *NASV* and the *New, NEW ASV* all carry on with the same type of "reliable translating." Consistent translating (or "updating the archaic words") was never a real issue with Christian educators to start with. That was merely the hypocritical alibi they used for altering the Bible (see any issue of *The Biblical Viewpoint*, BJU press).

Elihu's charge is clear; he is accusing Job of not believing he will face God in judgment, or he would be trusting God's righteousness instead of his own. He is further stating that even though the judgment has not taken place (vs. 15), God has already shown Job (by His anger) that He is displeased with Job's "righteousness" and will not accept it. Job has only gotten a foretaste of the wrath to come (Rom. 2:5) and does not yet know how "extreme" it can get. (Now that is the sense of the "original English," as common sense can "sense" the sense of it, and the reading of the *NASV* [any edition] is no more "reliable"

than a rotten plank. If some “dear friend” or “godly Fundamentalist” recommend you walk on this rotten plank, I would suggest that you carry a survival kit, a first aid kit, a life preserver, and an inflatable raft with you.)

CHAPTER 36

36:1 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.

Elihu now launches into a great discourse which demonstrates the difference in the way that God treats His own children (vss. 6–12) and the unregenerate (vss. 13 and 14). Although there are no *regenerated sinners in the Old Testament* who can be properly called "the sons of God" (as the angels are in Job 1, 2, and 38), the *spiritual lessons* are still very appropriate. Elihu states that he will **"speak on God's behalf"** (vs. 2) as God's ambassador (2 Cor. 5:20), and he will **"fetch"** (Southern term) knowledge from afar and write down righteousness for his Maker (vs. 3). The One who is mighty and perfect (vss. 4 and 5) is with him in this, so Elihu claims that his words will not be false, and from here on, they are not. Elihu gets so taken up with giving glory to God (Job 37) that he nearly forgets Job. With only one more reference to his intended audience (27:14), Elihu "raves" about God after Job 36:21.

Observe again, how the **"poor"** (vs. 6) are equated with the **"righteous"** (vs. 7), and recall our comments under Job 30, especially the *ASV* (any edition, same garbage) boo-boo on Proverbs 14:9. In the Tribulation, no righteous man is RICH, and no rich man is righteous. The International Socialists, the HEW, UNESCO, the International Bankers, Swiss banks, Bilderburgers, UN, the Communist Party, and the Roman Church State (same bunch; different names) will take care of this so that no man can buy or sell unless he has "the number."

The paving that leads to this “interstate” has already been laid, and it consists in the gradual loss of freedoms in the “free world.” Among many freedoms lost in America already are the freedom to buy and sell, trade and transport, educate, improve structures, and build or redecorate. Personal income taxes are a violation of the Constitution, forced busing is a violation of the Bill of Rights, the FCC “equal time” law is a violation of the rights of free speech, demanding building and wiring permits are a violation of the constitution, and Federal laws favorable to muggers, perverts, hustlers, wire tappers, house breakers, rapists, and trespassers are all unconstitutional: So what?

So, the Constitution will be revised between 1979 and 1984 to match the demands of the *Communist Manifesto*, with a qualifying clause that Roman Catholicism will be allowed as a “religion.”

“**The righteous”** (vs. 7) is a doctrinal reference to Tribulation saints whose righteousness (Rev. 12:17, 14:12, and 22:14) entitles them to the title. However, a spiritual application can be made to those saved by grace through faith, who have Christ’s righteousness; for they shall be **“on the throne”** (vs. 7) in the Millennium (Rev. 20:1–4), and they will be established forever (Eph. 1:10). What follows is a spiritual description of God’s dealings with **“the righteous.”**

36:8 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.

We should observe that whether “righteous” or “unrighteous,” no man escapes affliction or death (vss. 8 and 12). Christians can die (Rom. 8:13) for “walking after the flesh,” even though the *ASV* (any edition, same trash) denies this in Romans 8:1. To begin with, in the Old Testament we have two outstanding examples of the passage set before us: One is *Manasseh* (2 Chron. 33), a perfect matchmate to verses 8 and 11. Most of the commentators have failed to observe that although Manasseh was the worst king Judah ever had (see 1 Kings 21:9, 11, 16, 17, 18, and 20), he finally repented and returned to the

Lord (2 Chron. 33:13–18), but first, Manasseh was **"bound"** (vs. 8) in **"fetters"** (2 Chron. 33:11). God shows Manasseh his evil works (vs. 9) just as our text states it (2 Chron. 33:12 and 13), and he returned from iniquity (vs. 10) when he returned to Jerusalem (2 Chron. 33:13). Manasseh then obeyed God and served Him (vs. 11) by taking away the strange gods, altars, and idols and by repairing the altar of the Lord (2 Chron. 33:15–16).

The other is *Ahab*. Ahab's experience is a good example of what takes place in verse 12. Ahab, as Manasseh, repented and got right with the Lord (1 Kings 21:29), but then Ahab refused to obey the word of the Lord (1 Kings 22:16), so what happened to him? He perishes by the sword (1 Kings 22:34), *exactly as Elihu states the matter* (vs. 12).

Now all of this should be very instructive to the Christian who looks to the Old Testament for "present truth" (Stamite cliché). (The Old Testament (Rom. 15:4) was "present truth" (1 Cor. 10:11) for the One Body of 1 Corinthians and Ephesians 4, *according to the author of Romans and Corinthians*.) Even though a Christian is called to be a king (Rev. 5:10) and called to inherit a *Kingdom* (Rom. 8:17), he can transgress (Gal. 5:16–21) and **"be holden with the cords of his sins"** (Prov. 5:22). Although he is free from the law ("oh happy condition!") and not under the dominion of sin (Rom. 6:14), he can temporarily come under the condemnation of the law (see Rom. 8:1 in the Holy Bible: It will *not* be found in any edition of the ridiculous *NASV*), when he walks after the flesh. In this condition, he is BOUND and HELD (Job 36:8). In this condition, God uses the Bible to show the Christian his work and transgressions (Psa. 119:9, Eph. 5:1–6) and opens his ear to discipline (Heb. 12:5). Once instructed, the Christian is commanded (vs. 10) to **"return from iniquity"** (2 Tim. 2:19), and if he *does*, verse 11 follows. If not, then verse 12 follows. It is as simple as that, and no amount of "serious study" in the "original languages" will make it any clearer, no matter what knucklehead is trying to show off for the grandstand.

Now I have (by the grace of God) seen the Lord "open the ear" of many a Christian young person and command them to **"return from iniquity."** In nearly twenty-five years of preaching in youth camps (numbering anywhere from 100 to 1,200 young people), I have seen the tears flow and the fists clench and the chests heave and the lips quiver as God the Holy Spirit fulfilled verse 9 to His children. I preached at a camp (Keystone Heights, Florida) where I challenged the teenagers to ask me any question they could think of and I would try to give them a verse of Scripture in answer to it within twenty seconds. This open "Bible Forum" went from 7:00 P.M. to 8:30 P.M. At 8:30 P.M. I tried to quit, but they wanted to go on; we went to 11:30. By 11:45 I was getting tired from standing and suggested that we stop; we didn't. At 12:00 midnight, there were

teenagers crying at the altar, praying around the tabernacle, rushing back to their cabins and literally dragging some of their unsaved bunkmates with them back to the tabernacle. At 12:30, we finally "knocked off." That old black- backed, 66 caliber, *King James Bible* (1611) literally blew that group of "Atomic Age" teenagers into Kingdom come without one reference to *Hebrew* or *Greek and without one quotation from ANY translation printed by ANYONE since 1700.* How do you explain that?

A half dozen times I have been in the middle of this scene: A young man comes up at the end of a service, and he is blubbering so loud that he is incoherent. After he has wept awhile, the story comes out: He has just been saved, but before his conversion he was pushing drugs. Now that he is saved, he has turned himself over (and all of his "contacts") to the police. The authorities and the law have absolved him, but his conscience *hasn't.* I can hear it now like I heard it yesterday: "But Brother Ruckman, I damned those kids. I ruined them. They got hooked. And I'm saved, but it's too late for them. A lot of them are hooked, and I did it. I DID IT. How can I ever undo it?"

Well, you can't.

When Paul told Timothy to get there "before winter comes" (2 Tim. 4:21), he was preaching a first rate message. When the north wind strips the trees bare of their clothing and the freezing blast of winter shrouds nature in a coffin of ice, it is too late for some things. The best you can do about some things is to vow not to do them again. Get away from the old company, sell out to God, and spend the rest of your life *ministering* to the kind of people you *ruined*. Some opportunities never come back.

I think of Sergeant Stewart—a fifteen-year-hitch, Marine DI on the island of Oahu. He got saved; the next day he lined up his platoon at parade rest, and then pacing up and down in front of them, he said: "Gentlemen, I have an announcement to make. I just got saved." Then he preached to them for fifteen minutes. The C.O. called him in and told him he could not curtail the "religious liberty" of the Atheists, Jews, and Communists in his platoon by witnessing for Jesus Christ. "Captain," said Sgt. Stewart (standing at attention). "Sir, you were commissioned by the government in Washington, D.C. I received this commission from the Lord Jesus Christ." On he went. You think they didn't give him a fit? A month later, the Sgt. Major sicked the head-shrinker on him. Two months later a lieutenant said, "You cannot keep saying the name of Jesus Christ to those men." "Sir," said Stewart, "I hear you take the name of God in vain every day in front of those troops; I'll make a deal with you: Every time you use 'Jesus Christ' as a cuss word, I get to witness for Him."

But I will get to the point. The night before I left Honolulu after a Bible

conference (1973), I saw Marine Sergeant Stewart leaning on the front door post of the church; tears were running down his face. I put my arm around him and said, “It gets tough, don’t it, man?” Stewart fixed his watery eyes on me and said, “Preacher, I can’t stand it; I just can’t stand any more of it. I’m getting out. I can’t stand the cursing and the dirty stories and the filthy language; it’s killin’ me. I don’t know how I can finish my hitch.” “Well, we reap what we sow, my good brother,” I said, “now you see how it goes. Remember the fifteen years you filled those barracks with the same kind of stuff?” Stewart nodded his head miserably. “Well, we reap what we sow, my good brother, and you’re just beginning to see your work and your transgressions” (Job 36:9).

Sergeant Stewart is learning something right now that you couldn’t learn with thirty years study in the “original languages,” and when he “graduates,” he won’t forget his “curriculum.”

36:13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

14 They die in youth, and their like 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.

Now, there is a contrast given immediately; the “hypocrites” of verse 14 are likened to Onan and Er (Gen. 38:7–9), for **“they die in youth, and their life is among the unclean”** (vs. 14). These hypocrites are mentioned again in Luke 12:46 and 56, and you will notice that the reference (for the “umpteenth time”) is to the Second Advent. This makes more than *sixty references* to the Second Coming before the material is given on the rapture (37:1–4), the advent (38:10),

and the Antichrist (40:15). The *Encyclopedia of Prophecy* (Dr. Barton Payne) and the *Second Coming Bible* (Biederwolf) are not to be taken seriously within the category of *Biblical* studies, by *Biblical* scholars, by any means. No real "serious" student of the Scriptures would waste five minutes with such compendiums in spite of the fact that they make use of the works of over *400 Christian* scholars with *8,000 years* of education. However, such "labor" and "effort" would not qualify any of those listed to comment intelligently on the *Book of Job* in these matters. Eight thousand hours of study by "Fundamentalists" do not amount to enough evidence for us to consider seriously, when these men can't find twenty references to the Second Advent in the *Book of Job*. Let the kiddies play in the sand pile.

"**The hypocrites in heart heap up wrath"** (vs. 13), because they pile it up like a treasure (Rom. 2:5). When God binds them, they do NOT cry out to God for help; they go to the HEW or the NEA or the AMA or the NAACP or the RCC or the SDA or UNESCO or UNICEF or NATO or they start burning and looting in the streets or stabbing high school students with icepicks and "combs." The hypocrites in **"heart"** fulfill **"the judgment of the wicked"** (vs. 17), and God's stroke (vs. 18) will place them where a great ransom (Matt. 20:28) cannot deliver them (vs. 18). To this day we say, "He had a STROKE," and the elimination of the twentieth-century, updated, modern word from the archaic bibles—*Living Bible* (1971), *ASV* (1901), the Dark Age *NASV* (1963), the outdated *NEB* (1961), and other ancient fossils, shows clearly the intention of the twentieth century translators: They resent the REAL *Living Bible* (*AV*, 1611), and wish to replace it with dead magazines that have neither power nor authority. The great **"stroke"** of verse 18 is not the "stroke" of Dave Gardner and the scat drummers; the One whose right foot (Matt. 5:35, oh yeah, man) sets the tempo for this dance (Psa. 150:4) strikes in the open (Job 34:26), and those who fall under this "stroke" (vs. 18) are BURIED (Ezek. 24:16).

"**Will he esteem thy riches? No, not gold..."** (vs. 19). **"Riches profit not in the day of wrath"** (see Prov. 11:4 and comments), and all the forces of strength (vs. 19) who worship the "God of forces" (Dan. 11:38)—no, it is not "munitions" silly; the duffers who gave you that guff when they gaffed you delighted in diddling with duds—cannot get a sinner out of Hell once he gets in. You won't buy off the Judge of Revelation chapter 20 like some mannequin on the Supreme Court or one of Mao's stooges; if you don't have "connections" with this Judge's Son (1 John 5:12), **"judgment and justice"** will **"take hold on thee"** (vs. 17).

Notice how the Bible defines certain things (and people) as being **"unclean"** (vs. 14), **"filthy"** (15:16), and "dirty" (Judg. 3:22). The perennial superstition in

America (cultivated by educators, publishers, movie houses, and psychiatrists) is that pornography is not "dirty" unless somebody *thinks* it is dirty. This is quite similar to placing ten gallons of bourbon before a chronic alcoholic and then telling him it is *his fault* if he gets drunk. You can't mess with human nature in this fashion (Gen. 6:5) unless you are ignorant of human nature; those who mess with it reap what their "mess" produces (Gal. 6:7). Only a deluded "positive thinker" would ignore 6,000 years of recorded history where that history deals with the results of questionable practises, questionable art, questionable music, questionable morals, and questionable political alliances. If it's *doubtful* (Rom. 14:23), it's *dirty*. The **"unclean"** of verse 14 includes the great mass of lesbians, homosexuals, queers, gays, sodomites, and practitioners of pornography, bestiality, and incest; that is, the Old Testament defines the **"unclean"** as being *this group*. A "GAY" church is a "church" in the sense of the Masons, Elks, Moose, Delta Delta Deltas, and Knights of Columbus (see Acts 19:37 and comments). As far as a *Christian* church goes (or a Biblical church), a "gay" church is no more a "church" than the Vatican is a Bible institute. That is, you are going to have to take the NEGATIVE view of human nature as stated by the Author of life, or you will have to reject the Author of life to take the POSITIVE view propagated by unregenerate mankind.

The **"stroke"** of verse 18 can come in a number of ways.

There is a man mowing his yard in South Carolina. He turns off the lawnmower as J. Harold Smith approaches him. Smith witnesses to him, and the man curses Smith and tells him to "get the H— outta here." Smith goes back to the curb and gets into his car. The man at the mower turns his machine back on and then screams and drops dead across the mower with a heart attack.

There is a young lady leaving a Youth For Christ meeting in Tuscaloosa, Alabama, (1950) and saying, "I'll go to Hell before you see me down at that altar." In thirty minutes she fulfills her own prophecy: A head-on car collision at forty miles per hour.

There is a young Air Force Lieutenant in Panama City (1956); he is stepping out with the wife of a Christian man. After giving up his cigarettes and laying his whole life on the altar, the Christian man spends one whole night in prayer on his knees in his living room. The next day there is a loud explosion about 20,000 feet over the city, and the Air Force recovers about twenty-five pounds of the Lieutenant's body.

Then there was a profligate, young married man who stepped out on his wife ten or eleven times before their first baby. When the first baby was delivered, he was "shacking up" ("making out," etc.) with another man's wife in a motel. On the way back to the motel (after a short visit to the hospital), a drunk hit him

head-on: The steering column slammed up between his legs. He is still alive, but he will father no more children.

There is a young man that a friend of mine witnessed to in Pensacola (1964). He laughed at this friend of mine and told him to "go to H—." Two nights later, the police caught this young fella trying to rob a gas station. In the fight that ensued one policeman discharged a shotgun at him from about fifteen feet away. They picked up the body of that Christ-rejecting young man in two pieces. **"Beware lest he take thee away with his stroke"** (vs. 18).

I am preaching in a small town in South Alabama (1952). An old town drunk hears about the meetings and decides to come out to church (for the first time in thirty years). Two hours before the service, a summer thunderstorm comes up; lightning runs over the house, finds him on the back porch, slaps him between the eyes, and he dies in his wife's arms with blood running out of his nose and ears.

Way back in 1887 an infidel in a small Southern town dared God to kill him. To prove his contempt for the Bible, he strode out into the road, in the middle of a rainstorm, and shook his fist at God and dared God to strike him dead. A bolt of lightning hit the porch of his house and struck his seven-year-old girl dead. After the rain stopped, the infidel prepared hot water and grave clothes for his little girl, while the neighbors watched. Still cursing God, he grew more rabid by the minute, finally screaming: "You dirty Bully! Pick on my little girl, will you! Couldn't kill *me*. Had to pick on a seven-year-old girl, didja!? Come on, I dare you to strike ME! Gowan, *strike me!!*" Two hours later he was dead. A black widow spider under the woodpile bit his hand while he was getting kindling for the fire, and everyone in the neighborhood was so scared by his hysterical screaming that no one would come and help him. God "struck" him; He just decided to use something smaller than a mouse to do it with. No need to be spectacular about it all the time. An infected tonsil or toenail can kill you just as good as a firing squad when it comes to eternity. It just depends on how the Lord God Almighty wants to do it; hours are not a big issue with Him.

I witnessed to an "inlaw" in Greensboro, Alabama, (1950). He lied his way through a profession of faith and went back to his gambling, smoking, drinking, lying, and stealing. In less than a year they found him dead, in a parked car, near his $90,000 home. You don't mess with God.

Monroe ("Monk") Parker witnessed to a young man in a drug store in a small town where he was holding a tent meeting. Earlier, the young buck had tried to pick a fight with Monk by bumping him into a table. Monk said, "You did that on purpose." The young man said, "So what? What of it?"

"I'm not afraid of you," said Monk Parker.

“Well, step outside and take off your Christianity about five minutes, and we’ll see whether you’re afraid of me or not,” challenged the young man.

“I haven’t got the kind of Christianity I can take off for five minutes,” retorted Parker, “and besides that, I know who you are. You’re so-and-so, and your daddy has been down at the tent praying for you all week.”

The young man apologized and promised that he would come out to the revival “one night” that week. “Maybe,” said Parker, “you and I ought to go back in one of these booths and settle the issue with Christ NOW.” “Naw,” said the young man, “but I promise you, I will come out to the meeting *tonight*.”

“You might not make it,” said Parker.

“What do you think I am, a liar?” said the young man.

“No, but something might come up; you never can tell. Why don’t you and I have a word of prayer, and you can receive Christ here, right in the store?”

“I’ll be down tonight,” said the young man, and he turned on his heel and left. Fifty minutes later he was dead. He died screaming, holding on to the bars of a cheap iron bed in a cheap hotel. Not twenty minutes after he left the drugstore a car had run over him. When Monk Parker got to the bed, the doctor was already shrugging his shoulders. Monk yelled John 3:16 into the dying man’s ears. With one mighty effort that young buck opened his eyes, stared wildly, and then cursed God in four letter words you couldn’t possibly have misinterpreted. **“Beware, lest he take thee away with HIS STROKE.”**

Some of you will mess around with John 3:16 and Romans 10:9 and 10 in a dozen “new” translations too long, and about the time you make up your mind that you are “ready to live it,” God will just quietly drop your soul into Hell; you will abide by *His* timetable, not yours.

Glenn Schunk (Greenville, S.C.) made it a practice to witness consistently for Christ while he was in the Infantry (1944–1945); he didn’t always bat .500, but he won a few. One G.I. (whom he was unable to win to Christ) died about forty- eight hours after Glenn preached the gospel to him. The troops were in a damp cave in Italy, early in the morning, waiting for the “jump off” at 6 A.M. Someone had built a fire. With thirty or forty men lying around and sitting around the blaze staring dumbly at it, this particular G.I. suddenly got up and walked toward the fire; he almost stood in it, and he remained there about ten minutes gazing into the coals. Finally (as though talking to himself) he said, “You know something? I’m going to have to change my way of living one of these days.” Then he walked to the back of the cave and sat down. Two hours later a booby-trapped grenade went off between his legs; he died in terrible agony. You don’t mess with that Bible no matter how good you think you are, and that applies to you “nuts” like John R. Rice, Weniger, Walvoord, and Custer

who think you are smart enough to mess with it. *You have the same old nature ANY unsaved man has.*

(Observe the Tribulation references in verses 15 and 20 and the reference to the restoration of Israel in verse 16.) Elihu accuses Job of choosing inquity instead of affliction (vs. 21), and as we have already stated on four occasions, in the Tribulation you will either be afflicted, or you will have to commit iniquity; there will be no middle ground (as there is now) in Daniel's Seventieth Week. Moses chose affliction rather than iniquity (Heb. 11:25).

One is reminded of "Father" Nash (1830) who, more than any other man, was responsible for the powerful anointing that accompanied the preaching of Charles G. Finney (1792–1875). One night a snoopy Christian decided to find out what Nash's secret of prayer was; he hid under the bed in Nash's hotel room. "Father" Nash came in, undressed, turned down the gas lamp, and went to bed, without kneeling to pray. Thirty minutes later, the eavesdropper under the bed heard him say, "Goodnight Jesus." But that wasn't the worst of it. Two hours later, his arthritis got so bad that "Father" Nash could not sleep. The old man got up and began to walk the floor, holding on to his arthritic arms. As he paced the room, the spy under the bed heard him exclaiming: "Oh, my God, how much better this is than sin." [Every head bowed, every eye shut, etc.]

36:22 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.

No one can teach like God (vs. 22); no one can supervise Him while He is "on the job" (vs. 23: **"who hath ENJOINED him"**); no one can accuse Him of error (vs. 23); and woe be to the evolutionist who gives the credit for the glories of creation (vs. 24) to "nature" or "natural processes" (vs. 25). Any fool looking straight over his head, day or night (Psa. 19:1–6), knows that "nature" and "processes" create nothing (Rom. 1:19–21). You have to be an educated fool (and a hypocritical one at that: Look at the First Law of Thermodynamics) to digest that kind of slop. You have to be somebody like La Mettrie (1748) or Holbach (1770) or Moleschott (1852) or Vogt (1855) to think that *material*

things came from *material* things, or even from *electronic* things.

Exactly as an American Christian has to be EDUCATED into denying the *AV* (see any of John R. Rice's lame alibis for setting "godly men" up as the final authority—while refusing to mention Hills, Ray, Philpot, Burgon, Miller, Scrivener, and Fuller) so an American sinner has to be EDUCATED into accepting the religious superstitions of Darwin and Huxley. The men today, who are working night and day to make a liar out of Moses (Gen. 1–3), are all EDUCATED men—H. L. Frankel, Conrat, Kornberg (1957), Spiegelman (1965), Hayakawa (1955), Stuart Chase, Alfred Korzybski, Norbert Wiener (1964), Hans Reichebach (1938), and Professor Margenau (1963). No pagan in his natural habitat, raised by the laws of nature and the "survival of the fittest," has to be told that there is a God or that God has *laws that must not be broken*. You have to learn that crap from a high school or college or university, or books written by crap-slingers who went to one.

"**Man may behold it afar off"** (vs. 25). **"Afar off"** is the right term because the revelation of God's work (vs. 24) often appears, at distances of 30,000,000 light year (see 22:12 and notes). **"Behold, God is GREAT, and we know him not, neither can the number of his years be searched out"** (vs. 26). But Job knew this. If Zophar knew it (see 11:7 and remarks), Job certainly did. Observe, however, that when Elihu says, **"we know him not"** (vs. 20), the remark is made before the Old Testament is written, before the revelation of God in Jesus Christ, before the Advent of the Holy Spirit, and before any absolute assurance that **"we know him"** (1 John 5:10–13). Although none of us can know everything about God there is to know (Rom. 11:34), we certainly can know Him as well as we know our best friends on this earth. We have knowledge of His gospel (2 Cor. 3,5), His Spirit (John 14–16), His presence (John 14–16), His words (John 17:17), His prophecies (Rev. 6–22), His birth, life, and death (Mark, Matthew, Luke, etc.), His enemies (Acts 4–26), His apostles (2 Cor. 11), His likes and dislikes (Eph. 4–6, Gal. 6:1–21), His attitude about the world (John 17), the church (Eph. 5), science (1 Tim. 6:20), philosophy (Col. 2:8), the Jew (Rom. 9–11), worldly wisdom (1 Cor. 12), and the destinations of those who accept Him (Rev. 21) and those who reject Him (Rev. 22). Now that may not be "batting 1,000," but you won't do much better with your best friends!

36:27 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.

Now we come upon one of those unexplored passages which defies thorough exegesis. We know what to say about it *in general*, and the obvious truths in it lie apparent on the surface; but when we compare the passage with Job 37:15–16, 37:21–22; Psalm 104:3; and Isaiah 19:1, we realize we are surveying ground that Delitzsch, Duhm, Budde, Linton, Kantzer, Dillmann, Reuben, Olson, Custer, Lehman, Feinberg, Muntz, Pember, Larkin, Scofield, Pettingill, Culbertson, Keil, Gesenius, and S. I. Johnson never "paced off." (People like John R. Rice, of course, are out of the question. "Biblical scholarship" was never their field and never will be. Promoting your own revival meetings through literature does not come under the category of serious Biblical scholarship. Rice got eighty percent of his theology right because he followed the "mightiest pens of the eighteenth and nineteenth century"—Wesley, Spurgeon, Cronin, Pember, Clarence Larkin, Andrew Murray, R. A. Torrey, and Charles G. Finney. *Anyone could get the same* reading any of the works named above, without consulting Rice for anything.)

We are not going to stick our necks way out on something we know nothing about. Not once in twenty-eight years of Christian service have we ever even intimated that we knew the Bible from "kiver to kiver." We have only professed to know it well enough to know that it is able to correct any "Fundamentalist nut" who is arrogant and stupid enough to think he can correct it. Like Sam Jones (1847–1906), we are, and have always been, of the opinion that if anyone understood all of it, it would mean that someone wrote it who didn't have any more sense than they had. Unlike John R. Rice (see *I Am a Fundamentalist*) and his "good" and "godly" friends (who sit in judgment on the word of God every time they read it), we have never made the fatal mistake of thinking that we knew enough about the Bible to correct it (see any of Rice's "nice" Christians or "good" Christians who were sanctified enough to correct the Holy Scriptures). The stupid asses who correct it with Greek and Hebrew have never mastered it in their own language— ENGLISH—and you can bet your soul and your religion

on that. (Yes, I know; you don't like the *terminology*. Well, you pie-eyed saphead, you didn't like the *pure, unadulterated word of the Living God*; why should I worry about you not liking MY terminology? Do you think I am as unbalanced as YOU are? Nobody but a fanatical, critical, hell-raising CRACKPOT would find fault with God Almighty and then whine because you didn't respect them or *their* scholarship or *their* teachers. Go soak your head, son; you need a good stiff drink.)

Instead, we will list the implications and inferences that surround these passages. It will take someone with a great deal more time than we have had to plumb the depths of the material. (For a similar situation see Exodus chapter 25 and comments in that Commentary.)

1. The ordinary clouds which pass over your head may contain something more than vapor and dust; *they may shield UFOs.*

2. The ordinary clouds which pass over your head may be connected with *interstellar observation* by the **"principalities and powers"** of Ephesians 6:11–13.

3. The constant association of clouds with nearly every major event in Biblical history—the flood, the tabernacle, the giving of the Law, the Ascension, the Second Advent, etc.—is not accidental. (At the crucifixion darkness covers the land, and this is followed by an earthquake; certainly clouds are connected with these events in some way.) **"He cometh with CLOUDS"** (Rev. 1:7) and Wuest's "myriads" are about as enlightening on the passage as a mud plaster.

4. Clouds are connected in some way with God's judgments on a people or country (vs. 31).

5. "Invisible UFOs" may have learned to bend light rays long before the U. S. Navy experimented (with disastrous results) with the matter during World War II.

6. "Noises" are not merely "lightning" in clouds; they are the **"noise of HIS TABERNACLE"** (vs. 29), and **"HIS tabernacle"** is clearly the universe (see Exod. 25 and notes), not a tent up in the third heaven.

7. The bright light of 36:15 and 37:15 cannot be *lightning* (as it is so stated in every Commentary in print), for **"men see NOT the bright light which is in the clouds"** (Job 37:21). That is some **"bright light"** you have there girls, if it is lightning that no one can *see*! You can see lightning when you can't see your hand in front of your face, or you can see it in broad daylight. The text obviously contains more information than one can find in the last 300 commentaries written on it. If the "majority of scholars who AGREE" (cliché borrowed by John R. Rice from the liberal faculty at Chicago University—1900–1940) had spent as much time praying over the English text as they spent in altering it with

the “original Hebrew,” there might be some “bright light” on the passage that we could see. As it is, 300 years of commenting on the Scripture never revealed anything. God doesn’t show things to silly asses (Fundamentalists or otherwise) who think that because *one saved sinner* altered a few words (see Torrey, Larkin, DeHaan, et al.) that *any saved sinner* could do the same thing (see Rice, Custer, Bob Jones III, et al.).

Practically speaking, we may say that God does make **“small the drops of water”** (vs. 27), for it is vapour that begats rain (vs. 27).

The clouds do drop this vapour as it does **“distil”** (vs. 28) upon man abundantly. When water is distilled in a “still” it comes out of the copper tube in drops, exactly as the verse states. The **“spreadings”** of the clouds include the Cirrus, Altostratus, Nimbus, Cumulus, etc. The light “spread on the clouds” is not only sunlight and flashes of lightning, but also the bright colors that appear at sunrise and sunset which are caused by selective absorption and reflection of light by dust particles or vapor haze in the atmosphere.

“**The noise of his tabernacle”** (vs. 29) may have a practical application of the thunder which proceeds from the lower part of the Tabernacle (understanding, of course, that the Tabernacle is the universe: Heb. 8, 9; Exod. 25–26:30 and comments).

God covers **“the bottom of the sea”** (vs. 30), practically, in the sense that the bottom of the sea is covered with light when the lightning streaks over the surface (see Psa. 18:14–15), but this application is farfetched. **“The bottom of the sea,”** (vs. 30) in this passage, is aimed at the **“sea”** of Job 41:31 and Revelation 21:1–2 and the **“deep”** of Job 41:32 and Genesis 1:1–3. The **“them”** (vs. 31) could be applied to storms, tempests, rain, thunder, and lightning, and the “judging” of the verse (vs. 31) could be in the sense that *rain at the wrong time* (1 Sam. 12:17) is a disaster, while rain at the *right time* (Deut. 32:2) is one of the greatest blessings a man can get on this earth (1 Kings 18:45). **“He giveth meat in abundance”** (vs. 31) when the rain comes as a blessing, and conversely (Job 37:13), there is no **“meat”** at all where there is no rain (Zech. 14:17).

“**With clouds he covereth the light”** (vs. 32) in the sense that lightning is shielded in a thunderhead till it strikes, or in the sense that sunlight is often blotted out by clouds. The **“cloud that cometh betwixt”** (vs. 32) comes between the observer and the sun so that it shades his eyes. However, the next verse would point to lightning, not sunlight: **“THE NOISE thereof sheweth concerning it, the cattle also concerning the vapour”** (vs. 33). We are on difficult ground (see above), and this is apparent by what follows; for what follows is a direct reference to the RAPTURE, before the Second Advent, where lightning and thunder are the **“noise”** of verse 33. This **“noise”** is called **“the**

voice of the Lord” in Psalm 29, and this voice also **“maketh the hinds to calve”** as it is **“upon many waters”** (Psa. 29:3 and 9). This voice would certainly **“spread light over the bottom of the sea”** (vs. 30), for it **“divideth the flames of fire” and “discovereth the forests”** (Psa. 29:7, 9).

At this important passage, *prophetically*, the Scholars’ Union (one hundred percent of any publications by Zondervan, Eerdmans, Baker, *Sword of the Lord*, BJU Press, Logos, etc., where they deal with the passage) defects and pretends that any verse *they* cannot make sense out of has been written *incorrectly* (see Heb. 9:27 in the *NASV* for example). Clarke (p. 161) says that verse 32 is “no translation of the ORIGINAL.” “The mending of the text by conjecture” is necessary according to Mr. Good and Mr. Reiske. Clarke is unwilling to alter the text, but with an “extreme difficulty” (compare this with Rice’s baloney about the “difficulty” people have with the “archaic words” in the *AV* 1611), he suggests that the clouds are really *the MOON eclipsing the sun* and that it has no connection with **“the noise”** of verse 33.

Since that **“noise”** is connected with an “eclipse,” Clarke says that the next verse (vs. 33) is a “very UNHAPPY translation.” Sure it is, sonny; *now it won’t match your private translation*. (Ain’t these billy goats a flip. What is “unhappy” about the translation except the miserable commentator who sat in judgment on the Scripture because he didn’t believe in the Rapture? Clarke, as Matthew Henry, rejected the Premillennial truth of both Testaments, and now he is “unhappy” with his inability to figure out the truth and blames this “unhappiness” on the King James translators. No, don’t shake your head; it goes on 300 times a day in every Christian college and university in America, and Fundamentalists are just as guilty of it as the worst Liberals and Modernists who ever lived.) To make sure that verse 33 comes out “happily,” Adam Clarke obliterates the words **“sheweth,” “it,” “cattle,”** and **“vapour,”** and then rewrites his own “happy” version which is in “strict connection with the context.”

The *Amplified Bible* has God covering His hands (vs. 32) and adds “to strike the mark” in the same verse. The *Living “Bible”* (Taylor) has “blankets” stuck into verse 30 and “fantastic powers” stuck into verse 31 and “may all sinners be warned” stuck into verse 33. (The last five-word addition is not a “paraphrase” of anything; it is a private conjecture based on irrational guesswork.) Dummelow tries to drag the Christian back to the apostate committee of 1881–1884 by recommending its readings for verses 3, 7, 9, 13, 17, 22–23, 27, 29, and 32. The changes suggested by Duhm, Peake, Budde, Jamieson, Fausset, Brown, Lange, and the *Septuagint* are (quite normally and naturally) not worth listing.

CHAPTER 37

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.
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.

The passage is one of the greatest in the Old Testament on the rapture of Tribulation (or Church Age) saints. Naturally, Dr. Barton Payne and Dr. Biederwolf failed to find it when listing their compendiums on "Prophecy" and the "Second Coming." Both men named are *Premillennial Fundamentalists*; so once again, we are faced with the violent and terrible truth that being a "Fundamentalist" doesn't guarantee that a Christian is a *BIBLE BELIEVER*. Several things are of note in the passage which were overlooked by the educated Conservatives who sat in judgment on the *King James Bible:*

1. Someone's heart is not only *trembling* (vs. 1), but **"is moved out of his place"** (vs. 1), as the **"day star"** arises in the "heart" of the Christian (2 Pet. 1:19) when he rises at the first resurrection.

2. The noise of God's **"voice"** (vs. 2) is THUNDER (vs. 4), exactly as it is

written in John 12:28,29. The lightning is directed **"unto the ends of the earth"** (vs. 3), clearly matching Matthew 24:27 where a Post-tribulation rapture of tribulation saints is in the context.

3. Somebody is sent on their way when this blast goes off, for the wording states: **"He will not stay THEM when his voice is heard"** (vs. 4).

Now what is the answer of the majority of "recognized scholars" (who "agree," etc.) to this obvious, *Scriptural* evidence concerning the phenomena of 1 Corinthians 15:5–55 and 1 Thessalonians 4:13–18? Here is a perfect test case (among several dozen already listed) to show the Bible-believing preacher, teacher, or student the difference between Bible believing *Scholarship* and Bible-rejecting *Fundamentalism*, the difference between Christian *education* and Christian *understanding*, the difference between reverent, serious Bible study and the obscene and blasphemous nonsense carried on by the faculty members of Biola, Midwestern, Southeastern, Northwestern, Mid-South, Southwest by Northeast, and South- southwest by North-northeast, etc.

1. The **"them"** of verse 4 is a "misprint." It should have been "who can assign the limits to thunder and lightning?" (Clarke, p. 162).

2. The word **"them"** (vs. 4) is a reference to snow (!). This is the work of Williams (p. 293), a premillennial hyper-dispensationalist.

3. The word **"them"** (vs. 4) is lightning (Jamieson, Fausset, and Brown and the *Amplified Bible*).

4. The word **"them"** (vs. 4) is the "voice of his majesty" (*Living Bible*).

5. The word **"them"** (vs. 4) was a reference to men DYING (*Septuagint*).

6. The word **"them"** (vs. 4) was completely removed from the *NEB* (Dodd).

7. Kline and Heavenor give up any attempt to even explain the verse.

8. The word **"THEM"** (vs. 4) has been converted to "lightnings" in the grossly corrupt *NASV*, recommended by John R. Rice and Bob Jones III. Dummelow reads "flashings and thunderclaps."

There, now, how is that!? We have listed two postmillennial *Conservatives*, two apostate *Liberals*, two dead orthodox *Conservatives*, two *premillennialists*, and two Bibles recommended as "reliable" translations by John R. Rice, Stewart Custer, Reuben Olson, *Bob Jones III*, *Billy Graham*, and the *Lockman Foundation*. Where could one find a more "happy" spirit of ecumenicism, as all seek to be "all things to all men that by all means" (see the baloney in Rice's book on *I Am a Fundamentalist*, where he uses the same alibi for cooperating with Modernists) they may replace the God-breathed words of divine authority with the man-made nonsense of superstitious idiots.

Let us approach this crowd (inclusive of Fundamentalists and Conservatives as well as Liberals and Apostates) exactly as God the Holy Spirit would have us

do it; that is, let us begin by throwing out 100 percent of all their interpretations, no matter *who* suggested them or *who* believed them. If "dedicated, godly, good men," whose "vast labors" and "hours of research," produced these interpretations, let us handle them properly: Let us discard them like a marked deck. And let us say, as reverently as we know how (of their "unquestioned loyalty to the word of God"), the only thing that a real believer could say prayerfully: PIFFLE.

Observe: Rapture (Job 37), advent (Job 38).

Observe: The man of Sin (Job 40), the Son of Perdition (Job 41).

Observe: When the Lord speaks (John 12:28), it is mistaken for *thunder* or the voice of the archangel (John 12:29)—"Mah Lawd is inna dey thundah, de trumpet sound withinna mah soul! Ah ain't got long to be heah!"

Observe: Thunder can "speak" (Rev. 10); and you can explain rain as an "electronic action" or lightning as "positive and negative charges" (or ionized particles) till you are Black (Muslim) and Blue (Angel) in the face, and it will never over-throw the words of truth. With the *direction of the Advent* in the chapter (vs. 22), with the *manna falling to feed Israel* (vs. 6, Job 38:22), with the *Tribulation and Millennium* related to Israel (vs. 13), and the "latter rain" (vs. 6, Joel 2:23: Oh yeah, "man." What punk told you that was the Holy Spirit?) right in the context, 100 percent of the "recognized," *Premillennial Conservatives*, who "agree" that they are "good" and "godly," are just as blind as an unsaved Christ-rejecting sinner, dead in trespasses and sin. (Typical "recognized" scholarship as found in the Lockman Foundation, promoted by Moody Bible Institute).

"**He sealeth up the hand of every man; that all men may know his work"** (vs. 7), because the absolute surety of the Divine hand is found in the *human hand. No two sets of fingerprints are exactly alike*. To add vengeance to condemnation, the Lord has just mentioned the **"snow"** (vs. 6) in the previous verse. You see, when 180,000,000,000 flakes are falling every day, somewhere, no two of *them* are alike. Any man can know God's work (vs. 7), for every man **"may behold it afar off"** (36:25). You and your political constituents are blank fools if you think that "mother nature" or "evolutionary processes" could produce such phenomena under the flexible and unpredictable "laws" of chance and "statistical probability." A random evolution that is so careful that it *refuses to make two sets of fingerprints alike* and, at the same time, is so careless that it *can't keep a dinosaur alive* is a pretty haphazard affair, you will have to admit. If no two snowflakes match, the "evolutionary processes" have certainly gone a long way around left end to accomplish NOTHING. If one millionth of that care and energy had been expended in keeping vitamins and minerals in the ground,

anyone could live in good health for 200 years on bread and beans.

When the great rain of God's strength comes (vs. 6), or the great snow (vs. 6), then **"the beasts go into dens, and remain in their places"** (vs. 8); the bears hibernate, and the cats and dogs head for shelter.

"**Out of the south cometh the whirlwind"** (vs. 9), except in the case of the Second Advent (Ezek. 1:4), where it comes out of the North (in relation to the *planet*). However, even this whirlwind will move South to North (Mt. Sinai to Mt. Olivet) after the Lord descends into our atmosphere. Since these truths are completely hidden to Hal Lindsey and Kirban (and any other modern "prophetic" writer), they usually do what Clarke does with the verse: He denies that the whirlwind (vs. 9) is a *real* whirlwind and then alters the word **"south"** to "chambers." (Nice work; if you're too stupid to know what you're talking about, then attack the Bible. It goes on all the time in every classroom in America, from Pensacola Christian College to Hyles-Anderson.)

The cold wind that produces **"frost"** (vs. 10) comes from the North (vs. 9), and it is equated with **"the breath of God."** And the **"breadth of the waters is straitened"** (vs. 10) in the sense that when water freezes, it *expands* till it covers the waters and prevents them from moving. Now notice, throughout all of this, the constant equating of *nature's forces with God's actions* (see Psa. 147:8, 9, 14, 15, 16, 17, and 18), and wherever the Bible does this, the modern response is one of two assumptions:

1. The writers are presumed to be using *figurative expressions* in *poetic form* (see the *ASV* or the *NASV*, and notice how the form matches the *NRSV* and the *New English Bible*. No! Check it. Don't holler about "terminology," you prejudiced bigot. CHECK IT.) That is, the writers are *pretending* that God is responsible for these things, where He really is *not*.

2. Being "primitive" and "unacquainted with the inductive scientific method," they wrongly attributed to God things that were nothing more than the natural reactions of materials and chemicals which showed up *gradually* (and naturally) without any supernatural intervention.

We will discard both of these modern religious dogmas (or creedal statements) as being little more than panicky attempts by superstitious pagans to cut God out of time, life, and history. If any of us knew how much God really had to do with frost, rain, snow, hurricanes, floods, crops, famines, heat waves, typhoons, tidal waves, and "dry spells," we might go back to praying for our groceries instead of looking to the "great white father" in the "White" House, and the Committee for "price controls." If you believe that God controls life and death (see Job 1–2)—and what Christian doesn't believe this?—why have you suddenly decided that certain elements which produce life and death (crops, rain,

hurricanes, earthquakes, famines, etc.) are incidentals, or "ACCIDENTALS," determined by the caprice of the natural elements? Isn't this position rather inconsistent? Doesn't the Communist or Atheist have a much more tenable position when he just cancels out God altogether?

If God can number the "hairs on my head" (Matt. 10:30) and count the sparrows as they fall (Matt. 10:29), am I to believe that the "cold front" and the "low pressure area" are produced by "the weather"? On a morning so cold that the squirrels are pushing the jack rabbits to get them started, am I to assume that God had nothing to do with the reading of the thermometer?

When it is so hot that the dogs chasing the cats are walking, am I to assume that God is not the author of the temperature? Do I assume that the foggy weather over Dunkirk (May, 1940)—which saved the BEF from annihilation—was "mother nature at work?" And look at this one: **"Who can stand before his cold?"** (Psa. 147:17). Napoleon (Russia, 1812) couldn't; Adolph Hitler (1944) couldn't. Are we to believe that it was an "accident" that made Napoleon and Hitler attack West to East with a Russian winter coming on? And if it would have snowed "anyway" and the temperatures would have dropped below zero "anyway" (yes, we've been to college too), why didn't Hitler *cross the channel* instead of attacking Russia, or why didn't he begin operations in *April* instead of *June*, or why didn't the "lend lease" tanks from the U.S.A. to Russia sink in the Atlantic, or why didn't Napoleon sign an alliance with Russia against Germany, or...? You can't overrule God's providential hand on time and history with all of the depraved "rational" powers of the degenerate "scientific" mind.

Men in a flooded mine shaft have seen water rise steadily to a mark on a beam, and upon claiming a Scriptural promise and crying out to God, they have seen the water *stop* at the mark and, an hour later, *recede*. Men have raised their sails in the doldrums without a breath of wind to encourage them, and in answer to prayer, they have seen the sails billow and the ship take off at three knots. POW's have run for their lives in fresh fallen snow and had a snow storm cover their tracks from their pursuers within an hour of their flight. Men adrift on rafts in an open sea have prayed for rain and have had a thundershower come up from a *clear horizon* in less than ten hours. Men have prayed for rain to stop when two more inches on the level of a lake or river would have meant a flood disaster; the rain stopped. The rain turns off and on, many times, in answer to prayer (1 Kings 18; Rev. 11:6), and you are a credulous dupe indeed to believe that rainfalls and droughts can be explained apart from the One who causes them to "correct" His land (vs. 13). It is His land, His rain, His sun, His clouds, and His atmosphere (Rom. 11:36), and if He says "drought," you couldn't make rain with five witchdoctors, a rain dance, ice pellets, and a government ecological

handout of $12,000,000. If God says, “Pour!” you couldn’t stop that rain with a battery of artillery, two cobalt bombs, a solar plant, and the Space Center at Houston (see Job 38:16, 27). Elihu continues his lecture to Job.

37:14 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?

The phenomena we have been discussing are called **“the wondrous works of God”** (vs. 14), not the “marvels of evaporation and condensation.” No man knows *when* God disposes the clouds, for there were no clouds before Genesis 9:13, as far as anyone can tell; and since 95 percent of the “qualified scholars” don’t believe in a universal flood (Gen. 6–8), they can only guess as to when “clouds” showed up. These “guesses” vary from 900,000,000 years (on earth) to 400,000,000,000,000 years (dust clouds in outer space). But again, these “clouds” are more than those which a man can see over his head; observe: **“the light of HIS cloud”** (vs. 15) *is in reference to a particular cloud*, as it is found in Revelation 14:14 and Ezekiel 1:4.

Now, we have commented on our own insufficiency in these matters (see 36:29–30) as well as the matters of Exodus 25, which see. Verse 18 is plainly a reference to the *top of the great deep* (Gen. 1:1–3) which is FROZEN (38:30), and this **“deep”** is no more the Atlantic or Pacific ocean than it is your front yard birdbath. The crystalized (Rev. 4:6) **“sea of glass”** (Rev. 15:2) is NORTH (37:22) beyond Alpha Draconis, and if the “Space Centers” at Houston and Canaveral cannot discern this, they are merely shooting par for the course. No major scientist ever lived who believed Genesis 1 literally, and that includes the entire group of Christian scholars engaged in writing apologetic works on catastrophic geology (Rimmer, Price, Morris, Reid, Pattern, Nelson, Davidheiser, et al.). The trouble with **“his cloud”** (vs. 15) is that it hearkens back to Job 26:7 and 8, which see. Practically, we may marvel at the **“balancings of the clouds.”**

However, we may marvel even where these **“clouds”** are the ones we see. (See Job 28:25 and comments on the “balance.”)

Job’s garments are **“warm”** (vs. 17) when God quiets the earth by the South wind, which is sometimes called the “Sirocco.” The sky that is **“spread out...as a molten looking glass”** (vs. 18) is plainly the “firmament” of Genesis 1:6–8, not the ionosphere or exosphere. This is the **“glass”** through which we now seek **“darkly”** (1 Cor. 13:12). (No, it’s not just a mirror, even though it reflects back more than it magnifies. Never mind the Lockman Foundation, just read your Bible and believe it.) It is **“molten”** (vs. 18) because it was poured out by God (Gen. 1:6) as a solid cast (38:30), and the “ancient Hebrews” (to cite the modern Liberal) had the concept right while the modern astronauts have it wrong—as usual.

37:19 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.

Verses 23–24 are self-evident and every word in them is true.

Verses 19–20 hearken back to Job’s desire to appear before God “in court” and speak his piece (23:3–7). Elihu’s thinking is this: “You have been telling us that you knew what you would say if you could address God. Well, *we* don’t have that much sense.” **“Teach us what we shall say unto him,”** if you know it all (vs. 19). Elihu says that “we cannot order our speech by reason of darkness” (vs. 19). (See 38:2 for the ethical meaning of this.) God dwells in the “thick darkness” because the “sea of glass” and the clouds that cover His throne (Job 26) are not visible to a telescope; radar signals could not reach them in less than 40,000,000 years at a minimum. We are in the bottom of the “great deeps,” and here, in our sink hole (the back end of an S-shaped Nebula), we cannot see God unless He withdraws the veil (Acts 7:55) and reveals Himself (Acts 9:5, 6).

“Shall it be told him that I speak?” (vs. 20). Will someone step into God’s presence and say, “Lord, here comes Elihu and he wants to justify himself.” The irony in all of it is that with the finished work of God’s Son (John 19:30), there is Someone who can stand for us in the “presence” (John 1:4) and tell God that we speak (Rom. 8:26). **“If a man speak, surely he shall be swallowed up”** (vs. 20), the idea being that his words will be his condemnation (Matt. 12:37), for they will “swallow” him up. But the Lord Himself is said to swallow sinners in Psalm 21:9, exactly as the Devil swallows them in Jeremiah 51:44. Job’s words *were* swallowed up in Job 6:3, and he admitted it; not only this, but the earth (Psa. 106:17), the deep (Psa. 69:15), the grave (Prov. 1:12), and the **“lips of a fool”** (Ecc. 10:12) are able to “swallow” men up.

Verses 21–22 again take us forward to the Second Advent. We can say (practically) that the light **“which is in the clouds”** is lightning or that no man can look at the sun when it is shining (Clarke, p. 166). But all of this has an air about it of “avoid the doctrinal import as quickly as possible.” *This* wind cleans the cloud; it does not blow it away. Furthermore, this wind can be cleaning MEN (vs. 21), not **“clouds.”** [For the skeptical let us recommend a careful reading of Psa. 1:4, 35:5; Prov. 25:23; Isa. 11:15, 57:13; Jer. 18:17; Hos. 13:15; and Acts 2:2.] **“Fair weather cometh out of the north”** (vs. 22, cf. Prov. 25:23.) **“With God is terrible majesty”** (vs. 22).

Gesenius’ (who wrote the text books for the professors who taught the faculty at Bob Jones and Dallas) note on the word **“north”** is a “beaut” (cliché 1940–1950). Since he had no idea what he was saying to start with, Gesenius says: “Prop. hidden, obscure, inasmuch as the *ancients* regarded the North as obscure and dark” (*Hebrew and Chaldean Lexicon*, p. 715). Yes, they certainly did, and it certainly is. It is too bad that “moderns” (not “ancients”) don’t have access to the scientific knowledge of the “ancients” (not “moderns”). And it is too bad that neither the Dead Sea Scrolls nor the Bodmer Papyrus nor the Vatican manuscript (see any baloney published on the texts of Aland, Metzger, and Nestle) couldn’t give any Hebrew or Greek Scholar any light on **“the north”** that wasn’t in print in 1611. The *RV* (1884) has another “beaut,” and since they didn’t know what they were doing either, they say: “Out of the north comes a GOLDEN SPLENDOR.” (You bet it will. Ezek. 1.) But no one on the *RV* committee believed the verse to start with so what was the point in altering it? The socalled “Living” Bible makes no attempt to paraphrase any of the first clause; Taylor simply pretends it wasn’t there. Instead, he converts **“fair weather”** into the sun “shining brightly.” I do not remember seeing the sun “shining brightly” *in the NORTH* since I have been on earth; but perhaps my education has been neglected, and I have not been to all the places that the

"qualified meatheads" have been. Evidently the 10,000,000 suckers who bought the *Living Bible* (after listening to Billy Graham) have access to scientific information that is still unknown to astronomers in the twentieth century. (248,000,000 copies of the *AV* [1611] were in circulation before Taylor sat down to mess the Bible up with a "paraphrase.") No one in Job's area saw the sun *in the NORTH* one day in his lifetime. The "golden splendor" of the *ASV* (any edition; same bunko) must have been a yellow *Aurora Borealis*—a unique "American Standard Version" of Metaphysics if you ever saw it, buster.

Again—carefully placing all of the revisions and commentaries in the wastebasket—let us turn to the AV (1611) to see why a compass needle points NORTH.

1. The city of the Great King (Psa. 48:2) is on **"the sides of the north,"** and the **"sides of the north"** (Isa. 14:13) are above the galaxies (Isa. 14:12–15).

2. The **"sides of the north"** have to do with a PYRAMID structure (Heb. 12) called a **"Mount"** (Isa. 14), and the sea of glass is on top of this **"mount"** (Rev. 4, 15); it is called a **"holy hill"** (Psa. 26:3, 4, 24:3, and 43:3). The confounding of this mount (every time) with the *earthly* Mt. Zion at Jerusalem is quite typical of the Bible-denying "Fundamentalists" who blab so much about "serious Bible study." These allegorizing Alexandrians are about as "serious" in their Bible studies as Bob Newhart giving a monologue.

3. When the Lord Jesus returns, He returns from the NORTH, past an **"image of jealousy"** (Ezek. 8:3) which is between YOU and the **"door"** (John 10). This image of jealousy (Rev. 13:1–18) is clearly identified in Job 41, which see. It blocks a *sea entrance* (Job 41) which is NORTHWARD (Ezek. 8:1–5).

Directions through the universe, then, are measured *South to North* when going UP and *North to South* when going DOWN. The milk-and-bran-flakes *New Scofield Reference Bible* was so anxious to obliterate this truth (in order to get along with unsaved apostates) that it tells us, on page 1261 (footnote 1), that "the first century cosmology" was so outdated and archaic that it had to use the "phenomenal language common to men." (See how it's done?) Now, kiddies, there is nothing "phenomenal" about North or South unless you are an unsaved Jew like Einstein or a Zen Buddhist like Suzuki. South is DOWN and North is UP in the universe, according to a *King James Authorized Version* (1611), and if one hundred percent of the saved (or lost) physicists and astronomers don't believe *that*, it would be of no more significance than a pope denying eternal security.

Having rejected Ephesians 3:18 thumbs down, having turned the Devil into a crocodile (see Job 41:1), and having turned the Son of God (Dan. 3:25) into "one of the gods," the *New Scofield Reference Bible* has given up Bible cosmology for

the apologetics of Rimmer and Smith; and the pity is that you cannot buy one book on the market printed by Zondervan, Baker, or Eerdmans (or the *Sword of the Lord*) that does not waste paper and ink talking about the "*recent* discoveries which have given us NEW LIGHT on the Bible *since* the *AV* was translated." Why, you simpering liar, when did anything anyone ever discovered, *aside from the AV text itself*, enable you to know what "North" means or what it stood for *in the Bible*? And when did *any* archaeological discovery of *anything*, by *anyone* since 1611, give *any* real light on salvation, prophecy, the new birth, the blood atonement, the Deity of Christ, the religious history of the world (past, present, or future), or the unseen world (demoniac or otherwise) that isn't found in the *King James* text? (See some more of this flim-flam in Acts 1:10 in the *NASV*, tolerated by Pensacola Christian College.)

CHAPTER 38

38:1 Then the Lord answered Job out of the whirlwind, and said,

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

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?

Now the Lord puts in an appearance for the first time since Job 2. It is important to notice that when He shows up He reveals Himself primarily to *Job* (38:1), a type of Israel. Observe, further, that it is a WHIRLWIND (vs. 1), and it comes from the NORTH (Ezek. 1) without consulting anyone on the Scofield Board of Editors about the "cosmology" of any scholar in any century (see Nah. 1:3; Amos 1:14; Zech. 9:14, and comments). This whirlwind (Jer. 23:19, 30:23) comes north to south in relation to the globe, and then it moves south to north up the **"king's highway"** (Num. 20–21) from Bozrah ("Petra" in Edom: Hab. 3) to Mt. Olivet (Zech. 14) via Rabbath of the Ammonites (Num. 20–24), Ar of Moab (Jer. 48), and Gilgal (1 Sam. 15:33).

The Lord has either ignored Elihu's speech, or else Elihu (as the author of the Book) has not recorded what God said to him. Observe the same thing in Job 42:7 where he again omits any reference to himself. The Lord now speaks through the next four chapters, and the questions which He asks Job in this chapter (38) could not be answered by any group of scientists in 1980. As a matter of fact, Harry Rimmer (at death) left a standing offer of $1,000 to anyone who could prove a scientific error in the Bible. During his lifetime, Harry was taken to court by a "plaintiff" on *eight counts* in regard to this offer; the plaintiff's case was thrown out of court, after boring an unsaved judge to tears. At a scientific convention, Rimmer got together with a bunch of scientists in a hotel lobby and challenged them to answer the thirty-five questions in Job chapter 38 which God asks Job; there wasn't a man there who could answer

more than twenty-five of them correctly. You see, the average scientist is a man who "studies more and more about less and less till he knows *everything* about *nothing*"; so these scientists were called "specialists." Once they got out of their "field," you had *them* where they thought they had the *Bible*. The thirty-five questions in Job chapter 38 cover questions about physics, phonetics, tonal values, light rays, oceanography, biology, weather, astronomy, philosophy, and geography. Where a man could get three fields correctly, he could not get eleven, and the prodigy is even more marvelous when we consider that the author of Job is writing more than 3,100 years before Christopher Columbus set sail.

"**Who is this that darkeneth counsel by words without knowledge?"** (vs. 2). Job knew nothing of the celestial judgment hall of Job 1 and 2. He knew nothing of Satan's charge, what prompted it, how God answered it, or why God allowed the Devil to go only "so far." God is going to justify Job and bless him, eventually, but first a good "tongue lashing" (Heb. 12:5–8) is in order; and if we can get out with a verbal rebuke like this (Heb. 12:6–9), we are fortunate indeed. Job is accused of obscuring (**"darkeneth"**) the truth about God's dealings with men by his tirade of Chapters 21 and 31.

"**Gird up now thy loins like a man..."** (vs. 3). Whew! Don't you know something went through Job, then, like it coursed through Adam when God said, **"WHO told thee thou wast naked?"** (Gen. 3). **"For I will demand of thee"** (as in Romans 3:2–6) and **"answer thou me."** Job's prayer has been answered. He is going to get "his day in court," and he is going to get a chance to deal with God directly. But, brother, what a "chance." It is kind of like the "chance" that unsaved men get in Revelation 20:11–15.

And now the questioning starts:

1. **"Where wast thou when I laid the foundations of the earth?"** No answer. There is no way that any man can answer such a question. A Zen Buddhist master could answer, "WE KNEW," but that doesn't really answer it. A Zen master with Satori can play with the mind and the imaginations as a professional news writer can play with words, but it still doesn't answer the question: **"Where wast thou?"** You weren't **"IN Christ"** if you were **"chosen"** (see Eph. 1:4 and comments), for John Calvin forgot that 4,000,000 (or more) Old Testament saints weren't "in Christ" even after they were "elected," or *before* they were "chosen." You weren't "in Adam" because Adam wasn't there, and if you were in "the mind of God," you couldn't prove it and wouldn't know it. **"Declare, if thou hast understanding"** (vs. 4). A silence so silent follows you could hear a watch ticking in an empty tomb.

2. **"Who hath laid the measures thereof, if thou knowest?"** (vs. 5). No answer. You didn't, that's for sure; none of your kin folk did, that's for sure. A

"demiurge" or "created God" (see the apostate *NASV* promoted by Bob Jones University) didn't; the gods and devils didn't (Jer. 10:11). Who did? Ninety-eight percent of the scientists would answer: "Nobody did; they just *happened*." And that kind of an answer would be enough evidence to discard "science" without a second trial run. Nothing with measurements, genetic codes, balances, rotation, substance, shape, and harmony "just happens." Technically speaking, "science" is supposed to be a "correlated body of absolute knowledge." If it is, then science is unable to deal with *origins* of any kind; the origins of the earth or the solar system are beyond "scientific scope," and always have been and always will be, apart from believing the revelation of God in the Bible. What a scientist calls "evolution" is only development. As to the origins of the earth or the origin of man, there is no body of scientific knowledge anywhere outside of Genesis chapter 1; Job chapters 26, 38; and Exodus chapters 23–30. The Bible is still the *only scientific textbook in print* on the origin of man and the universe; *there are no others written by anyone.*

One of the fundamental laws of physics is that all transformations of matter which result in the production of energy are the results of DEGENERATION: A breakdown from the complex to the simple (not vice versa). The "simple" *never* evolves to the complex where transformations of this nature occur.

3. **"Who hath stretched the line upon it?"** (vs. 5). You stretch out a tape measure when laying a brick wall, a sidewalk, a driveway, a foundation, or a fence. Who decided that the earth should be 7,927 miles in diameter (at the Equator), with a circumference of 24,894 miles? Who decided that it would weigh 5,883,000,000,000,000,000,000 tons, with a total land surface of 197,272,000 square miles and an average ocean depth of 12,500 feet? Who decided that the earth should spin at a speed of 1,000 miles per hour at the equator, whirl in an oval path around the sun at twenty miles per second, at a distance of around 93,000,000 miles out? "Declare, if thou hast understanding." (vs. 4).

4. **"Whereupon are the foundations thereof fastened?"** (vs. 6). You would have had a tough time finding them, for He **"hangeth the earth upon nothing"** (26:7). Still, this may be a reference to the foundations which underlie the continents; to what are they fastened? A metal core? A molten core? Did you ever dig one up and look at it? Do you think if no one did it in A.D. 1970 that anyone sitting near Job would have done it in 1800 B.C.? To quote the *Associated Press Almanac* of 1973 (p. 343): "The core at the earth's center is the *least known* part of the interior; our knowledge of it stems mostly from study of seismic waves...."

5. **"Who laid the corner stone thereof; When the morning stars sang**

together, and all the SONS OF GOD shouted for joy?" (vss. 6–7). What was the first thing (cornerstone) the Creator did when He created the earth (Gen 1:1) in "the beginning"? Let's see if the scientists of 1970–1980 can tell us, shall we? "About 150,000,000,000 years ago, *most scientists* believe there were clouds of gas and dust...the clusters of chemicals began to spin...within it lumps were formed, as in a pudding...as the millions of years passed these large lumps became planets...slowly the planets cooled...some stars were formed like the sun...after 100,000,000,000 years our solar system evolved...slowly the crust of the earth cooled... *perhaps* it took millions of years...its heat was radiated out into space...the hot matter from inside came bubbling and boiling...as this cooled the heavier matter settled back into place, sealing the fiery heat in the center of the planet...so the center of the earth is *probably* a gigantic ball of molten iron...the mantle is *perhaps* 1,800 miles thick, it is probably made of iron rich rock...perhaps where the crust below was weakest these outpourings kept piling up...most geologists *think* that a floating island of lighter granite began to harden on the still molten sea, or *perhaps* the granite gathered in great pools...they *may have* hardened where they rest today...*perhaps* the...."

Sure, doc, we understand; *things are tough all over.*

But there is more in the question than just this dead end for a modern "scientist." Stars *do* have tonal values as well as phonetic values, and the morning stars *can* "sing" if they want to, for their rays emit sounds on certain frequencies. However, the **"morning stars,"** here, are plainly "stars" like the seven stars of Revelation 1, and they were with the heavenly "choir conductor" (Ezek. 28) on the morning of creation (Isa. 14:12); for Lucifer was the "son of the MORNING" in Genesis 1.1. (See Pember, *Earth's Earliest Ages*.) The **"sons of God"** are present in Genesis 1:2 (see vss 4, 5, 6) before Adam's wife gave birth to Seth.

38:8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked

might be shaken out of it?

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.

6. **"Who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?"** (vs. 8). When the seas were formed, what stopped them from overflowing the land, Job? Gravitation? What is "gravity," Job? "Well, a portion of matter attracts other portions with a force directly proportional to the product of the two masses, and inversely proportional to the square of the distance between them, because lines of force radiate so that even though the masses are only related to attracting bodies, and have no relation to chemical or physical conditions of the acting masses or intervening mediums...."

Yes, Job, but what is GRAVITY?

"Well, the independence of gravitation of any quality but mass, bars the way to *any explanation of its NATURE or SOURCE."* (Thank you, Job, for loaning us the Encyclopedia Americana, Vol. 13, p. 164. It is amazing how much men have learned since you sat on the ash-heap). If the men who wrote the *Encyclopedia Americana* in 1969 couldn't answer the question, do you suppose Job could have? The **"proud waves"** (vs. 11) go only to a certain point, and then they stop. A man said that it was because of the "gravitational pull of the moon." What is "gravitation," doctor? "Gravity is the linear acceleration downward of falling bodies due to the GRAVITATION of the earth." Okay. One more time, doc: *What is gravitation*? [Verse 9 is probably the cloud problem we mentioned under 36:29, which see. Bars and doors may not be as "figurative" as they look when one remembers the **"windows of heaven"** (Gen. 6) and the "lattice work" of Song of Solomon 2. Furthermore, a **"cloud"** (vs. 9) is the garment of this **"sea"** (vs. 8), and it wraps this sea up like swaddling clothes wrap up a new baby (vs. 9). The reference is probably to Gen. 1 again.

7. **"Hast thou commanded the morning since thy days...?"** (vs. 12). No, you haven't. No scientists, living or dead, ever told the sun what time to rise and when not to rise (see Exod. 10). No scientist could slow the course of the sun in the heavens as Joshua did (Josh. 10), and no scientist could delay the sun from rising a fraction of a second.

8. Have you **"caused the dayspring to know his place; That it might take hold of the ends of the earth..."** (vss. 12 and 13)? The **"dayspring"** in the passage is said to be **"turned as clay to the seal"** (vs. 14), and **"they stand as a garment."** The verse is so difficult that Taylor (*TLB*) simply strikes out all of

verse 14 and invents a reading that is not a paraphrase of any Hebrew manuscripts; like many of the readings in the *"Living"*—saints preserve us —*Bible*, it is a piece of imaginative fiction, inserted at the caprice of the author.

How can he **"take hold of the ends of the earth?"** Well, from the divine viewpoint it was simple: The sun can do it, because the earth declines north and south between March 21st and December 22nd so that the sun's rays reach the Arctic and the Antarctic continents. Furthermore, the earth is like a *seal* turning against the sun, which represents *clay;* a steel roller, rolling over wax on an envelope, will leave the imprint everywhere on the wax. Every inch of the steel roller is exposed to the wax, and, thus, every mile of this earth is exposed to the sun as it rotates in passing. Since none of the Bible readers for the last 3,000 years were able to believe this passage in Job, none of them believed Galileo (1546–1642) when he began to talk like a Bible believer instead of a Roman Catholic.

"**And they stand as a garment"** (vs. 14). The reference was to the **"ends of the earth"** (vs. 13), and the **"ends,"** in the context, are the northern and southern extremities. We should not be surprised, then, to find an Aurora Borealis standing **"as a garment"** (vs. 14) at the ends of the earth. One can tone down the interpretation and say that as the earth turns against the sun, the spreading rays of the morning light make the things on the earth "stand out" like a beautiful garment draped on something. However, **"their light"** (vs. 15) is a reference to the *dayspring* (vs. 12) and the *sun* (vs. 14). We are in exegetical trouble, and before we alter the text to match our stupidity (see the *Septuagint* here), let us notice the "broken arm" of verse 15. You see, the Antichrist has a bad RIGHT ARM (Zech. 11:17) because he is a Syrian Jew from Moab (Jer. 48:25) who gets the **"deadly wound"** of Revelation 13 that puts out his RIGHT EYE (Zech. 11:17).

(Man, did you hear the howl of protest that went up just then from the faculty members of Moody Bible Institute, Fuller Theological Seminary, Dallas Theological Seminary, Bob Jones University, and Pensacola Christian College? Don't those dudes get upset when you find something deep in the Scripture that they couldn't find in the "original text"? But you can't really blame them. After all, they have been occupied (according to their own profession) in trying to show you revelation from the word of God, and being unable to do it—because God would show them nothing—they must feel pretty miserable to see "new light" continually coming on the Bible, *without any relationship to them or their books, studies, abilities, or talent.*)

This matter is mentioned in Psalm 10:15; Jeremiah 48:25; Ezekiel 30:21–22, 24; and Zechariah 11:17. Furthermore, we slammed through verse 12 a little too

quickly in view of the fact that the literal sun (Psa. 19:3–6) is a type of the bridegroom who is the "Sun of righteousness" (Mal. 4:1–3) at the Advent. After all, the "dayspring" (vs. 12) is **"from on high"** in Luke 1:78, and He comes **"To give light to them that sit in darkness and in the SHADOW OF DEATH"** (Luke 1:79). (Ahhh. There it is!) This explains the statement in the context (Job 38:13): **"That it might take hold of the ends of the earth, that the WICKED might be shaken out of it"** (vs. 13). We are back on Second Advent passages again. The rising sun of our passage is the one found in Nahum 3:17, Psalm 83:11, and James 1:11. So we read, **"from the WICKED their light is withholden"** (see Acts 9:4–7 for the mid-tribulation appearance of the Lord God to Israel).

9. Can you withhold the sunlight from the wicked and bust their arms at the same time (vs. 15)? All of them? (Don't forget Job 40:12.)

38:16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow 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,

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?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the 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?

28 Hath the rain a father? or who hath begotten the drops of dew?

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?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

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?

The greatest non-commercial quiz program ever presented for "week-day morning viewers" continues with no "jackpot prize," but only the right to repent and apologize. The "panel of experts" this time is one man, and, so far, he has missed nine out of nine. (Almost like watching the League of Nations and the United Nations, isn't it?)

10. **"Hast thou entered into the springs of the sea?"** (vs. 16). Several of Harry Rimmer's friends (see comments under 38:1–4) missed this one and insisted there were no springs of water in the **"sea,"** but there are. It is true that they were not discovered, for certain, until after 1910, but when one is fickle and naive enough to follow "the latest scientific discoveries," he will always be 100 to 1,000 years behind Biblical knowledge. After all, Biblical knowledge is *advanced revelation*; "scientific discoveries" are belated confirmations of *non-essential matters*. There have been no "scientific discoveries" in the last 2,000 years that have prolonged life for anyone but the *rich* or have made life more tolerable for anyone but the *rich*. America still eats 75 percent of the world's food, though she constitutes six percent of her population. You have money while you honor the Bible (see England, Germany, America, etc.); you lose your shirt (Africa, Asia, China, India, Russia, Mexico) when you honor the Vatican text of the *NASV* or the multiple "gods" of the Orient. "Scientific discoveries" have nothing to do with any of it; never have and never will.

11. **"Hast thou WALKED in the search of the depth?"** (vs. 16). No, not even Dr. Bebee did that. In 1969, Piccard and Walsh touched down at 35,000 feet below sea level in the submarine "Trieste" while exploring the Mariana

Trench. (The Mariana Trench is out by Saipan and Guam.) The pressure on the sphere was equal to the weight of five battleships. They found fish at this level, living in temperatures of thirty-eight degrees. Do you think that Walsh or Piccard got out and walked (see the text) around? Well, Job didn't either. Science, since Job, batted .000 in 2,000 innings on that one.

12. **"Have the gates of death been opened unto thee?"** (vs. 17). They were not opened to the faculty at Wheaton or the "translators" of the Lockman Foundation. In the ridiculous *NASV*, promoted by these Bible-insulting institutions, one will find the Scriptural **"gates of Hell"** (Matt. 16:18) privately interpreted to be "the *powers* of death": This is the official teaching of the Roman Catholic Church (see any work by the Knights of Columbus on the passage). Reading "POWERS" (or "power") for **"GATES"** is the standard Roman Catholic dogma. Actually (according to the highly scientific King James text), Hell has gates and bars, keys and doors, and an inner earth location (if we are to believe Jonah 2:1–9 and Rev. 1:18).

The **"doors of the shadow of death"** (vs. 17) are connected with this place, and we will stop here while we are still in the running; for once we are caught between the depths of the sea (vs. 16) and the breadth of the earth (vs. 18) where darkness dwells (vs. 19), and a **"death"** that has gates which can open (Rev. 9:1) we are coming close to a "hollow earth" doctrine, and the kiddies at Piedmont, Dallas, Moody, Wheaton, Pillsbury, Fuller, Gordon-Conwell, and Westminster will hardly be able to keep pace with the "original text" no matter how "scientific" they are. With a possible "sun" INSIDE the earth (hello, Apollos) and maybe even rivers that cannot issue out of the two poles (ah yes! Job 38:8–9)—we will stop before all the Scripture babies (any translator or revisor on any Bible committee since 1800) fall off of the church bus. We have not seen the **"gates of death,"** and the **"doors"** have not been opened to us, although there are several eye witnesses who have claimed revelations that we will temporarily omit from this commentary. Suffice it to say that the Bermuda Triangle and the UFOs are underworld phenomena, not terrestrial phenomena or celestial phenomena.

13. **"Hast thou perceived the breadth of the earth?"** (vs. 18). Well, no one in Job's day had, although we know now that the earth is about 24,811 miles in circumference around the poles, and about 24,894 around its equator. The oceans cover more than 139 million square feet (70.8%) of the earth's total surface area, to an average depth of 12,500 feet.

14. **"Where is the WAY where light dwelleth?"** (vs. 19): Not "the PLACE" as we find it in the absurd "newer translations." The word **"way"** was mistranslated to mean "place" in the *ASV, NASV, RSV, NRSV, Good News, New*

English Bible, and the *New International Bible* (and other apostate corruptions) because it is "verbotten" in the Scholars' Union for the *King James Bible* to be more accurate in scientific matters than *any scientist* of Job's time (or Columbus' time or King James' time). You see, light is always moving and has no real *"place,"* unless that place is the third heaven (see Gen. 1:3–4 and comments), for **"the light dwelleth with HIM"** (Dan. 2:22). Light does not **"dwell"** (vs. 19) anywhere on earth. The reading, therefore, of the *ASV* (1901) and the *NASV* (1963) is an attempt to make God—*God is speaking* to Job, remember!?—comply with the "scientific brains" of 1800 B.C. God is not supposed to have enough sense to word the question the way it is worded in the Bible.

(In a great evangelistic conference in Indianapolis, Indiana, where a number of "celebrites" met, a notice was sent out which stated that no one in the conference could advertise or sell the *RSV*, the *Living Bible*, *Good News for Modern Man*, or the translation by Phillips. Oddly enough, no mention was made of the *ASV* (1901), which is the Greek text of the *RSV*, nor was any mention made of the *NASV* (1963), which is the Greek text for "Good News." The thinking behind all of this lying, double-tongued, two-faced flim-flam was that if *Liberals* are connected with a translation, it is "of the devil," no matter *what text* it came from. To cover up for this bunch of Bible-denying reprobates, John R. Rice wrote personal letters to prove that no Christian layman had any business investigating *any Greek text* to find out where ANY of the newer translations came from. You couldn't be any more dishonest and inconsistent if you were a Black KKK.)

15. **"As for darkness, where is the place thereof...?"** (vs. 19). Now darkness has a *place*; it can be located, so the question is "where" does darkness stay? Until men got out into outer space no one could prove it, but late in the twentieth century, Job's question is answered.

16. Can you take darkness to its boundaries and **"know the paths to the house thereof?"** (vs. 20). Well, you can't if it is the **"land of darkness"** spoken of by Job in Job 10:21–22. Furthermore, the boundary would be the bottom of the sea of glass we spoke of in 37:22 and 38:13–15, if it were a reference to the darkness of outer space. If the direction is UP (never mind the silly note in the *New Scofield Reference "Bible"* under 2 Cor. 12:1–4), the boundary is north. If the direction is DOWN, then we are back in the hollow earth again; so we have to climb out before the astronauts find some opening in the north end.

17. **"Knowest thou it, because thou wast then born?"** (vs. 21). Obviously not, if you know about outer and inner darkness, you wouldn't have gotten the information because you were there, back in Genesis 1:2–4; you were NOT there.

18. **“Or because the number of thy days is great?”** (vs. 21). Obviously not. Job was older when he died than your great-grandfather, and he didn’t know the answer. If you had to put your finger on a map of the universe and take **“darkness...to the bound thereof,”** (vss. 19–20) where would you stop pointing?

19. **“Hast thou entered into the treasures of the snow?”** (vs. 22). There are some there, you know; Dr. Schutt says that there are $8.14 worth of nitrates, ammonia, and albuminoid in an acre of ground that has been covered with one inch of snow.

20. **“The treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?”** (vss. 22–23). If you were as ignorant as Kenneth Taylor or C. H. Dodd (*TLB* and *NEB*), you might think that the hail was only for things like Joshua 10:11, and although this is true for the battle and war of *Revelation* 11:19 (which Dodd and Taylor forgot!), one must never forget that the **“small hoar frost”** (Exod. 16:14), which melted when the sun came up (Exod. 16), will be dumped out again (Micah 7:14 and comments) in the Tribulation (Rev. 12) to Israel so that they can eat without taking the “mark” (Lam. 5:9). (Ah the unsearchable riches of the Elizabethan English. How superior its archaic words are to “living bibles,” and how infallible are its revelations when contrasted with “reliable translations.”)

Still, snow and hail in the **“day of battle and war”** can turn a victory into a retreat and a defeat into a massacre. Readers of Stalingrad (Heinz Schroeder), *The Siege of Leningrad* (Ballantine Books), and *This Kind of a War* (Fehrenbach) know what snow can do to (or for) an army. When the five German divisions around Dmitrevka, Goroditche, Nov-Alexeyevka, Karpovka, and Baburkin were overrun (Nov. 15, 1942) by Russian tanks, streams of wounded soldiers had to escape eastward to Pitomnik and Gumrak. It had been snowing for weeks, and the temperature was eighteen below zero. The wounded crawled yard by yard till they froze to death or were hauled by their comrades on tarpaulins, boards, and ammunition cases. It began to snow again, and many of the lorries broke down on the road. *Fourteen thousand men* fell on that road, frozen by the icy wind; their life’s blood congealed upon gangrenous wounds, and their bodies were crushed beneath the wheels of fleeing vehicles: Frozen bones crack like glass. In the night snow storm, the drivers could often not see a man (dead or alive) until their front tires hit him. Wounded men, screaming and cursing, tried to hang on to the tail gates of the lorries that passed them, but they were already full of wounded so that the “boarders” were either hammered off the tailgates, or the boarders succeeded in pulling wounded men out of the trucks who froze to death on the road.

The battalions that passed over the road to Pitomnik made six miles in twelve hours; those who survived often passed piles of dead, huddled together in a frozen ball, twenty to thirty men, with their blood-soaked bandages, blankets, and uniforms frozen into a solid mass. Many a man that night, or the next day, pulled off a boot and his foot with it; the frozen lower extremity *had broken off at the ankle*. When two planes landed at Pitomnik to "evacuate" the wounded, it began to snow again; the wounded, trying to get a seat on the planes trampled each other and half of them were wounded again; twenty of them were killed in the stampede. Some moved faster than others, bursting through the ranks of those with "leg and foot injuries." Those trampled down into the snows did not scream anymore, but those who were unable to get into the plane after they got there were screaming; rifle butts were used by the guards to clear paths to the planes, but when the guards fought *their own way* to the doors, they threw away their weapons and jumped in. With cabin doors still open and forty men in a plane (that would hold twenty), the Junkers would take off. Those trying to hang on to the wings and tails of the planes were hurled off into the path of stretchers where other wounded still lay on the ground. One wretched soul retained his grasp on the icy wheels of a plane until it was 200 feet in the air, and then he fell.

When the last plane left the Gumrak airport (Nov. 19, 1943) headed for Germany, twenty-four men were pushed into a cabin built to hold *sixteen men*, while nine men were left outside in the snow (fifteen below zero). To get room for the nine men still left outside they had to throw out cannisters, stretchers, lighting equipment, ammunition, bandages, and dressings. At this point, one Lance Corporal, standing in the door of the plane, jumped *out* and said to a wounded man, "Both my arms are broken, chum, but you can't even walk." He gave his place to the man on the ground, and they picked that cripple up and put him into the plane, leaving his "substitute" on the field. The machine was so full they had to hook a belt through the door handles for two men to hold because the door could not be closed. When that plane took off, a single, lonely soldier sat in the snow at Gumrak with the collars of his two overcoats turned up and a scarf knotted over his face. The pilot said that he had never seen a more lonely man than that Lance Corporal, sitting in the snow, head raised, staring at the sky while his salvation departed from him; it was the last plane that ever left Stalingrad for Germany. He could not even wave to the plane because his arms were broken. That pilot took off, circled the field (wasting valuable gasoline), and flew over, dipping his wings in a salute to that remarkably brave and unselfish German. There is no other case in military history where an aircraft circled *to salute one enlisted man.*

"**Who can stand before his cold?"** (Psa. 147:17).

The Russian tanks at Stalingrad (financed by Communists in America) were able to grind several thousand German soldiers into the ice, because, with temperatures in the twenty to forty degree below zero area, no one could "dig in." Not even a grenade or a mortar shell could "dig" a trench in ground that was frozen eight feet down. So when the tanks came over, they often just hunted down one man at a time. Did you ever try to run on icy ground, covered with eight inches of snow, while you were dressed in *boots* and *overcoat* and carrying forty to sixty pounds of equipment? Many of the men they chased were wounded and suffering from frostbite, and scores of them had fevers of 102 degrees or more, and many of them did not have winter uniforms.

The snow **"reserved against...the day of battle and war"** (vs. 23) is often the undoing of an army. Out of 500,000 men who marched to Moscow under Napoleon (1812), only 25,000 returned. The snowstorms and sub-zero weather of Russia killed ten times as many men as were killed by bullets in any battle Napoleon fought in Russia. A cloud comes on the sky and the air gets chilly; one of the soldiers feels a snowflake on his cheek. Soon the plumes of the officers are decked with white. The horses begin to find it hard to pull the supply trains; men begin to fall under fatigue; they lie down in drifts and never rise again. The snow keeps coming; it blinds the eyes, it stings the faces, it blocks the vision of the enemy, it clogs the feet of the infantry, it prevents accurate fire on targets, and it covers those who lay down in it to rest. The victor of Jena and Austerlitz must surrender to *the snow.*

"**Who can stand before HIS cold?"** (Psa. 147:17).

Robert Gautchie survived fifty-eight days on a frozen lake near the Arctic circle (1975), in a stranded plane, with nothing to eat but raw frozen fish that could only be thawed out by draining fluid and gasoline from the plane. Every other day he would pace out letters (SOS) 150 feet high (from the air) on the snow-covered ice, but in less than two hours the snow drifts would cover them up. He saw four planes go over in fifty days, and not one of them spotted the flares he shot up. His transmitter would not work nor would his emergency "Sarah set"—a portable radio used to contact the Royal Canadian Air Force.

With frostbitten toes and gangrene setting in, Gautchie was picked up on the fifty-eighth day by a "Beaver" which had been delayed three and one half hours in its flight to a small camp. At exactly 6:10 A.M., the co-pilot of that plane "happened" to see sunlight reflecting off of the windshield of the stranded plane; thirty minutes sooner or *later* and he would have missed it, as the Arctic sun never rose high enough to shine directly on the plane. They landed and picked up a man who later lost five toes and had to go through weeks of hospitalization. Gautchie's "survival secret" was simple: He had a Christian wife praying for him

at home, and she had gone on praying *thirty days* after the RCAF had given up the search!

Did you know that only thirty-nine tanks out of 104 in the German 204th Panzer Regiment (Battle of Stalingrad), could move on the morning of November 10, 1942, when some kind of a "breakout" could still have been made? Do you know what put sixty-five tanks out of commission? Well, the tank pits were covered with *straw*, and in the severe cold the rats had nested in this straw and had entered the tanks and *chewed up the rubber insulation on the wiring*. Several tanks caught fire from short circuits and sparking, and the ones that didn't couldn't be started. If that weren't enough, the Panzer Regiment had no "track sleeves" for winter operations; so the tanks slithered from one side of the icy roads to the other.

If you doubt that snow and hail can influence the battlefield, talk to the ragged remnant of 1950–1953 who fought in the Korean "police action"; ask them how it went. Ask some of those Marines who made that frozen, bloody trek from the Changjin Reservoir to Hungnam (Nov. 30–Dec. 11, 1950). Combat in the "cold" has penalties and tortures of its own that no other form of combat has: Frostbitten fingers that cannot load the clip; frozen gun barrels that will not fire the shell; fluid in vehicles that freezes and sticks the mechanism together; frozen toes and feet that eventually kill the man who walks on them; frostbitten ears that hurt when you try to thaw them out until you could scream; snow blindness that prevents you from seeing an enemy fifty feet away; clothes that stick to the ground overnight; dead bodies you can't bury because you can't turn the soil over; food you can't eat because you can't thaw it out; glasses that steam up from sweat and then freeze; fingers that cannot pull the trigger; stiff limbs that cannot react in time to dodge the bayonet or the knife; and miserable nights so cold that you cannot sleep even though you are too tired to stand up.

The worst damage done to the "flotilla" at Bikini Atoll was done by falling HAILSTONES, which were created by Atomic fission. In the winter of 1959, upstate New York was "hub cap deep to a ferris wheel" in snow. In 1888 (March), snow stopped traffic in Brooklyn, New York, Washington, and Richmond. On a winter day in Chicago (1962), the traffic moved at 11.7 mph. You say, "What made the difference?" Well, about ten inches of snow.

Curly Hollinger (Bay Minette, Alabama) was captured by the German 14th Army when he was fighting with the 45th Division at the Anzio Beachhead (February 16, 1944). The 45th was holding a line from Padiglione to the Anzio-Albano Road, and they took the headon charge of the German 715th Infantry Division, the 114th Light Infantry Division, and the 3rd Panzer Grenadier Division. For the next few weeks Curly marched north with the POW's. It got

colder, and it began to snow. He caught pneumonia. As he marched in a ragged line of prionsers, he saw men hanging on fences who had their bellies ripped open with bayonets. He saw prisoners grabbing raw food by the roadside, and then they would start vomiting and writhing in pain; some of them died. On a cold snowy night, they stopped to sleep *outdoors* on the road. Curly lay down in a snow drift with his head full of mucous and a temperature of about 103 degrees. He lay down to die, knowing he would never survive that night. The snow covered him up, and more snow fell. When he plowed his way out of his "burrow" the next morning, he was *well*.

(An examination of snowfalls in Siberia show that it is nearly eighty degrees warmer *under the snow* than above it; Alpine plants have been known to perish in the mild winter of England for lack of enough snow to keep them warm. Absolute Zero is 460 degrees below Fahrenheit, while the boiling point of water is about 212 degrees above the freezing point. Just think. If the freezing point had been four percent lower than 32 degrees it would rain at six degrees above zero. Ain't "evolution" wonderful?)

21. **"By what way is the light PARTED, which scattereth the east wind upon the earth?"** (vs. 24). It can be **"parted"** with a prism of a "spectroscope," but God did not let any sinner find that out till long after He put the question to Job. To make sure that the Bible does not hint at anything in the future, the "new" translations (as old as Hell) have stated that the verse doesn't read this way, but should say "where is the path to, etc.," (see *ASV, NASV*, etc.). Again (see note under verse 19), this is quite typical of the bloated, puffed-up egotists of 1880–1980, who fancy that the sun rises and sets on "modern science." If the reader doubts it, let him examine the remarks of Dr. Jan Lever—a born-again Christian who believes in the "Fundamentals."

"We can never derive from Scripture exact physical, astronomical and biological knowledge." In reference to Genesis, Dr. Lever says that it has no "concrete contact" with any investigation into physical life, and that the Scriptures do not "impart to us scientific data." In line with the modern Conservatives and Fundamentalists of the Laodicean church, Lever says that the Bible is not a "scientific treatise" about God's acts, and therefore Genesis cannot convey anything to us about nature in "scientific terms," etc. Neither did anything Lever ever read, wrote, said, or saw. "SCIENTIFIC" means truth that is *known to be truth*. The Bible is the only SCIENTIFIC TREATISE on *life; there are no others.*

Now, the format above (cited from *Creation and Evolution*, pp. 21, 56, 121, 139, and 214) is the standard format for fifty "bastions of Orthodoxy" in the United States. It is really just Kant's old rag-bag about "faith" being in one

bracket and “science” being in the other so that “us intellectuals who deal with FACTS can always get the upper-hand over you dumb, Bible-believing people who only deal in FAITH.” Well, we deal with more facts than “science” has access to, at least where those facts deal with the practical, major, historical issues. If “science” is slow in catching up to the Bible, that is their problem; but if you think for a minute that any of us are stupid enough to respect the “scholarship” or the “valid data” of men who have enough FAITH to believe in Ice Ages, Miocene, Pleistocene, Pliocene, Oligocene, and Eocene ages (or “periods“—don’t confuse the issue with invented terminology), you are “Giganticopethicus Blacki!” (See Koenigswald, *Anthropology Papers*, American Museum of Natural History, 1952, pp. 295–325.)

You see, the whole trend of Christian education (above the high school level) is to get you to respect the OPINIONS of these deluded asses (or their friends), or at least take note of their learning and intellectual achievements. If this can be done, the leaven has been inserted (Matt. 13:33), and it will not be long before you will be consulting these rascals for *advice*. Shortly after that, you will be propagating their views *at the expense of the word of God*. Don’t ever doubt it for a minute; no man who ever “respected” the Biblical scholarship of Trench, Hort, Westcott, Vincent, Gregory, Tischendorf, Lachmann, Schaff, Robertson, Nestle, Aland, Metzger, or Wuest ever got off again with believing the *Bible* was the final authority: He substituted Christian education for the final authority. The less respect the Bible believer has for men who think they are smart enough to correct the Book, the better off he will be, and the better off his church and his nation will be. And don’t give us this unholy gas about “at least we should give these men the *respect* due to their standing, because of their vast research and vast labors in...” In WHAT, sonny? I said, “In WHAT?” *Research in WHAT?* Isn’t the truth of the matter that you are simply awed by a vocabulary you don’t understand, and it was invented so you wouldn’t understand it? What is THIS, for example—hieroglyphics?

Upper Cretaceous, Eocene, Creodonta, Condylarthra, Amblypoda, Taeniodonta, Fissipeda, Ungulata, Edentata, Hyracoidea, Probosecidea, Cetacea, Zeuglodontia, Pangolins, Aardvarks, Litoptenra, Typotheria, Entelodon, Mysidae, Toxodontia, Pyrotheria, Embrithopoda, Anamniota, Lymnaeidae, Cypraeidae, Rudista, Sirenia, Miohippus, Perissodactyla, Artiodactyla, Sinanthropus, Erinaceus, Meganthropus, Ephippidae, Palaeodictyoptera, Nasions, Parahippus, Nuculidae, Xenopithecus, Halichoerus, Pithecanthropidae, Palaeosimia, Hylapithecus, Naricas, Myriopoda, Velutinae, Palinuridae, Myxophyceae, Diplopoda, Pauropoda, Chilopoda, etc., etc.

Now, as you were saying: “...vast researches in....” *IN WHAT?*

Don't you get the message yet? **"Have ye yet no understanding?"**

The men who *invented* these names to match the Disneyland figments of their depraved imaginations thought that **"Leviathan"** (Job 41:1) was a *crocodile*. So did Custer, Westcott, Hort, and Dr. A. T. Robertson.

Do you get the message yet?

The men who memorized the list you just read thought **"Behemoth"** (Job 40:15) was a *hippopotomus*! So did Vincent, Trench, Schaff, and Tischendorf.

Now, when will you get it through your thick, stupid, unbelieving head that the last 50,000 scholars who corrected the *King James Bible*—from ANY field of human endeavor (science, philosophy, physics, biology, paleontology, archaeology, religion, psychiatry, or socialism)—spent the majority of their time trying to make an ASS out of you and a clown out of God!?

Now tie that down. Keep it where you can look at it. And when some educated idiot begins to hound you about "Brother Ruckman," or "Pete Ruckman," being "disrespectful of scholarship," etc., ask him: "Disrespectful of WHAT?" Or, to practise what some of these meatheads preach, put yourself in my shoes for awhile and consider that after a proper amount of time studying the theories and findings of Sir Albert Seward, Walcott, Metzger, Gregory, Raymond, Barrett, Cayeux, Lawson, Darwin, E. S. Moore, Pompecki, C. E. Van Grundy, Daly, R. S. Baseler, G. Stiasny, W. K. Brooks, Grabau, Bradley, Lamarck, Laley, Lyell, Huxley, Nietzche, De Vries, Bateson, Rhodes, Goldschmidt, Simpson, Medawar, Lysenko, Tobias, Price, Zuckerman, Popper, Heisenberg, Schwindwolf, Einstein, Bergson, Reichenbach, Russell, Davies, Schilder, Morris, Nelson, Rommer, Smith, Pattern, Nuttal, and Newman (where they speak of evolution and creationism), and then carefully studying Rimmer, Larkin, Pember, Scofield, Stam, Bullinger, Ironside, Pieters, Pentecost, Wuest, Nee, Thieme, Vincent, Trench, Pettingill, Joe Smith, Russell, Rutherford, M. E. White, Armstrong, Robertson, Gregory, Davis, Burgon, Dake, Miller, Scrivener, Westcott, Hort, Dollinger, Lightfoot, Ellicott, Newell, Alford, Farrar, Eusebius, Schaff, Newman, Gesenius, Lange, Henry, Clarke, Keil, Wellhausen, Barnhouse, Newell, Weiss, Seiss, Baxter, Cronin, Darby, Morgan, Kant, Astruc, Plato, Socrates, Leibnitz, Aristotle, Dewey, Hegel, Bacon, Descartes, Tillich, Kierkegaard, Graf, Brunner, Barth, Rauschenbusch, Schleirmacher, and Zen Buddhism (where they speak of the Scriptures or philosophy or "reality"), how would you feel if some nut tried to convince you that because he knew that "man" was neither truly "nidifugous or nidicolous" that he himself was "scholarly?" What would you do? Laugh or go to sleep?

I mean, the very idea of some amateur like the faculty members of Dallas or the University of Chicago trying to impress us when they alter the *King James*

text. Who are you trying to impress, sonny, someone as green and naive as you are?

I mean, after giving careful attention to most of the literature on Astronomy and Abnormal Psychology, and much of the literature on Chemistry, Geology, and Archaeology; plus the esoteric literature on UFOs, space ships, ESP, TM, the wisdom of the Rosicrucians, black magic, demonism, Satanism, clairvoyance, the cults, the Sutras, Shastas, Puranas, Tripitaka, and the Koran; plus the handbooks on masonry, carpentry, hunting, fishing, boating, camping, and survival; plus the literature on World War I and II, the Civil War, the Korean War, the Vietnam War, the campaigns of Alexander, Baibars, Hannibal, Napoleon, Saladin, Frederick, and Gustavus Adolphus; plus the literature by Shaw, Lord, Leckie, Remarque, Heinrich, Catton, Critchell, Mailer, Jones, Cope, Craig, Woulk, Cochester, Michene, Laurence, Middleton, Yank Magazine, Churchill, Bowman, Stiles, Van Praag, Casey, the Ballatnine Series, Myrer, Shirer, Wyeth, West, Dawes, Henderson, Goss, Freeman, Mauldin, Pyle, Forsyth, Poert, Hinman, Trobrian, Pullen, Lewis, Wallace, Livermore, Bowman, Lamb, Bulwer, Garrett, and Hemingway; plus the literature on Karate, Judo, close combat, hand-to-hand fighting, infantry weapons and tactics; plus the literature on drawing, popular and classical music, art techniques, sculpture, opera, symphony; and the theologies of Calvin, Anselm, Aquinas, Chafer, Strong, Berkhof, Dabney, Kuyper, Hodge, and O'Leary; and then plowing through forty-two Bible commentaries and forty church histories numbering over 200 volumes, plus six different Greek Testaments, what do you think a man like ME is going to do when some naive, superstitious muttonhead says, "We should RESPECT the labors of these men because of their untiring efforts to...." To do WHAT, doctor? Make mud pies? String beads? Cut out paper dolls?

Why, children, if that *King James Bible* cannot thoroughly correct any 20,000 writers who ever wrote about ANYTHING mentioned above (directly or indirectly), *I wouldn't waste time to break in the binding on it.*

If the combined faculty members of the ten highest rated universities in the world were to combine their knowledge and enforce it with a World Court, they could no more compete with a *King James Bible* (when it comes to absolute truth) than a cockroach could compete with a German Shepherd in taking care of a bank. *Truth* is not about to yield to some half-baked upstart who thinks that brick-and-mortar monuments are greater than the eternal *truths* of God's eternal word. Where 30,000 authors alter the Book, you alter them. Do it at once, and do it without regard for their training, background, upbringing, breeding, scholarship, or education. "Respect" is out of the question. If they want our respect, let them keep their defiled, unbelieving hands off of our Book.

Now the **"light"** of verse 24 is said to scatter **"the east wind upon the earth"** (vs. 24, cf. Job 28:26.) For this reason Clarke and others take it to be lightning which scatters the "eastern storm" (p. 171). If the verse is taken in this fashion, no one knows the **"way"** the light is parted, for no one knows why lightning takes the zig-zag form it takes. (No, you don't get rid of it by, "Oh the plus and minus charges, etc.") There isn't an electrician alive who can tell what causes positive and negative charges. You say, "Magnetism." And what is "magnetism," doctor? No, don't tell us. It's like "GRAVITY," isn't it? (You see, it is as we have stated the matter. You invent words to impress people, and just so the word can't be found in the Bible, it will do. Imagine these hucksters and hamsters who make their living by substituting "reliable translations" for the word of God, telling us that we should "respect their scholarship" or the scholarship of some linguistic specialist simply because he had a reputation for "accredited, scientific, validated research!" The theory of evolution is nothing but philosophical speculation, the depraved fantasy of heathen imagination. The theories of Westcott and Hort, used to justify Aland and Metzger's text at Bob Jones University, are the same brand. There is less evidence that the "best Greek" text was used by the *ASV* and the *NASV,* or that they were "reliable" manuscripts, than the evidence presented by Haeckel on "embryonic recaptiulation.")

22. **"Who hath divided a watercourse for the overflowing of waters...to cause the bud of the tender herb to spring forth"** (vss. 25, 27). Since Adam Clarke cannot see "how the overflowing or torrents of water can be said to ascend any other way than by evaporation" (p. 171), he limits the passage to a regular cloud and a regular rainstorm. Since we are never particularly concerned with Bible rejectors who "can't see how" or who "see how," we shall look beyond the obvious application of the next two verses and understand that the "overflowing of the waters" occured TIDALLY in the time of Noah (see *The Genesis Flood*, Whitcomb, and *The Ice Age Epoch*, Patten), and COSMICALLY (Gen. 1:2) when the earth sank through space. (No, there is no "Gap theory" in Gen. 1:2, and 2 Pet. 3:6 is no more the flood of Noah's day than your bird pond.)

A way is created for the **"lightning of the thunder"** as we have remarked under Job 37. The **"desolate and waste ground"** (vs. 27) does have tender herbs, and it does bud, even in the desert. In the deserts of Africa, one will find the blue Kleina; in the deserts of Mexico, one will find the Mexican Sedum. In addition, the desert is often covered with a carpet of brilliant colored flowers right after a rain: white Daisies, purple Nama, yellow Eriophyllum, and the blooms from barrel cactus, hedgehog cactus, and beavertail cactus.

Furthermore, the thunder and lightning do **"cause it to rain"** (vs. 26), for the

explosion for the gases (hydrogen and oxygen) is instrumental in breaking up cloud formations. And all of this is still beside the point; the original question was **"WHO"** (vs. 25) did these things? No modern materialist or atheist could answer the question, for his question would assume at the start—from the standpoint of a "reactionary bigot"—that the only proper question could be: "WHAT hath divided..." (vs. 25). But consider. What is the point, anyway, in decorating the whole surface of the earth and the bottoms of the seas with myriads of plants, microbes, marine animals, flowers, shurbbery, insects, and rocks? Is there a man reading this, who spends any time in hunting, who has not found beautiful plants and shrubs (or tiny animals) outside, on the "backside of the boondocks," where no human eye would see them once every 500 years or more? Lie down on your face sometime out in the woods; lie down in some wild grass or dead leaves and take a good look at the activity that God sees every day in 20,000,000 places that no man has looked at ONCE (see vs. 39 and comments). If you had to take care of all the "critters" that God takes care of every twenty-four hours, wouldn't you be ready for the funny farm? The question is: "WHO takes care of these animals and plants?" The question is not: "WHAT takes care of them?" (But Darwin, Haegel, Freud, Marx, Huxley, Sartre, Einstein, Heidegger, and the United Nations never could get it right, and they never will.)

God Almighty, the Creator of the world (Heb. 1:2–4) and the **"Father of lights"** (James 1:17), waves His hand in Infinity (Psa. 147:4) and showers forth 10,000 galaxies that His creatures could not find in 5,000 years of recorded history. He breathes on the ocean expanses (Gen. 1:20), and the swarms of living creatures spawn forth from it until 500 oceanographers, working eight hours a day for 100 years, haven't been able to catalogue all of them yet. He creates bright red fish whose scales camouflage them from nothing—see the ridiculous teaching of any evolutionist on "environmental adaption." He created animals that can't move fast enough to escape their prey, and some of them have no hard "coverings," inky clouds, sharp teeth or claws, or even poisonous auras. A man who talks about the "survival of the fittest" and "progressive evolution" is not a man to whom any "respect" should be shown, at least no more than you would show to a twelve year old newsboy. Be *polite,* but don't get carried away with a lot of bunko. And while speaking of *respect*, we all agree (I am sure!) that we should respect one another enough not to force each other to go to schools we don't want to go to—*don't "we"*? And we all agree that we should "respect" one another enough not to curse and tell dirty jokes on the job in front of men who are offended by either—*don't we*? And of course we all "agree" (you just betcher booties, "we" do!) that we should "respect" one another enough to let Bible-

believing preachers get as much TV and radio time as Catholic priests and Liberals—*don't "we"*? And in dealing with such kind, loving, polite, broadminded, tolerant people, are we to "respect" the scholarship of any man who believes the prune juice that James, Dewey, Russell, Marx, Sartre, Ramm, Heidegger, Darwin, and Tillich dished out? Oh, com'on, man. Get off it. God has made thousands of animals (birds, fishes, and mammals) who have horns to *handicap* them running through the woods (deer), bright colors so they can be *seen* and *shot* better (birds), and no teeth or hard shells so they can be *eaten better* (shad minnows and shrimp); and the ones who survived the longest (400,000,000 to 800,000,000 years, according to Einstein—give or take a few hundred million) had no teeth, no shells, no camouflage, and no means of locomotion to carry them two feet in an hour. (Amoebas aren't exactly "highly complex" forms of "higher life.")

What is this fish doing with a fishing pole growing out of his head, where he can dangle "bait" before a smaller fish? What is this silly looking thing doing with warts and moles all over his body, which is as soft and slimy as a wet pollywog? What is this wretched thing I pull up on my line that is half snake and half eel? Every time he shows up the white trout (weak fish) leave. What is this ribbon-like thing I pull up, with teeth like a Tyrannosaurus and a silver hide (no scales) that shimmers and shines in the sun like a sword blade? You say, "The Ichthyologists tell us...." Yea, but *WHO* made the thing and *WHY*?

I don't care if you classify and reclassify your Phyla, Sub-phyla, and species in your "Taxonomy" until you look like a computerized zoo; you can't tell me that "mother nature" did all that stuff just so each species would "fit" its environment or be "adapted" to its habitat. And if good old mother nature did, wouldn't she be a dunce? Boy, you talk about wasting resources. You talk about extraneous "redundancy." If thirty-five birds can all live in the same temperate zone and all thirty-five of them eat the same type of food in that zone, what is the point in coloring thirty of them differently, unless someone likes "color" and gets a kick out of a "variegated palette?"

Hasn't it ever struck some of you that the real purpose behind the myriads of variations existing in the flora, fauna, and animal life is to demonstrate an Almighty hand that can do anything? Now there is a thought. God says, "Whattchee here!" BLAM! There it is (Gen. 1). And you could no more reduplicate it (Job 40:10) than you could get by the White Throne Judgment in your own righteousness. Tell us, doctor, why the pepsis wasp has to have a dead tarantula for an incubator before she lays her eggs? There are pepsis wasps all over the desert, yet there are over 2,000,000 people in Arizona, New Mexico, and Texas who have never seen one lay an egg. What were all of these variations

for? To look at? Who looks at them?

23. **“Hath the rain a FATHER? or who hath begotten...?”** (vs. 28). The answer of the natural scientist (and we do mean “natural”) to this question is: “The rain does not have a ‘father,’ and no one ‘begat’ the ‘dew.’” **“Professing themselves to be wise”** (Rom. 1), the materialists took the very information which God let them find (Rom. 1) and then used it to prove that God had no part in it (1 Cor. 1:21). **“Professing themselves to be wise, they became fools”** (Rom. 1:22). Nor do the modern Christian educators manage much better. In their zeal to add 2,000,000 dollars to the last 3,000,000, they uphold their school as the final authority, and **“professing themselves to be wise”** (1 Cor. 3:19–20), their scholars take the very information which God lets them find (Luke 10:21) and use it to prove that God had no part in it (Psa. 12). But it is God who giveth **“the dew of heaven”** (Gen. 27:28), and the **“dew of heaven FROM ABOVE”** (Gen. 27:39) is never to be set aside by such flippant remarks as “The *AV* is wrong; dew comes from the ground.” (See Exod. 16:13, 15, and comments.) When God says that **“the HEAVENS shall give their dew”** (Zech. 8:12), He is not to be set aside simply because some nincompoop (whose “scholarship” is supposed to be respected) doesn’t like the *King James Bible*. Three concurrent sources of dew are recognized (*American Encyclopedia*, Vol. 9, p. 44), and the first of these is the “condensation of the moisture of the ATMOSPHERE.”

God has a way of using His words the way He wants to use them, since He is the author of all real scientific truth and He ALONE wrote the only “scientific” textbook in print which never has to be altered to match “the findings of science.” **“Dew,”** in the Bible, is used throughout to stand for *drops of condensed vapor*, and these drops can occur in clouds (Prov. 3:20) or foggy atmospheres (Psa. 133:3) or as dew that comes from plants on the ground (Isa. 26:19). Never alter the *AV* text with Hebrew or Greek simply to match the demands of some half-batty Fundamentalist who is worried about what educated people will think of him if he doesn’t *attack the Bible.*

24. **“Out of whose womb came the ice? and the hoary frost of heaven**...**?”** (vs. 29). Answer: “The expressions are figurative and cannot be answered by refering to a PERSON. The question should be: ‘WHAT causes ice and frost?’” (See how it is done?) But this doesn’t get around the question, for notice what follows: **“The waters are hid as with a stone, and the FACE OF THE DEEP is frozen”** (vs. 30). Since not one scientist—including any saved scientist in California engaged in research in “Catastrophic Geology“—ever even located **“the face of the deep”** (see Gen. 1:2-3 and comments), how could an unsaved sinner answer the question? The saved scientists (Morris, Rimmer, et al.) will not believe the first four verses in Genesis; so how in the world could

they begin to answer a question concerning ICE that was connected with the "Deep"? If the **"ice"** (vs. 29) is the ice deposited around the "Van Allen" belts from outer space (see Patten, Ibid.), no scientists (saved or lost) before 1960 could have answered the question if the question had been "WHAT causes ice to come...etc!"

That isn't all. Why doesn't water obey the laws of expansion and contraction? Why does it expand under cold and contract under heat, and the other elements do not? A man says, "Well, the atomic structure of the chemical elements (H_2O) is of such a nature that..." Yes, but you are not going to tell us *why there is so much variety* (see above). Why not have everything expand and contract on the *same principles*? How did "mother nature" get so fickle and capricious that she decided to have water follow one law and lead another one? And what is Venus doing spinning the wrong way on her axis (clockwise)? Why can't the moon turn on its axis?

Now, the scientists have a lot of pretty little "pat answers" on these things which they derive from "laws." However, these same fools (Rom. 1:22) will flatly reject *their own laws* when these laws clearly indicate that "progressive evolution" or "spontaneous generation" are pipe dreams. The First and Second Law of Thermodynamics (adopted by all Evolutionists) would *forbid* any evolutionist from believing in evolution. So, what do they do when they find a scientific law that goes against their theories? They *annul the law* and go on looking for "facts" to support the "THEORY." But, you understand, you are to trust these birdbrains when they give you an answer based on "the laws of physics" dealing with planetary motions and celestial phenomena. How do you know that God just didn't jam the whole works in Genesis 1:2 and again in Genesis 6? Like He will do AGAIN in Revelation 19–20?

"**The face of the deep,"** for example, **"is FROZEN"** (vs. 30) because it is at absolute zero (460 degrees below zero) to form a crystalized "firmament" (Rev. 4, 14) with the properties of fire (Rev. 15:2). Nor do we ever have to make any allowances or "adjustments" about these matters, although science will constantly demand them of us as she "progresses" with "ever new discoveries" of "hidden, blah, blah, blah, etc." The *King James Bible* will state the scientific FACT, and if you catch up with it in a lifetime, you will be doing better than average; and if you don't, it won't change one letter to meet the demands of some reactionary bigot who thinks a Greek or Hebrew lexicon is more accurate.

Surgeons did everything but jail a physician in Vienna, back in 1850, for teaching that germs stay on a surgeon's hands if he doesn't wash them in running water (Lev. 14). If they had caught up to (not "back to") the *King James* 1611 Bible in 1850, they would not have talked like a bunch of bigoted, narrow-

minded, archaic jackasses, *and they would have saved 90 percent more of their patients. Back to the Bible or back to the jungle:* Take your pick. “Back to the Catholic Greek text of *Vaticanus*” (see any text put out by Aland, Metzger, Bob Jones, Westcott, Hort, Wuest, or Nestle) is not a third option. Vaticanus was written in Africa by an African church (Latin) for African scholars (Augustine and Origen), and it is as close to the “JUNGLE” as you can get without disappearing into the vines.

25. **“Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?”** (vs. 31). The Pleiades are seven stars in the Constellation of Orion; they make their appearance in spring. Orion is the “giant” of the constellations, and it can be seen off and on from October to January. The question God asks Job is simple: “Can you make spring stay all through summer, and can you take off the bonds of winter from nature?” No man can. No man ever has, and no man ever will. And whether you “air-condition” all summer to **“bind the sweet influences”** (vs. 31), or whether you heat electrically all winter to **“loose the bands”** (vs. 31), you will run out of energy, your electric bill will double every five years, your body will get filled with poisons from not sweating, your land and crops will lie under snow in the winter and drought in the summer, and you are a blank fool to think you can trifle with God (or the *Book of Job*) just because you imagine that “science” has done anything since Cain killed Abel (see Gen. 3-4 and comments).

Orion appears on the southern horizon and slightly westward throughout the winter. Bullinger wrongly marks the “strong one” as the “coming Prince,” referring to Jesus Christ, but this is grossly in error. “Scorpio,” for example, is not “the Redeemer’s conflict,” and a crab (“Cancer”) no more represents the “Messiah’s position held fast” (p. 18) than it represents the underground passages of the Chase National Bank. The stars which make up Canis Minor no more represent “the victorious, conquering Redeemer” (Bullinger, p. 18) than they represent the John Birch Society. Crabs and dogs are *unclean animals* (Lev. 11), according to the infallible definition given by the *Creator* of dogs and crabs. The Lord Jesus Christ, in His suffering and atonement, is likened to a worm (Psa. 22) and a serpent (John 3), but never to dogs or crabs; “dogs” attack Him when he is dying (Psa. 22:16). Get your Bible straight.

Kesil (Orion) also means “the FOOL,” so the typology is indisputable; the Redeemer was never a “fool,” but there is a fool and a “foolish man” in Job 5:2–3; Proverbs 17:12, 24, 18:2, 6–7; Luke 12:20; and Zechariah 11:15 (check out that last one) who could well be a giant (Gen. 6:2–6), and he might even be GIGANTOPETHICUS BLACKI. (If the last reference is a little obscure, consult your nearest university anthropology professor or biology professor—preferably

one who is a member of the NEA and well read on current hallucinations.) The giants have been here before; they were FOOLS when they were here, and any reader of the infallible text knew that in 1700, 1750, 1800, 1850, and 1900, before any atom was split, before any trips were made to the moon, and long before Velikovsky or Van Daniken were old enough to make guesses regarding any history of the earth. You don't go *forward* with science; you go BACKWARD.

Furthermore, "Orion" will be bound literally (see Rev. 20:1–2), and you could not "loose his bands" if you had access to the lost wisdom of Atlantis, the hidden wisdom of the Martians, ESP, TM, an astrological computer, and an I.Q. of 170. Nor could you loose the bands of the "giants" who are now bound in **"chains of darkness"** (2 Pet. 2:4); nor could your professors (saved or lost) find any of those cross-references in any Greek or Hebrew text unless we showed them where they were. **"The bands of Orion,"** the mighty hunter (see Gen. 10:9), is a reference to scientific fact so far beyond the reach of the contents of the Library of Congress, at this point (1974), that you would waste your time trying to find the material.

26. **"Canst thou bring forth Mazzaroth in his season?"** (vs. 32). The reference is probably to the twelve signs of the Zodiac (Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, and Leo). Most commentators suppose that the Hebrew scribe has erred and written "*resh*" for "*lamed*" in the Hebrew—*Mazzaluth* (Gesenius, p. 462). In this case, the meaning would be: "Can you bring forth each one of the signs of the Zodiac out of his 'house' at the time he is due, or can you make the sun pass through this 'house' or dwelling place, at each season?"

However, there is something much deeper than this in the passage, for Orion (vs. 31) is so clearly a picture of the Antichrist that only Biederwolf, Payne, Pember, Larkin, Kirban, Lindsey, Von Daniken (keep on, make your own list) could miss it. Sticking with the Bible text, we would have this: "Can you bring forth the constellations of the Zodiac in HIS season—Lucifer's." (Notice how the *Vulgate* jumps at this interpretation and writes the word "Lucifer" down in verse 32.) The modern *Masoretic Bible* has translated the possessive as "their" seasons, to match the interpretation given by most commentators. However, the Hebrew is "בצתו"—the third person SINGULAR, masculine. In view of the events which will take place in Isaiah 13 and Revelation 6 (and 16:1–10), the "Mazzaroth" will NOT come in their seasons, nor will they be even visible at times during the reign of Orion, the mighty hunter.

27. **"Canst thou guide Arcturus with his sons?"** (vs. 32). Arcturus is Ursa

Major (“The Big Bear”), which includes what we call “the Big Dipper.” This constellation is also called “the bier” in Arabic, and the three stars which comprise the handle of the Big Dipper are called, “the daughters of the beir.” Here, the expression **“his sons”** (vs. 32) is supposed to refer to these three stars, but again, we are dealing with more than Arabic roots or even astronomy. Any man who spotted the BEAR of Daniel chapter 7 and the BEAR of Revelation chapter 13 and the BEAR of Amos 5:19 knows better than to “wish upon a star” and think positive thoughts about “bears!” When the Lord says that He will tear Israel to pieces like a “bear bereaved of her whelps,” He is talking about somebody’s “sons,” and they are not “the sons of God,” in the sense of John 1:12. The **“ranging BEAR”** of Proverbs 28:15 comes on the scene, connected with a Lion four times (Prov. 28:15; Dan. 7:5; Rev. 13:2; and 1 Sam. 17:35). Not in one instance is anything expressed “positively” about “redemption” (Bullinger, Ibid.) or “sharing your religious experience.” A ranging bear is about as constructive and “helpful” as a forest fire.

28. **“Knowest thou the ordinances of heaven?”** (vs. 33). No, not even if you have waded through LaPlace, Kepler, Newton, Copernicus, Patten, Einstein, Price, Nelson, Velikovsky, and the “pulps.” The landings on the moon did not solve one important question for mankind that wasn’t solved in the Book of Proverbs and Job. The “findings of lunar rock” didn’t contribute one iota of evidence for evolution (of any kind), although that was why the $25,000,000,000 was spent in the first place. Outside of providing philosophical food for speculative fanatics—granted that some of them make a good living off of it—there has been no discovery (or discoveries) by anyone for 3,000 years that have enabled man to know the ORDINANCES of heaven. In 1978 they are still guessing origins of the solar system, the origins of life on earth, the origins of stars, the composition of stars, the origin of the universe, and “life on other planets.” The best astronomer you know doesn’t know enough about the “heavens” to tell you how to get to any star in them or what to do after you get there.

You don’t know why Venus goes one way and Mars goes another. You don’t know why our atmosphere turned out differently than those of Neptune and Pluto. You don’t know what happened to Vulcan or Typhon. You don’t know if the stars have been up there for 400,000,000,000 years, and if you had to prove it by the speed of light, you could no more prove it than prove that Uranium proves the age of this earth. If you had seen Adam (Gen. 2), you would have sworn on a stack of “living bibles” that it had taken that man thirty years to arrive in the condition you saw him, and you would have been just as wrong as if you had stated the earth was 1,000,000,000 years old. God made everything in the

universe so that it had the *appearance* of age; Adam was born "growed."

You don't know why some Nebulas are dark and others are not; you don't know where the empty place over the North is; you don't know why stars represent angels (and vice versa); you don't know how creatures move up and down in outer space (Eph. 6) without UFOs of any kind; and you don't know how God can know everything that is happening on this earth, down to the activity of sparrows (Matt. 10:31), while at the same time He is keeping track of galaxies beyond the reach of your telescope.

And if you DID understand the physical ordinances of heaven, would you know the moral and spiritual ordinances?

29.**"Canst thou set the dominion thereof IN THE EARTH?"** (vs. 33). Five hundred million Roman Catholics have been praying **"thy kingdom come, thy will be done IN EARTH as it is in HEAVEN"** (Matt. 6:10) through ten centuries of killing, torturing, burning, and murdering Bible believers; did the dominion ever come? These silly Postmillennialists (all Communists and Socialists), who believe man can bring in a perfect kingdom by his own self-effort, have been talking about "bringing in the Kingdom" ever since the great, Bible-rejecting evolutionist, St. Augustine, keeled over and sank in the fog of Neo-Platonism. Did you ever bring it in? "His truth is marching on," is it? You "had a dream," did you (M. L. King Jr.)? Can you set the dominion thereof on the EARTH? You say, "We're working on it." So did Napoleon, Marx, Charlemagne, Angela Davis, Alexander, Pope Urban, Louis XIV, Pepin, Bloody Mary, Castro, Hitler, Lenin, Stalin, Roosevelt, Mao Tse-tung, Ho Chi Minh, and Abbie Hoffmann. You say, "Pete Ruckman, you are being sarcastic; not all of those people thought...." Well, that shows what a greenhorn YOU are, doesn't it? *Every man and woman in that list had a plan for improving world conditions; every one of them was sincere in his belief that his plans would make the world a better place to live in, and every one of them honestly believed that killing, lying, stealing, and swearing falsely were perfectly justifiable if they attained the good ends which he had in mind.* No unsaved leader (religious, political, military, scientific, or educational) ever looked at matters any differently.

You say, "We shouldn't despair! Don't give up hope! If we can just all 'get together'...." And make the black people white? And the white people black? And the Catholics Protestant and the Protestants Catholic? And all the men womanly? Right? Isn't that about it? Make the Orientals Occidental and the Occidentals Oriental? Right? Make the poor folks rich and the rich folks poor, the adults juvenile and the juveniles adult, and then call evil good and good evil, and...!

Are THOSE the **"ordinances of heaven"** (vs. 33)? Can you prove it?

There isn't a religious or political leader (living or dead) who could answer either of Job's questions in the affirmative (Job 38:33). (See *The Sure Word of Prophecy*, 1970.)

30. **"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?"** (vs. 34). If you could, there are 200,000,000 people waiting to pay you your own price. When the good old Communist FDR brought the beer back in, the wind blew western Oklahoma and western Kansas into the dust bowl. On one of those vast wastes in the Dakotas (1933), which used to be a farm, a gruesome sign was erected. It said: "You gave us BEER, now give us WATER." FDR couldn't give them water; neither can you.

When God turns off the spigot of His water courses in the Great Tribulation (James 5:17), you can lift your voice to Venus and back by means of "teleframus- flimstratographicionized-electroscopic-lasernontics," and you will still breathe dust (1 Kings 17:7). "Science" has never solved one major problem man ever had, and it never will; science is a clown. Science has "proven conclusively" that if your grandfather and your great-grandfather had no children, you won't have any either. At its best, science has been able to improvise a few gadgets to keep some rich people alive a few weeks longer, and allow some rich people to move about more than they would have. At its worst, science has been responsible for more destructive, violent killing nonsense than any medium on earth outside of the news media and religion, and both of these sources tend to make a god out of "science."

31. **"Canst thou send lightnings, that they may go, and say unto thee, Here we are?"** (vs. 35). Ben Franklin (1706–1790) and A. G. Bell (1847–1922) finally got around to it, but you'll have to admit that twenty-six centuries is a pretty good "lag" behind "scientific fact." Tamed electricity finally produced a telephone where someone could **"say unto thee, Here we are,"** but Job couldn't answer the question any more than Franklin or Bell could answer the question God put to Job in verse 4: What is "electricity"? "Well, you see, when the magnet turns inside the coil of wire, the electrons...."

"But, I mean what is that MAGNETISM you keep talking about?"

"Well, magnetism is kind of like GRAVITATION!"

So, we always come in where we go out and vice versa. The modern attitude is "Well, it works, and look at all we have done with it (pragmatism), so who cares how it comes about?" Well, how did the human race get along for 5,000 years without it? Is there any evidence that Dollinger and Eusebius had any more trouble with their eyes, while writing their histories, than La Tourette or Newman? Is there any more evidence that Nathaniel Bedford Forrest and Charlemagne were any punier than Larry Csonka or General Patton because of

their lack of automobiles? What proof is there that John Wesley and Charles Wesley were more carnal than Billy Graham or Dave Wilkerson, even though they didn't have radio and TV? If Ohn (1878–1854), Faraday (1791–1867), Morse (1791–1872), Marconi (1874–1937), Edison (1847–1931), and Steinmetz (1865–1923) had never messed with the stuff, could you have had an Atom bomb? Cancer through TV tube rays? Intercontinental ballistic missiles?

A friend of mine was black as a cinder after 3,000 volts hit him while he was painting a roof on a church. A man in Dayton, Ohio, had his arms melted and welded to his sides by a jolt; he was left for dead, leaning on a tree, and a nurse got him "alive" again after four hours work on him. A man shocked in Cincinnati had his hair blown clear through his hat, and one hand and one foot blown off his arm and leg. A man here in Pensacola got 440 volts through his body, and it looked like someone had gone across his body with an acetylene welding torch. But look at electricity "positively!"

Think how much better things are now when you can work all night long and keep a plant running twenty-four hours a day. Look how this has helped anti-pollution and conservation of "energy." And think how much better it is to wait six to eight hours after the sun has gone down before going to bed and then paying $100.00 a month to cook your toast, wash your clothes, dry your hair, fry your bacon, argue with the telephone operator, carve your turkey, sue the power company, beat your eggs, and scratch your back. And what would we do without dead batteries, blown fuses, busted light switches, headlights that go out, tail lights that don't work, backup lights that don't shine, radios that short-circuit your ignition, telephone companies that double your rates every five years, light bulbs that last two months, and flashlights for "emergencies" that go dead every time an emergency shows up? And if you are going to tell the whole truth about it, why not point out the beautiful destructive properties of radio pulse, echo techniques, Loran, electronic jamming, proximity fuses, electrical predictors, gyroscope lead computing devices, electronic computers, peizoelectric effects on quartz crystal, radio sonobuoys, homing torpedoes, guided missiles, and atomic fission—all made possible through "man's vast researches into electricity by the inductive scientific method!"

Don't kid us. Men died in their twenties, thirties, forties, and fifties in the seventeenth and eighteenth century; they still do. There have been as many men in America (between twenty and fifty) killed on the highway since 1920 as there were men (between twenty and fifty) who died of pneumonia and TB between 1800 and 1850. Don't kid us; kid your head-shrink. You live longer now because you pay a bigger hospital bill for it. Half the gadgets they treat you with work on ELECTRICITY. Don't kid us. If you can harness the lightning and make it run

and say, **“Here we are”** (vs. 35), you are to be commended for getting one question out of thirty-one correct. “Progress” was not a point in question.

38:36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
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,
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.

32. **“Who hath put wisdom in the inward parts... understanding to the heart?”** (vs. 36). Well, mother nature didn’t, and Darwin didn’t, and you didn’t, and evolution didn’t, and education has never done much more than make a smart crook out of a dumb one. *Wisdom* is knowing how to use what you know, and *understanding* is knowing how it is related to God (see 28:28). Wisdom goes to the inward parts of animals while understanding (see Prov. 1:2, 5 and comments) goes to the heart of man. Where God deprives an animal of wisdom (see Job 39:17), a disaster follows, and where God deprives a man of understanding (Prov. 6:32), a disaster follows. Neither education, talent, training, religion, science, or sacraments can supply these essential ingredients. Illustrations (from nature) about the imparted wisdom found in the animal creation would take ten text books of 800 pages each to document. Spiders “instinctively” know how to construct webs, fish “instinctively” know when and where to lay eggs, birds “instinctively” know where to fly and where to land, sick animals know “instinctively” what to chew on and where to hide out, and the activity of BEES and ANTS is of such a nature that man has to be half insane to observe them and come to the conclusion that “instinct” is anything but IMPARTED WISDOM.

33. **“Who can number the clouds in wisdom?”** (vs. 37). Nobody. You can’t even number the stars (Jer. 31:35), but God has them all numbered and named (Psa. 147:4). The stars are fairly stationary compared to the clouds, and many of them are visible in fixed positions for many nights at a time. With clouds it is

otherwise; they form and disintegrate in a matter of minutes or hours. Some of them move swiftly, some sit like a ball of cotton in the air for fifteen minutes without moving a hundred yards, some of them pile up to 50,000 feet, while others evaporate as they are forming, some of the cloud banks cover 3,000,000 square miles, and sometimes they come three and four layers thick. Nobody can "number the clouds" but God, for by the time you calculated the number of the clouds, the number would have changed. The only way you could "number" them would be by having automatic arithmetical computers, operating by radar and laser, set up to cover every square mile of land on the surface of the earth: They would all have to report to a central control station within two minutes, and they would have to be able to report the separate clouds that make up a thunderhead and the number of clouds in the layers above the cloud immediately over the path of the radar. Don't try it; it won't work.

34. **"Who can stay the bottles of heaven...and the clods cleave fast together?"** (vss. 37–38). Nobody, because at the end of a three and a half year drought, it is going to pour rain (Hos. 6:3; Prov. 16:15; Psa. 68:9; 1 Kings 18:44–45) after it has rained "cats and dogs and...babies" (Psa. 11:6; Exod. 9:34; Luke 17:29; and Song. of Sol. 2:11). You see the **"bottles of heaven"** (vs. 37) were real bottles (Rev. 16:1–10), and when "it rains, it POURS!"

35. Last question in this chapter, Job. **"Wilt thou hunt the prey for the lion...provideth for the raven his food?"** (vs. 39–41). No, you won't. From the king of beasts to the avenger of the birds, God is in charge. The young lions (vs. 39) cannot rush and leap on the prey yet, so they **"crouch in their dens, and abide in the covert to lie in wait"** (vs. 40). If God doesn't send a meal by their hiding place, they go hungry. And from the very first time that the law of "tooth and claw" was given (Gen. 9:3), until the lion and leopard "lie down" with the calf and the ox (Isa. 11:3–9), the rule in nature is "dog eat dog." Some other animal is the prey. As beautiful as she is, and as full of displays of God's power and glory as she is "mother nature" is like a weeping bride, standing alone at an altar, waiting for a marriage that has not yet been consummated (literally, you rascal: Look at Hosea 2:19. You can't reject that exposition just because you don't know enough about God's word to think clearly.).

The ravens **"cry unto God"** (vs. 41) for the corn and scraps, and God feeds them according to Matthew 6:26.

CHAPTER 39

39:1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

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.

Having gone from the king of the beasts to the scavenger of the birds, the Lord now reviews things from the scavenger of the beasts (vs. 1) to the king of the birds (vs. 27). There are ten animals listed in this chapter. Counting the two already mentioned (the lion and the raven) in the previous chapter and the two in Chapters 40–41, there are 14 "beasts" listed: However, two of these are plainly SPIRITUAL beings similar to the "beasts" of Revelation 4:7 and Ezekiel 1:10. On goes the questioning, but we will no longer list the questions by number, for it is apparent by now that the average college graduate in America could not possibly get half of them right. If he got ten out of the first thirty-five, he could consider himself a genius; nobody bats .300 when God starts asking the questions: See for example Mark 2:9, 25; 3:4, 23; 7:18, 19, and 8:18.

"**Knowest thou the time...?"** (vs. 1). All the follows shows that Job is being asked about the gestation periods for wild goats and hinds (vs. 2). If you asked the first 5,000 college graduates (in Europe or America) this question tomorrow, you would do good to get fifty answers right: One out of 100 would be an excellent response, if you could get it. Ordinary goats run about 147 to 155 days; ewes run about 145 to 152, while the large animals (mares, cows, asses) run anywhere from 279 to 372 days. The wild goats and **"hinds"** bow themselves when **"they bring forth their young ones"** (vs. 3), and they **"cast out their sorrows"** in the sense of Genesis 3:16, where the human species brings forth children **"in sorrow."** They are relieved from their burden and the pain, when the "young one" is brought forth. (Observe "young un" and "you UNS" in the Southland, compared with the German "unser" and "uns." The German words mean "our," so it has been used for a plural in the old Southland dialect: "We uns don't look at it that way.")

"**They grow up...go forth...return not..."** (vs. 4). This refers to the fact that

the offspring of wild animals learn how to “make it on their own” after awhile, and they go out and set up their own “families.”

39:5 “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.

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.

We have commented on the wild ass before, under Exodus 13:13 and Job 11:12, which see. Wild asses are still found in South Tartary, Persia, Syria, and the islands of the Archipelago. Some of them still run in the deserts of Libya and Numidia, although civilization (since 1918) has cut into their ranks considerably. At the time God speaks to Job, there are herds of wild asses in Syria and Arabia and North Africa. Now the wild ass not only runs without a bridle (**“who hath loosed the bands”**), but his nature is so uncontrollable that you cannot break him in until he has been ridden. Verses 6 and 7 are self-explanatory, and any “mule skinner” who has had to handle the fifteen to twenty foot whip can testify that the wild ass REGARDETH NOT **“the crying of the driver”** (vs. 7). Stories are numerous.

A Yankee wants to know why a southern Darky is hitting a mule in the face with a two-by-four to get him to pull a cart. “Well, fust,” says the dark one, “you gots to get his attenchun!” A Yankee, appalled at the beating a Negro is giving a stubborn mule, says to him, “I say, my good man, don’t beat him like that! Talk to him.” Whereupon the Negro goes up to the head of the beast, and leaning on a lamppost by the curb says, “My name’s Willie Roosevelt, what’s yours?”

“Stubborn as a mule” (see Prov. 26:9 and comments) is as proverbial as “clear as crystal” or “hot as fire.” One farmer finally builds a fire under a mule who refuses to pull a load; the mule takes five steps forward and stops again, and the fire burns up the wagon and its load. The old “twenty mule teams” took a driver with an arm like a jackhammer and a vocabulary like a thirty-year Navy man. One of those old mule skinners (1880) got converted: The week following his public profession, a crowd gathered to see him start a balky team. They were betting odds of five to one that the “old words” would come out of his mouth

before he got the team in motion. After ten minutes of hollering “Giddap!” and two minutes of enraged silence, the Christian team driver suddenly bawled: “Alleluia! Alleluia!”, and a team accustomed to “%&*?%*!!” began to move.

The classic illustration is where a preacher in Colorado buys him a “religious horse” that has been taught to stop on “Alleluia” and go on “Praise the Lord.” On the first trial run up the mountain things go fairly well, although the preacher says “Whoa” and “Giddap” several times before getting the hang of the thing. About half way up a 1,000 foot ledge, the horse shied at a snake and galloped madly toward the rim of a cliff. In vain the preacher hollered: “Whoa, there boy, stop! WHOAA!” Within a foot of the precipice, the preacher suddenly remembered and hollered, “Alleluia!!” The horse stopped dead in his tracks. The preacher mopped his brow and said gratefully, “Praise the Lord!”

(Verse 8 is self-explanatory.)

39:9 Will the unicorn be willing to serve thee, or abide by thy crib?

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?

Now, the animal in question has a “single horn” (**“unicorn,”** vs. 9) which is probably a reference to something *like* a rhinoceros; however, before confining the horse-like animal of legend (with the long curled horn on his forehead) to the coats of arms and armory in Europe, let us “look well to our going.” For a moment, let us stop over here where we left these Devonian, Silurian, Cretaceous, Jurassic, Oligocene, Eocene, Miocene, and Carboniferous Crackerheads, and see if they could be credulous enough to believe in a *real* **“unicorn.”**

Here is old *“Notharctus”* with a racoon’s tail and a rat’s head, mounted on a monkey’s body with a lemur’s feet. Here is good old *“uintatherium”* with elephants’ feet, a rhinoceros’ body (rhinoceri? rhinoceroses? rhinocerisis?), and a lion’s tail. But we are told that the most striking thing about the Uintatherium was “its SIX HORNED skull, with two horns on the end of the nose.” Now, if you are dupe enough to believe in that animal on the basis of a cartoon picture drawn by a dialectical materialist, how is it you have so much trouble with a

“unicorn”? But believe you me, *“Uinthaterium”* was a conservative character alongside good ol’ “Syndyoceras.” “Syndyoceras” (Cindy-circus?) has two thin goat horns above his eyes and then a Y-shaped horn on the end of his nose. And if you are still not amused, try good ol’ Tainilabis or Ctenacodon or Zalabmdalestes or Ptiolodus or Solenodon. Or if that isn’t good enough to qualify for Disneyland, try Barlambda, Corphodon, Phenacondus, and Tetracaenodon. If the TV tube blows or you get snowed in (some winters), I’ll guarantee you that Dinicuts, Hoplophoneus, Patriofelis, Brontotheirium, Oredonts, Illingocerus, Prosynthetoceras, Moropus, Teleocerus, and Megatherium are as good as any cartoons in *Mad Magazine* or *Cracked Magazine*: same crowd.

Now you understand that we are to “respect” the “brilliant scholarship” or the “unquestioned scholarship” or the “erudite scholarship” of these poor, deluded fanatics (Rom. 1:2–23), and at the same time we are to pretend that a horse never lived with a spike on his snoot! *Now think about that eight or nine years*. Let it sink in good.

Here are a bunch of blind, Bible- rejecting fools who think that the monstrosities in nature, produced by *radioactive bombardment* from outer space (or *disarranged genes*, or *volcanic activity* on the earth) are proof that whole races of “missing link” animals and missing link men lived between 1,000,000 to 600,000,000 years ago. The foundation of modern science is the *fossil remains of a destroyed creation* (Gen. 1:1, 6–8) *which rejected the preached word of God* (2 Pet. 2:5). Ape-men and men-apes (as weasel-dogs, cat-bears, and deer-goats) only prove that the genes, chromosomes, and cell structures of scores of creatures were radically affected by beastiality and atmospheric changes in “the days of Noah.”

Why would we find giant MEN on the earth (**“In those days,”** Gen. 6) and not find giant sloths, giant tigers, giant sharks, giant bears, and giant buffaloes? The **“sons of God”** could handle the forces of energy (Dan. 11:38), for they were present on creation’s morning (Job 38:4, 7), and they could produce any number of permutations which would be found later by monkey-men looking for a monkey ancestry. You can make a monkey out of any unsaved man if you just wave a few words in front of his face like Cryptozoic, Precambrian, Permian, Triassic, Mesozoic, Paleozoic, Pleistocene, Triceratops, and Prosynthetoceres. Unsaved men (as Eve) think such a vocabulary comes from superior knowledge. But any fool can make up a list if he knows a little Latin and Greek, and if he runs out of Latin and Greek, he can always use German or Japanese. The following list of “pre-historic” animals is just as “authentic” and “reliable” as the last ten lists you studied in the textbooks published for Columbia University.

1. *Gehendondecobisa*: German-Spanish-Pampangan for “He goes where I don’t like it.”

2. *Gutbehomothmakakalaleka*: German-Hebrew-Tagalog for “Good animal that takes it easy.”

3. *Akathartosaurus*: Greek-Latin for “Unclean dinosaur.”

4. *Sehrrachabacaballo*: German-Hebrew-Spanish for “The very large horse.”

5. *Eingrossekuova Avecquerenim*: German-Greek-French-Hebrew for “A large dog with horns.”

Make up your own list. Ph.D.’s these days are no competition, and M.A.’s wouldn’t give a cockroach a run for his money. Make up your own list and then charge some teenage kid (that doesn’t have any better sense) $2,000 a semester to make him memorize the list. When the kid “graduates,” he’ll think he knows as much as Albert Einstein, when neither he nor Albert had the sense that God gave to a Welsh peat digger.

“**Will the UNICORN be willing to serve thee...?”** (vs. 9). You don’t find many tame rhinoceroses (rhinoceri, rhinocerisis, rhinoceroses?) eating out of a crib (vs. 9) after plowing a field (vs. 10). If you left your work up to him (vs. 11), you might as well leave it to a wild water buffalo. People who count on a rhinoceros to plow their fields (vs. 10) don’t “bring home” any seed, and they will gather nothing into the barn (vs. 12).

39:13 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,

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 her’s: her labour is in vain without fear;

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.

The peacock and the ostrich are included in one section, and since the commentators cannot see the similarity between the birds, they immediately alter **“peacocks”** to “ostriches” (see any edition of the atrocious ASV recommended

by Bob Jones University); and then, seeing that this alteration destroys the sense of the verse, they alter **"feathers"** into "hawk" or "pelican" (Adam Clarke, Ibid., p. 177). The *"Living"*—Lord have mercy on Thy people!—*Bible* says that the ostrich "flaps her wings grandly," while the *Septuagint* (A.D. 300–500) has flown a stork in on the formation at verse 13. The *Amplified Bible* (Lockman Foundation) has inserted "but are they the pinion and plummage" to the wreckage of verse 13, after altering the **"peacocks"** to an "ostrich." The word for **"peacocks"** in the Hebrew is a PLURAL; therefore, to reduce it to one ostrich (*ASV, NASV, RSV, NRSV,* and all other Communist and Catholic "Bibles") is fudging a little. But this gang of Bible-perverting, Bible-denying, Bible-rejecting, truth-despising Fundamentalists would never hesitate to translate a plural as a singular, while complaining in the same breath of the *AV* translators doing the same thing. Situation normal.

Since we have not mentioned the *New Scofield Reference "Bible"* for some time, we might take note here that it has made twenty changes in the *Authorized Text* in the last three chapters while still professing to be "the Authorized Version." And who could fool with this kind of perversity without being a crook at heart to start with? The insertion of the "wild ox" at verse 10 for **"unicorn"** (New Scofield Reference Bible) is quite typical of John Rice's "Fundamentalism," which bends over backwards to meet the demands of "modern scientific investigations" and "provable data." Some of these faculty members at Columbia, Maranatha, Mid-South, Wheaton, Fuller, and San Francisco are so afraid that scientists and "scholars" will think they are old fashioned bigots that they would sell your Bible down the river in ten seconds to prove they are "well read" and "highly knowledgeable." Wild oxen do NOT have one horn, and the Bible text said **"UNICORN."** But as far as that goes, most of the rhinocerosi (see? ssis?) have two horns, one behind another. The lame alibi that this means only a "buffalo" or only a "rhinoceros" will not do at all, for the text says in Isaiah 34:7 that **"the unicorns shall come down with them."** I wonder what Isaiah 34 is talking about? Do you suppose that in a passage which dealt with the Advent (vs. 2), the destruction of the Antichrist's armies (vs. 3), the catastrophic signs which accompany both (vs. 4) when the Lord goes from Edom (vs. 5) up the King's highway with His sword (vs. 6) and turns Edom into a Lake of fire (vv. 9–10) for the Millennium (Matt. 13:42), that the UNICORN (vs. 7) and the BULLOCK (vs. 7) are references to *four-legged animals?!*

Wanna bet?

If the Bible speaks of a DRAGON (see Job 41:1 and comments) with TEN horns, who are you to put in a "wild ox" (*NSRB*) simply because you never

really believed the Book to start with? Is that the kind of "dedicated scholarship" we Christians are supposed to "respect"? Well, sonny, why don't you go out in the front yard and play in the traffic so we won't have to step on you every time we try to get some truth from God's word?

The peacock *does* have **"goodly wings"** and the ostrich does NOT. All the ostrich has is **"wings and feathers"** (vs. 13) exactly as the text states it. And the reason for mentioning both animals is obvious to any reader of the *Encyclopedia Britannica* (or *Americana*), although it might be a little "obscure" to Dummelow, Clarke, Bullinger, Lange, Heavenor, Line, and the Lockman Foundation. You see, peacocks (as ostriches) lay their eggs in **"the dust"** (vs. 14), and the peacock's ground nest, on the ground, is no better than the rampart of earth that surrounds an ostrich nest of twenty to fifty eggs. Furthermore, neither animal is a high flyer like the hawk and the eagle mentioned in the same chapter (vss. 26–27). God obviously has picked two extremes among our feathered friends to show us, again, the variety of His wisdom and power.

The peafowl (Genus Pavo from the Sub-family *Pavoninae*) is called "PEACOCK" from the "eyes" on the tail coverts, which are the peacock's chief glory. A peacock, as a pheasant, can fly, but you normally do not think of flocks of peacocks "heading south for the winter." Neither peacocks nor ostriches major in flying.

"**Which leaveth her eggs in the earth, and warmeth them in dust"** (vs. 14). All that follows is true. Since God has "deprived her of wisdom" (see comments under 38:36), **"she is hardened against her young ones as though they were not her's"** (vs. 16). Most of the eggs an ostrich lays are stolen and eaten by animals, or they are crushed by heavy objects.

When an ostrich runs from a horseman her paces are twenty- five feet apart, and it often takes a relay of fresh horses to catch one. **"She scorneth the horse and his rider"** (vss. 17–18). Xenophon says that Cyrus offered a thousand ducats or a hundred camels for a horse that could equal the speed of an ostrich. To make up for his inability to soar in the heavenlies, the ostrich majors in *sprinting*, and to make up for his inability to compete with the swallows and the doves, the peacock struts a wardrobe that would make Liberace look like one of the world's "worst dressed men." Fausset's note that it should have been "goodly tail feathers" instead of **"wings"** (if the correct text was on the peacock), and his subsequent alteration of the text to match the fanatics at Oxford, Westminster, and York (1800–1869), is not to be taken seriously. The words for "wing" in the Old Testament (Hebrew: *eber, ebrah*, *gaph*, *kanaph*, and *tsits*) are the only words used to describe the appendages on a bird. The word for tail (Hebrew: *zanab*) is never used for a bird, but only for snakes (Exod. 4:4), foxes (Judg. 15:4),

Leviathan (Job 40:17), and scorpions (Rev. 9:10). Birds and fowls only have wings in the Bible since the tail is counted as a third wing, exactly as the horizontal stabilizer and the tail flaps on an airplane perform the same function as a wing. (When in doubt, you know what.)

But again, we are dealing with more than ostriches running around in Africa or peacocks flying around in India. Observe: **"her labour is in vain without fear"** (vs. 16). Now how do you suppose 100 percent of the commentators failed to notice that this was also said of Satan in Job 41:9? **"The hope of him is in vain,"** and he is **"made without fear"** (Job 41:33)? In view of the fact that a woman who cares nothing about her offspring is mentioned in connection with the Devil (Rev. 17:1–9), and in view of the fact that 95 percent of the commentators called the ostrich a "stork" (see margin of *ASV*, 1901), how did they miss the two STORK-WINGED WOMEN of Zechariah 5:9 who set Babylon up on her base (Zech 5:11) in preparation for Revelation 17:1–9? I mean, after all of this pious gas about "interpreting Scripture with Scripture" (see pamphlet published by the board of the *NSRB*) and "stating clearly" what the Scriptures say (Ibid.), and then admitting that they modified the *Authorized* text so that it would be "more accurate" (Ibid.) and in line with what they *thought* (!), how did Wilbur Smith, Walvoord, Feinberg, English, MacCrae, and company think for a minute that they were engaged in anything but destructive criticism of the word of God? And what is this **"horse and his rider"** (vs. 18) doing when we know that one **"horse and his rider"** (Exod. 15:1) is the Antichrist and the other one is the *Lord Jesus Christ* (Rev. 19:11)? Why would any Christian in his sound mind (2 Tim. 1:7) consult Gesenius, Garstang, Wooley, Ramsay, Keil, Delitzsch, Harkavy, Peake, Budde, Duhm, or ANY of their friends for correct "interpretation," when the scriptures have already interpreted themselves independently of the "unquestioned scholarship" of any "change agent" disguised as a Christian "scholar?"

Now do you know how these Bible-perverting Christian agnostics get away with their devilment? It's really quite simple: When they got saved (if they are saved at all!), they got saved through reading (or the teaching or preaching of) a *King James Bible*, and where there is an exceptional conversion through the preaching or reading of an *ASV* or an *RV* (or a *Douay Rheims* for that matter; you can find the plan of salvation in *any translation* if you plow through enough muck), the new convert never questioned the authority of the word until he was *taught* to by critics who were taught by critics, who were taught by critics, who learned from critics, who taught critics.

At the root of all Conservative scholarship in 1980—where it corrects the *Authorized* text—is NOT the enlightening power of the Holy Spirit. To the

contrary, it is the *PHILOSOPHICAL THEORIES* of unsaved British and German Deists (1700–1900). Now the saved scholars on these Conservative faculties know *some things* about the Bible that are true (who doesn't!?), but the amazing thing about this is that none of them ever know anything about the Bible that some other man didn't know BEFORE them, *who believed and accepted the AV (1611) as it stood*. For example, the faculty members of Pensacola Christian College or San Francisco Theological Seminary or Clearwater College might be able to find the Virgin Birth; the Premillennial coming, the Bodily Resurrection, or the doctrine of Scriptural Inspiration from any Bible, but what saved sinner who believed the *King James Bible* couldn't find the same things in it 100 to 300 years before the other English "bibles" show up? What was the purpose in putting out forty-five translations in "clearer language" to make the Scripture "easier to understand" when the men who translated them couldn't figure out *ANYTHING* that ANYONE couldn't figure out from the 1611 text!?

All Catholics and Episcopalians between 1200–1800 believed in the Virgin Birth and the Bodily Resurrection and the Last Judgment. There is nothing NEW or "revealing" about the last 500 works printed on these matters by Hebrew or Greek scholars. The "Fundamentals" were all known (and professed) in A.D. 325 before the Vatican manuscript (*ASV, NASV RSV, NRSV*, etc.) was ever written. *Belief in the "fundamentals" never guaranteed that any Christian would be a Bible BELIEVER.*

Now, since 325 A.D., the Lord has given His body a great deal of light from the Scripture, and the modern faculty can obtain this knowledge and make use of it, but the catch is this: The light which God gave on salvation by faith came through a Syrian Receptus Greek text and a rude, crude, nasty, negative Hell-raiser—Martin Luther. The light which God gave on holiness, He gave through the *King James Bible* in the hand of a man who did not even believe in Eternal Security—John Wesley. The light which God gave on Premillennialism, He gave through Bible students who were studying *the English text of 1611*—Cronin, Darby, and the Plymouth Brethren. The light God gave on Dispensationalism, He gave through Larkin, Pember, Scofield, and Stam. *No Greek text is necessary to follow the teaching of one man in the list*. The light which God gave on the modern Sunday School and "visitation" came through Spurgeon and J. Frank Norris; neither man had to appeal to ANY Greek text to back up any teaching concerning either kind of work. And the light which God is now giving on the authority of the Authorized text (given to men like J.J. Ray, Hills, Fuller, Pickering, Bynum, Clarke, Cimino, Evans, and Bonam), He is withholding from the Hebrew and Greek professors of every Christian college and Christian university in the United States and Europe. *He does not need any Greek text to*

back the teaching of any man just listed. So what happens? A young sucker, who has just been saved and called to preach, is not quite mature enough in the Lord to recognize the presence of the "old man" in himself, still clamoring for "recognition." He is quietly ushered into a classroom of a "bastion of orthodoxy" that "stands without apology for the *absolute authority* of The Bible," and there he has the authority of God Almighty (in his own life!) knocked slap out of his hands by conmen who can pass off as Bible believers because *they have read the material we just listed*.

Now that's the "lay of the land," boys and girls: If you had a dollar for every *advanced* revelation (that was TRUE) which God gave to a Greek or Hebrew scholar since 1700, you wouldn't have enough money to take a cab down to the corner store and back. Young men make a terrible mistake when they assume that because a professor has read Gordon, G. Campbell Morgan, Halley, Pember, Maxwell, Nee, Murray, Pink, Sauer, Larkin, Pieters, Darby, Stam, Bullinger, Sam Jones, Bob Jones, Frank Norris, Spurgeon, and Edward Hills, that God gave him this knowledge through understanding an original language; God never did. God never has, and He never will. The Author of scripture is the Revealer of scripture (Deut. 29:29) and the Preserver of Scripture (Psa. 12:6–7) and the Interpreter of Scripture (Luke 24:45); so, any fool with a grade school education can get more real truth from the Author of the Scriptures in five minutes than he can from any Greek or Hebrew lexicon published by anyone with fifty years of formal education behind them.

39:19 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.

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.

Now there follows a picture of the battle of Armageddon (see Matt. 24:28; Luke 17:37, and compare with Job 39:30,) where the **“horse and his rider”** (see Exod. 15:1 and comments) meet with disaster (Rev. 19:11–18). This horse **“paweth in the valley”** (vs. 21), and **“the valley of “decision”** (Joel 3:14) is so apparent in every line that only the faculty members who stopped with Larkin, Pember, Scofield, DeHaan, Weniger, Coynebeare, Ramsay, Luther, Calvin, Baxter, Kirban, Wuest, Thieme, Berkhof, Schaffer, and Unger could miss it.

The animal described is the famous war horse of a thousand battles. The description is that of a beast who is eager to get into the thick of the battle and is absolutely fearless in combat (vss. 21–24). The remarkable thing about the passage is its truthfulness, for the horse, by nature, is sensitive, skittish, shy, and nervous. The horse, trained for combat, assumes something of the dual nature found in German Shepherds; the German Shepherd is so sensitive that he will crouch and lower his ears if his master glares at him, and yet, he is so tough that he will run through machine gun fire to deliver a message (I’ve seen this—1944). A German Shepherd is so sensitive that his eyes will follow the slightest movement in a room from the opening of a book to the adjusting of a tie, but the same dog will stalk a burglar at night and leap for his throat and tear his jugular vein out. A horse that you can’t get to leave the hay in the barn will take off like a runaway locomotive when he feels like it. Secretariat, Gallant Fox, Sea Biscuit, Whirlaway, and Twenty Grand—and don’t forget old “Man O’War”!—didn’t gallop: They flew.

The men who rode with Nathaniel Bedford Forrest (1821–1877) said that every charge was like a *steeple-chase.* Somehow or another, the horses don’t seem to care any more about the consequences of the charge than the rider. The Death Valley riders of Balaclava (1854), the charge of the Scot Grays at Waterloo (1815), the annihilation of Ney’s Calvary in the sunken ditch at Ohain (1815), the madcap raids of Jeb Stuart and Colonel Mosby (1862–1865), and the thundering tons of metal during the Hundred Years War (1338–1453) tell us again and again that the horse can thirst for killing, death, mutilation, and wounds exactly as a man like Richard the Lion-Hearted or Alexander the Great.

Every major battle fought on this earth from 2000 B.C. till World War I used cavalry, and in World War II Cossack riders were still charging their mounts blindly into automatic weapons fire. What possesses a horse to charge into a hail of arrows shot from 100-pound bows (Crecy, 1346) or steel darts fired from crossbows or kneeling pikemen with their weapons braced or counter-charging horses of other horsemen is a great mystery.

Mohammed had five horses out of 3,000 that turned to charge an enemy who had attacked his troops at a water hole. The thoroughbred Arabian steed is

supposed to have been sired from those five horses. When the barbarian Celts overran western Europe (2500–1200 B.C.), they came on horseback. When the waves of Hittites and Elamites, Sumerians, and Chaldeans attacked each other (2500–1000 B.C.), they used the horse. When Thutmose III conquered Syria and part of Mesopotamia (1496 B.C.), the horse was there, right in the thick of it. When David and Joab went out to fight, they fought with horses, chariots, and cavalrymen (1050–1000 B.C.). When the Aryans invaded India and destroyed the Indus Valley (1500–500 B.C.), they came with their horses. When the legions of Rome and the armies of Alexander swept across Europe and Asia Minor like a scourge, they brought their cavalrymen with them (600–100 B.C.). When the Teutonic tribes invaded western Europe, and the Saxons, Thuringians, Slavs, Alemanni, Franks, Lombards, Goths, Visigoths, Vandals, and Huns were running all over each other (and everybody else), the horses were doing most of the running (A.D. 200–600). Cyrus, Artaxerxes, Xerxes, and Darius sported some of the finest cavalry in the world (550–330 B.C.), and time would fail to read the epitaphs of the bravest soldier of them all—the cavalry charger. As a Negro said when asked what the name of his horse was: “Ah doan really know, but we jus’ calls him ‘Jim’.”

When the Crusaders rode them (A.D. 100–1200), they were so weighed down with armor they could hardly make ten miles an hour at top speed. When the Saracens rode them, they cut Europeans out of the herd like a quarter horse doing his job on the range. When the Germans marched them into battle, they put kettledrums on either side of their shoulders (see vs. 19) and wrote tunes for the horses by which they could canter, trot, and gallop. In the classic charge before World War I, the trooper lay down on the mane of the horse and thrust a saber straight over the horse’s head. When he hit the enemy lines, he went in like a 1,200 pound guided missile, at thirty-five miles an hour—iron hoofs, steel stirrups, and blade. Horses have completed a charge when their rider had been unhorsed, or shot off, a mile back in the charge. When they finally captured Field Marshall Ney (Waterloo, June 18, 1815), he had already had four horses shot out from under him, and he was riding the fifth one, with saber slashes all over his own boots, gun powder all over his face, and one eye put out completely. Rising in the sitrrups of that noble animal, the “bravest of the brave” roared, “Come and see how a Field Marshall of France can die on the battlefield!” (**“he saith among the trumpets, Ha, ha...!”**)

Many years after Waterloo the people who lived near the stables of the Duke of Wellington were treated to an unusual (but regular) sight; every time a thunderstorm came up, the retired war horses in the pasture would group automatically and wheel into line, pawing the ground (vs. 21) and shaking their

manes (vs. 19). Like Eleazer, the son of Dodo the Ahohite (2 Sam. 23:10), they had been in the battle for so long, and their discipline was so exact, that their "hands cleaved to the sword." If those horses had been flat on their sides, crippled, and dying, they would have tried to kick themselves to their feet.

Well, God gave the horse strength (vs. 19), so you still measure power today by "horse power!" (Whether or not you believe the *AV* Bible at this point is immaterial. The *AV* will set the pace, and you will keep up by the grace of God, *if you are able*.) The neck of the horse is **"clothed...with thunder,"** not only in the poetic sense (see any shallow commentator), but by the scientific, absolute, infallible, literal, provable FACT that some horses are FIRE (2 Kings 2:11, 6:17), and literal THUNDER attends the thunder of their hoofs (Rev. 10:3–7). (Yes, we know some of you can't believe that, but after four years of "higher" Christian education, how could some of you ever believe ANYTHING about the Bible again that wasn't given to you on a silver spoon by a wet nurse?)

The substitution of "locust" for **"grasshopper"** (see any atrocious corruption since 1800—*ASV, NASV, RSV, NRSV, NIV,* etc.) is gaffing the act again. The faculties at Pensacola Christian College and BJU, who kidded you into thinking that *"arbeh"* (Heb.) always meant "locust," took for granted that you wouldn't check them out anyway—so, we did: The *Arbeh*, here, is "specially of a particular kind, probably the GRYLLUS GREGARIOUS of Leviticus 11:22" (Delitzsch, p. 75). Well, the *"gryluss gregarious"* of Leviticus 11:22 is an *"chagab"* (Heb.)—a GRASSHOPPER. [See exhaustive comments in *The Bible Believer's Commentary on the Minor Prophets*, Joel 1:4.] You see, in all of this we are to assume that the poor, dumb, stupid *AV* translators did not have the "benefit of recent archaeological discoveries" (see puff sheet for the *RV* or the *New Scofield Reference Bible*: Same crew, same regatta), so you are to discard their writings, and, instead, accept the "unquestioned scholarship" of "godly men whose opinions are to be respected for their...." (See any of the baloney printed by John R. Rice.)

The idea in the verse is: "Can you *scare* the horse so that he will jump like a grasshopper?" Well, a horse will jump like that when something rolls between his legs. He will also jump like that at a flying piece of paper or a leaf or at the sound of a rattlesnake, but you will not make a war horse jump like a grasshopper by *threatening him*. He will jump when he is *told* to jump, and *where* he is told to jump, at the command of his trainer. **"The glory of his nostrils is terrible"** (vs. 20), especially if they are breathing FIRE (2 Kings 2:11). (Virgil counterfeited this expression in one of his pagan, mythological works by saying, "and in his nostrils rolls collected fire"—cited by Clarke, p. 179.)

Verses 21–24 are self-explanatory. **“The sound of the trumpet”** (vs. 24)—again points forward to the trumpet of Numbers 10:1–9 and Revelation 11:15. The “horse laugh” of verse 25 is just as “living” today as it was when it was penned in 1611, for, after all, the *King James Bible* always sets the pace for any translation. The battle can be “smelled” (vs. 25) by its blood (Isa. 9:5) or its engines (Isa. 9:5) or its smoke (Josh. 8:20). **“The thunder of the captains”** (vs. 25) has been heard on every battlefield since Cain killed Abel, and to this thunder has been added the thunder of muskets, muzzle loaders, cannons, artillery pieces, buzz bombs, rockets, land mines, grenades, bangalore torpedoes, tank guns, mortars, pistols, automatic rifles, rifles, machine guns, and machine pistols. A horse will still charge right through the whole mess if his rider drives him that way!

39:26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?

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.

The hawk does not fly by **“THY wisdom,”** for she flies by God’s wisdom. She stretches out her wings and flies **“towards the south”** (vs. 26) in the autumn, for the hawk (as the stork, crane and swallow: Jer. 8:7) knows her **“appointed times.”**

“**Doth the eagle mount up at thy command, and make her nest on high?”** (vs. 27). Not normally. You can *train* falcons and eagles to mount up on command if you have brought up the bird in captivity and chained it, but they don’t do it naturally. **“She dwelleth and abideth on the ROCK, upon the crag of the ROCK”** (vs. 28). With Selah, Petra, in the land of Uz, right before their faces (in the Hebrew text), one hundred percent of the Conservative and Fundamental scholars sail right by the Second Advent reference like they were lost in a fog. Adam Clarke is so anxious to erase any references to the Second Advent

that he cites Matthew 24:28 and then says quickly, “It is likely...that this was a

PROVERBIAL MODE of expression....”

Well, it is a “mode of expression” at least 30,000 times more accurate, historically, than any of the men who taught Adam Clarke. (Revelation 19:17 and 18 is the fulfillment of Job 39:29 and 30. Clarke missed the reference (as did Matthew Henry and Dummelow) because he followed the private interpretation of the Roman Catholic Popes—*Postmillennialism*.)

The word *“sela”* (Heb.) is the **“Rock,”** as found in Psalms 18:2, 31:3, 40:2, 42:9, 71:3, and 78:16. (Notice the **“Rock”** in Exod. 17:6 and 1 Cor. 10:4.) The word indicates the name of a city in Edom, called *“Petra.”* It is in the valley of Wady Musi between the Dead Sea and the Gulf of Aquaba, and it was called **“Joktheel”** by Amaziah after 822 B.C. “Sela” is in Uz, where Job lived, and it is to this place (*Sela Hammehlekoth*: “the rock of escapes or separations”) that Israel will “fly” (Matt. 24:20) in the Tribulation (Rev. 12:14).

The musical notation **“Selah”** in the Psalms (Psa. 49–50, 52, 55, 57, 59–60, 62, 67–68, 75–77, 81–82, etc.) is simply the substitution of *“He”* for *“Ayin”* (Heb.) in the last radical of “Sela.” Wherever this word (Selah) occurs in the Psalms, there will be found a reference to the Second Advent of Christ within four verses of it. [No, don’t run to Delitzsch, Keil, Gesenius, Driver, Ewald, Briggs, Davidson, Bathgen, Duhm, Davies, Kay, Kimchi, Oehler, Nowack, Hengstenberg, or Kittel for help: They are helpless. Where the *Authorized* text of the Protestant reformation is rejected for the lifetime researches and studies of post reformation CRITICS, God lowers the blinds, turns out the lights, shuts off the gas, closes down the store, and lets the pump lose its prime.

If 20,000 born-again, “dedicated, godly scholars” with an accumulated backlog of 200,000 years of education (in Christian institutions), could not locate Job 39:26–30 *prophetically* and would deny that YOU could because of your “lack of education,” they would be just as *wrong* and just as *wicked* as any 20,000 Christ-rejecting Atheists in the Soviet Union. When God blinds the Conservative (or Orthodox) scholar because that scholar has rejected Revelation, that scholar has no business telling you (or anyone else) anything about the word of God. *You will find that anything he knows is already in print by a man who believed the word of God*, and what he doesn’t know, he cannot find out, for he has rejected the source of revealed truth.)

The eagle and the hawk of Job (vss. 26, 27) are present at Armageddon, flying from Selah, Petra, in Edom. **“Where the slain are, there is she”** (vs. 30). The eagle does not normally feed her young with carrion; so she takes her “young ‘uns” (vs. 30) with her, and they suck the blood out of the *wounded* and *dying* of the United Nations World Liberation Army (Rev. 19:17–18) which was “dedicated to the preservation of humanity and the freedom of all men

everywhere, etc., etc." The hawk and the eagle here are females, as are the bloodsucking daughters of the LEECH (see Prov. 30:15 and comments). Therefore, the ostrich and the peacock (with the hawk and the eagle and the horse) are all indirect references to things present at the Second Advent and the outcome of the battle of Armageddon. The words are spoken to Job by the Author of Scripture; they are recorded without error by Elihu, and they are preserved to this day as God intended for you to read them. If the "majority of Conservative change agents" don't like it, they can go chew oats.

CHAPTER 40

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.

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.

5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

You can well imagine the state that Job is in by now; he has been asked more than forty questions, and he couldn't get an answer in edgewise. Now the Lord says to him: **"Shall he that contendeth with the Almighty instruct him?"** (vs. 2). Job's answer is the only answer a man could give under these conditions, and this answer will pop up so many times at the White Throne Judgment you will think that 50,000,000,000 people got "Xeroxed."

"**Behold I am vile..."** (vs. 4). That's it, Job. That's the ticket. There is nothing like *negative thinking* to get the true picture. Never mind Kenneth Taylor and all of the Campfire Girls trying to tone down your vileness to "I am nothing." Never mind the *ASV* and the girlies at BJU trying to slip you through with "I am of small account." Never mind the *NEB* and the freaks of the "Gay Liberators" saying that you "carry no weight." Just sack the whole bunch of effeminate apostates into one freezer bag. Never mind the *NASV* fixing up Philippians so that nothing comes out **"vile."** Never mind the *RSV* doing the same thing, to set the pace for the faculty at Bob Jones University. Just stack the whole pile of rotten junk in one garbage can and tell the Disposal Unit to put it back where God left the Septuagint of A.D. 350 and the *ASV* of 1901: In Gehenna, the city dump.

"**What shall I answer thee?"** (vs. 4). A man can't answer one out of a thousand (Job 9:3), and God has only put about forty-five on Job so far. **"I will not answer...I will proceed no further"** (vs. 5). And that is how it always turns out.

When Isaiah hits the Lord head-on, he suddenly begins to holler about *his own* unclean lips instead of *God's* mistakes. When Peter sideswipes the Lord (Luke 5:8), he suddenly decides that **"two cannot walk together except they be agreed"** (John 6:68); so Peter decides that the trouble is with *himself*. When

Daniel bumps into the Angel of the Lord, he falls flat on his face, and when Moses gets his fuel injection (Exod. 33:18), he is stumbling all over himself to get on the right side (Exod. 34:9). You don't alter **"vile"** to "nothing" or "small account" when you've had a personal encounter with God Almighty. That stuff is for psychopathic amateurs who think that the Alpha and Omega was an "astronaut" in a "flying saucer." If you ever get the glimpse that Moses, David (Psa. 51:5), Paul (Acts 9:5, 6), Isaiah, or Job got, you will settle for **"vile"** and be thankful you didn't have to "update" the word to **"CURSED"** (Matt. 25:41). Job is through talking. He has become one of the most interested *listeners* in the entire Bible; so the Lord proceeds:

40:6 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.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.
12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
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.

Now Job's real trouble is brought forward and presented by the One who **"searcheth all hearts"** and **"understandeth all the imaginations of the thoughts"** (1 Chron. 28:9). The master psychiatrist, whose x-ray vision pierces heaven, earth, and hell (Psa. 139:1–2), gives His comment on Job's "sins" (Heb. 4:12–13); and for fifty-two verses Eliphaz, Bildad, Zophar, and Elihu have no further contributions to make. **"The Judge of all the earth"** (Gen. 18:25), **"who will render to every man according to his deeds"** (Rom. 2:6), always judges **"according to truth"** (Rom. 2:2), and Job's fig leaf (see Chapter 31) has no more covered his self-righteousness than the original model (Adam's "apron")

covered Adam's nakedness.

"**Gird up thy loins now like a man...**" (vs. 7); like a man about to enter combat (Eph. 6:10; 1 Kings 20:11) or a man called upon to do a hard, dirty task (Jer. 1:17; John 13:4). Job has challenged God (see Rom. 9:20); so God now challenges Job. He puts four questions to Job that no man on earth could answer in the *affirmative*, and whether that man was a contemporary of Job (1800 B.C.) or a contemporary of Rockefeller (A.D. 1980), he could not answer one of the questions with a "Yea."

"**Wilt thou also disannul my judgment...?**"

"**Wilt thou condemn me, that thou mayest be righteous?**"

Well, the Pharisees tried it (Matt. 22:15), Pilate and Herod tried it (John 19:9), but can it really be done? Could any sinner, of any degree of attainment, overrule God in a contest of "judging right and wrong"? ("Values Clarification" if you are an unregenerate socialist.) Unable even to detect the **"proud"** (vs. 11), how on this earth could any man **"abase"** them (vs. 11) and **"bring him low"** (vs. 12)? How do you **"tread down the wicked in their place"** (vs. 12) when you can't even find them, let alone their "places?" If the FBI (1930), the CIA (1970), the Gestapo (1940), the NKVD (1950), and the secret police (1960) never got all of them located, how can YOU do it? God can do it. And the Lord Jesus Christ (Matt. 23:12; Luke 14:11) states that it will be done as smoothly and as naturally as the law of gravity. (See lengthy comments in *The Bible Believer's Commentary on Proverbs*, Prov. 15:3.)

Job's problem is *self-righteousness* (see Rom. 10:1–4).

Every sinner who ever pitted the Golden Rule or the Ten Commandments against Christ's finished Blood Atonement should know something of Job's "problem." Every Catholic, Charismatic, Communist, and Campbellite who fled to James 2:24 or the Second Commandment (in order to reject the grace of God) should understand Job's position. Every sinner who ever tried to sneak into New Jerusalem through Acts 2:38 and the "Sermon the Mount" should know what is going on; Job is righteous, but he is SELF-RIGHTEOUS. This is the righteousness which the Holy Spirit calls **"filthy rags"** in Isaiah 64:6. Paul called it religious **"dung,"** even though the *NASV* (recommended by Bob Jones University) fixed the word up so that it wouldn't hurt its "testimony" too much.

Job is a perfect picture of: The sinner in Hell, the Jew in the Tribulation, Christ suffering the wrath of God, and (finally) the living sinner himself, covered with the filthy rags of his own self-righteousness, talking about "living it," and "doing good to his fellowmen." Job is the President of the United States, the United Nations, and the Soviet Union; and he is pope, priest, king, and "chairman" of every major nation in the world. All Communists, Catholics, and

Capitalists are counting on their "lives" to justify their deeds.

"**Hast thou an arm like God?"** (vs. 9). Well, if you cannot turn dust into lice, water into blood, seas into dry land, and kill all the firstborn in a country in one night (see Exod. 6:6, and 15:6), you aren't "armed" properly. The "stretched out" arm of God (Deut 4:34, 5:15) stretches out so far that it becomes an arm of flesh (John 12:38) *on this earth* (Luke 1:51), and then it heals sick people, casts out demons, gives sight to the blind, speech to the dumb, hearing to the deaf, power to the impotent, and then tops the performance off by hauling dead people out of caskets (Luke 7:14) and cemeteries (John 11).

"**Hast thou an arm like God?"**

Science, philosophy, education, and religion—the great tragic buffoons of history—do not have an arm like God. The 500 greatest minds who ever lived on this earth could not do (with their combined labors and discoveries), in 4,000 years what the "arm of God" (John 12) accomplished in one year of His earthly ministry.

"**Canst thou thunder with a VOICE like him?"** (vs. 9). Of course not; not even the manmade thunder of a Cobalt bomb or a four-megaton "firecracker" can match the thunder of God; for the thunder of God says something (see 37:1–5), and the greatest linguist in the world cannot decipher that celestial code (Rev. 10) apart from the direct revelation of the Holy Spirit (Job 26:14).

"**Deck thyself now with majesty..."** (vs. 10). What a thing to say to a sick man on an *ash heap* who is covered with *running sores* and *worms* (Job 1–2). **"Array thyself with glory and beauty"** (vs. 10). Talk about sarcasm. Talk about sheer meanness and "rubbing it in." If Job thought that his three friends were hard on him, he changed his mind about here.

What a contrast there is between the most righteous man on earth (in this case, Job) and the man Christ Jesus (1 Tim. 2:1–10). Arrayed in garments that smell of myrrh, aloes, and cassia, annointed with the **"oil of gladness"** above His fellows, the chiefest of ten thousand is altogether **"lovely"** (Song of Sol. 6; Psa. 45); and in His preincarnate glory which He had before the world began (John 17:24), He was pavilioned in splendor and girded with praise. On creation's morning He put on the universe like a king dons his robes (Heb. 1:12) and decked Himself not only with *Majesty* (vs. 10) and *Strength* (Psa. 93:1) but with *Honor* (Psa. 104:1) and the *Light* (Psa. 104:2). The universe is a demonstration of God's ability as a tailor, and before he folds it up as a **"garment"** (Heb. 1:12), He will return to this battleground clothed with a garment and a vesture dipped in blood (Rev. 19:13), annihilate His enemies, and then sit down in BEAUTY (Zech. 11:7, 10) on the throne of His GLORY (Matt. 25:31).

What a challenge for a worm-covered sinner!

"Clothe yourself!"

You can't do it. Every stitch of clothing you have on this minute came from a plant or an animal. *No man can grow his own clothes*. Education, social image, political status, worldly honor, social recognition, income, and I.Q. have no bearing on the problem at all; *no man can grow his own clothing*. Solomon (in all his glory) could not produce what a lily of the field could produce (Matt. 6:28, 29), and imagine a self- righteous sinner like YOU, for example (or any of your acquaintances), thinking for a minute that you are going to compete with God when it comes to glory, beauty, and righteousness!

"**Every one that is proud, and abase him"** (vs. 11). (See Dan. 4:37 and the comments under Prov. 16:18 and 19:23.) **"Bring him low,"** like God brought Nebuchadnezzar when he was brought to his knees on the front lawn. **"Bind their faces,"** like Lazarus' face was bound with bandages when they **"wound him up"** (see Acts 5:6). **"Hide them in the dust together,"** like Moses slew the Egyptian overseer and hid him in the sand. **"THEN will I also confess unto thee that thine own right hand can save thee"** (vs. 14).

"**Salvation is of the LORD"** and **"Salvation is of the Jews"** (Jonah 2:9; John 4:22); it has no source in a Gentile "do-gooder" trying to batter down the gates of New Jerusalem with Ecumenical Socialism and a "golden rule" or *"Living" Bible*. All you have to do in this age to gain heaven by works is keep Deuteronomy and Leviticus to the letter, worship at Jerusalem, *live a sinless life*, die for every other sinner in the world, and then *pull yourself up out of the grave by your bootstraps* three days after they bury you: Simple, isn't it? And to hear some of you Charismatics, Communists, and Catholics talk, one would surmise that you thought you could pull it off without a hitch. Until you do, don't be surprised if some of us Bible believing people fail to take you seriously when you preach about your "religion" or "sharing your experience." You have your right to be heard, but not to be taken seriously by anyone who knows the word of God.

Now it would seem to be a waste of time, at this point, to backtrack in our exposition and pick up the "majority of qualified scholars" whose "unquestioned loyalty to the Bible, etc., etc.," equipped them to "so forth and so on." These Madison Avenue quacks, whose eternal theme song is "*recognized* scholarship," "*godly*, dedicated scholars," "*erudite* scholarship," and "*unquestioned* loyalty," remind us of the so-called "infallible" bishops of Rome when it comes to "loyalty" to the Bible. We not only question their "loyalty," we question their scholarship, their sources, their motives for attacking the *AV*, and their penchant for open, deliberate, and continual LYING. Just because a saved sinner slips into

the flock talking about the "Virgin Birth" and the "verbal inspiration of the originals," it doesn't mean that he has any calling (or any right) to talk about "loyalty to the Bible." After all, the Devil never attacked either of the above doctrines when he first spoke: When he first spoke, he questioned something that God had SAID. *He questioned what God said to someone who had heard Him say it.* There was no discussion of some fundamental that Neo-evangelicals or "Liberals" were attacking; no, that's just the straw dummy that modern Fundamentalists erect to cover their own hatred for the AV's authority. There was no discussion over "how" the originals were "inspired." Satan is a *realist*, and he is no more concerned about unavailable "original" manuscripts than he is about last year's soybean crop.

When we speak about the "unquestioned loyalty" of Robertson, Trench, Thayer, Vincent, Gregory, Farrar, Cheyne, Sanday, Driver, Lightfoot, Ellicott, Hort, Westcott, Thieme, Wuest, Rendall, Salmon, Machen, Warfield, Nestle, Aland, and Metzger to the "word of God," we are talking about the *cover-up work* of the meanest bunch of *destructive critics* the world has even seen; no atheist or papist could step into their shoes for twenty-four hours. And this is evident by the fact that neither Rome nor Communism were able to replace the *Authorized Version*; Christian scholarship did it (A.D. 1880-1980). We not only "question" the scholarship of these egotistical upstarts (and their "loyalty" to the word), we also question their sincerity, their methods, their attitude, and their duplicity through 100 years of deliberate falsification of the truth and intentional substitution of their bungling researches for the authority of the living words of the living God. As Billy Sunday so aptly put it: "Where the Bible says one thing and scholarship says another, scholarship can go plumb to the devil." Exactly.

1. The archaic *ASV* of 1901—recommended for fifty years by every Fundamental scholar in the country—has written "cavilleth" for **"contendeth"** in verse 2. The Hebrew word (*"yakach"*), translated as **"reproveth"** (vs. 2), is a Hiphil, singular, masculine participle. It has been mistranslated as "argueth" by the clumsy, infidelic revisors of the *ASV* (1901), whose "unquestioned loyalty to the word of God, etc.," is about as unquestioned as Genesis 3:1. The bungling *ASV* committee (all composed of orthodox Conservatives) translated the same word as **"reprove"** in Job 6:25, 26 and 13:10 and then as "rebuke" in 2 Kings 19:4 and then as "judge" in Isaiah 11:3. (You say: "But the translators thought it best to bring out the sense of..." Sure, kid, we know. So did the translators in 1611. They just had God's blessing on them, and the 1901 committee didn't.)

Now we would not make so much of these matters if these blind critics ("recognized scholars") had kept their yaps shut in regard to the *Authorized* text, but if there is one main thing these inconsistent hypocrites yapped about from

1800–1900, it was the "lack of uniform translation" of the Hebrew and Greek words in the *AV* (1611), wasn't it? Yes, it was. Well, how does the kettle call the pot "black" when the kettle (*NASV*, for example) translated articles where there were none in any manuscript (see 1 Pet. 1–2), translated the same Greek word three different ways (see Acts 1, 14), left out articles that were in all the texts (see Luke 4–6), and then invented words that are found in NO Greek text (1 Cor. 13)?

May we humbly suggest that until Johnson, Gleason, Weniger, Custer, McClain, Panosian, Cheyne, Olson, Lehman, Kantzger, Binton, Anderson, Culbertson, Baxter, Smith, Muntz, Wedge, Coder, Feinberg, Robertson, Wuest, and English know what they are talking about, they would do well to keep their mouths shut?

2. The *NEB* (Dodd Version) inserts "to be stubborn" into verse 1, which is found in no Hebrew text. Then it tones the **"vile"** down to "carry no weight" (vs. 4) and then coyly removes the Biblical terms **"condemn," "righteous"** and **"judgment"** from verse 8.

3. The scholars Budde and Duhm don't like verses 1–12, so they make twelve changes in as many verses.

4. The *Amplified Bible* naturally adds over forty words to the passage.

5. Bullinger offers a "new metrical version" to replace the *AV* (1611).

6. The Jehovah's Witnesses follow the Arian Bible of 1901 (*ASV*) and tone Job's "vileness" (vs. 4) down to where he can appear almost respectable, even if he cannot **"array"** himself with **"glory and beauty."** The words **"majesty"** and **"excellency"** have been run off the boards and replaced with "superiority and highness," which is a very crummy substitution.

7. Since the Hebrew word for **"answered"** has been used in verse 1 (*"annah"*), Adam Clarke decides the whole passage has been *misplaced*; so he tells us that it should be on the end of the Book of Job, *following Job 41*. To perform this double amputation on the *AV* text, Dr. Clarke (whose "loyalty to the word of God is unquestioned, etc., etc.") cites a certain Dr. Heath briefly: Dr. Heath says we are to subjoin the fifteenth verse of the forty-second chapter to the end of the thirty-ninth chapter and then place the first fourteen verses of the fortieth chapter after the sixth verse of the forty-second chapter, and things will be "hunky-dory." But why stop now with such "unquestioned loyalty to the word of God?" Why not place the first fifteen verses of Chapter 20 after the last ten verses of Chapter 30 and then take the middle five verses of Chapter 4 and place them after the first ten verses of Chapter 22 and then...! I mean if our "loyalty" is "unquestioned," what is to prevent us from just tearing the grand old Book all to pieces and reassembling it after any fashion and make it our own book? Who

would “question” our “loyalty” if we were “recognized”?

8. A. R. Fausset (Commentary, p. 98) says that “answer” (vs. 5) should be “not plead against.” (The Hebrew word “anah” means “answer” in Gen. 18:27; 23:10; 31:14, 36; 40:18; 45:3, Exod. 4:1; 15:21; 19:8, Num. 11:28; 22:18; 32:31, Deut. 1:14, 41; 21:7, Josh. 1:16; 7:20, 1 Sam. 1:15, 17; 9:8, 12, 19, 21, and the other 95 passages.)

9. The *“Living” Bible* (Taylor’s Version) makes a number of changes which are not worth discussing.

But Job 40:1-4 doesn’t really test the metal of our destructive critics (Fundamentalists foremost), nor does it reveal their true colors. If one really wants to see the unholy apostates leading the stumbling parade of blasphemous nonsense (from Origen to Custer), one must read what now follows:

40:15 Behold now behemoth, which I made with thee; he eateth grass as an 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.

18 His bones are as strong pieces of brass; his bones are like bars of iron.

19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

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.

24 He taketh it with his eyes: his nose pierceth through snares.

Now students of Manuscript Evidence, who have given careful attention to the works of Burgon, Miller, Hills, Clarke, Scrivener, Mauro, Miller, and the Trinitarian Bible Society of London, are familiar with the “apostolic succession” of blunders that proceed automatically from one Christian college (or university) to another one. By taking a man’s word for something without checking it—

especially if that man is a “godly” man whose scholarship is “you know what“—an accumulation of errors has been incorporated into Christian education and Conservative scholarship with such zeal and earnestness that when one tries to shed light on them he finds himself the target of every type of villification and misrepresentation known to Christendom. The *New International Version* and the *NASV* both represent the accumulation of nineteen centuries of pure, unadulterated tripe.

At Job 40:15, the Conservative and Fundamental scholars (independent, premillennial Baptists included) take the word of the unsaved commentators to be superior to the word of God, and *without checking ANY Hebrew text* (which they talk about so much), they blandly tell us that the **“behemoth”** of the passage is a “crocodile” or a “hippopotamus” (see the *NASV* or the *NSRB*, and match them up with the worst liberal translation you can find: They are in agreement). Not even the Jehovah’s Witnesses made that gross of an error (see *NWT*).

Dummelow says that behemoth is an *elephant*. The *Pulpit Commentary* says that it is a hippopotamus (along with the *Amplified Bible*). Fausset says that behemoth is the “water ox.” George Williams, speaking for Cornelius Stam and the *New English Bible*, says that the behemoth is a crocodile and that the “obscurities” in the *AV* can be cleared up with the *RV* (1881–1884). (The *RV* of 1881-1884 was the most corrupt piece of apostate trash that ever cursed the Body of Christ; it made 36,000 changes in the correct text, and the text it finally used was an unpublished text smuggled into the revision committee by two men who never even professed to believe in the verbal inspiration of ANY text [see *True or False?* by David Otis Fuller].)

The *Wycliffe Commentary* (as tactfully and as politely as an English dandy) quietly dismisses the correct identification of the animal as “this MYTHICAL interpretation” (Meredith Kline). Recognize the footprints? *Mythology?* Legend? (Evidently an Orthodox Conservative can get his education off of the same assembly line that produced Astruc, Juene, DeWette, Graf, Wellhausen, and Strauss.)

But the **“behemoth”** of our text is no more a mythical monster (or a crocodile or hippopotamus or elephant) than Lassie.

“**Behemoth”** is God’s own scientific description of the beast of Revelation chapter 13 and Daniel chapter 7—the Antichrist; and no amount of knowledge of “original languages” would enable any scholar (Liberal, Orthodox, or Fundamentalist) to find either reference, in nineteen centuries of study, from *any translation of any manuscript*, if that scholar had set himself up as a competent (“qualified”) judge of God’s Book. Robertson could not find the cross references

in *Sinaiticus*; Gregory could not find them in the *Septuagint*; the *ASV* (1901) committee could not find them in *Nestle's Text* and Driver, Delitzsch, Gesenius, and Keil (Hebrew scholars) could not find them in any *Hebrew* text, although Job was written in *Hebrew*. And if all the faculty members of every Christian college and university in America and Europe had the "God-breathed originals" in front of their faces, they could no more locate **"behemoth"** than they could locate the source of their blindness and confusion.

Linguistic ability never enabled any sinner (saved or lost) to understand the Bible, where that sinner thought he was smart enough to correct God Almighty.

The Hebrew word here is the feminine plural of "*bahemah,"* for "beasts" or "cattle." **"Behemoth"** is a PLURAL animal: "animals." Three ANIMALS that make up this "animal" (sing.) are given in Daniel chapter 7 and Revelation chapter 13. And to the everlasting shame and confounding of the faculties at Bob Jones, Piedmont, Northwestern, Mid-South, Pillsbury, Northeastern, Columbia, Lynchburg, Wheaton, Hyles-Anderson, BIOLA, and San Francisco, let it be noted that not one Greek or Hebrew scholar (living or dead), in 100 years of attacking the *AV* text, was ever able to locate this simple, primary, elementary, prophetic truth. When we say that Origen could not read *third grade Greek* in his own *native tongue*, we are not "overstating" anything. There are 500,000 Greek-speaking, Greek preachers on earth, *today*, who can no more understand Revelation 11–13 than they can skin themselves alive with a marshmallow.

God likened His Son to a LAMB; He likens the counterfeit of His Son to a LEOPARD, but it is a LION—BEAR—LEOPARD with seven heads (Rev. 13:2). It is **"behemoth"** in 1611 English, without the aid or assistance of any lexicon or grammarian and without the assistance of any depraved dingbat who thinks that thirty years of formal education equips him to pose as a *Biblical* scholar, when he is nothing but a dead orthodox *linguist*. God likened His Son to a Worm (Psa. 22:6), a Serpent (John 3:14), a Lion (Rev. 5:5), and a Lamb (1 Pet. 1:19). Why shouldn't the Son of Perdition be likened to a Lion, a Bear, and a Leopard?

"Hippopotamus," your father's moustache.

"Crocodile," your foot!

"**He eateth grass as an OX"** (vs. 15). When God cursed the serpent in Genesis 3, He classified him with *cattle* (Gen. 3:14), for he was a horned cherub originally (Ezek. 10:14) with a split hoof (Ezek. 1:7) before he fell (Ezek. 28:14). Observe how Daniel 4:33 puts the greatest type of Antichrist in the Old Testament into this same position: The position of an ox.

So here, as in Genesis 1:3–7 (see *The Bible Believer's Commentary on Genesis*), the monstrous conceit and unbelief of the "recognized scholars"

sweeps over their revisions and commentaries like a wave of hysteria. They cannot and will not take a chance on "scientists" making fun of them; so they must (like any dialectical materialist) convert **"behemoth"** into something for the kiddies to feed at the zoo. In spite of the fact that "science" (per se) has proved to be nothing but a money-making clown for twenty-five centuries, the foolishness goes right on. Aside from furnishing jobs for people engaged in making a living, "science" (with the accumulated findings of twenty-five centuries from seven continents) has never accomplished anything for mankind but the following two minor items:

1. It has enabled *some men* to live more comfortably, if they could afford certain luxuries.

2. It has prolonged life a few more days, *if* certain materials were available.

And aside from that, there is no "scientific evidence" on earth, in hell, or in heaven that Ampere, Archimedes, Fahrenheit, Priestley, Ochoa, Berzelius, Thieme, Cavendish, Descarte, Urey, Riemann, Leeuwenhoek, Newton, Einstein, Kepler, Galileo, Winer, Landau, Compton, Davy, Dewar, Bibbs, Hubble, Janssen, Franklin, Lawrence Harriot, and Pascal (plus every major scientist alive today), with their combined talents, discoveries, inventions, and theories, accomplished anything more than the two items above. The 30,000 top brains of the philosophers and scientists combined (with the accumulated results of their experiments) have never solved *one major problem of mankind* in the history of the universe: The problems of disease, death, poverty, religious disunity, war, famine, and political strife are just as contemporary and perennial as they were when Noah got out of the ark. Correction: They are more so; Noah only had seven sinners to deal with.

And should we Bible-believing people bow down and kiss the toes of this insipid, silly, commercial "Baal?" To blazes with "science" unless it is the knowledge of God (see comments under Proverbs 1:1-15) or the knowledge of His Word.

You see, the defining of **"BEHEMOTH"** as a *crocodile or hippo* was due to the fact that the modern scholars (any critic of the *AV*) had already altered 1 Timothy 6:20 (see the *NIV* or the *NASV*) so that the warning against **"SCIENCE"—"FALSELY so called"** (see *AV* text)—went unheeded. **"Behemoth"** is not a physical beast that you can see; God made him, and God sees him, exactly as the **"Leviathan"** of the next chapter.

"**His force is in the navel of his belly"** (vs. 16). Naturally, for his belly is WHITE; the leopard is an integrated animal (see comments on Revelation 13), so the "Japheth part" of him is his BELLY. **"His bones are as strong pieces of brass; his bones are like bars of iron"** (vs. 18). (See comments under Cain and

Tubalcain, in Gen. 4:22.) Now, these are some bones that can only be pierced to the marrow (Heb. 4:12) by the sword (Heb. 4:12) of the One who made behemoth; so we are not surprised to find these words: **"He that made him can make HIS SWORD to approach unto him"** (vs. 19). Quite naturally (and normally, if you are acquainted with the bungling stupidity of the modern translations) the *RV* committee tells us that it should have been "He (God) furnishes the rhinoceros with a sword." ("Rhinoceros," your Aunt Harriet!)

"**He is the chief of the ways of God"** (vs. 19). Then he is kin to the Leviathan of Chapter 41 who is **"a king over all the children of pride"** (41:34). These **"kings"** and **"chiefs"** control **"princes"** (Dan. 10:20) and **"rulers"** (Eph. 6:11–12) in the heavenly places (Isa. 24:21), and they are represented by ANIMALS (see Dan. 7:4–6; Ezek. 19:2, 28:2; Luke 13:32). ("Hippopotamus," your crab apples!) Behemoth is Beast Number 13 in the list God has just given: goats, hinds, wild asses, unicorns, peacocks, ostriches, horses, grasshoppers, hawks, eagles, lions, and ravens—Chapters 38–39). No one who "took his Bible studies seriously or conscientiously" (apostate cliche used by those who promote the *NASV* and the *Amplified Bible*) could miss the import of Mr. 13: He is described in Revelation 13, with his number in 2 Chronicles 9:13 and Ezra 2:13.

Now since God has used *real animals* many times to picture spiritual things (see 1 Cor. 9 for ministers and Isa. 40:31 for prayer warriors), we may say that there are some animals on this earth who might TYPIFY behemoth. Verses 20–22 could refer to some animal that is *LIKE* the behemoth, but he certainly could be no matchmate since no animal **"drinketh up a river, and hasteth not"** (vs. 23); nor has anyone ever caught any hippo or crocodile swimming up and down the Jordan River. The commentators, in their fanatical rage against the *AV*, evidently forgot that the river Jordan at the time of Job (note present tense: **"he trusteth that he can draw up Jordan..."**) hadn't floated crocodiles (or hippos) since Noah led them into the ark.

Again, one must never forget that TREES in the Bible (Job 40:21–22 and Ezek. 31:18) are not always as *leafy* as they look (Ezek. 31:3), and the **"field"** (Job 40:20) is not always in a stadium; **"the field is the world"** (Matt. 13:38). Again, we must not forget that the dragon in Revelation 12:3 casts a flood out of his MOUTH (Rev. 12:15) which he got from somewhere, and when he got it, *the Jordan River was SWELLING* (Jer. 12:5). Furthermore, this flood (Dan. 9:26) is a literal flood of water (Rev. 12:15), and only a miracle prevents the escaping remnant of Israel (Matt. 24:22) from drowning (Cf. Exod. 10–15 and comments).

We are plainly on supernatural grounds when dealing with behemoth and Leviathan, and when we get on these grounds, the failure of Conservative and

Fundamental scholarship is so glaring and so pitiful that we are not only led to question their "loyalty to the Bible," we are going to be led to disregard their profession of faith in it. They are not Bible believers: *They are destructive critics*. Observe how every new translation on the market made a question out of verse 24 (*ASV, NASV, RSV, NRSV, NIV, Phillips*, etc.) because there is a perfect agreement between Fundamental scholarship and Liberal infidelity where the authority of the Bible is concerned. There is no interrogative *"he"* (Hebrew) before verse 24 in any Hebrew manuscript known to man. The verse was made into a question (vs. 24) to match Job 41:2, 18, since no revisor or translator since 1800 had any more idea of what he was dealing with in Job 40:15 than a five-year-old Hottentot field-stripping a Swiss watch. Observe how C. H. Dodd (a rank Liberal) has made both behemoth and Leviathan refer to the same animal by changing the word **"Leviathan"** to "whale!" (The *NEB* should be called "The Play Pen Bible.")

CHAPTER 41

41:1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

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?

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.

Having "blown it" in the previous exposition, the majority of "recognized scholars" go right on "without the foggiest."

1. *ASV* (1901): Leviathan is the crocodile.
2. *NASV*: Leviathan is a crocodile.
3. The *New English Bible*: Leviathan is a whale.
4. *RSV*: Leviathan is a crocodile.
5. Adam Clarke (postmillennial): Leviathan is a crocodile.
6. Williams (premillennial): Leviathan is a crocodile.
7. Dummelow (amillennial): Leviathan is a crocodile.
8. The *Pulpit Commentary* (postmillennial): Leviathan is a crocodile.
9. Jamieson, Fausset, and Brown: Leviathan is a crocodile.
10. The *Wycliffe Commentary*: Leviathan is a crocodile.
11. The Lockman Foundation (*Amplified Bible*): Leviathan is a crocodile.

12. Mickey Mouse: Leviathan is Snoopy.

13. Pogo: Leviathan is the Wizard of Id.

Having sampled the best brains of every branch of Conservative, Orthodox, and Fundamental scholarship (plus the Liberals), let us take the only proper course of action which one should take in view of the "scholarly agreement" of those listed above: Let's just *throw all of their scholarship out of the window* and pretend they never posited an opinion in the first place

After all, where 100 percent of the godly scholars agree in correcting God, the best policy to follow is just to ignore their godliness and their scholarship. So for awhile, let us put the kiddies on the shelf, and let us pretend that 300 years ago God told it "like it was" and gave it to us "as it is" and that we have the revealed truth of God in our hands; consequently, we have access to information denied to 100 percent of the scholars who think otherwise. Since this chapter is the longest chapter in the Bible on the person and work of Satan, we should have known from the start that the best brains of Christendom couldn't "hack it." They couldn't cut Genesis 1 rightly, so why should they cut the deck right here?

1. The being described is **"king over all the children of PRIDE"** (vs.34).

2. Unlike the "crocodile (that's a "crock!"), he is **"made without FEAR,"** and, unlike the crocodile, he beholds **"all high things"** (vss. 33–34).

3. Unlike the crocodile, *Leviathan has more than one HEAD* (Rev. 12:1–6, Psa. 74:14); in this respect he matches the dragon of Revelation 12.

4. But all doubt is dispelled about Leviathan's identification when Isaiah tells us (in good old 1611 Elizabethan English!) that "Leviathan" is a DRAGON and a SERPENT (Isa. 27:1).

("Crocodile," your bunsen burner!)

When the deluded scholars—any on the New Scofield Board of Editors or the Lockman Foundation or any other Fundamental or Orthodox group—try their hand at converting Satan into a "crocodile" or a "whale," they give out with the most pitiful expositions heard on this earth since Cain let out with his first yell. Recognizing that a white whale is a type of Satan (see Psa. 104:26, Moby Dick, Jonah 2:1, etc.), any fool could tell that the Leviathan of Job chapter 41 is moving out beyond the solar system. For the purpose of expounding the passage as a unit, we shall print the remaining verses.

41:12 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?

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.

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.

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.

34 He beholdeth all high things: he is a king over all the children of pride.

Having read the passage, let us now ask the reader a question: “What would any ‘godly’ Christian think Leviathan was if he *read the passage* and compared it with *what God said it meant* in Revelation chapter 13; Psalm 74; and Isaiah

27?" That is: "What would any 'godly' scholar think if he had enough sense to read a third grade English grammar?" (And I meant "third grade" exactly as I said it.)

Second question: "Why is it that everyone of these 'godly' Bible wreckers missed the right interpretation when any fool could have spotted it *without any knowledge* of Greek or Hebrew?"

Third question: "How does a knowledge of the original languages and an orthodox view about 'verbal inspiration' help any student understand the Bible if the professionals who had this training cannot understand a passage as simple and as rudimentary as Job 41?"

The *Pulpit Commentary* glories with "The last application (crocodile) is NOW almost *universally accepted by ALL scholars."*

All right then, we can be perfectly safe in *discarding* it *immediately*.

1. Leviathan is a water animal of the serpentine, reptilian, or amphibious class (vss. 15, 31).

2. Leviathan has *seven heads* (Rev. 12:1–16), and he is RED; not green, gray, or dark green (as a crocodile) or gray, brown, or white (as a whale).

3. Leviathan can whip anyone, anytime, anywhere (vs. 8), although he has "no hope" (vs. 9).

4. If you could see Leviathan (vs. 9), you would faint (2 Kings 6:17).

5. Nobody can stand before Leviathan; so how will they stand before the Creator who made him (vs. 10)?

6. Nothing but the word of God can sunder his scales (vs. 17) or reach his bones (Heb. 4:12, 13), and that is why Christ uses the Sword of the Spirit (Luke 4:1–13) in dealing with him.

7. Leviathan is like a real Chinese dragon—firebreathing and all (vss. 18–21).

8. Leviathan is worshipped, by those who raise him up (Job 3:8—ah, the unsearchable riches of the Elizabethan text!), with self-mutilation (vs. 25, cf. 1 Kings 18:28).

9. You cannot fight Leviathan with carnal weapons (2 Cor. 10:4), for he is a spiritual being (vv. 26–29).

10. His followers, who are like him (John 8:40–44), smoke cigarettes (vs. 19) and kindle the coal by inhaling (vs. 21) the material they will inhale in Hell (Rev. 14:10–11). [Ah, the unsearchable riches of the archaic, outdated, "hard to understand," mid-Victorian Reformation text. How profound are its corrections on the "original manuscripts," and its judgments past finding out on the New Scofield Reference Bible!]

11. The **"deep"** of verse 31 is not the Jordan River or the Mediterranean Sea,

nor is it your kitchen sink. The **"deep"** of verse 31 is the deep of Genesis 1:1–3 and the deep of Job 38:30; and if you are going to learn about the **"deep things of God"** (1 Cor. 2:10), revealed only by the Holy Ghost (1 Cor. 1–2), you are going to have to dump Hackett, Keil, Delitzsch, Dummelow, Clarke, Kline, Budde, Peake, Robertson, Cheyne, Machen, Davis, Warfield, Alford, Wordsworth, Souter, Schaff, and Wuest like you would dump out a sack of rotten potatoes.

12. The **"deep"** (vs. 32) is not **"upon earth"** (vs. 33), and where the credulous "scientists" of 1492 put their dragon in the Atlantic Ocean, the credulous dupes ("scientists") of 1980 LEFT HIM: wrong place. Leviathan is in the waters over your head, *beyond the solar system* (see extended criticism of C. I. Scofield and his followers in *The Bible Believer's Commentary on Genesis*, Gen. 1:1–6). When in doubt, always throw 100 percent of the scientists out so that they can fellowship with 100 percent of the modern Fundamentalists you just pitched out.

Leviathan is a detailed description of Satan as God sees him. Leviathan is no more a "crocodile" or a "whale" than Adam's house cat.

And if thirty years of "Christian education" would make your teacher think that Leviathan was a "crocodile," you'd better leave that kind of "education" alone. Any education that would cover up for the Devil, in the greatest chapter in the Bible *about the Devil, is inspired by the Devil*—no matter what scholar or school does the cover up work. **"Rebellion is...WITCHCRAFT"** (1 Sam. 15:23). Rebellion against the written authority of the Holy Bible, on the grounds that the "warlock" is smarter than the Author of the Bible, is **"witchcraft."** "Fundamentalist witchcraft" and "Liberal witchcraft" and "Neo-evangelical witchcraft" are no different than Voodoo witchcraft or Black Magic. (See Riplinger, *New Age Bible Versions,* 1993).

A number of questions are asked Job in regard to the one who brought the first accusation against him back in Job 1:9.

"**Canst thou draw out leviathan with an hook?"** (vs. 1). No, you can't, although the animal described is plainly aquatic. **"Or his tongue with a cord which thou lettest down?"** (vs. 1). No one can "go fishing" for the Devil with a hook on the end of a line, let down over the side of a ship. **"Canst thou put an hook into his nose?"** (vs. 2), like a ring is put through the nose of a bull? **"Or bore his jaw through with a thorn?"** (vs. 2). Here, the thorn is used as an augur to drill a hole that a line or chain can be passed through; the most common modern form known by any farmer is the "fish stringer" that is run through the lower jaw (or the gills) of a fish that has been caught.

"**Will he make many supplications unto thee?"** (vs. 3). No, the devil has

never had to go in supplication to anyone—not even God. You will notice that in Satan's conversations with the Almighty, there is never any cringing or cowering or begging (vs. 24). (Like Lord Byron said on his death bed: "Shall I sue for mercy? No! Come, come, let us be a man to the end.") Leviathan is **"made without fear"** (vs. 33), and those women who listen to him are made the same way (see Job 39:16 and comments). **"Will he speak soft words unto thee?"** (vs. 3). He didn't plead with Eve, and he didn't plead with Christ, and he won't plead with you. Any **"soft words"** from Satan come through Liberal preachers, Catholic priests, and Fundamental scholars in the form of Romans 16:18 and 2 Peter 2:18, but he never "pleads" with anyone.

"**Will he make a covenant with thee?"** (vs. 4). He will with Israel (Isa. 28:18 and Dan. 11:32), and that covenant will be worth about as much as the NATO pact or the SALT agreements or any treaty signed by Russia or the USA in the last seventy years. From 1400 to 1945 there were 8,000 treaties signed between nations, and not one of them held good for any longer than four years on the average. **"Wilt thou take him for a servant for ever?"** (vs. 4). God can, and as surely as Nebuchadnezzar was the Lord's "servant," so Satan will only have the power of Romans 13:1–4 under the permissive will of his Master (Dan. 11:31–36). You might put some aquatic or marine animals in a bowl or an aquariuim and keep them, but not Leviathan.

"**Wilt thou play with him as with a bird?"** (vs. 5). You can with gold fish, minnows, canaries, parakeets, parrots, and doves, but you cannot do so with "Leviathan." Men can play with crocodiles; they have been known to jump into the water with them and wrestle them, but you won't jump into Satan's "pond" for a wrestling match unless you are as stupid as those who are trying it at Houston Space Center (Jude 9). **"Or wilt thou bind him for thy maidens?"** (vs. 5). No, but God will: Look at Revelation 20:1—which is done for the sake of the Virgin Bride, the restored wife (Hosea 2), the concubines (S. of Sol. 6), and the **"virgins without number"** (Song of Sol. 6:8). Ah, what a light that 1611 sheds on the Greek and Hebrew lexicons!

"**Shall the companions make a banquet of him?"** (vs. 6). Not *Job's* companions, but *Elijah's* companions will! Leviathan is given for **"MEAT to the people inhabiting the wilderness"** (Psa. 74:14) when the events of Exodus 15–20 will take place again (Micah 7:14) in the Tribulation (Rev. 12:13–17). The manna is connected with Leviathan's heads (see Exod. 16:14 and comments). (Ah, what light the 1611 *AV* sheds on the obscure mumblings of Jean Dixon and Edgar Cayce and the gurus of Rama Krishna.)

"**Canst thou fill his skin with barbed irons...or...fish spears?"** (vs. 7). No, because of verses 26–29, he is marine, he is aquatic, he is reptilian, he is

serpentine, and he is amphibious; but you cannot land him or gaff him with any method known by any fisherman, ancient or modern. Of the 3,000 Fundamental and Conservative infidels who wrested the text to their own destruction, Martin Luther is perhaps the only "faithful man" to be found, for the familiar hymn (written by Martin) states: "And armed with cruel hate, on EARTH IS NOT HIS EQUAL!" ("Ein Feste Burg"). This line is from Job 41:33, and Martin was close enough to the devil in his dealings with papists to understand the text; he never mistook Leviathan for a moment to be a "crocodile."

"Crocodile," your CB antenna!

The description given is that of a fire-and-smoke-breathing, seven-headed dragon, moving up and down through the universe and leaving a Milky Way (vs. 32) behind him. The **"sea"** of verse 31 has no more reference to the Mediterranean, or the Sea of Galilee, than it does to Evil Knievel's Grand Canyon rocket (cf. Psa. 77:19; Ezek. 32:6; Rom. 10:7, etc.). The thirteen words in verse 34 point directly to the King of Terrors himself and tell Job that if he is trusting in his own righteousness, the "king of the children of PRIDE" (vs. 34) is his daddy (John 8:44).

What a compliment to a whale or a "crocodile!"

In closing our comments on the passage, we will point out one more red light to the Bible believer: That is, the radical fanaticism of the lunatic fringe (the new translations) in covering up the Roman Catholic act of "penance" (done for Satan) in the passage. Verse 25, in the God-given, God-preserved, God-honored text (*AV*, 1611), says that **"By reasons of BREAKINGS they purify themselves,"** indicating the masochism and self-mutilation of the black-robed Baalite priesthood of 1 Kings 18, who worshipped the Queen of Heaven (Jer. 44:19) with priests called **"father"** (Judg. 17:10). The pro-Roman versions (anything published since 1800) have altered this verse (vs. 25) to the following:

1. The Dodd Version (*NEB*): "bewildered at the lashings of his tail."

2. The Taylor Version (*Living Bible*): "terror grips them."

3. The Lockman Foundation (*Amplified*): "because of terror and crashing they are beside themselves."

4. The Apostate's Version (*NASV*): "because of the crashing they are bewildered."

5. The Dean Weigle Version (*RSV*): "at the crashing they are besides themselves." (Observe the ecumenical agreement here between Bob Jones University and the National Council of Churches; *they both recommended the same corruption*.)

6. The Jehovah's Witness Version (*NWT*): "due to consternation they get bewildered."

7. Adam Clarke: “No version, either ancient or modern, appears to have understood this verse, nor is its true sense known” (Clarke’s Commentary, p. 190). But, Adam. Since you *changed the order of the verses* (see 40:1 and comments) and got rid of the devil before you got into the chapter, why would anyone with any sense (who believed the Bible) think your opinion about the matter was worthy of consideration? After all, didn’t the *ASV, NASV, RSV,* and *NRSV* simply follow the corrupt Alexandrian *Septuagint* written 200 years after Paul died? Yes, they did. Origen’s corrupt African manuscripts—which contain the Apocrypha as part of the Old Testament—read: “When he turns himself he terrifies all the quadrupeds of the earth.” Umbreit says “they flee away bewildered.” Jamieson, Fausset, and Brown say “they wander from the way.” Dummelow says that the “deer are afraid that slip among the broken places.” The *Pulpit Commentary* winds up our funny farm with “terror dances before him.”

Well, how about this: “When a whale thrashes his tail swimming down to the Dead Sea, and blows frost out of his nose, all the antelopes dancing with the crocodiles slap the pedal to the floor board.”

See how it’s done? You just make a “do-it-yourself Bible.”

You see how it’s done? If you don’t *understand* the passage you:

1. Pretend the *AV* (1611) is “obscure.”

2. Pretend that some Hebrew or Greek text is “clearer.”

3. Then *when you can’t expound the Hebrew or the Greek* as it stands (in ANY text), you invent a reading that is clear to YOU and then tell the stupid Christian that “no one can understand the passage.” Did you get that “NO ONE?” That is, when a Greek or Hebrew scholar can’t master what a Boy Scout could handle, then “*no one* can understand the passage!” How is *that* for “egotistical crackpot fanaticism?”

The reference plainly is to Communist Catholics in the United Nations (1980–1993) under the Antichrist (Rev. 13, 17) mutilating themselves to purify themselves from sin, as in the purifying rites of Bacchus and Pluto (see Hislop, *The Two Babylons*); DRUNKEN DANCING accompanies the “worship service” (see Exod. 32 and comments).

To make sure that you miss the truth of the passage entirely, the Taylor paraphrase (“*Living” Bible*) mistranslates the last verse to read: “he is monarch of all that he sees,” instead of **“he is a KING over all the children of PRIDE.”** This deft twist of the wrist, which Taylor in his naivete calls “a paraphrase” (and which buyers of the propaganda accept as a “paraphrase”), leaves the modern Christian facing a passage that deals with no creature known to God, man, or the devil. *Taylor’s* Leviathan can stand up (vs. 25), but he is not in the deep (vs. 31),

and he is not in the “sea” (vs. 31). But he moves like a steam roller (vs. 30), and he has flesh (vs. 23); yet no one can capture him (vs. 9) or get at him with a spear, harpoon, or iron javelins (vss. 7 and 29).

(“Crocodile,” your Aunt Harriet’s can opener!)

Crocodiles *are* caught with spears; they can be captured and skinned (and sometimes eaten); they are not without “fear”; and plenty of natives “stir them up” (vs. 10) to get their hides, their eggs, or just run them off from the laundry at the river’s edge. Taylor’s “Leviathan” is a Disneyland joke.

And here we shall end comment on the greatest chapter in the Bible on Satan. There is not as much material in Ezekiel 28, Revelation 13, or Isaiah 14 as there is here; so we may expect the destructive critics of the Reformation text (Christian universities and colleges first) to either reject the text, alter the text, confuse the text, or misinterpret the text, and then cover up for the Devil so he can slip through undetected. God said that He would NOT **“conceal his parts, nor his power, nor his comely proportion”** (vs. 12), but they are concealed by the deceitful, slovenly, infidelic works of Conservative and Orthodox scholars who are always mouthing off about “the fundamentals of the faith.”

CHAPTER 42

42:1 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.

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.

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.

You've got to hand it to Job; he does "gird up his loins like a man," and he does answer (vs. 4). The only catch is that this time he lets his soliloquy of Chapter 31 drop like a hot rock. Not one word that breathes of "self" passes Job's lips in this final speech, nor does Job waste any breath pointing out the hypocrisy and inconsistencies of his "comforters." Face to face with the Supreme One, to whom "everyone of us will give account," Job accounts for himself (Rom. 14:12), exactly as you and I will. In spite of the efforts of Liberals (and Conservatives and Fundamentalists) to "cool" his confession, Job says the right thing (see vs. 6) in the right way, and God Himself bears witness to it in verse 7.

"**I know thou canst do every thing"** (vs. 2, cf. Psa. 145 and 1 Chron. 28.)

"**Who is he that hideth counsel...?"** (vs. 3). Job repeats the Lord's question of 38:2 and explains, **"I uttered that I understood not; things too wonderful for me, which I knew not"** (vs. 3). And this is what Eliphaz, Bildad, and Zophar should have chimed in with on the spot; all three of them had said plenty **"without knowledge."**

"**I have heard of thee by the hearing of the ear; but now mine eye seeth thee"** (vs. 5). Job is looking at the Theophany who appeared to Abraham (Acts 7:2), Manoah (Judg. 13:3), and Jacob (Gen. 32:24). This is no "astronut" (it's spelled right) speaking out of a flying saucer. The UFO "humanoids" (and the literature on ancient civilizations and mysteries) are as unlike the Angel of the Lord (or Christ) as Charles Adams' cartoons are unlike Thoreau's *Walden*.

If Jesus Christ were a "humanoid" from outer space, He was the most

critical, negative visitor this earth ever had (see Matt. 23 and John 9). He professed to have come this way for warfare and division (Luke 12:51) and would only save people who trusted Him as much as they trusted God. Furthermore, He stated flatly that there wasn't any point in wasting money on helping poor folks when you could give the money to Him (John 12:8). (My how "characteristic" of the "helpful humanoids" who keep popping up to show men how to "live together peaceably.") Imagine a UFO occupant telling you that bigger and better wars are on the way (Matt. 24), that you should get yourself a weapon for personal defense (Luke 22), and that the only hope for this planet lay in the finished blood atonement of a JEW. Ever read about any "Venusian," "Atlantean," or "Lemurian" who talked that way?!

Christ mentions His "Father" *over fifty times* in His discourses, and these discourses take up less than fifty pages; you never heard a UFO occupant spend five minutes talking about HIS "*father*"! When one of God's real "men from outer space" shows up—see Genesis 16:9 for example—he doesn't ask where the power supply is; he just butchers 185,000 men (without a "ray gun" or chemicals) and goes on about his business (2 Kings 19:35).

"**Wherefore I abhor MYSELF, and repent in dust and ashes"** (vs. 6). Atta boy, Job! Sock it to 'em! Sock it to these "positive thinking," "I'm okay, you're okay, we're all okay" girls. Lay it on 'em Job. Phase out these goody-goody "youth conflict, dynamic tension" kiddies who are always getting you to "find yourself" and "have faith in your fellow man." Put it on 'em Job—abhor YOURSELF.

This is the classic example of contrition: it is not sorrow for SIN; *it is sorrow for SELF*. It is not sorrow for what we have *done*, but for what we *ARE* (2 Cor. 7:10). When Balaam. Saul, Pharaoh, and Judas say, **"I have sinned,"** it means no more than "Oops, I got caught." But when David and the prodigal son say it, the angels start a jubilee in Heaven (Luke 15; Psa. 51). **"Godly sorrow"** (2 Cor. 7:10) is sorrow for BEING WRONG, nor just DOING WRONG. No Catholic, Communist, Campbellite, or Charismatic will ever fully understand this great Biblical truth, for all of them leave a certain margin for SELF in their plans for salvation—both for the salvation of individuals and the salvation of "society." As proof of this, let us examine some of the last thirty-five trays full of garbage that have been served up to the Christian as "Bible versions."

1. The Dodd Version (*NEB*): "Therefore I melt away."

2. Jehovah's Witness Version (*NWT*): "I make a retraction."

3. Dean Weigle Version (*RSV*): "I despise myself."

4. New Apostate Version (*NASV*): "Therefore I retract." (Observe how this translation—recognized by John R. Rice and Bob Jones III—has adopted the

Arian reading of the Jehovah's Witness Bible, The *New World Translation*.)

5. The Old Apostate Version (*ASV*, 1901): Margin— "loathe my words."

6. Jamieson, Fausset, and Brown: "I abhor the rash speeches." (You see, the matter is as we have stated it. Jamieson, Fausset, and Brown cannot imagine Job abhoring what he IS, only what he has SAID.)

7. Little Red Riding Hood: "I am sorry I spoke so hastily."

8. Charlie Brown: "Sorry 'bout that."

9. The Great New, Brand Spanking New, NEW Authorized Revised, Common, Standard, Ecumenical, International, Federal New, NEW NEW AMERICAN STANDARD VERSION: "I realize that my isolated orientation developed a sectarian mentality with no adhesive factor to sensitize the expanded world view, with its renewed emphasis on the deversifiability of a cruciform ethic, where a scientific breakthrough could give a significant thrust to relationable structures in the blankety, blank, blank...."

Anything but the truth.

The word **"abhor"** (*AV*, 1611) is too strong for the stomachs of the modern Fundamentalists and Conservatives, for the word means "something detested with extreme repugnance." And when did any modern revisor (saved or lost) feel that way about *himself* when confronted with the authority of the Holy Bible? Job looks at himself like a man would look at the rotting body of a dead frog, and that is the "look" which puts a man in line with Job 15:16—right on target.

It isn't "man is the measure of all things"; it is **"I am a man of UNCLEAN LIPS"** (Isa. 6). It isn't "worthy of the noble name of MAN"; it is **"Depart from me; for I am a sinful man, O Lord"** (Luke 5:8). It isn't "I think therefore I am"; rather it is **"Lord, what wilt thou have ME to do?"** (Acts 9). Get it straight. Not one of those wilfully ignorant, self-deceived idiots from Socrates to Sartre had any more idea where he (or you) was headed (or how to get there) than a blind bollweevil in a blizzard. There is more real power in an ounce of *negative truth* than 15,000 tons of "positive thinking" where that positive thinking is the self-induced hallucination of a Bible- rejecting Pharisee. Now Job is in a position where God can bless him. And the Almighty never fails to meet His own obligations (Gen. 18:18).

42:7 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.

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.

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.

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 son's sons, even for four generations.

17 So Job died, being old and full of days.

Verse 10 is the key to proper interpretation of the passage, and since not one Fundamental or Conservative scholar ("godly" or otherwise) ever paid any attention to what the Biblical text said where it crossed his "training," they quite naturally missed the greatest prophetic truth in the entire passage: *Job's children were resurrected.*

Verse 10 placed the *Book of Job* "smack dab" down on Psalm 126:4; Zephaniah 2:7, 3:20; Amos 5:27; and Jeremiah 33:7, 11, 26. That is, it does if you believe in the Scriptural method of comparing **"spiritual things with spiritual"** (1 Cor. 2:13) instead of comparing Scripture with nineteen centuries of scholarly fungus. If you believe in ravaging the text and tearing it to pieces with the murderous scholarship of the "recognized authorities," then, of course, you can never find the cross- reference to truth. One must never forget that real

Bible students who really DO "take their Bible studies seriously" never waste five minutes with the slime and algae of the revision committees (any and all since 1800) when trying to find Biblical truth. The revision committee of 1881–1884 knew nothing of premillennial truth, though Darby and Moody were preaching these truths *while the committee was at work destroying the Receptus of the Reformation* from which the truths were revealed. The revision committee of 1901 knew nothing about the corruption of the Alexandrian text, although Burgon and Scrivener had been documenting it publicly *for thirty years*. The revision committee of 1952 (*RSV*) knew nothing about Daniel's Seventieth Week, although Scofield and Larkin had expounded it worldwide *before* 1930. The revision committees of 1959–1970 (*NASV*) knew nothing about Tribulation salvation, the Mark of the Beast, the chapter and verse system of the AV, the seven resurrections, the three raptures, or the doctrine of the Kingdom, although Bible believers had been preaching and teaching these truths ten to thirty years *before* the committee sat down at the table to undermine the truth of God.

What little Bible the Lockman Foundation and the faculty at Bob Jones University know, they got from Larkin and Scofield, who published all of their works *before 1940*, and most of them *before 1920*. And the same may be said of any group of professional hucksters engaged in making a living by changing the *Authorized* text. They have no knowledge of anything that anyone needs, and *if they needed it,* anyone could find it without consulting the "pros" for anything. All the Bible they know, they got from Bible believers who preceded them anywhere from ten to 500 years. You will find nothing in any book John R. Rice ever wrote (aside from personal illustrations of practical experience in the ministry—which any minister has) that was not clearly presented by one to ten writers *fifty years before Rice was converted*. You may read the entire set of books by Kenneth Wuest from cover to cover, and you will not find *ONE doctrinal truth stated from ANY Greek text* (or study) that is not clearly stated by Pieters and Scofield *fifty to sixty years before Wuest wrote his first book*. You may read any set of books by any "recognized" Fundamental scholars since 1930, and you will only be reading the work of a man who God has showed nothing to since Larkin and Scofield got their material (1890–1930) from a *King James 1611 Authorized Version.*

It is true that *occasionally* Larkin and Scofield (as Spurgeon and Torrey) yielded to the pressure of the "godly brethren," who always were around to tempt them to sin against the Bible. Once in awhile, you will find an isolated quotation from an *RV* (or a reference to the "Greek") in the writings of these men; this was done in a moment of weakness (**"all have sinned!"**) when they wanted to be "accepted" as Bible scholars. But these men got their revelations

from the same place that Carey, Goforth, Livingstone, Brainerd, Edwards, Wesley, Tennant, Finney, Sam Jones, Bob Jones Sr., Frank Norris, Billy Sunday, and Peter Cartwright got theirs: *A King James 1611, Authorized Version.*

And if you want to put one of these man-pleasing, man-following copycats on the spot, just ask him this: "Sir, would you please show me one thing—just ONE—you have learned from your studies of the 'original languages' that I can't find in a dime store *King James Bible*?" And then watch him hit the skids. All you asked for was ONE; surely he can show you ONE. *Just ONE will do*. (All a linguist does, if he is Orthodox, is use the "original language" to prove what any Bible believer *already knows* or can find out by reading a man who *didn't* refer to the "originals.")

"**My wrath is kindled against thee...**" (vs. 7). The speech is aimed at Eliphaz, but it includes his two buddies: **"For ye have not spoken of me the thing that is right, as my servant JOB hath"** (vs. 7). In the first place, Job did say, **"I have sinned"** (7:20), and none of his comforters said that about themselves one time in thirty-eight chapters. It is true that the *New English Bible*, the *"Living" Bible*, the *RSV*, and the grossly corrupt *ASV* (old or new) have all altered Job 7:20 so that Job did NOT "speak that which was right," but changing Job 7:20 to read "if I have sinned," or "if I sinned," etc., doesn't relieve the evangelical apostates of their responsibility to God. Job DID say, **"I have sinned,"** and that was the right thing to say. The irresponsible Fundamentalists who slapped the truth out of Job's mouth sinned without saying it themselves, but **"be sure your sin will find YOU out."** He did say, **"I abhor myself,"** and that was the right thing to say. What the new versions—"in the modern, updated English"—say Job said is what he did NOT say, and till heaven and earth pass away God will not write His Book like Machen, Cheyne, Warfield, Keil, Robertson, Delitzsch, Olson, Weniger, Bauer, Hort, Aland, Metzger, Thieme, Origen, Gesenius, and Walvoord THINK it should be written.

We have never referred to Robertson, Warfield, Machen, and Hort as "unbelievers" or "liberals" in regard to John 3:16, but since the apostasy within the body of Christ has always been carried on by saved people who "love the Lord" (to quote one destructive critic of the AV), who are "loyal to verbal inspiration" (to quote another two-faced hypocrite), we are not really concerned with "liberals" or "Neo-evangelicals" at all. What we have to deal with in the last half of this century is puffed- up, bloated, egotistical, SAVED stuffed-shirts who think they are smart enough to correct God's Book simply because they have been exposed to nineteen centuries of scholarly trash.

What we have to deal with is men like A. T. Robertson, Warfield, Wuest, Hort, Machen, et al., who became deluded, self-deceived dupes in the hands of

Satan, as he sought to over-throw Biblical authority—not the "fundamentals." These men trained the faculties who trained the faculties, who are now training young men for a full-time ministry of correcting and repudiating the words of God. They were tools for the greatest apostasy the world has ever seen, and nothing that the Catholics or Liberals pulled off between 1582 and 1980 could match it. We may say, without fear of anyone (or consideration of anyone's feelings), that these "Conservatives" did more to destroy the character and manhood of American Christianity than the National Council of Churches, the Communist Party, and the Roman Catholic Hierarchy. Their damage to the minds and ministries of 50,000 young preachers (1890–1980) is simply incalculable, and it will never be computated accurately until the Judgment Seat of Christ.

"**Therefore take unto you now seven bullocks and seven rams...**" (vs. 8). The reader will observe that the requirement places the time element (see comments on date of writing in the Preface) back to Gentile worship before the Law. Numbers 23:1 and 14 shows that Balak and Balaam recognized the sacrifice of Job 42:8 as the standard sacrifice. **"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"** (vs. 8). Then Job was right all along, *even when he was wrong*. He was wrong (vs. 3) in that he had tried to justify himself and had tried to put God "down" for dealing with him unfairly, but Job was right on three counts which his buddies had all missed:

1. He was right in assuming that in this life the wicked do not always get paid back in full.

2. He was right in assuming that the same things can befall a saint which befall a rascal.

3. He was right in assuming that since man was a sinner, he needed a **"daysman"** or "mediator" to stand for him in the presence of God.

"**So Eliphaz...did according as the LORD commanded them: the LORD also accepted Job"** (vs. 9). That is, the Lord accepted Job's petition on their behalf. This time Job himself got to be the **"daysman,"** or mediator (vs. 8). Since Abraham did this same thing in Genesis 20:17, we are again reminded of the patriarchal setting of the Book, and once again, we should make a mental note that if some brilliant grammarian (with access to "more ancient manuscripts," etc., etc.) pokes his head through the bushes and tells us that "light from the Dead Sea Scrolls shows, blah, blah, blah, that Job took place after the time of Moses," we should give him the raspberry and send his way a token greeting of No. 6 squirrel shot.

And now, again (for the "umpteenth time"), the fat hits the fire.

"**And the LORD turned the captivity of Job...**" (vs. 10).

With two dozen clear indications that the *Book of Job* is a future prophecy (see Preface), the ravening critics of the *AV*—Fundamentalist foremost—draw out their bloody butcher knives, hatchets, frog stickers, shivs, daggers, and meat cleavers and begin to hack and mutilate the Holy Bible like killing was going out of style. *The truth must not get through!* Forward to the fray! Quick. Produce the "verbally inspired, God-breathed originals" so that no one can find out the truth! *Get rid of Biblical truth at any cost!*

1. "And the Lord restored the fortunes of Job" (Lockman Version, miscalled the "*NASV*").

2. "And the Lord turned Job to repentance" (Jerome's *Vulgate*).

3. "The literal use of this phrase is common, the metaphorical use of it uncommon. Still it is so simple a metaphor. It signifies, as Professor Lee remarks: 'a restoration to former happy circumstances"' (the *Pulpit Commentary*, p. 663).

4. "Turned back the captive condition" (Jehovah's Witness Version: *NWT*).

5. "The Lord restoreth his wealth and happiness" (Taylor Version: *TLB*).

6. "The Lord restored the fortunes..." (Dean Weigle Version: *RSV*).

7. "So the Lord restored Job's fortunes..." (Dodd Version: *NEB*).

Quite naturally, the compromising *Amplified Bible* (sometimes used by Oliver Greene) has the Reformation reading and the Communist reading together in the same verse; that is, the *AV* text has been adulterated with the *RSV* text *by putting them together in the same verse*. Typical.

Now. the question we need to ask ourselves is this: "Since when should the opinions of Dr. Rawlinson (The *Pulpit Commentary*) or Dr. Lee be taken seriously since neither man believed two-thirds of the Old Testament?" What are either of these rascals doing making a "METAPHOR" out of a Biblical prophecy that deals with the doctrine of the Second Advent? It's like Berkhof and Kuyper (plus Shedd, Dabney, Hodge, Strong, and Calvin) telling us that the "first resurrection" (Rev. 20:4–6) is not a bodily, *physical* resurrection, isn't it? Do you know what Paul did to Hymanaeus for teaching that the "first resurrection" was PAST because it was not a bodily resurrection? Did you ever look it up? *Robertson, Machen, Wilson, and Warfield all taught that the first resurrection was SPIRITUAL only*. Did you see what the Holy Spirit said about this recognized "scholarship" in 1 and 2 Timothy? Do you think any of us who really "take our Bible studies seriously" would go to any man *who has been delivered to Satan* to get a "qualified opinion"? And do you think any of us who believe that Book are stupid enough to worry about "slandering the dead" or slandering "the sainted memory of these 'giants' of the faith"? Why worry about a sinner

who slandered the *King James Bible* every day of his life? These two-faced punks, who worry so much about "the due reverence to the dead," have never failed to *slander and vilify the translators of the AV 1611 and the men who defend it* (Hills, Ray, Fuller, Burgon, etc.). A little "double standard" there, eh Doctor?

Verse 10 says **"turned the captivity,"** and it says this after forty-two chapters, matching the forty-two months of the second half of Daniel's Seventieth Week (see Dan. 9 and Rev. 12–13), and after seven days and nights (Job 2:13), matching the seven year period (Dan. 9:25) where Satan (Job 1, 2) will be persecuting Israel in the land of Edom, in Uz (Lam. 4:21). The Book of Job was preceded by a Book describing the return of the Jews to Palestine and the rebuilding of the Temple (Ezra and Nehemiah); it is followed by the King Messiah of whom David (Psa. 1–2) was a type. With this much prophetic information available in an English text, which any sixth grade reader could read —*without referring once to any Hebrew or Greek text used by any scholar*—how do we explain the irrational attack on the verse and then the blindness which follows it at verse 13?

("Crocodile," your aching back!)

Psalm 14:7 and 126:1 are the divinely appointed, infallible authorities for properly interpreting the verse, and what any Hebrew or Greek scholar may think the verse says can be classified under "N.T."—non-essential trivia.

Job is a type of Israel: Cast off, persecuted, rejected, restored, converted, and blessed.

Any system of Bible study, promoted by anyone, that denies *that* (or tends to obscure it) is SATANIC. And if you are gullible enough to think that Satan could not deceive Christian scholars (like the men who taught the men who wrote the textbooks used in Christian universities and colleges (any of them), you have been hoodwinked by the master deceiver (Rev. 12:9). No Roman Catholic or Communist ever got that far into Biblical theology to worry about altering Job 42:10. Only Fundamentalists and Conservatives were anxious to cover up the truth on that verse; the Catholics and Communists would change any verse on no other grounds than the desire to replace the Authorized Text.

Verses 11 and 12 point far beyond the oppressed saint on the ash heap in Uz; they point out the great prophecies of Isaiah 2, 11, and Amos 9, and scores of other prophetic passages which were discounted by Matthew Henry, Adam Clarke, Warfield, Machen, Calvin, and Moulton as "figurative metaphors."

"**They bemoaned him, and comforted him"** (vs. 11, cf. Isa. 40:1, 49:13; Jer. 31:13; and Zech. 1:17.)

"**Every man also gave him a piece of money"** (vs. 11). Compare this with

the wealth the Jews will have in the Millennium following the Tribulation: Romans 11:15, 23; Isaiah 2:1–4, 66:10–14; 2 Chronicles 9:1–12, etc.

With passage after passage confirming the great prophetic typology found in Job, Biederwolf, Umbreit, Steiger, Roesch, Starke, Briggs, Welhausen, Riehm, Pusey, Tuch, Zahn, Vincent, Strong, Swete, Rosenmuller, Oosterzee, Duhm, Schulten, Kalisch, Keil, Kurtz, Hitzug, Weiss, Trench, Paulus, Plummer, Cheyne, Davidson, Oehler, Gunkel, Gratz, Dillman, Bleek, Bahr, Osiander, Schults, Semler, Riddle, Moulton, Reinke, Tischendorf, Westcott, Hort, Driver, Kennicott, Horton, Knobel, Lowth, and Bennett go sailing by the passage like a regatta in a 60-mile-an-hour wind—hot air and all. They, and their "kin," represent 5,000 books by 1,000 authors, through 1,000 years of church history, with nothing in them on the passage apart from what any Christian layman could find in his own language: Nothing else except pure unadulterated BALONEY.

"**So the LORD blessed the LATTER END of Job"** (vs. 12). This is the fifteenth warning that the Book of Job is a future prophecy: Compare Numbers 24:14; Hosea 3:5; Daniel 10:14; Jeremiah 23:20; and James 5.

"**He had also seven sons and three daughters"** (vs. 13). At verse 13(!) we see why there was such a concerted rush by the Catholics, Conservatives, Liberals, Fundamentalists, Neo- evangelicals, and Atheists to get rid of verse 10. For as sure as Job's ten children vanished in Chapter 1, they show up again in Chapter 42. To get rid of this Biblical truth as quickly (and as neatly) as possible, Taylor (*TLB*) inserts "seven MORE sons" and "three MORE daughters" into the passage. In spite of God's warning to Kenneth Taylor (see Prov. 30:6), he has added in his notes that (p. 44) Job now has TWENTY children.

By *whom*, Brother Taylor?

Where was Job's wife?

I said, "WHERE WAS JOB'S WIFE?"

Do you remember "Lot's wife"? Didn't Jesus Christ tell you to remember "Lot's wife"?

How could any man who "took his Bible studies seriously, etc." overlook the fact that Job and Lot are both types of Tribulation saints? And if they were, what would their WIVES be doing bearing children at the end of the Tribulation? When a commentator or revisor ignores the Bible's own dictionary for types, he develops a sort of "Disneyland exegesis" like Kenneth Taylor's.

Quickly, will someone come to Brother Taylor's aid and help him get rid of the truth?! Ah, yes. Dr. Rawlinson (the *Pulpit Commentary*, p. 664) is on hand. he is "a good man" who "loves the Lord, etc.," and surely he will not mislead us! "We need not suppose however that either the round numbers or the exact duplicity are historical." (Rawlinson) Ahh, so.

But then, on the other hand—are you listening? All of you stuffed shirts who think that the *Pulpit Commentary* was the word of "scholars"—"we need not suppose that any writer in the *Pulpit Commentary* knows what he's talking about when he attacks the history of the inspired account on the grounds of his own stupidity."

(There are two ways to look at everything, aren't there? I thought you would agree. There is nothing like being *broadminded*, is there?)

Job had ten more children, did he, and then lived 140 years after that, did he? *Look at verse 16.* This would put Job at 190 years old if he was fifty when God restored him. That is, ten children before he was fifty and then ten more, *without a wife*, after he was fifty. Now tell us something. In Job's time, Isaac lived to be 180, but he never married till he was forty years old, and then he had two children in the next 140 years. Are we to suppose that Job's wife—who told him to curse God and die and then never showed up again—had twenty children, ten of them after Job was fifty? One a year till he was sixty? One every two years till he was seventy? It took a miracle to give Abraham a child after he was ninety, and Isaac had no children after he was sixty. Aren't our commentators stretching things a little to make us think that the same woman who told Job to curse God and die came back to him and added ten more tax exemptions to his family before he got to be seventy? And if that doesn't stretch your credulity, aren't you just as capable of believing the following:

1. There is a resurrection of dead saints at the end of the Tribulation.
2. This resurrection *includes* the dead of Israel (Ezek. 37:1–12).
3. Job believes in a resurrection in the "latter day" (Job 19:25).
4. Christ's resurrection had an addenda on it which pictures this resurrection (Matt. 27:52, 53).
5. *Israel gets her dead back later* (Isa. 26:17–19).
6. Abraham, the father of the nation of Israel, believed that he would get his dead son back again (Gen. 22:5, John 8:56).

Job got 'em back (vs. 13)!

The reason, then, for the exact number (seven and three) is "simplistic" (cliche by socialistic educators, 1970–1980) in the extreme: These are the children whom Job lost in Chapter One. The fact that the *names* of the daughters are given in verse 14 caused the expositors to reject the mass of evidence given above; for it is either assumed that Job would not have *renamed* the first three daughters, or it is assumed that the names are *different* names—not the original ones. But neither of these assumptions could counter-balance the testimony of Ezekiel, John, Genesis, Isaiah, and Matthew where they deal with a Post-tribulation resurrection (Matt. 24:31) and rapture of Tribulation saints (Ezek.

37). Job 42 is the exact duplicate of these matters, including the restoration of Israel and their subsequent Millennial blessings.

Plainly, and *Scripturally*, Job got his children back from *the dead*. And nothing more is ever said about Job's wonderful "help mate." She wound up with Lot's wife. Like Lot's wife (Gen. 19:26), she seems to have **"turned aside after Satan"** (1 Tim. 5:15), and Lot and Job finish their trips alone. Lot finishes as a widower with daughters, while Job finishes as a widower with sons and daughters and then grandsons (vs. 16). Longevity is one of the characteristics of the Millennium (Isa. 65) since many of the Edenic conditions will be restored (Isa. 2; 11; 33; Amos 9:13; Rom. 8:18–22). **"The right of the firstborn"** (Deut. 21:17) belongs to Israel as the "first born son" (Exod. 4:23) of Jehovah, and the right of the firstborn guarantees a **"double portion"** (Deut. 21:17), so that is exactly what Job gets (vs. 10).

The commentators and revisors who made the Book ninety percent "figurative" or "metaphorical," must now suddenly take the phrase **"twice as much"** (vs. 10) *literally*, after altering the first half of the same verse. But Job did NOT get back *two wives*; he didn't even get back the shrew he had. Therefore, to say that **"twice as much"** refers to *people* is stretching the text to accommodate the unbelief of the scholar in the typology so clearly presented in the Book of Job.

"**So Job died"** (as they will in the Millennium) **"being old and full of days"** (vs. 17). As a little girl said in Sunday School: "All of God's stories have happy endings." The unhappy endings are found in the historical narratives of those who follow science, education, money, humanism, sex, religion, philosophy, or the devil to their own destruction. **"The end of the wicked"** (Psa. 32:38) (see comments under Prov. 4:14, 10:6, 10:2–25, 15:9, and 11:10, 23) is easily predictable: It is outer darkness and a lake of fire. Where a man repents as Job did and accepts God's revelation as superior to his own wisdom—at the same time accepting God's judgment against himself as a sinner—the end is also predictable: A new heaven and a new earth and an eternity with a sinless Saviour in New Jerusalem (see Rev. 21–22, and comments).

And though the screams of wounded and dying Christians will yet echo up over the highways and skyscrapers of America and though the groans and cries of tortured saints may resound off the walls of jails and hospitals in the next few years, the end is predictable: New Jerusalem. The worst thing that can happen to a child of God is GLORY in the end, or the "final analysis." In the "end" Job comes out healthy, wealthy, successful, honored, blessed, and happy.

The man who cried out in his misery: "Oh my God, though you SLAY ME, yet will I trust in thee!" lived to see the day when he cried: "Oh my God, how

good Thou hast been to me!" The man who spit out: "Leave me alone till I swallow down my own spit!" survived to proclaim: "Bless the Lord, oh my soul, and all that is within me bless His holy name!"

"**For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us...for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory...we are more than conquerors through Him that loved us!"** (2 Cor. 4:17 and Rom. 8:18, 37).

This great Book (which is quoted more than sixty times in the Bible) teaches us seven great lessons, and the plain, simple-minded, ordinary Christian can learn all of them without referring to any version, by anyone, other than the *King James 1611 AV.*

1. We learn that **"all those who live godly shall suffer persecution."**
2. We learn that God uses Satan to glorify himself.
3. We learn that the best of men are sinners.
4. We learn that some things cannot be explained apart from supernatural revelation.
5. We learn that God's ways are not our ways, nor His thoughts our thoughts.
6. We learn that **"all things work together for good to them that love God."**
7. We learn that God will be merciful and loving to any sinner who forsakes his own righteousness and accepts God's righteousness.

And thus we shall close the covers of the Book of Job and leave our nomadic friend from Selah, Petra, in Uz, strolling through his pastures, chatting with his friends, playing with his grandchildren, offering sacrifices for his sons **"lest they curse God in their hearts,"** and maintaining his integrity—this time without *trusting* in it. As the ancient scroll rolls together, Job's **"hedge"** (Job 1:10) has been rebuilt by the One who planted it, and in the portals of eternity when the Adversary approaches, he is warned: "No deal. Lay off him. He has been tried and tested. You'll have to pick on someone else."

"**Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy"** (James 5:11).

And it would seem like a shame to add one more critical note to such a sublime ending, but lest we should "rest on our laurels" or be "at ease in Zion," may we not forget that the corrupt Alexandrian manuscripts promoted to the seat of authority by Stewart Custer (*Bob Jones University*), Roberston (*Louisville, Southern Baptist Seminary*), Machen (*Princeton and Westminster*), Wuest (*Moody Bible Institute*), Afman (*Tennessee Temple*), and John R. Rice (*Sword of*

the Lord: Recommendation on *NASV*) have deliberately violated Proverbs 30:6, exactly the way Kenneth Taylor violated it (see vs. 13), by adding fifteen words to the book of Job. These words are so obviously fraudulent that not even the idolators who worshipped *Sinaiticus* and *Vaticanus* dared to copy out their text at this point. The text of the *Septuagint* here reads as follows: “It is written that he will rise again with those whom the Lord raises up.”

Nothing of the kind is “written” or “has been written” or ever will be “written” by the Author of the book of Job. This final scribal blooper is just as spurious as the depraved Greek text it came from—the Greek text used for the *NIV, NASV*, and Taylor’s paraphrase. If 100 percent of the “godly” Christian scholars recommended Vaticanus, they would still be recommending a depraved counterfeit of God’s truth.

“Crocodile,” your bridge-work.

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