

An Exhibition of the Various Names Given to the Beings in the Godhead Contained in the Book of Job

**Together with a Compendium of the Major Biblical
Doctrines of the Ancient Christian Faith Taught by the
Direct Administration of God to His Saints *Before* any
Written Scriptures**

God Himself Taught His People about God Himself

They Shall All Be Taught of God

*He Who has heard and learned of the Father
comes unto Me- Jesus Christ*

Joh 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Joh 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

By

**More Than One Ministering Brother of
The Old Faith Baptist Church**

Mt 18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

The Divine Names in the Book of Job

We have no desire to consider the various concepts regarding the Authorship of the Book of Job and its antiquity. We do, however, consider it the oldest Book in the Bible. **We will proceed in our studies upon the assumption that Moses is the author of the Book of Job.** Our main concern is noting the different usages of the various names for God in the Book of Job. For further information about this matter please see this site:

<http://answers.yahoo.com/question/index?qid=20101022155741AAjJrhY>

We must remember that the ancient language of these people was the Paleo Hebrew. That language **was barely above the Cave-Man languages of that era.** The language was very barbaric, simple and limited. However, it's value and beauty is in the fact that the Ancient Paleo Text spoke often of Jesus Christ the God-Man Redeemer in the antiquity of His person and functions.

Paul spoke of the God-Man Redeemer, the true Adam Kadmon, in Colossians 1 and shows that He Who created us is also the same Who bled and died for us on the Cross and redeemed us by the shedding of His own blood!

While we do not have any copies of the Book of Job in the ancient Paleo-Hebrew text, we do have the faithful copies gathered, and translated over into the Aramaic, and preserved by the Ezra led Great Assembly. They acted under the direct inspiration and superintendence of the same Holy Spirit, the Spirit of Elohem and Jehovah, Who inspired the original Book of Job and Who would complete the New Testament Canon of Inspiration as Jesus promised:

John 16:12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

John 14:25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as *they were* moved by the Holy Ghost.

2 Tim. 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

When Paul spoke these words to Timothy he was speaking about the Old Testament. Paul often quoted from the Greek version of the Old Testament, the LXX, and other times from the Hebrew Version.

In the Book of Job we will find a treasure house of wonderful theology just by considering the different names of God then in use. It is remarkable how these ancient Children of God knew so very much about the Godhead and the various names of God even though there were no inspired Books of sacred Scriptures then in existence.

Re 19:10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

They were taught directly by God about God

We must stop for a moment and ask ourselves some questions concerning the true and proper names of God that Job knew and used as well as the writer of the Book of Job did, wither Moses or another Divinely Inspired writer.

Those who argue in favor of the antiquity of the Vowel Points and claim they were in the original Hebrew Scriptures usually do so because they say no one would know how to pronounce the various names of God without the Vowel points.

This is of course false. We can be certain in our day and age that the Masoretic scribes added the vowel points to the Hebrew Texts sometime between the fifth and seventh centuries AD.

Men who argue in this manner seem to ignore how Moses knew about the various names of God! Did Moses go and consult some written Hebrew Scriptures that contained the names of God in them with the ancient vowel points?

I conclude from reading the Sacred Scriptures that Moses became aware of the ancient names of God by Direct Revelation and Manifestation. Is this not correct?

When Moses learned of the ancient name of God, did he use any written Scriptures with any vowel points?

When Moses told Israel that I Am and I Am has sent me, did He receive this divine name from any written Hebrew Scriptures or by direct manifestation and Inspiration?

Job and Moses both lived before any divine Hebrew Scriptures existed. They did not learn the various names of God and how to pronounce them from reading any existing Hebrew Scriptures but only by Divine Manifestation and Revelation!

By divine grace and the direct teaching of God the Father, by means of the effectual calling and enlightenment of the Holy Spirit, they were taught by God and therefore enabled to come to Jesus Christ Who was then known under a different name. We call this ancient name Elohem, and that is the Aramaic form of the ancient name of our God-Man Redeemer.

Moses wrote in the ancient Paleo-Hebrew and it had *no written vowels*. These ancient Paleo-Hebrew Books of the Bible were translated over into the Aramaic-Hebrew text by the Ezra led members of the Great Assembly. They also gathered all the other ancient Sacred Scriptures and established the Hebrew Old Testament.

We have many hundreds of these old and ancient Hebrew Texts today including the Great Isaiah Scroll. There are no vowel points in any of these ancient Aramaic or Paleo-Hebrew Texts because the Scribes did not add the vowel points until between the fifth and seventh centuries A D.

Those who read the ancient Hebrew Scriptures and propounded properly the various names of God and other Hebrew words did so *because they received oral instructions on how to pronounce these words*. This knowledge was passed on by word of mouth.

Isa 59:21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Again we stress that Job, Moses and all the elect of God Who lived in that era as well as those who lived before the great flood, knew the names of God and other related matters of the true faith because they were directly taught by God!

John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

It is remarkable in the Book of Genesis that Moses, by divine inspiration, first introduces us unto Elohem, Jesus Christ the God Man. Then, the writer of the Book of Job does the same. Were they one and the same writers? Perhaps so, but either way, they certainly knew about the various names of God before any Scriptures existed to teach them.

Urah taw Mymsh ta **Myhla** arb tysarb 1

1 In the beginning God created the heaven and the earth.

Mymh ynp-le tpxrm **Myhla xwrw Mwht ynp-le Ksxw whbw wht htyh Urahw 2**

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

rwa-yhyw rwa yhy **Myhla rmayw 3**

3 And God said, Let there be light: and there was light.

By reading from the Book of Job believers will find many points that will test and try their faith. Always the truths about our Lord Jesus Christ will be a stumbling block to many. This is according to the Divine purpose of the Godhead.

Ro 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

1Pe 2:8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

If persons read the Book of Job and are offended at what they find in it and reject its teachings, then that should be a cause of concern.

2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

We are not speaking of any of our own doctrines or concepts, but what is plainly found as recorded in the Book of Job.

The writer of the Book of Job first presents us to Elohem, and then proceeds to present to us the contest between Jehovah and Satan about Job. In all these events and actions divine grace, not human wisdom, must carry us on to the conclusion.

1 Cor. 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

I John 2:20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: *(but) he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even eternal life.*

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

1Jo 4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Let us note this point once again, we are not saying that if a person rejects our conclusions and our concepts that means he or she is a reprobate, but rather if any person rejects the plain statements as found in the Book of Job and all the other Books making up the Sacred Scriptures then that rejection should be a cause for them to be concerned that they may be among those whom God has passed over and foreordained unto condemnation as reprobates.

Concluding Thoughts on Introduction to Job

First concerning Job and the higher critics, we say that their much ado about the Book of Job amounts to no more than the other ratings of the natural brute beasts Peter spoke about:

2Pe 2:12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

Satan has used such ranting in an effort to try and keep the minds of the elect of God from the wonderful Biblical truths contained in the statements found in the Book of Job.

As Satan's attempts unfold to try and cause Job to curse God and die, we will note that Job is joined by four friends who are supposed to comfort him. They are all older men except one, the youngest, Elihu. His statements reflect more spiritual truths about God and man than what Job and his three friends have said.

These friends do know about some of the various names of God, but their beliefs about God and His works and ways are not always accurate.

Job 42:

bwya ydbek hnwkn yla Mtrbd al yk Kyer ynsbw Kb ypa hrx ynmyth zpyla-la **hwhy rmayw bwya-la hlah Myrbdh-ta **hwhy** rbd rxa yhyw 7**

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*.

bwya ydbek hnwkn yla Mtrbd al yk hlnb Mkme twve ytlbl awa wynp-Ma yk Mkyle llpty ydbe bwyaw Mkdeb hlwe Mtylehwy bwya ydbe-la wklw Mylya hebsw Myrp-hebs Mkl-wxq htew 8

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.

bwya ynp-ta **hwhy avyw **hwhy** Mhyla rbd rsak wweywy ytmenh rpu yxwsh ddbw ynmyth zpyla wklyw 9**

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.

hnsml bwyal rsa-lk-ta **hwhy Poyw wher deb wllpthb bwya tybs-ta bs **hwhy** w 10**

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.

Please note that Elihu was not included with these three other men who spoke incorrectly about God. Please note these remarks from chapter 32:

wynyeb qydu awy yk bwya-ta twnem hlah Mysnah tsls wtbsyw 1

1 So these three men ceased to answer Job, because he was righteous in his own eyes.

Myhlam wspn wqdu-le wpa hrx bwya**b** Mr txpsmm yzwbh lakrb-Nb awyyla Pa rxyw 2

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.

bwya-ta weysryw hnem waum-al rsa le wpa hrx wyer tslsbw 3

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

Mymyl wnmm hmh-Mynqz yk Myrbdb bwya-ta hkx whylaw 4

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

It is also important for us to note that Jehovah, **IEUE**, did not want Job's friends to offer sacrifices to Him directly, or to pray directly to Him. **IEUE** directed them to use Job as their representative or mediator for both of these acts of worship.

IEUE did speak directly to them, as He also did to Cain after he murdered Able, but He would not allow Job's friends to approach Him directly in worship or prayers.

IEUE spoke unto Israel and was heard, but was not seen except in the Pillar of the Cloud:

Nu 12:5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Nu 14:14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

Nu 16:42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

De 1:33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

De 5:22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

De 31:15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

We must also suggest for further consideration that perhaps Moses was even a witness of these events as he was dwelling in the wilderness following his being

cast out of Egypt. We strongly believe that Moses wrote this account mainly because of the internal evidence contained in it. For example note the following:

1. Moses in the Book of Genesis has a very good understanding of the various names of God in the early Paleo-Hebrew script;
2. So did the writer of the Book of Job;
3. Moses understood about the Sons of Elohem who went in unto the daughters of men;
4. So did the writer of the Book of Job.

While we know this is not conclusive, we do hold that it suggests to us the strong conclusion that Moses was indeed the writer of the Book of Job and that perhaps he was a witness to the entire period of Job's seven years of trials.

Whether our conclusions above are true or not, one point is certain, Job knew very well about the deep concepts of God and uttered many of these truths in His speeches. So did the young man Elihu. They are as true today as when Job and Elihu correctly spoke them.

So, we ask, how did Job, or any of the others living then, know about these majestic Divine Names of God and the deep theological truths that they uttered long before there were any written Scriptures or any so called schools of learning to teach these divine truths?

God taught His people directly about God!

Chapter One

erm row **Myhla** aryw rsyw Mt awhh syah hyhw wms bwya
Uwe-Urab hyh sya 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.

Job feared Elohem-Plural the God-Man Redeemer. Job had a very good understanding of the God-Man Elohem. The writer of the Book of Job also had a very good understanding of the God-Man and knew Him as Elohem. Both names Elohem and Jehovah are found in this first chapter. There is no combination of Jehovah-Elohem as Moses used in chapter two of Genesis. Certain men then knew very well about the various names of God before these names were written down in any Sacred Scriptures.

twnb swlsw Mynb hebs wl wdlwyw 2

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.

Mdq-ynb-lkm lwdg awhh syah yhyw dam hbr hdbew twnwta twam smxw rqb-dmu twam smxw Mylmg ypla tslsw Nau-ypla tebs whnqm yhyw 3

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.

Mhme twtslw lkal Mhytyxa tsll warqw wxlsw wmwya sya tyb htshm wvew wynb wklhw 4

Mymyh-lk bwya hvey hkk Mbbib **Myhla wkrbw ynb wajx ylwa bwya rma yk Mlk rpom twle hlehw rqbb Mykshw Msdqyw bwya xlsyw htsmh ymy wpyqh yk yhyw 5**

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. (They may have cursed Elohem the God-Man.)

Mkwtb Njvh-Mg awbyw **hwhy-le buythl **Myhlah** ynb wabyw Mwyh yhyw 6**

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

Here is the introduction to the Heavenly Court in Job. See our remarks on Psa. 82 for further comments.

The Sons of Elohem are a very interesting order and seems to represent a group of ministering spiritual beings that Elohem created, or at least had under His charge, to serve Him in the unseen world and obey His commands.

Thompson's LXX has this:

6 And it came to pass that on the same day, when lo! the angels of God came to present themselves before the Lord, Satan also came with them ; and the Lord said to Satan,

It is noteworthy that the sons of Elohem, the God-Man, came to present themselves before Jehovah. In this instance we understand “sons of Elohem” to speak of the elect angels. We understand that in the New Testament this expression refers to the Father’s little children, but do not find it to be so in the Old Testament.

Here are the places where this expression is found in the Old Testament:

Ge 6:2 That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

Ge 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

Job 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.

Job 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.

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

hb Klhthmw Urab jwsm rmayw **hwhy-ta Njvh Neyw abt Nyam
Njvh-la **hwhy** rmayw 7**

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.

erm row **Myhla ary rsyw Mt sya Urab whmk Nya yk bwya
ydbe-le Kbl tmvh Njvh-la **hwhy** rmayw 8**

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?

****Myhla** bwya ary Mnxh rmayw **hwhy**-ta Njvh Neyw 9**

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

**Urab Urp whnqmw tkrb wydy hvem bybom wl-rsa-lk debw
wtyb-debw wdeb tkv ta-alh 10**

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.

Kkrby Kynp-le al-Ma wl-rsa-lkb egw Kdy an-xls Mlwaw 11

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

hwhy ynp Mem Njvh auyw Kdy xlst-la wyla qr Kdyb wl-rsa-lk
hnh Njvh-la **hwhy** rmayw 12

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.

**rwkbh Mhyxa tybb Nyy Mytsw Mylka wytnbw wynbw Mwyh
yhyw 13**

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

**Mhydy-le twer twntahw twsrx wyh rqbh rmayw bwya-la ab
Kalmw 14**

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

**Kl dyghl ydbl yna-qr hjlmaw brx-ypl wkh Myrenh-taw Mxqtw
abs lptw 15**

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.

**Kl dyghl ydbl yna-qr hjlmaw Mkatw Myrenbw Naub rebtw
Mymsh-Nm hlpn **Myhla** sa rmayw ab hzw rbdm hz dwe 16**

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.

**Kl dyghl ydbl yna-qr hjlmaw brx-ypl wkh Myrenh-taw Mwxqyw
Mylmgh-le wjspyw Mysar hsls wmv Mydvk rmayw ab hzw rbdm
hz dwe 17**

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.

rwkbh Mhyxa tybb Nyy Mytsw Mylka Kytwnbw Kynb rmayw ab hzw rbdm hz de 18

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:

Kl dyghl ydbl yna-qr hjlmaw wtwmyw Myrenh-le lpyw tybh twnp ebrab egyw rbdmh rbem hab hlwdg xwr hnhw 19

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.

wxtsyw hura lpyw wsar-ta zgyw wlem-ta erqyw bwy Mqyw 20

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

Krbm **hwhy Ms yhy xql **hwhyw** Ntn **hwhy** hms bwsa Mrew yma Njbm ytuy Mre rmayw 21**

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.

We find it very interesting that when Job addressed the Lord directly He used the name of Jehovah. He understood that Jehovah gave and Jehovah takes away and therefore Jehovah's name should be blessed. In this account he did not use the name of Elohem, the God-Man.

Job knew of the name of Jehovah, **hwhy** even though Abraham, Isaac and Jacob did not know of it.

wuram Msrqy hqzx dybw Mxlsy hqzx dyb yk herpl hvea rsa hart hte hsm-la hwhy rmayw 1

1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

hwhy yna wyla rmayw hsm-la **Myhla rbdyw 2**

2 And God spake unto Moses, and said unto him, I am the LORD:

Mhl ytedwn al hwhy ymsw yds lab bqey-law qxuy-la Mhrba-la araw 3

Ex 6:3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of God Almighty*, but by my name JEHOVAH was I not known to them.

In verse 2 Elohem identifies Himself as Jehovah. This is very important as Jesus Christ, the God-Man, the Elohem of creation also revealed Himself unto Moses as Jehovah not just Elohem. This agrees with what Paul later said showing that in Jesus Christ's first form He was equal to God, or the Divine Equal. This further shows that the name of Jehovah was used by each Divine Being in the Old Testament and further establishes that the name of Jehovah had a special reference unto the Essence of the Divine Godhead, Self-Existence. Certainly I am using the name Jehovah because that is what we find in many of our current translations of the Old Testament. However, that is not the name in the ancient Hebrew Text.

Here is the first instance of the phrase the Spirit of the Lord or Jehovah:

Jud 3:10 And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

The Holy Spirit came upon Christ Jesus at His baptism. This shows us that Christ did in fact receive the Holy Spirit at His baptism in a special *unction without measure*.

Lu 4:18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Isa 61:1 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;

xwq-xqp Myrwoalw rwrđ Mywbsl arql bl-yrbsnl sbxl ynxls Mywne rvbl yta hwhy xsm Ney yle hwhy ynda xwr 1

2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Mylba-lk Mxnl wnyhla! Mqn Mwyw hwhy! Nwur-tns arql 2

We can note that Luke quoted from a different Hebrew Text than the present Masoretic text, he did not cite the name "God." It may have been that Luke quoted from the ancient LXX. Since the discovery of the multitudes of the Essenes Scrolls we can determine that there did exist several different ancient Hebrew Texts. We can also determine that the Essenes used a different Hebrew Text from the text of the Pharisees called today the Masoretic Text.

For a brief introduction to these distinctions please consider:

http://en.wikipedia.org/wiki/Book_of_Isaiah

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

John 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The three early Hebrew fathers did not know about the name **hwhy** Jehovah, but Job and the writer of the account of Job both knew of this divine name and used it. The earliest mention of anyone by the name of Job is this:

Ge 46:13 **And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.**

During those days when men on the earth mentioned the name of God, they seemed to have used El, Elohem or Eloah and when the Beings in the heavens spoke of God they used the name of Jehovah. Moses received knowledge of the special name of Jehovah that Job already knew about but Abraham, Isaac and Jacob did not know about.

Myhlal hlpt Ntn-alw bwya ajx-al taz-lkb 22

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

(We find it further interesting that the recorder of these events uses the name of the God-Man here, Elohem, and not that of Jehovah. Job did not charge the God-Man foolishly.)

Summation of the Divine Names in Chapter One

Elohem, **aleim**, was used 6 times. This was the name of God then used on the earth among the elect of God and perhaps others who learned about Him from the elect of God.

Jehovah, **ieue**, was used 10 times. What we call Jehovah or **ieue** is the name of God used in the Heavenly Court in chapter one.

For Additional remarks concerning the Heavenly Court please see I Kings 22:19-22, Pas. 82, Isa. 6:1-8; 14:13, Zech. 6:1-9; and Genesis 1:26.

So from this first chapter we can see the distinctions about how some persons on the earth used the name of God, **aleim**, and the Beings in the Heavenly Court used the name of God **ieue**.

Aleim is plural and refers to the strong ones and **ieue** seems to be singular and refers to the self-existent one.

We must remember the importance here of the Hebrew singular, the Hebrew dual, and the Hebrew plural. In this era certain persons, the living elect of God, seemed to have known that there was a Trinity of Divine Beings within Aleim and also that there was also a Self-Existent Being recognized as leue.

In this early age certain persons knew about both the economy of the Godhead, Three Beings and the Unity of the Godhead, the Oneness of the Divine Nature.

Elsewhere in the ancient Ezra Hebrew text we shall find that the name of **ieue** or Jehovah in our English Translations, can be used referring to each Divine Being in the Godhead.

Chapter 2

In this chapter the consistent usage of the two Divine names introduced in chapter one continues. Elohem and Jehovah are the only two Divine names in the text. We find it noteworthy that in the Heavenly Court *Jehovah* is used in conversation while on the earth *Elohem* is used. The sons of Elohem are again present in the Heavenly Court. Satan is not a Son of Elohem, but he did come among them to present himself unto Jehovah. If Satan was one of the sons of Elohem then he would not have been singled out in distinction from them. He was among them but was not one of them.

This is a foundation point:

On the earth the elect knew of Elohem, the God-Man, while in the heavenly court the contest was between Satan and Jehovah, or **IEUE** as the Hebrew word is spelt, about Job.

See this site for Thompson's LXX:

http://thetencommandmentsministry.us/ministry/charles_thomson/job

Jehovah in the Heavenly Court presents Job again as one who fears **Myhla.**

It is remarkable that in the Heavenly Court **hwhy** Jehovah, **IEUE**, Himself used the Plural Name of Elohem! According to **IEUE**, Jehovah, Job feared Elohem!

hwhy-le buythl Mktb Njvh-Mg awbyw **hwhy-le** buythl
Myhlah ynb wabyw Mwyh yhyw 1

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.

hb Klhthmw Urab jsm rmayw **hwhy-ta** Njvh Neyw abt hzm ya
Njvh-la **hwhy** rmayw 2

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.

Mnx welbl wb yntyotw wtmtb qyzxm wndew erm row **Myhla**
ary rsyw Mt sya Urab whmk Nya yk bwya ydbe-la Kbl tmvh
Njvh-la **hwhy** rmayw 3

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, *to destroy him without cause.*

wspn deb Nty syal rsa lkw rwe-deb rwe rmayw **hwhy-ta** Njvh
Neyw 4

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

Kkrby Kynp-la al-Ma wrvb-law wmu-e-la egw Kdy an-xls Mlwa 5

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

rms wspn-ta Ka Kdyb wnh Njvh-la **hwhy** rmayw 6

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

wdqdq de wlgr Pkm er Nyxsb bwya-ta Kyw **hwhy** ynp tam
Njvh auyw 7

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.

rpah-Kwtb bsy awhw wb drgthl vrx wl-xqyw 8

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

tmw **Myhla** Krb Ktmtb qyzzm Kde wtsa wl rmatw 9

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

wytpvb bwya ajx-al taz-lkb lbqn al erh-taw **Myhlah** tam lbqn
bwjh-ta Mg yrbdt twlbnh txa rbdk hyla rmayw 10

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.

At this point we must note that the contest between Jehovah and Satan occurred because of the knowledge and fear of Job of the God-Man, Jesus Christ revealed to us by the name of **Myhla**.

This is the oldest Sacred Book we have any knowledge about and it contains the account between Satan and Jehovah arising over Job's knowledge and fear of the God-Man, Jesus Christ the **ALEIM**, (Elohem according to our translators and others, though this is incorrect.)

Let us also remember that Aleim created Adam and Eve in His Image, the Three in One Image.

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.

wmxnlw wl-dwnl awbl wdxw wdewyw ytmenh rpww yxwsh
ddlbw ynmyth zpyla wmqmm sya wabyw wyle habh tazh herh-lk
ta bwya yer tsls wemsyw 11

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.

hmymsh **Mhysar-le** rpe wqrzyw wlem sya werqyw wkbyw **Mlwq**
wavyw whrykh alw qwxrm **Mhynye-ta** wavyw 12

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.

dam bakh ldg-yk war yk rbd wyla rbd-Nyaw twlyl tebsw Mymy tebs Ural wta wbsyw 13

We would further note that while Jehovah is addressed in the Heavenly Court, on the earth both Job and his wife deal with the God-Man Elohem.

The name of God in the Heavenly Court is Jehovah, **hwhy** while the name of God on the earth is Elohem, **Myhla**.

In verse three Jehovah reminds Satan again that Job fears Elohem, **Myhla**. Jehovah's usage of Elohem in the Heavenly Court is very consistent and noteworthy!

Jehovah's consistence usage of Elohem in the Heavenly Court is further indication that *They are two distinct Beings*. Elohem is the God-Man and Jehovah is the Father. On the earth Job and his wife know about and deal with the God-Man, Elohem. Job is well know in the Heavenly Court because of His fear of the God-Man.

The elect Angels are presented as the Sons of Elohem in the Heavenly Court. This indicates that they are the created offspring of Elohem, the God-Man!

Elder John O'Brien offers these additional Scriptures to support the concept that the Sons of Elohem are the elect angels:

Col. 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

19 For it pleased *the Father* that in him should all fulness dwell;

The Creative Ability from the Godhead is a part of that fullness that indwells the God-Man.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

Eph. 3: 9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *The mighty God, The everlasting Father*, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

The God-Man is the Mighty God and the Everlasting Father to the Creation and in particular unto the Elect Angels. God the Father is the God and Father of Jesus Christ the God-Man in His Humanity, and the Father of the spirits of the elect, the brothers and sisters of Jesus Christ, the God-Man.

Jesus Christ, the God-Man created the Father's little children, in their physical being, when He created Adam and Eve in His image.

God the Father as Jehovah Elohem placed His little children into Adam when He breathed into Him the breath of lives. (They were then in their pure spiritual state.)

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

hyx spnl Mdah yhyw Myyx tmsn wypab xpyw hmdah-Nm rpe
Mdah-ta **Myhla hwhy** ruyyw 7

Eph. 3: 9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

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

Urah-le vmrh vmrh-ikbw Urah-ikbw hmhbbw Mymsh Pwebw
Myh tgdb wdryw wntwmdk wnmlub Mda hven **Myhla** rmayw
26

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

Mta arb hbqnw rkz wta arb **Myhla** Mlub wmlub Mdah-ta
Myhla arbyw 27

Elohem, the God-Man, created the little children in the image of Elohem not in the image of Jehovah. I am speaking of their natural being, not their spiritual being because it came from Jehovah Elohem, the Father of Spirits.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Summation of the Usage of the Divine Names in Chapter Two

Jehovah was used eight times. Elohem was used three times. In chapter two Elohem is used by Jehovah in the Heavenly Court. It is also used in the Heavenly Court when the elect angels or the Angels of God presented themselves before the Jehovah.

Chapter Three

In this chapter Job uses the singular form of Elohem, **hwla**. This is the first instance in the Scriptures that we have found for this singular form of Elohem to be used. We further note that Job places **hwla** above in verse 4. This singular name of God Who is above occurs around forty times in the Book of Job. We will give the exact number of instances when we conclude our studies from Job. There are two instances in this chapter. In our opinion this is God the Father or Jehovah. Job knew of the Various Beings of Deity by the name of **hwla** and **Myhla**. These are the singular and plural forms of The Mighty Ones! **This is the same as in Genesis chapter 1.**

This is further confirmed by Exodus 6:3:

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

Job knew of **hwla** and **Myhla**.

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

wmwy-ta llqyw whyp-ta bwya xtp Nk-yrxa 1

2 And Job spake, and said,

rmayw bwya Neyw 2

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

rbg hrh rma hlylhw wb dlwa Mwy dbay 3

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

hrhn wyle epwt-law lemm hwla whsrdy-la Ksx yhy awhh Mwyh

4 (This is the first mention of **hwla** that we have found in the Sacred Scriptures. Job considered the Eloah as being above.)

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.

Mwy yryrmk whiteby hne wyle-Nkst twmluw Ksx whlgy 5

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.

aby-la Myxry rpomb hns ymyb dxy-la lpa whxqy awhh hlylh 6

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

wb hnnr abt-la dwmlg yhy awhh hlylh hnh 7

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

Ntywl rre Mydyteh Mwy-yrra whbqy 8

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:

rxs-ypepeb hary-law Nyaw rwal-wqy wpsn ybkwk wksxy 9

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

ynyem lme rtoyw ynjb ytld rgo al yk 10

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

ewgaw ytauy Njbm twma Mxrm al hml 11

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

qnya yk Myds-hmw Mykrb ynwmdq ewdm 12

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

yl xwny za ytnsy jwqsaw ytbks hte-yk 13

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

wml twbrx Mynbh Ura yueyw Myklm-Me 14

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

Pok Mhytb Myalmmh Mhl bhz Myrv-Me wa 15

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

rwa war-al Myllek hyha al Nwmj lpnk wa 16

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

xk yeygy wxwny Msw zgr wldx Myesr Ms 17

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

vgn lwq wems al wnnas Myryoa dxy 18

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

wyndam yspx dbew awh Ms lwdgw Njq 19

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

spn yrml Myyxw rwa lmel Nty hml 20

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

Mynwmjmm whrpxyw wnyyaw twml Mykxmh 21

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

rbq-waummy yk wvyvy lyg-yla Myxmvh 22

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

wdeb hwla Koyw hrton wkrd-rsa rbgl 23 This is the second instance of **hwla**, the singular form of Elohem.

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

ytgas Mymk wktyw abt ytxna ymxl ynpl-yk 24

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

yl aby ytrgy rsaw ynytayw ytdxp dxp yk 25 (Job had an understanding that some day he would undergo these kind of trials and tribulations. Even though Job was greatly blessed of Elohem, yet he also knew that Elohem would send upon upon him as well as good.)

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

zgr abyw ytxn-alw ytjqs alw ytwls al 26

Let us meditate on this question of Job:

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

From Lamentations chapter three we quote:

- 1 I *am* the man *that* hath seen affliction by the rod of his wrath.
- 2 He hath led me, and brought *me into* darkness, but not *into* light.
- 3 Surely against me is he turned; he turneth his hand *against me* all the day.
- 4 My flesh and my skin hath he made old; he hath broken my bones.
- 5 He hath builded against me, and compassed *me* with gall and travail.
- 6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.
8 Also when I cry and shout, he shutteth out my prayer.
9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.
10 He *was* unto me as a bear lying in wait, *and* as a lion in secret places.
11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.
12 He hath bent his bow, and set me as a mark for the arrow.
13 He hath caused the arrows of his quiver to enter into my reins.
14 I was a derision to all my people; *and* their song all the day.
15 He hath filled me with bitterness, he hath made me drunken with wormwood.
16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.
17 And thou hast removed my soul far off from peace: I forgot prosperity.
18 And I said, My strength and my hope is perished from the LORD:
19 Remembering mine affliction and my misery, the wormwood and the gall.
20 My soul hath *them* still in remembrance, and is humbled in me.
21 This I recall to my mind, therefore have I hope.
22 *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not.
23 *They are new every morning: great is thy faithfulness.*
24 The LORD *is* my portion, saith my soul; therefore will I hope in him.
25 The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.
26 *It is good that a man* should both hope and quietly wait for the salvation of the LORD.

While in such conditions we must cry out:

Come quickly Lord Jesus.

22 *It is of* the LORD'S mercies that we are not consumed, because his compassions fail not

wymxr wlk-al yk wnmt-al yk *hwhy* ydox 22

Jehovah's Mercies!

Summation of the Usages of the Divine Name in Chapter Three

Eloah is the only Divine name used in chapter three. Eloah is used two times and Job understands that Eloah is the Divine Being above.

Chapter Four

rmayw ynmyth zpyla Neyw 1

1 Then Eliphaz the Temanite answered and said,

lkwy ym Nylmb rnew halt Kyla rbd honh 2

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

qzxt twpr Mydyw Mybr troy hnh 3

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

Umat twerk Mykrbw Kylm Nwmyqy lswk 4

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

lhbtw Kyde egt altw Kyla awbt hte yk 5

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

Kykrd Mtw Ktwqt Ktlok Ktary alh 6

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

wdxkn Myrsy hpyaw dba yqn awh ym an-rkz 7

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

whruqy lme yerzw Nwa ysrx ytyar rsak 8

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

wlky wpa xwrmw wdbay **hwla tmsnm 9**

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

wetn Myrypk yns w lxs lwqw hyra tgas 10

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

wdrpty aybl ynbw Prj-yibm dba syl 11

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

whnm Ums ynza xqtw bngy rbd ylaw 12

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

Mysna-le hmdrt lpb hlyl twnyzxm Mypevb 13

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

dyxph ytwmue brw hderw ynarq dxp 14

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

yrvb trev rmot Plxy ynp-le xrw 15

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

emsa lwqw hmmd ynye dgnl hnwmt wharm ryka-alw dmey 16

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,

rbg-rhyy whvem Ma qduy **hwlam swnah 17**

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

hlht Myvy wykalmw Nymay al wydbeb Nh 18

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

se-ynpl Mwakdy Mdwoy rpeb-rsa rmx-ytb ynks Pa 19

19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

wdbay xunl Myvm ylbm wtky brel rqb 20

20 They are destroyed from morning to evening: they perish for ever without any regarding *it*.

hmkxb alw wtwmy Mb Mrty eon-alh 21

21 Doth not their excellency *which is* in them go away? they die, even without wisdom.

The Usage of the Divine Name in Chapter Four

In chapter four Eloah is used two times. Elohem and Jehovah do not appear in Chapter Four.

In chapters Three and Four **hwla** has been used 4 times.

Eliphaz the Temanite followed Job in his usage of **hwla**.

Chapter Five

hnpt Mysdqm ym-law Knwe syh an-arq 1

1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

hanq tymt htpw vek-grhy lywal-yk 2

2 For wrath killeth the foolish man, and envy slayeth the silly one.

Matp whwn bwqaw syrsm lywa ytyar-yna 3

3 I have seen the foolish taking root: but suddenly I cursed his habitation.

lyum Nyaw resb wakdyw esym wynb wqxry 4

4 His children are far from safety, and they are crushed in the gate, neither *is there* any to deliver *them*.

Mlyx Mymu Pasw whxqy Mynum-law lkay ber wryuq rsa 5

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

lme xmuy-al hmdamw Nwa rpem auy-al yk 6

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

Pwe whybgy Psr-ynbw dlwy Imel Mda-yk 7

7 Yet man is born unto trouble, as the sparks fly upward.

ytrbd Myva Myhla-law la-la srda yna Mlwa 8

8 I would seek unto God, and unto God would I commit my cause:

Here is the usage of **Myhla** and **la** showing the distinction between these two Divine Beings. EL being the Father and Elohem being the God-Man, our Lord Jesus Christ.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to my God, and your God*.

2Co 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

1Pe 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

These verses show the same distinctions between these two Beings in the Godhead that Job 5:8 shows.

rpom Nya-de twalpn rqx Nyaw twldg hve 9

9 Which doeth great things and unsearchable; marvellous things without number:

twuwX ynp-le Mym xlsW Ura-ynp-le rjm Ntnh 10

10 Who giveth rain upon the earth, and sendeth waters upon the fields:

esy wbgv Myrdqw Mwrml Mylps Mwvl 11

11 To set up on high those that be low; that those which mourn may be exalted to safety.

hyswt Mhydy hnyvet-alw Mymwre twbsxm rpm 12

12 He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.

hrhmn Myltpn tuew Mmreb Mymkx dkl 13

13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.

Myrhub wssmy hlylkw Ksx-wsgpy Mmwy 14

14 They meet with darkness in the daytime, and grope in the noonday as in the night.

Nwyba qzx dymw Mhypm brxm esyw 15

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

hyp hupq htlew hwqt ldl yhtw 16

16 So the poor hath hope, and iniquity stoppeth her mouth.

oamt-la yds rowmw hwla wnxkwy swna yrsa hnh 17

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty: (Please note there that **yds** is not the term for *almighty*, but rather *sufficiency* and is elsewhere translated as *breasts!* See Psa. 22:9; Song 8:1; Ez. 23:21.)

Concerning Divine corrections please note:

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

By comparing Hebrews 12:9 with Job 5:17 we can note that **hwla** or the Divine Being Who corrects us, is the Father of Spirits.

Perhaps a good understanding of this verse would be: Behold, happy is the man whom God, the Father of Spirits, corrects, therefore despise not thou the chastening of the all sufficient God.

hnyprt wdyw Uxmy sbxyw byaky awh yk 18

18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.

(It is further remarkable that the **hwla** both makes sore and binds up and wounds and then also makes well or whole. This supports Job's reply to his wife that the Elohem both gives and He takes away and that He gives both good and evil. The Father's little children must realize that the Father gives us both good and evil and be prepared for the evil when it comes on us and hold our integrity just as Job did. Only by Divine Grace can the little children do such.

Ez. 14: 11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

hwhy ynda Man MyhlaI Mhl hyha ynaw Mel yl wyhw
Mhyesp-lkb dwe wamjy-alw yrxam larvy-tyb dwe wety-al Neml
11

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

rmal yla hwhy-rbd yhyw 12

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

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

15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 *Though* these three men *were* in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 *Though* Noah, Daniel, and Job, *were* in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

This is talking of legal righteousness and not the imputed righteous of Jesus Christ. The three most righteous men in the Old Testament, by their own legal actions, could not deliver others, but the God-Man Mediator, Jesus Christ, by His own righteousness has perfected forever those whom the Father has given to Him.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Jude:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Eze 38:23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

Joh 17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Jas 5:11 Behold, we count them happy which endure. **(See the work The Grace of Endurance on our [www site- REP](#))** 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.

Returning to Job Chapter Five we note the delivering power of Eloah **hwla**:

er Kb egy-al ebsbw Klyuy twru ssb 19

19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

brx ydym hmxlmbw twmm Kdp berb 20

20 In famine he shall redeem thee from death: and in war from the power of the sword.

awby yk dsm aryt-alw abxt Nwsl jwsb 21

21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

aryt-la Urah tyxmw qxvt Npklw dsl 22

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

Kl-hmlsh hdvh tyxw Ktyrb hdvh ynba-Me yk 23

23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.

ajxt alw Kwn tdqpw Klha Mwls-yk tedyw 24

24 And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.

Urah bvek Kyauauw Kerz br-yk tedyw 25

25 Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth.

wteb sydg twlek rbq-yla xlk b awbt 26

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season.

Kl-ed htaw hnems ayh-Nk hwnr qx taz-hnh 27

27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* for thy good.

The Usage of the Divine Names in Chapter Five

Elohem is used 1 time. Ehoha is used one time and EI is used one time.

Ish is introduced and used one time.

So far Eloah **hwla** is used a total of 5 times. It is used a total of 31 times in the Book of Job.

Chapter Six

rmayw bwya Neyw 1

1 But Job answered and said,

dxy-wavy Mynzamb ytyhw yvek lqsy lwqs wl 2

2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!

wel yrbd Nk-le dbky Mymy lwxm hte-yk 3

3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

ynwkrey hwla ytweb yxwr hts Mtmx rsa ydme yds yux yk 4

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.

wlylb-le rws-hegy Ma asd-yle arp-qhnyh 5

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?

twmlx ryrb Mej-sy-Ma xlm-yibm lpt lkayh 6

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

ymxl ywdk hmh yspn ewgnl hnam 7

7 The things *that* my soul refused to touch are as my sorrowful meat.

hwla Nty ytwqtw ytlas awbt Nty-ym 8

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

yneubyw wdy rty ynakdyw hwla layw 9

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

swdq yrma ytdxk al-yk lwmxy al hlyxb hdloaw ytmxn dwe yhtw 10

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**.

(qdush or Holy One is here used. Later this will be used as the Holy One of Israel, 2 King 19:22; Psa. 71:22, and Isa. 1:4. During Job's times there was no nation of Israel. But later when there became a nation of Israel this name was applied to the Divine Being of Israel.)

yspn Kyraa-yk yuq-hmw lxya-yk yxk-hm 11

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

swxn yrvb-Ma yxk Mynba xk-Ma 12

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

ynmm hxdn hystw yb ytrze Nya Mah 13

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

bwzey yds taryw dox wherm oml 14

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

wrbey Mylxn qypak lxn-wmk wdgb yxa 15

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

gls-Mlety wmyle xrq-ynm Myrdqh 16

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

Mmwqmm wkedn wmxw wtmun wbrzy teb 17

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

wdbayw whtb wley Mkrd twxra wtply 18

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

wml-wwq abs tkylh amt twxra wjybh 19

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

wrpxyw hyde wab xjb-yk wsb 20

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

warytw ttx wart al Mtyyh hte-yk 21

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

ydeb wdxs Mxkxmw yl wbh ytrma-ykh 22

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

ynwdpt Myuyre dymw ru-dym ynwjlmw 23

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

yl wnybh ytygs-hmw syrxa ynaw ynwrwh 24

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

Mkm xkwh xykwy-hmw rsy-yрма wurmn-hm 25

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

san yrma xwrlw wbsxt Mylm xkwhlh 26

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

Mkeyr-le wrktw wlypt Mwt-y-le-Pa 27

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

bzka-Ma Mkynp-lew yb-wnp wlyawh htew 28

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

hb-yqdu dwe ybsw hlwe yht-la an-wbs 29

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

twwh Nyby-al ykx-Ma hlwe ynwsib-syh 30

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

Summation of the Divine Names used in Chapter Six

Eloah is used 2 times, shdi is used 2 times, qdush is used 1 time.

Chapter Seven

wymy rykv ymykw Ura-le swal abu-alh 1

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

wlep hwqy rykvkw lu-Pasy dbek 2

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

yl-wnm lme twlylw aws-yxry yl ytlxnh Nk 3

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

Psn-yde Myddn ytebw bre-ddmw Mwqa ytm ytrmaw ytbks-Ma

4

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.

oamyw egr yrwe rpe sygw hmr yrvb sbi 5

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

hwqt opab wlkyw gra-ynm wlq ymy 6

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

bwj twarl ynye bwst-al yyx xwr-yk rkz 7

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

yennyaw yb Kynye yar Nye ynrwst-al 8

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

hley al lwas drwy Nk Klyw Nne hlk 9

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

wmqm dwe wnryky-alw wtybl dwe bwsy-al 10

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

yspn rmb hxyva yxwr rub hrbda yp Kvxa al yna-Mg 11

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.

rmsm yle Myvt-yk Nynt-Ma yna-Myh 12

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

ybksm yxyvb avy yvre ynmxnt ytrma-yk 13

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

yntebt twnyzxm w twmlxb ynttxw 14

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

ytwmuem twm yspn qnxm rxbtw 15

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

ymy lbh-yk ynmm ldx hyxa Mlel-al ytoam 16

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

Kbl wyla tyst-ykw wnl dgt yk swna-hm 17

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

wnnxbt Myegrl Myrqbl wndqptw 18

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

yqr yelb-de ynprt-al ynmm hest-al hmk 19

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

avml yle hyhaw Kl egpml yntmv hml Mdah **run Kl lepa hm
ytajx 20**

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?

**ynnyaw yntrxsw bk sa r pel hte-yk ynwe-ta rybetw yesp avt-al
hmv 21**

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.

Summation of Divine Names used in Chapter Seven

There are no divine names used in this chapter that we can find. **run** means He who is preserving, one who is preserving. But we have never found this to be a regular name given to God.

Chapter Eight

rmayw yxwsh ddb Neyw 1

1 Then answered Bildad the Shuhite, and said,

Kyp-yrma rybk xwrw hla-llmt Na-de 2

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

qdu-twey yds-Maw jpsm twey lah 3

3 Doth God pervert judgment? or doth the Almighty pervert justice. (EI is here translated properly as God. Shadi is the name for the All Sufficient One, not the Almighty One. For a discussion of this please see this site: <http://www.abarim-publications.com/Meaning/Shaddai.html#.T2TM2cXO0SE> REP.)

Mesp-dyb Mxlsyw wl-wajx Kynb-Ma 4

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

Nnxtt yds-law la-la rxst hta-Ma 5

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

Kqdu twn Mlsw Kyle ryey hte-yk hta rsyw Kz-Ma 6

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

dam hgvy Ktyrxaw reum Ktysar hyhw 7

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

Mtwba rql Nnwkw Nwsyr rdl an-las-yk 8

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

Ura-yle wnymy lu yk edn alw wnxna lwmt-yk 9

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

Mylm wauwy Mblmw Kl wrmay Kwrwy Mh-alh 10

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

Mym-yib wxa-hgvy hub alb amg-hagyh 11

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

sbyy ryux-lk ynplw Pjqy al wbab wnde 12

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

dbat Pnx twqtw **la yxks-lk twxra Nk 13**

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

wxjbm sybke tybw wlok jwqy-rsa 14

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

Mwqy alw wb qyzxy dmey alw wtyb-le Nesy 15

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

aut wtqny wtng-lew sms-ynpl awh bjr 16

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

hzxy Mynba tyb wkboy wysrs lg-le 17

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

Kytyar al wb sxkw wmwqmm wnelby-Ma 18

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

wxmuy rxa rpemw wkrd vwvm awh-Nh 19

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

Myerm-dyb qyzxy-alw Mt-oamy **al la-Nh 20**

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

hewrt Kytpvw Kyp qwxv hlmy-de 21

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

wnnya Myesr lhaw tsb-wsbly Kyanv 22

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

Summation of the Divine Names used in Chapter Eight

El is used four times. Shadi is used two times.

Chapter Nine

rmayw bwya Neyw 1

1 Then Job answered and said,

la-Me swna qduy-hmw Nk-yk ytedy Mnma 2

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

Pla-ynm txa wnney-al wme byrl Upxy-Ma 3

3 If he will contend with him, he cannot answer him one of a thousand.

Mlsyw wyla hsqh-ym xk Uymaw bbl Mkx 4

4 *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered?

wpab Mkph rsa wedy alw Myrh qytemh 5

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

Nwulpty hydwmew hmwqmm Ura zygrmh 6

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

Mtxy Mybkwk debw xrzy alw orxl rmah 7

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

My ytmb-le Krwdw wdbl Myms hjn 8

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

Nmt yrdxw hmykw lyok se-hve 9

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

rpom Nya-de twalpnw rqx Nya-de twldg hve 10

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

wl Nyba-alw Plxyw hara alw yle rbey Nh 11

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

hvet-hm wyla rmay-ym wnbysy ym Ptxy Nh 12

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

bhr yrze wxxs wtxt wpa bysy-al hwla 13

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

wme yrbd hrxba wnnea ykna-yk Pa 14

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

Nnxta yjpsml hnea al ytqdu-Ma rsa 15

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

ylwq Nyzay-yk Nymaa-al ynneyw ytarq-Ma 16

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

Mnx yeup hbrhw ynpwsy hrevb-rsa 17

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

Myrrmm yneby yk yxwr bsh ynnty-al 18

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

yndyewy ym jpsml-Maw hnh Uyma xkl-Ma 19

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

ynsqeyw yna-Mt yneysry yp qdua-Ma 20

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

yyx oama yspn eda-al yna-Mt 21

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

hlkm awh esrw Mt ytrma Nk-le ayh txa 22

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

gely Myqn toml Matp tymy jws-Ma 23

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

awh-ym awpa al-Ma hoky hyjps-ynp esr-dyb hntn Ura 24

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?*

hbwj war-al wxrb Ur-ynm wlq ymyw 25

25 Now my days are swifter than a post: they flee away, they see no good.

lka-yle vwjy rsnk hba twyna-Me wplx 26

26 They are passed away as the swift ships: as the eagle *that* hasteth to the prey.

hgylbaw ynp hbzea yxyv hxksa yrma-Ma 27

27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort *myself*:

ynqnt al-yk ytedy ytbue-lk ytrgy 28

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

egya lbh hz-hml esra ykna 29

29 *If* I be wicked, why then labour I in vain?

ypk rbb ytwkzhw gls-wmb ytuxrth-Ma 30

30 If I wash myself with snow water, and make my hands never so clean;

ytwmlv ynwbetw ynlbjt txsb za 31

31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

jpsmb wdxw awbn wnea ynmk sya-al-yk 32

32 For *he is* not a man, as I *am*, *that* I should answer him, *and* we should come together in judgment.

wnyns-le wdy tsy xykwm wnynyb-sy al 33

33 Neither is there any daysman betwixt us, *that* might lay his hand upon us both.

yntebt-la wtmaw wjbs ylem roy 34

34 Let him take his rod away from me, and let not his fear terrify me:

ydme ykna Nk-al yk wnarya alw hrbda 35

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

Usages of the Divine Names in Chapter Nine

El is used one time and Eloah is used 1 time.

Chapter Ten

yspn rmb hrbda yxyv yle hbzea yyxb yspn hjqn 1

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

ynbyrt-hm le yneydwh yneysrt-la hwla-la rma 2

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

tepwh Myesr tue-lew Kypk eygy oamt-yk qset-yk Kl bwjh 3

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?*

hart swna twark-Ma Kl rvb ynyeh 4

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

rbg ymyk Kytwns-Ma Kymy swna ymykh 5

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

swrdt ytajxlw ynwel sqbt-yk 6

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

lyum Kdym Nyaw esra al-yk Kted-le 7

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

ynelbtw bybo dxy ynwveyw ynwbuge Kydy 8

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

ynbyst rpe-law yntyve rmxk-yk an-rkz 9

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

ynaypqt hnbkw ynkytt blxk alh 10

10 Hast thou not poured me out as milk, and curdled me like cheese?

ynkkot Mydygw twmuebw ynsyblt rvbw rwe 11

11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.

yxwr hrms Ktdqpw ydme tyve doxw Myyx 12

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

Kme taz-yk ytedy Kbbib tnpu hlaw 13

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

ynqnt al ynwemw yntrmsw ytajx-Ma 14

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

yyne harw Nwlq ebv ysar ava-al ytqduw yl ylla ytesr-Ma 15

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;

yb-alptt bstw yndwut lxsk hagnw 16

16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.

yme abuw twpylx ydme Kvek brtw ydgn Kyde sdxt 17

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war *are* against me.

ynart-al Nyew ewga yntauh Mxrm hmlw 18

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!

lbwa rbql Njbm hyha ytyyh-al rsak 19

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

jem hgylbaw ynmm tisy ldx ymy jem-alh 20

20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little,

twmluw Ksx Ura-la bwsa alw Kla Mrjb 21

21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death;

lpa-wmk eptw Myrdo alw twmlu lpa wmk htpye Ura 22

22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

Summation of the Divine Names used in Chapter Ten

Eloah is used one time.

Chapter Eleven

rmayw ytmenh rpu Neyw 1

1 Then answered Zophar the Naamathite, and said,

qduy Mytpv sya-Maw hney al Myrbd brh 2

2 Should not the multitude of words be answered? and should a man full of talk be justified?

Mlkm Nyaw geltw wsyrxy Mytm Kydb 3

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

Kynyeb ytyyh rbw yxql Kz rmatw 4

4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.

Kme wytpv xtpyw rbd **hwla Nty-ym Mlwaw 5**

5 But oh that God would speak, and open his lips against thee;

Knwem **hwla Kl hsy-yk edw hyswtl Mylpk-yk hmkx twmlet Kl-dgyw 6**

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*.

aumt **yds tylkt-de Ma aumt **hwla** rqxh 7**

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection? (Again please note this is Ish, the

edt-hm lwasn hqme lept-hm Mymy yhbg 8

8 *It is* as high as heaven; what canst thou do? deeper than hell; what canst thou know?

My-ynm hbxrw hdm Uram hkra 9

9 The measure thereof *is* longer than the earth, and broader than the sea.

wnbysy ymw lyhqyw rygoyw Plxy-Ma 10

10 If he cut off, and shut up, or gather together, then who can hinder him?

Nnwbtu alw Nwa-aryw aws-ym edy awh-yk 11

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it*?

dlwy Mda arp ryew bbly bwbn syaw 12

12 For vain man would be wise, though man be born *like* a wild ass's colt.

Kpk wyla tvrpw Kbl twnykh hta-Ma 13

13 If thou prepare thine heart, and stretch out thine hands toward him;

hlwe Kylhab Nkst-law whqyxrh Kdyb Nwa-Ma 14

14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

aryt alw qum tyyh w Mwmm Kynp avt za-yk 15

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

rkzt wrbe Mymk xkst lme hta-yk 16

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

hyht rqbk hpet dlx Mwqy Myrhumw 17

17 And *thine* age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.

bkst xjbl trpxw hwqt sy-yk txjw 18

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, *and* thou shalt take thy rest in safety.

Mybr Kynp wlw dyrxm Nyaw tubrw 19

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall make suit unto thee.

spn-xpm Mtwqtw Mhnm dba ownmw hnylkt Myesr ynyew 20

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.

Summation of the Usages of the Divine Names in Chapter Eleven

Eloah is used three times and Shadi, the All Sufficient One, is used once.

Chapter Twelve

rmayw bwya Neyw 1

1 And Job answered and said,

hmkx twmt Mkmew Me-Mta yk Mnma 2

2 No doubt but ye are the people, and wisdom shall die with you.

hla-wmk Nya-ym-taw Mkm ykna lpn-al Mkwmk bbl yl-Mg 3

3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

Mynt qydu qwxv whneyw hwlal arq hyha wherl qxv 4

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.

Igr ydewml Nwkn Nnas twtsel zwb dypl 5

5 He that is ready to slip with *his feet is* as a lamp despised in the thought of him that is at ease.

wdyb hwla aybh rsal la zzygrml twxjbw Myddsl Mylha wylsy 6

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

Kl-dgyw Mymsh Pwew Krtw twmhb an-las Mlwaw 7

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

Myh ygd Kl wrpoyw Krtw Ural xyv wa 8

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

taz htve hwhy-dy yk hla-lkb edy-al ym 9

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

sya-rvb-lk xwrw yx-lk spn wdyb rsa 10

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

wl-Mejy lka Kxw Nxbt Nylm Nza-alh 11

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

hnwbt Mymy Kraw hmkx Mysysyb 12

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

hnwbtw hue wl hrwbgw hmkx wme 13

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

xtpy alw sya-le rgoy hnby alw owrhy Nh 14

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

Ura wkphyw Mxlsyw wsbyw Mymb ruey Nh 15

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

hgsmw ggs wl hyswtw ze wme 16

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

llwhy Myjpsw llws Myuewy Kylwm 17

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

Mhyntmb rwza roayw xtp Myklm rowm 18

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

Ploy Myntaw llws Mynhk Kylwm 19

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

xqy Mynqz Meju Mynmanl hpv ryom 20

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

hpr Myqypa xyzmw Mybydn-le zwb Kpws 21

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

twmlu rwal auyw Ksx-ynm twqme hlgm 22

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

Mxnyw Mywgl xjs Mdbayw Mywgl aygvm 23

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

Krd-al whtb Metyw Urah-Me ysar bl ryom 24

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*.

rwksk Metyw rwa-alw Ksx-wssmy 25

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

Summation of the Ussages of the Divine Names in Chapter 12

Eloah, the singular form of the plural Elohem, is used 2 times.

EI is used 1 time.

ieue or Jehovah is used 1 time.

In this chapter the works of the Hand of Jehovah, ieue, is affirmed. One particular point is:

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

Chapter Thirteen

hl Nbtw ynza hems ynye htar lk-Nh 1

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

Mkm ykna lpn-al yna-Mg ytedy Mktedk 2

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

Upxa **la-la xkwhw rbda **yds-la** yna Mlwa 3**

3 Surely I would speak to the Almighty (All sufficient REP), and I desire to reason with God.

Mklk lla yapr rqs-ylpj Mta Mlwaw 4

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

hmkxl Mkl yhtw Nwsyrxt srxh Nty-ym 5

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

wbysqh ytpv twbrw ytxkwt an-wems 6

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

hymr wrbdt wlv hlwe wrbdt lalh 7

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

Nwbyrt lal-Ma Nwavyt wynph 8

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

wb wlvht sw nab lthk-Ma Mkta rqxy-yk bwjh 9

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

Nwavyt Mynp rtob-Ma Mkta xykwy xkwh 10

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

Mkyle lpy wdxpw Mkta tebt wtav alh 11

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

Mkybg rmx-ybgl rpa-yism Mkynrkz 12

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

hm yle rbeyw yna-hrbdaw ynmm wsyrxh 13

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

ypkb Myva yspnw ynsb yrvb ava hm-le 14

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

xykwa wynp-la ykrd-Ka lxya al ynljgy Nh 15

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

awby Pnx wynpl al-yk hewsyl yl-awh-Mg 16

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

Mkynzab ytwxaw ytlm ewms wems 17

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

qdua yna-yk ytedy jpsm ytkre an-hnh 18

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

ewgaw syrxa hte-yk ydme byry awh-ym 19

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

rtoa al Kynpm za ydme vet-la Myts-Ka 20

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

yntebt-la Ktmaw qxrh ylem Kpk 21

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

ynbyshw rbda-wa hnea yknaw arqw 22

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

yneh ytajxw yesp twajxw twnwe yl hmk 23

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

Kl bywal ynbsxtw rytot Kynp-hml 24

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

Pdrt sby sq-taw Uwret Pdn hleh 25

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

yrwen twnwe ynsyrwtw twrrm yle btkt-yk 26

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

hqxtt ylgr ysrs-le ytwxra-lk rwmstw ylgr dob Mvtw 27

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

se wlka dgbk hlby bqrk awhw 28

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

Summation of the Divine Names used in Chapter Thirteen

All Mighty or All Sufficient One- 1 time, El shadi, El- God is used 3 times.

Chapter Fourteen

zgr-ebvw Mymy ruq hsa dwly Mda 1

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

dwmey alw luk xrbyw lmyw auy Uyuk 2

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

Kme jpsmb aybt ytaw Knye txqp hz-le-Pa 3

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

dxa al amjm rwhj Nty-ym 4

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

rwbey alw tyve wqx Kta wysdx-rpom wymy Myuwrx Ma 5

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

wmwy rykvk hury-de ldxyw wylem hes 6

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

ldxt al wtqnyw Pylyx dwew trky-Ma hwqt Uel sy yk 7

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.

wezg twmy rpebw wsrs Urab Nyqzy-Ma 8

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

ejn-wmk ryuq hvew xrpv Mym xyrm 9

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

wyaw Mda ewgyw slxyw twmy rbgw 10

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he?

sbyw brxy rhnw My-ynm Mym-wlza 11

11 As the waters fail from the sea, and the flood decayeth and drieth up:

Mtnsm wrey-alw wuyqy al Myms ytlb-de Mwqy-alw bks syaw 12

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.

ynrkztw qx yl tyst Kpa bws-de ynrytot ynnput lwasb Nty ym 13

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

ytpylx awb-de lxya yabu ymy-lk hyxyh rbg twmy-Ma 14

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

Pokt Kydy hveml Knea yknaw arqt 15

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

ytajx-le rwmst-al rwpot ydeu hte-yk 16

16 For now thou numberest my steps: dost thou not watch over my sin?

ynwe-le lpjtw yesp rwrub Mtx 17

17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

wmqmm qtey rwuw lwby lpwn-rh Mlwaw 18

18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

tdbah swna twqtw Ura-rpe hyxypo-Pjst Mym wqxs Mynba 19

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.

whxlstw wynp hnsmlhyw xunl whpqtt 20

20 Thou prevailedst for ever against him, and he passeth: thou changest his countenance, and sendest him away.

wml Nyby-alw wreuyw edy alw wynb wdbky 21

21 His sons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

lbat wyle wspnw baky wyle wrvb-Ka 22

22 But his flesh upon him shall have pain, and his soul within him shall mourn.

I find no usage of any divine names in chapter 14. However I did find a clear and recognized testimony showing that God has numbered the days of our lives and He has determined the bounds of our existence and we will not go beyond His determinate number.

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

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.

16 For now thou numberest my steps: dost thou not watch over my sin?

These statements, though not using any Divine Names, related back to the Divine Being Job called El in chapter 13. They further show that Job had a very good understanding of the sovereignty of God and predestined existence of God's children even to the numbering of their days and the steps of their walk.

Job also knew about the resurrection at the end of time:

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.

Chapter Fifteen

rmayw ynmyth zpyla Neyw 1

1 Then answered Eliphaz the Temanite, and said,

wnjb Mydq almyw xwr-ted hney Mkxh 2

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?

Mb lyewy-al Mylmw Nwkoy al rbdb xkwh 3

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

la-ynpl hxyv ergtw hary rpt hta-Pa 4

4 Yea, thou castest off fear, and restrainest prayer before God.

Mymwre Nwsl rxbtw Kyp Knwe Play yk 5

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

Kb-wney Kytpvw yna-alw Kyp Keysry 6

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

tllwx twebg ynplw dlwt Mda Nwsyarh 7

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

hmkx Kyla ergtw emst hwla dwobh 8

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

awh wnme-alw Nybt edn alw tedy-hm 9

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

Mymy Kybam rybk wnb sysy-Mg bv-Mg 10

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

Kme jal rbdw **la twmxnt Kmm jemh 11**

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

Kynye Nwmzry-hmw Kbl Kxqy-hm 12

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

Nylm Kypm tauhw Kxwr **la-la byst-yk 13**

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

hsa dwly qduy-ykw hkzy-yk swna-hm 14

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

wynyeb wkz-al Mymsw Nymay al wsdqb Nh 15

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

hlwe Mymk hts-sya xlanw betn-yk Pa 16

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

hrpoaw ytyzx-hzw yl-ems Kwx 17

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

Mtwbam wdxk alw wdygy Mymkx-rsa 18

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

Mkwtb rz rbe-alw Urah hntn Mdbl Mhl 19

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

Uyrel wnpun Myns rpomw llwxtm awh esr ymy-lk 20

20 The wicked man travaileth with pain all *his* days, and the number of years is hidden to the oppressor.

wnawby ddws Mwlsb wynzab Mydyp-lwq 21

21 A dreadful sound *is* in his ears: in prosperity the destroyer shall come upon him.

brx-yla awb wpuw Ksx-ynm bws Nymay-al 22

22 He believeth not that he shall return out of darkness, and he is waited for of the sword.

Ksx-Mwy wdyb Nwkn-yk edy hya Mxll awb ddn 23

23 He wandereth abroad for bread, *saying*, Where *is it?* he knoweth that the day of darkness is ready at his hand.

rwdykl dyte Klmk whpqt hqwumw ru whiteby 24

24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

rbgty yds-law wdy la-la hjn-yk 25

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

wyngm ybg ybeb rawub wyla Uwry 26

26 He runneth upon him, *even on his* neck, upon the thick bosses of his bucklers:

lok-yle hmyp veyw wblxb wynp hok-yk 27

27 Because he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

Mylgl wdteth rsa wml wbsy-al Mytb twdxkn Myre Nwksyw 28

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

Mlmm Ural hjy-alw wlyx Mwqy-alw rsey-al 29

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

wyp xwrw rwoyw tbhls sbyt wtqny Ksx-ynm rwoy-al 30

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.

wtrwmt hyht aws-yk hetn wsb Nmay-la 31

31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.

hinner al wtpkw almt wmwyalb 32

32 It shall be accomplished before his time, and his branch shall not be green.

wtun tyzk Klsyw wrob Npgk omxy 33

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

dxs-ylha hlka saw dwmlg Pnx tde-yk 34

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

hmrm Nykt Mnjbw Nwa dlyw lme hrh 35

35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

Summation of the Usages of the Divine Names in Chapter 15

Al is used 4 times. Aloah, the singular for Elohem, is used 1 time. Al shadi is used 1 time.

Jehovah later rebukes Eliphaz the Temanite with Job's other friends for not speaking the true and correct things about God.

Job 42:

**bwya ydbek hnwkn yla Mtrbd al yk Kyer ynsbw Kb ypa hrx
ynmyth zpyla-la **hwhy** rmayw bwya-la hlah Myrbdh-ta **hwhy**
rbd rxa yhyw 7**

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*.

**bwya ydbek hnwkn yla Mtrbd al yk hlnb Mkme twve ytlbl ava
wynp-Ma yk Mkyle llpty ydbe bwyaw Mkdeb hlwe Mtyleh
bwya ydbe-la wklw Mylya hebsw Myrp-hebs Mkl-wxq htew 8**

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.

bwya ynp-ta **hwhy avyw **hwhy** Mhyla rbd rsak wweyw
ytmenh rpu yxwsh ddlbw ynmyth zpyla wklyw 9**

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.

hnsml bwyal rsa-lk-ta **hwhy** Poyw wher deb wllpthb bwya
tybs-ta bs **hwhyw** 10

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.

Chapter Sixteen

rmayw bwya Neyw 1

1 Then Job answered and said,

Mklk lme ymxnm twbr hlak ytems 2

2 I have heard many such things: miserable comforters are ye all.

hnet yk Kuyrmy-hm wa xwr-yrbdl Uqh 3

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

**ysar wmb Mkyle heynaw Mylmb Mkyle hrybxa yspn txt Mkspn
sy-wl hrbda Mkk ykna Mg 4**

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

Kvxy ytpv dynw yp-wmb Mkumaa 5

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

Klhy ynm-hm hldxaw ybak Kvxy-al hrbda-Ma 6

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

ytde-lk twmsh ynalh hte-Ka 7

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

hney ynpb ysxk yb Mqyw hyh del ynjmqtw 8

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.

yl wynye swjly yru wynsb yle qrx ynmjvyw Prj wpa 9

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

Nwalmt yle dxy yyxl wkh hprxb Mhy pb yle wrep 10

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

ynjry Myesr ydy-lew lywe **la la ynrygoy 11**

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

hrjml wl ynmyqyw ynupupyw ypreb zxaw ynrrpyw ytyyh wls 12

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.

ytrrm Ural Kpsy lwmxy alw ytwylk xlpw wybr yle wboy 13

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

rwbgk yle Ury Urp-ynp-le Urp ynurpy 14

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

ynrq rpeb ytllew ydlg yle ytrpt qv 15

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

twmlu ypepe lew ykb-ynm hrmmx ynp 16

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

hkz ytlptw ypkb omx-al le 17

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

ytqezl Mwqm yhy-law ymd yokt-la Ura 18

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

Mymwrmb ydhvw yde Mymbs-hnh hte-Mg 19

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

ynye hpld **hwla-la yer yuylm 20**

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

wherl Mda-Nbw **hwla-Me rbgl xkwyw 21**

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

Klha bwsa-al xraw wytay rpom twns-yk 22

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

Summation of the Usages of the Divine Names in Chapter 16

Al or El is used one time; Aloah or Alue, is used 2 times.

These statements will help in our understanding Job's experiences:

ynjry Myesr ydy-lew lywe **la la ynrygoy 11**

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

hrjml wl ynmyqyw ynupupyw ypreb zxaw ynrrpryw ytyyh wls 12

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.*

Job maintains that **la** or Al did this. According to some the root meaning of Al is might, strength or power. Please see this site for a very good simple definition of this name of God and others:

http://www.hebrew4christians.com/Names_of_G-d/El/el.html

In this context Al or El can mean the Mighty One, the Sovereign One or the Strong One.

Job affirmed that the Almighty God delivered him to the ungodly and turned him over into the hands of the wicked. Did Job mean the Almighty turned him over to Satan? This is certainly true and we conclude this is Job's meaning.

Chapter 17

I Myrbq wkezn ymy hlbx yxwr 1

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

ynye Nlt Mtwrmhbw ydme Mylth al-Ma 2

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

eqty ydyl awh ym Kme ynbre an-hmyv 3

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

Mmrt al Nk-le lkvm tnpu Mbl-yk 4

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

hnkt wynb ynyew Myer dygy qlxl 5

5 He that speaketh flattery to *his* friends, even the eyes of his children shall fail.

hyha Mynpl tptw Myme lsml ynguhw 6

6 He hath made me also a byword of the people; and aforetime I was as a tabret.

Mlk luk yruiw ynye vekm hktw 7

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

rrety Pnx-le yqnw taz-le Myrsy wmsy 8

8 Upright *men* shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

Uma Pyoy Mydy-rhjw wkrd qydu zxayw 9

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

Mkx Mkb auma-alw an wabw wbst Mlk Mlwaw 10

10 But as for you all, do ye return, and come now: for I cannot find *one* wise *man* among you.

ybbi ysrwm wqtn ytmz wrbe ymy 11

11 My days are past, my purposes are broken off, *even* the thoughts of my heart.

Ksx-ynpm bwrq rwa wmyvy Mwy l hlyl 12

12 They change the night into day: the light *is* short because of darkness.

yewuy ytdpr Ksxb ytyb lwas hwqa-Ma 13

13 If I wait, the grave *is* mine house: I have made my bed in the darkness.

hmrl ytxaw yma hta yba ytarq txsl 14

14 I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother, and my sister.

hnrwsy ym ytwqtw ytwqt wpa hyaw 15

15 And where *is* now my hope? as for my hope, who shall see it?

txn rpe-le dxy-Ma hndrt las ydb 16

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

Summation of the Divine Names used in Chapter 17

To our knowledge Job did not use any divine names in this chapter. His statements show him in great pain and afflictions and yet he held his integrity.

Chapter 18

rmayw yxsh ddlb Neyw 1

1 Then answered Bildad the Shuhite, and said,

rbdn rxaw wnybt Nylml yunq Nwmyvt hna-de 2

2 How long *will it be ere* ye make an end of words? mark, and afterwards we will speak.

Mkynyeb wnymjn hmhbkw nbsxn ewdm 3

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

wmqmm rwu-qteyw Ura bzet Knemlh wpab wspn Prj 4

4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

wsa bybs hgy-alw Kedy Myesr rwa Mg 5

5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

Kedy wyle wrnw wlhab Ksx rwa 6

6 The light shall be dark in his tabernacle, and his candle shall be put out with him.

wtue whkylstw wnwa ydeu wruy 7

7 The steps of his strength shall be straitened, and his own counsel shall cast him down.

Klhty hkbv-lew wylgrb tsrb xls-yk 8

8 For he is cast into a net by his own feet, and he walketh upon a snare.

Mymu wyle qzxy xp bqeb zxay 9

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

bytn yle wtdklmw wlbx Urab Nwmj 10

10 The snare *is* laid for him in the ground, and a trap for him in the way.

wylgrl whuyphw twhlb whteb bybo 11

11 Terrors shall make him afraid on every side, and shall drive him to his feet.

welul Nwkn dyaw wna ber-yhy 12

12 His strength shall be hungerbitten, and destruction *shall be* ready at his side.

twm rwkb wydb lkay wrwe ydb lkay 13

13 It shall devour the strength of his skin: *even* the firstborn of death shall devour his strength.

twhlb Klml whdeutw wxjbm wlham qtny 14

14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

tyrpg whwn-le hrzy wl-ylbm wlhab Nwkst 15

15 It shall dwell in his tabernacle, because *it is* none of his: brimstone shall be scattered upon his habitation.

wryuq lmy lemmw wsby wysrs txtm 16

16 His roots shall be dried up beneath, and above shall his branch be cut off.

Uwx-ynp-le wl Ms-alw Ura-ynm dba-wrkz 17

17 His remembrance shall perish from the earth, and he shall have no name in the street.

whdny lbtmw Ksx-la rwam whpdhy 18

18 He shall be driven from light into darkness, and chased out of the world.

wyrwgmb dyrv Nyaw wmeb dkn-alw wl Nyn al 19

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

rev wzxa Mynmdqw Mynrxa wmsn wmw-y-le 20

20 They that come after *him* shall be astonished at his day, as they that went before were affrighted.

la-edy-al Mwqm hzw lwe twnksm hla-Ka 21

21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

Summation of the Usages of the Divine Names in Chapter 18

Bildad the Shuhite used the Divine Name of Al, El, only one time.

His sayings do not consist much of anything that is reliable for students of Biblical Theology.

Job Chapter 19

rmayw bwya Neyw 1

1 Then Job answered and said,

Mylmb ynnwakdtw yspn Nwygwt hna-de 2

2 How long will ye vex my soul, and break me in pieces with words?

yl-wrkht wsbt-al ynwmylkt Mymep rve hz 3

3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.

ytgwsm Nylyt yta ytygs Mnma-Paw 4

4 And be it indeed that I have erred, mine error remaineth with myself.

ytpyx yle wxykwtw wlydgt yle Mnma-Ma 5

5 If indeed ye will magnify yourselves against me, and plead against me my reproach:

Pyqh yle wdwumw yntwe hwla-yk wpa-wed 6

6 Know now that God hath overthrown me, and hath compassed me with his net.

jpsm Nyaw ewsa hnea alw omx qeua Nh 7

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.

Myvy Ksx ytwbytn lew rwbea alw rdg yxra 8

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

ysar trje royw jysph ylem ydwbk 9

9 He hath stripped me of my glory, and taken the crown from my head.

ytwqt Uek eoƿw Klaw bybo ynuty 10

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

wyruk wl ynbsxyw wpa yle rxyw 11

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of his enemies*.

ylhal bybo wnxyw Mkrd yle wloyw wydwdg waby dxy 12

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

ynmm wrz-Ka yedyw qyxrh ylem yxa 13

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

ynwxks yedymw ybwrq wldx 14

14 My kinsfolk have failed, and my familiar friends have forgotten me.

Mhynyeb ytyyh yrkn ynbsxt rzl ythmaw ytyb yrg 15

15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.

wl-Nnxta yp-wmb hney alw ytarq ydbel 16

16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.

ynjb ynbl ytnxw ytsal hrz yxwr 17

17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.

yb-wrbdyw hmwqa yb woam Mylywe-Mg 18

18 Yea, young children despised me; I arose, and they spake against me.

yb-wkphn ytbha-hzw ydwo ytm-lk ynwbet 19

19 All my inward friends abhorred me: and they whom I loved are turned against me.

yns rweb hjlmtaw ymue hqbd yrvbbw yrweb 20

20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

yb hegn hwla-dy yk yer Mta ynnx ynnx 21

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

webvt al yrvbmw la-wmk ynpdrt hml 22

22 Why do ye persecute me as God, and are not satisfied with my flesh?

wqxyw rpob Nty-ym ylm Nwbtkyw wpa Nty-ym 23

23 Oh that my words were now written! oh that they were printed in a book!

Nwbuxy rwub del trpew lzrb-jeb 24

24 That they were graven with an iron pen and lead in the rock for ever!

Mwqy rpe-le Nwrxaw yx ylag ytedy ynow 25

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

hwla hzxa yrvbmw taz-wpqn yrwe rxaw 26

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

yqxb ytylk wlk rz-alw war ynyew yl-hzxa yna rsa 27

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

yb-aumn rbd srs w-Pdrn-hm wrmat yk 28

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

Nyds Nwedt Neml brx twnwe hmx-yk brx-ynpm Mkl wrwg 29

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

Summation of the Divine Names in Chapter 19

When Job spoke to his friends he used the divine name of Aloah, the siungular of Elohem, 3 times. He also used the Divine name of AL 1 time when speaking to his friends.

There is much theology in verses 1-13 where Job attributed all the happenings coming on him as coming directly from God, not Satan.

Pyqh yle wdwumw yntwe hwla-yk wpa-wed 6

6 Know now that God hath overthrown me, and hath compassed me with his net.

jpsm Nyaw ewsa hnea alw omx qeua Nh 7

7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no judgment.

Myvy Ksx ytwbytn lew rwbea alw rdg yxra 8

8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

ysar trje royw jysph ylem ydwbk 9

9 He hath stripped me of my glory, and taken the crown *from* my head.

ytwqt Uek eoyw Klaw bybo ynuty 10

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.

wyruk wl ynbsxyw wpa yle rxyw 11

11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

ylhal bybo wnxyw Mkrd yle wloyw wydwdg waby dxy 12

12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.

ynmm wrz-Ka yedyw qyxrh ylem yxa 13

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

Job continued on with his testimony about the resurrection and his resurrected body and the faith he had in His redeemer.

Mwqy rpe-le Nwrxaw yx ylag ytedy ynaw 25

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

hwla hzxa yrvbmw taz-wpqn yrwe rxaw 26

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

yqxb ytylk wlk rz-alw war ynyew yl-hzxa yna rsa 27

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

The goal or Kinsman Redeemer studies can be found on the www. Here is one address: <http://bible.cc/job/19-25.htm>

We reject that Christ is our Kinsman Redeemer due to Adamic standing, if such were true, He would be the Kinsman Redeemer for all mankind. Christ is our Kinsman Redeemer because of our union and standing in Him before creation, in eternal, vital union! Our union with deity did not start with our union with Christ, but with our union with the Father. See our work entitled Eternal, Paternal Union.

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

Job Chapter 20

rmayw ytmenh rpu Neyw 1

1 Then answered Zophar the Naamathite, and said,

yb yswx rwbebw ynwbyisy ypev Nkl 2

2 Therefore do my thoughts cause me to answer, and for *this* I make haste.

ynney ytnybm xwrw emsa ytmlk rowm 3

3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.

Ura-yle Mda Myv ynm de-ynm tedy tazh 4

4 Knowest thou *not* this of old, since man was placed upon earth,

egr-yde Pnx txmww bwrqm Myesr tnnr yk 5

5 That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment?

eygy bel wsarw wayv Mymsl hley-Ma 6

6 Though his excellency mount up to the heavens, and his head reach unto the clouds;

wya wrmay wyar dbay xunl wllgk 7

7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he?

hlyl Nwyzxk ddyw whwaumy alw Pwey Mwlxk 8

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.

wmwqm wnrwst dwe-alw Pyowt alw wtpzs Nye 9

9 The eye also *which* saw him shall see *him* no more; neither shall his place any more behold him.

wnwa hnbst wydyw Myld wury wynb 10

10 His children shall seek to please the poor, and his hands shall restore their goods.

bkst rpe-le wmew wmwle walm wytwmue 11

11 His bones are full *of the sin* of his youth, which shall lie down with him in the dust.

wnwsl txt hndyxky her wypb qytmt-Ma 12

12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;

wkx Kwtb hnenmyw hnbzey alw hyle lmxxy 13

13 *Though* he spare it, and forsake it not; but keep it still within his mouth:

wbrqb Myntp trwrm Kphn wyemb wmxl 14

14 Yet his meat in his bowels is turned, *it is* the gall of asps within him.

la wnsrwy wnjbm wnaqyw elb lyx 15

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

hepa Nwsl whgrht qnyy Myntp-sar 16

16 He shall suck the poison of asps: the viper's tongue shall slay him.

hamxw sbd ylxn yrhn twglpb ary-la 17

17 He shall not see the rivers, the floods, the brooks of honey and butter.

oley alw wtrwmt lyxk elby alw egy bysm 18

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*.

whnby alw lzg tyb Myld bze Uur-yk 19

19 Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

jlmy al wdwmxb wnjbb wls edy-al yk 20

20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.

wbwj lyxy-al Nk-le wikal dyrv-Nya 21

21 There shall none of his meat be left; therefore shall no man look for his goods.

wnawbt lme dy-lk wl ruy wqpv twalmb 22

22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.

wmwxb wmye rjmyw wpa Nwrx wb-xlsy wnjb alml yhy 23

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.

hswxn tsq whplxt lzb qsnm xrby 24

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

Myma wyle Klhy wtrmm qrbw hwgm auyw Pls 25

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him.

wlhab dyrv ery xpn-al sa whlkat wynwpul Nwmj Ksx-lk 26

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.

wl hmmwqtm Uraw wnwe Myms wlgv 27

27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

wpa Mwyb twrgn wtyb lwby lgy 28

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

Iam wrma tixnw **Myhlam** esr Mda-qlx hz 29

29 *This is the portion of a wicked man from God, and the heritage appointed unto him by God.*

Summation of the Divine Names used in Chapter 20

Zophar used the name of Elohem, Alohem, 1 time and the name of El or Al 2 times. The King James Translators added the name of God in verse 23 and it is not in the original text.

Zophar did use two names of God in verse 29 Elohem and El. He expressed correct theology by sayng:

29 *This is the portion of a wicked man from God, Elohem, and the heritage appointed unto him by God, El.*

This usage sets forth Zophar's understanding of the Godhead in both plurality and unity.

Job Chapter 21

rmayw bwya Neyw 1

1 *But Job answered and said,*

Mkytmwxnt taz-yhtw ytlm ewms wems 2

2 *Hear diligently my speech, and let this be your consolations.*

gyelt yrbd rxaw rbda yknaw ynwav 3

3 *Suffer me that I may speak; and after that I have spoken, mock on.*

yxwr ruqt-al ewdm-Maw yxyv Mdal yknah 4

4 *As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?*

hp-le dy wmyvw wmslw yla-wnp 5

5 *Mark me, and be astonished, and lay your hand upon your mouth.*

twulp yrwb zxaw ytlhbnw ytrkz-Maw 6

6 *Even when I remember I am afraid, and trembling taketh hold on my flesh.*

lyx wrbg-Mg wqte wyxy Myesr ewdm 7

7 Wherefore do the wicked live, become old, yea, are mighty in power?

Mhynyel Mhyauauw Mme Mhynpl Nwkn Merz 8

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

Mhyle hwla jbs alw dxpm Mwls Mhytb 9

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

lkst alw wtrp jlpt legy alw rbe wrws 10

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

Nwdqry Mhydlyw Mhylywe Nauk wxlsy 11

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

bgwe lwql wxmvyw rwnkw Ptk wavy 12

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

wtxy lwas egrbw Mhymy bwjb wlby 13

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

wnupx al Kykrd tedw wnmm rwo lal wrmayw 14

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

wb-egpn yk lyewn-hmw wndben-yk yds-hm 15

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

ynm hqxr Myesr tue Mbwj Mdyb al Nh 16

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

wpab qlxy Mylhx Mdyw wmyle abyw Kedy Myesr-rn hmk 17

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.

hpwo wtbng Umkw xwr-ynpl Nbtw wyhy 18

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

edyw wyla Mlsy wnwa wynbl-Npuy hwla 19

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

htsy yds tmxmw wdyk wnye wary 20

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

wuux wysdx rpomw wyrxa wtybb wupx-hm yk 21

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

jwpsy Mymr awhw ted-dmly laih 22

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

wylsw Nnals wlk wmt Mueb twmy hz 23

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

hqsy wytwmue xmw blx walm wynyje 24

24 His breasts are full of milk, and his bones are moistened with marrow.

hbwjb lka-alw hrm spnb twmy hzw 25

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

Mhyle hokt hmrw wbksy rpe-le dxy 26

26 They shall lie down alike in the dust, and the worms shall cover them.

womxt yle twmzmw Mkytwbsxm ytedy Nh 27

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

Myesr twnksm lha hyaw bydn-tyb hya wrmat yk 28

28 For ye say, Where *is* the house of the prince? and where *are* the dwelling places of the wicked?

wrknt al Mttaw Krd yrbwe Mtlas alh 29

29 Have ye not asked them that go by the way? and do ye not know their tokens,

wlbwy twrbe Mwyl er Kvxy dya Mwyl yk 30

30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.

wl-Mlsy ym hve-awhw wkrd wynp-le dygy-ym 31

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

dwqsy sydg-lew lbwy twrbql awhw 32

32 Yet shall he be brought to the grave, and shall remain in the tomb.

rpom Nya wynplw Kwsmy Mda-ik wyrxaw lxn ybgr wl-wqtm 33

33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.

lem-rasn Mkytbwstw lbh ynwmxnt Kyaw 34

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

Summation of the Divine Names Used in Chapter 21

Job is here speaking and uses Eloah 2 times; El is used 2 times and shdi is used 2 times.

The KJ Translators added the word God in their translation iun verse 17.

Here are two key statements showing how that Job well understood the depravity of man:

wnupx al Kykrd tedw wnmm rwo **lal wrmayw 14**

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

wb-egpn yk lyewn-hmw wndben-yk **yds-hm 15**

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

Job set forth the Reprobates' view of God as the Mighty One, and the All Sufficient One, but they rejected Him.

The King James Translators translated shdi, **yds**, as almighty rather than as all sufficient. This is the normal Hebrew word that produced the word for breasts, Psa. 22:9; Song 8:1; Ezek. 23:21.

Job Chapter 22

rmayw ynmth zpyla Neyw 1

1 Then Eliphaz the Temanite answered and said,

lykvm wmyle Nkoy-yk rbg-Nkoy lalh 2

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?

Kykrd Mtt-yk eub-Maw qdut yk ydsl Upxh 3

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

jpsmb Kme awby Kxyky Ktarymh 4

4 Will he reprove thee for fear of thee? will he enter with thee into judgment?

Kytnwel Uq-Nyaw hbr Kter alh 5

5 *Is not thy wickedness great? and thine iniquities infinite?*

jyspt Mymwre ydgbw Mnx Kyxa lbxt-yk 6

6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

Mxl-enmt bermw hqst Pye Mym-al 7

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

hb bsy Mynp awnw Urah wl ewrz syaw 8

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

akdy Mymty twerzw Mqyr txls twnmla 9

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

Matp dxp Klhbyw Myxp Kytwbybo Nk-le 10

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

Kokt Mym-tepsw hart-al Ksx-wa 11

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

wmr-yk Mybkwk sar harw Myms hbg hwla-alh 12

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

jwpsy lpre debh la edy-hm trmaw 13

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

Klhty Myms gwxw hary alw wl-rto Mybe 14

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

Nwa-ytm wkrd rsa rmst Mlwe xrah 15

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

Mdwoy quwy rhn te-alw wjm-q-rsa 16

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

wml yds lepy-hmw wnmm rwo lal Myrmah 17

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

ynm hqxr Myesr tuew bwj Mhytb alm awhw 18

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

wml-gely yqnw wxmvyw Myqydu wary 19

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

sa hlka Mrtyw wnmyq dxkn al-Ma 20

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

hbwj Ktawbt Mhb Mlsw wme an-Nkoh 21

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

Kbbib wyrma Myvw hrwt wypm an-xq 22

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

Klham hlwe qyxrt hnbt yds-de bwst-Ma 23

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

rypwa Mylxn rwubw rub rpe-le-tysw 24

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

Kl twpewt Pokw Kyrub yds hyhw 25

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

Kynp hwla-la avtw gnett yds-le za-yk 26

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

Mlst Kyrdnw Kemsyw wyla rytet 27

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

rwa hgn Kykrd-lew Kl Mqyw rmwa-rzgtw 28

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

eswy Mynye xsw hwg rmatw wlypsh-yk 29

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

Kypk rbb jlmnw yqn-ya jlmy 30

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

Chapter 38

rmayw hreohnm bwya-ta hwhy-Neyw 1

1 Then the LORD answered Job out of the whirlwind, and said,

ted-ylb Nylmb hue Kysxm hz ym 2

2 *Who is this that darkeneth counsel by words without knowledge?*

yneydwhw Klasaw Kyulx rbgk an-rza 3

3 *Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*

hnyb tedy-Ma dgh Ura-ydoyb tyyh hpya 4

4 *Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.*

wq hyle hjn-ym wa edt yk hydmm Mv-ym 5

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

htnp Nba hry-ym wa webjh hynda hm-le 6

6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

Myhla ynb-lk weyryw rqb ybkwk dxy-Nrb 7

7 When the morning stars sang together, and all the sons of God shouted for joy?

auy Mxrm wxygb My Mytldb Koyw 8

8 Or *who* shut up the sea with doors, when it brake forth, as *if* it had issued out of the womb?

wltx lprew wsbl Nne ymwvb 9

9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,

Mytdw xyrb Myvaw yqx wyle rbsaw 10

10 And brake up for it my decreed *place*, and set bars and doors,

Kylg Nwagb tysy-apw Pyot alw awbt hp-de rmaw 11

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

wmqm rxs htedy rqb tywu Kymymh 12

12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place;

hnmm Myesr wrenyw Urah twpnkb zxa 13

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

swbl wmk wbuytyw Mtwx rmxk Kphtt 14

14 It is turned as clay *to* the seal; and they stand as a garment.

rbst hmr ewrzw Mrwa Myesrm enmyw 15

15 And from the wicked their light is withholden, and the high arm shall be broken.

tklhth Mwht rqxbw My-ykbn-de tabh 16

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

hart twmlu yresw twm-yres Kl wlgnh 17

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

hik tedy-Ma dgh Ura-ybxx-de tnnbth 18

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

wmqm hz-ya Ksxw rwa-Nksy Krdh hz-ya 19

19 Where *is* the way where light dwelleth? and as *for* darkness, where *is* the place thereof,

wtyb twbytn Nybt ykw wlwbg-la wnxqt yk 20

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

Mybr Kymy rpomw dlwt za-yk tedy 21

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

hart drb twruaw gls twrua-la tabh 22

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

hmxmlw brq Mwyl ru-tel ytkvx-rsa 23

23 Which I have reserved against the time of trouble, against the day of battle and war?

Ura-yle Mydq Upy rwa qlxy Krdh hz-ya 24

24 By what way is the light parted, *which* scattereth the east wind upon the earth?

twlq zyzxl Krdw hlet Pjst glp-ym 25

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

wb Mda-al rbdm sya-al Ura-le ryjmhl 26

26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness, wherein *there is* no man;

asd aum xymuhlw hasmw has eybvhl 27

27 To satisfy the desolate and waste *ground*; and to cause the bud of the tender herb to spring forth?

lj-ylga dylwh-ym wa ba rjml-syh 28

28 Hath the rain a father? or who hath begotten the drops of dew?

wdly ym Myms rpkw xrqh auy ym Njbm 29

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

wdklty Mwht ynpw wabxty Mym Nbak 30

30 The waters are hid as *with* a stone, and the face of the deep is frozen.

xtpt lyok twksm-wa hmyk twndem rsqth 31

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Mxnt hynb-le syew wteb twrzm ayuth 32

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Urab wrjism Myvt-Ma Myms twqx tedyh 33

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

Kokt Mym-tepsw Klwq bel Myrth 34

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

wnnh Kl wrmayw wklyw Myqrb xlsth 35

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

hnyb ywkvI Ntn-ym wa hmkx twxjb ts-ym 36

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

byksy ym Myms ylnw hmkxb Myqxs rpoy-ym 37

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

wqbdy Mybgrw quwml rpe tqub 38

38 When the dust groweth into hardness, and the clods cleave fast together?

almt Myrypk tyxw Prj aybll dwuth 39

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

bra-wml hkob wbsy twnwemb wxsy-yk 40

40 When they couch in *their* dens, and abide in the covert to lie in wait?

lka-yibl wety wewsy la-la wdly-yk wdyu brel Nyky ym 41

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Chapter 39

rmst twliya llx elo-yley tdl te tedyh 1

1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

hntdl te tedyw hnalmt Myxry rpot 2

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

hnxlst Mhylbx hnxlpt Nhydly hnerkt 3

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

wml wbs-alw wauy rbb wbry Mhynb wmlxy 4

4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.

xtp ym dwre twromw yspx arp xls-ym 5

5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?

hxlm wytwnksmw wtyb hbre ytmv-rsa 6

6 Whose house I have made the wilderness, and the barren land his dwellings.

emsy al vgnw twast hyrq Nwmhl qxvy 7

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.

swrdy qwry-lk rxaw wherm Myrh rwty 8

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

Kowba-le Nyly-Ma Kdbe Myr hbayh 9

9 Will the unicorn be willing to serve thee, or abide by thy crib?

Kyrxa Myqme ddvy-Ma wtbe Mltb Myr-rsqth 10

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

Keygy wyla bzetw wxk br-yk wb-xjbth 11

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

Poay Knrgw Kerz bwsy-yk wb Nymath 12

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

hunw hdyox hrba-Ma holen Mynnr-Pnk 13

13 Gavest *thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

Mmxt rpe-lew hyub Ural bzet-yk 14

14 Which leaveth her eggs in the earth, and warmeth them in dust,

hswdt hdvh tyxw hrwzt lgr-yk xkstw 15

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

dxp-ylb heygy qyrl hl-all hynb xysqh 16

16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;

hnybb hl qlx-alw hmkx **hwla hsh-yk 17**

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.

wbkrlw owol qxvt ayrmt Mwrmb tek 18

18 What time she lifteth up herself on high, she scorneth the horse and his rider.

hmer wrawu syblth hrwbg owol Ntth 19

19 Hast thou given the horse strength? hast thou clothed his neck with thunder?

hmya wrxn dwh hbrak wnsyerth 20

20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.

qsn-tarql auy xkb vyvyw qmeb wrpxy 21

21 He paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.

brx-ynpm bwsy-alw txy alw dxpl qxvy 22

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

Nwdykw tynx bhl hpsa hprt wyle 23

23 The quiver rattleth against him, the glittering spear and the shield.

rpws lwq-yk Nymay-alw Ura-amgy zgrw serb 24

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

hewrtw Myrv Mer hmxlm xyry qwxrmw xah rmay rps ydb 25

25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Nmytl wpnk vropy Un-rbay Ktnybmh 26

26 Doth the hawk fly by thy wisdom, *and* stretch her wings toward the south?

wnq Myry ykw rsn hybgy Kyp-le-Ma 27

27 Doth the eagle mount up at thy command, and make her nest on high?

hdwumw elo-Ns-le Nnltyw Nksy elo 28

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

wjyby wynye qwxrml lka-rpx Msm 29

29 From thence she seeketh the prey, *and* her eyes behold afar off.

awh Ms Myllx rsabw Md-weley wxrpaw 30

30 Her young ones also suck up blood: and where the slain *are*, there *is* she.