

~JOB, BOOK OF (1010)

- .. Arrangement
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- Written by Moses, according to both Jewish and early Christian scholars. Its poetry, language, and style indicate that it was originally written in **Hebrew**.

- The many similarities to the Pentateuch in the prose portion of the book tend to point to Moses as the writer. During his 40-year stay in Midian, Moses could have had access to the facts about Job's trial, and he likely learned of the outcome of Job's life when Israel came near Uz on the way to the Promised Land, in **1473 B.C.E.**

.. Arrangement

- The book of **Job** is unique in that it consists largely of a debate between a true servant of Yehowah God and three others who claimed to serve God but who erred in doctrine in their attempts to correct **Job**.

- **Job**, they mistakenly thought, was being punished by God for some grievous hidden sin. Thus, arguing on this basis, they actually became **Job's** persecutors.

- And **Job** proceeded to answer and say; (**Job 19:1**)
- How long will you men keep irritating my soul and keep crushing me with words? (**Job 19:2**)
- These ten times you proceeded to rebuke me; You are not ashamed that you deal so hard with me. (**Job 19:3**)
- And, granted that I have made a mistake, it is with me that my mistake will lodge. (**Job 19:4**)
- If for a fact against me you men do put on great airs, and you show my reproach to be proper against me. (**Job 19:5**)
- Why do you men keep persecuting me as God does, and not become satisfied with my very flesh? (**Job 19:22**)

- The debate consists of a series of three rounds of speeches, in which all four speakers participate, except that Zophar does not speak in the last round having been silenced by Job's argument. Thereafter all are corrected by Yehowah's spokesman Elihu and finally by God himself.
- It is clear, therefore, that one has to bear in mind when reading or quoting from the book that the arguments presented by Eliphaz, Bildad, and Zophar are erroneous.
- At times these three companions of **Job** state true facts, but in a setting and with an application that is wrong. Satan used this tactic against Jesus Christ when he took him along into the holy city, and he stationed him upon the battlement of the temple and said to him; If you are a son of God, hurl yourself down, for it is written,
- Then the Devil took him along into the holy city, and he stationed him upon the battlement of the temple. ([Matthew 4:5](#))
- And said to him; If you are a son of God, hurl yourself down, for it is written, He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone. ([Matthew 4:6](#))
- Jesus said to him; Again it is written: You must not put Yehowah your God to the test. ([Matthew 4:7](#))
- The companions of **Job** said that God punishes the wicked. This is true.
- Yehowah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off. ([2 Peter 2:9](#))
- But they concluded that all suffering a person undergoes is a result of sins on his part that God is thereby administering punishment to him. Suffering, they said, is an evidence that an individual has specially sinned. They spoke untruthfully concerning God.
- And it came about after Yehowah had spoken these words to **Job**, that Yehowah proceeded to say to Eliphaz the Temanite; My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has

my servant **Job**. (**Job 42:7**)

- They slandered Him. As they presented God, he was lacking in mercy. Their claim was that God has no delight in the integrity-keeping man and that he has no trust in His servants, even in angels.
- This denies the many Scriptural statements revealing Yehowah's love for his intelligent servants. An example of God's confidence and trust in his faithful worshipers is seen in his conversations with Satan, in which he called attention to **Job** and expressed the greatest confidence in **Job's** loyalty when giving the Devil permission to test **Job**. Note, however, that he protected **Job's** life.
- Accordingly Yehowah said to Satan; There he is in your hand! Only watch out for his soul itself! (**Job 2:6**)
- The Christian writer James says of God's dealings with Job; Yehowah is very tender in affection and merciful.
- Look! We pronounce happy those who have endured. You have heard of the endurance of **Job** and have seen the outcome Yehowah gave, that Yehowah is very tender in affection and merciful. (**James 5:11**)

.. Importance

- The book of **Job** is essential, in conjunction with;
- Now the serpent proved to be the most cautious of all the wild beasts of the field that Yehowah God had made. So it began to say to the woman; Is it really so that God said you must not eat from every tree of the garden? (**Genesis 3:1**)
- At this the woman said to the serpent; Of the fruit of the trees of the garden we may eat. (**Genesis 3:2**)
- But as for eating of the fruit of the tree that is in the middle of the garden, God has said; You must not eat from it, no, you must not touch it that you do not die. (**Genesis 3:3**)
- At this the serpent said to the woman; You positively will not die. (**Genesis 3:4**)
- For God knows that in the very day of your eating from it your

eyes are bound to be opened and you are bound to be like God, knowing good and bad. ([Genesis 3:5](#))

- Consequently the woman saw that the tree was good for food and that it was something to be longed for to the eyes, yes, the tree was desirable to look upon. So she began taking of its fruit and eating it. Afterward she gave some also to her husband when with her and he began eating it. ([Genesis 3:6](#))
- And other scriptures, in revealing the great issue of the righteousness of God in his exercise of sovereignty as well as the manner in which the integrity of God's earthly servants is involved in the issue.
- This issue **Job** did not understand, but he, nevertheless, did not allow his three companions to make him doubt that he had been a man of integrity.
- It is unthinkable on my part that I should declare you men righteous! Until I expire I shall not take away my integrity from myself! ([Job 27:5](#))
- He did not understand why his calamity came upon him, since he was no practitioner of sin. He was off balance on the matter of self-justification, no doubt being pushed farther in that direction by the constant charges of his three companions.
- He was also mistaken in insisting on receiving an answer from God as to why he was suffering, when he should have realized that no one can rightly say to Yehowah; Why did you make me this way?
- O man, who, then, really are you to be answering back to God? Shall the thing molded say to him that molded it; Why did you make me this way? ([Romans 9:20](#))
- Nevertheless, Yehowah mercifully answered **Job**, both through his servant Elihu and by speaking to **Job** from the windstorm. The book therefore strongly drives home the wrongness of attempting to justify oneself before God.
- Really, will you invalidate my justice? Will you pronounce me wicked in order, that you may be in the right? ([Job 40:8](#))

.. Authenticity And Value

- Ezekiel refers to **Job**, and James makes mention of him.
- And had these three men proved to be in the midst of it, Noah, Daniel and **Job**, they themselves because of their righteousness would deliver their soul, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 14:14**)
- Even were Noah, Daniel and Job in the midst of it, as I am alive, is the utterance of the Sovereign Lord Yehowah, neither son nor daughter would they deliver, they themselves because of their righteousness would deliver their soul. (**Ezekiel 14:20**)
- Look! We pronounce happy those who have endured. You have heard of the endurance of **Job** and have seen the outcome Yehowah gave, that Yehowah is very tender in affection and merciful. (**James 5:11**)
- Arguing powerfully for the books canonicity is the fact that the Jews accepted it as of equal authority with the other inspired books of the Hebrew Scriptures, even though **Job** was not an Israelite.
- Perhaps the strongest evidence of the books genuineness exists in its harmony with the rest of the Bible. It also reveals much about the beliefs and customs of patriarchal society.
- More than that, it greatly helps the Bible student to get a better understanding of Yehowah's purposes through a comparison with other Bible statements.
- There are a remarkable number of points that are parallel in thought with other Bible passages, and some of these are listed on the accompanying chart.

·· Highlights Of Job

- The account of **Job's** experiences when Satan challenged his integrity before Yehowah.
- Likely recorded by Moses during Israel's wandering in the wilderness, although the trial of **Job** must have occurred some years before Moses birth.

- **Job's prosperity and well-being end when Yehowah grants Satan permission to test Job.**
- **There happened to be a man in the land of Uz whose name was Job, and that man proved to be blameless and upright, and fearing God and turning aside from bad. (Job 1:1)**
- **But he said to her; As one of the senseless women speaks, you speak also. Shall we accept merely what is good from the true God and not accept also what is bad? In all this Job did not sin with his lips. (Job 2:1)**
- **Satan claims that Job's uprightness is motivated simply by self-interest.**
- **Job loses cattle, flocks, and his ten children all in one day, but he keeps integrity.**
- **He is then afflicted with a loathsome, painful disease but refuses to curse God, thus, Job remains faithful.**
- **Eliphaz, Bildad, and Zophar, three companions of Job, come together by appointment to sympathize with him.**
- **And three companions of Job got to hear of all this calamity that had come upon him, and they proceeded to come, each one from his own place, Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite. So they met together by appointment to come and sympathize with him and comfort him. (Job 2:11)**
- **I have not been carefree, nor have I been undisturbed, nor been at rest, and yet agitation comes. (Job 3:26)**
- **They sit around him in silence for seven days.**
- **Job breaks the silence, cursing the day of his birth.**
- **He wonders why God allows him to go on living.**
- **The three so-called comforters debate at length with Job.**
- **Instead of wheat let the thorny weed go forth, and instead of barley stinking weeds. The words of Job have come to an end. (Job 31:40)**

- They contend that he is suffering because of his sins, arguing that **Job** must be in the wrong since God is treating him as an enemy.
- They try to persuade **Job** of this by resorting to false reasoning and slander and by appealing to tradition and visions they claim to have seen.
- The three companions urge **Job** to confess his wrongdoing and change his ways, then, they say, he will regain his former prosperity.
- **Job** insists that he is upright, he does not understand why Yehowah allows him to suffer, but he silences the false counsel of his three companions.
- In his final words, **Job** contrasts his former days as a respected elder with his present period of affliction and humiliation, he points out how careful he has been to avoid sin.
- Elihu, a young bystander, corrects **Job** and his companions.
- So these three men ceased from answering **Job**, for he was righteous in his own eyes. (**Job 32:1**)
- Therefore let men fear him. He does not regard any who are wise in their own heart. (**Job 37:24**)
- He shows that **Job** was in the wrong when he justified himself rather than God, and he upbraids **Job's** three companions for failing to answer **Job** correctly.
- Elihu upholds Yehowah's justice, impartiality, glory, and almightiness.
- Yehowah himself now speaks out of a windstorm.
- That is why I make a retraction, and I do repent in dust and ashes. (**Job 42:6**)
- Yehowah asks where **Job** was when the earth was created, and whether he understands the wonderful ways of wild things, thus demonstrating man's littleness in comparison with God's greatness.
- He then asks whether **Job** should find fault with Him.

- **Job** admits that he spoke without a proper understanding, he repents in dust and ashes.
- **Job's** trial ends, and his integrity is rewarded.
- And it came about after Yehowah had spoken these words to **Job**, that Yehowah proceeded to say to Eliphaz the Temanite; My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has my servant **Job**. (**Job 42:7**)
- And now take for yourselves seven bulls and seven rams and go to my servant **Job**, and you men must offer up a burnt sacrifice in your own behalf, and Job my servant will himself pray for you. His face only I shall accept so as not to commit disgraceful folly with you, for you have not spoken concerning me what is truthful, as has my servant **Job**. (**Job 42:8**)
- Accordingly Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did just as Yehowah had spoken to them, and so Yehowah accepted Job's face. (**Job 42:9**)
- And Yehowah himself turned back the captive condition of **Job** when he prayed in behalf of his companions, and Yehowah began to give in addition all that had been **Job's**, in double amount. (**Job 42:10**)
- And there kept coming to him all his brothers and all his sisters and all those formerly knowing him, and they began to eat bread with him in his house and to sympathize with him and to comfort him over all the calamity that Yehowah had let come upon him, and they proceeded each one to give him a piece of money and each one a gold ring. (**Job 42:11**)
- As for Yehowah, he blessed the end of Job afterward more than his beginning, so that he came to have fourteen thousand sheep and six thousand camels and a thousand spans of cattle and a thousand she-asses. (**Job 42:12**)
- He also came to have seven sons and three daughters. (**Job 42:13**)
- And he went calling the name of the first Jemimah and the name

of the second Keziah and the name of the third Keren-happuch.
([Job 42:14](#))

- And no women were found as pretty as Job's daughters in all the land, and their father proceeded to give them an inheritance in among their brothers. ([Job 42:15](#))
- And Job continued living after this a hundred and forty years and came to see his sons and his grandsons, four generations. ([Job 42:16](#))
- And gradually **Job** died, old and satisfied with days. ([Job 42:17](#))
- Yehowah expresses displeasure to Eliphaz, Bildad, and Zophar because they spoke untruthfully, he directs them to make sacrifices and to ask **Job** to pray on their behalf.
- **Job** is healed when he prays for his companions.
- He comes to be blessed with twice as much in flocks and herds as formerly, as well as with ten more children, seven sons and three daughters.
- There the wicked themselves have ceased from agitation, and there those weary in power are at rest. ([Job 3:17](#))
- Together prisoners themselves are at ease, they actually do not hear the voice of one driving them to work. ([Job 3:18](#))
- Small and great are there the same, and the slave is set free from his master. ([Job 3:19](#))
- The dead know not anything.
- For the living are conscious that they will die, but as for the dead, they are conscious of nothing at all, neither do they anymore have wages, because the remembrance of them has been forgotten. ([Ecclesiastes 9:5](#))
- All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol, the place to which you are going. ([Ecclesiastes 9:10](#))
- But are as those asleep.

- He said these things, and after this he said to them; Lazarus our friend has gone to rest, but I am journeying there to awaken him from sleep. ([John 11:11](#))
- Therefore the disciples said to him; Lord, if he has gone to rest, he will get well. ([John 11:12](#))
- Jesus had spoken, however, about his death. But they imagined he was speaking about taking rest in sleep. ([John 11:13](#))
- At that time, therefore, Jesus said to them outspokenly; Lazarus has died. ([John 11:14](#))
- However, now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death. ([1 Corinthians 15:20](#))
- Do you have eyes of flesh, or is it as a mortal man sees that you see? ([Job 10:4](#))
- God does not judge from.
- But Yehowah said to Samuel; Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees is the way God sees, because mere man sees what appears to the eyes, but as for Yehowah, he sees what the heart is. ([1 Samuel 16:7](#))
- Your own hands have shaped me so that they made me in entirety round about, and yet you would swallow me up. ([Job 10:8](#))
- Remember, please, that out of clay you have made me and to dust you will make me return. ([Job 10:9](#))
- With skin and flesh you proceeded to clothe me and with bones and sinews to weave me together. ([Job 10:11](#))
- Life and loving-kindness you have worked with me, and your own care has guarded my spirit. ([Job 10:12](#))
- God's great care in forming men and all the creation.

- For you yourself produced my kidneys. You kept me screened off in the belly of my mother. ([Psalms 139:13](#))
- I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware. ([Psalms 139:14](#))
- My bones were not hidden from you when I was made in secret, when I was woven in the lowest parts of the earth. ([Psalms 139:15](#))
- Your eyes saw even the embryo of me, and in your book all its parts were down in writing, as regards the days when they were formed and there was not yet one among them. ([Psalms 139:16](#))
- Making the nations grow great, that he may destroy them, spreading out the nations, that he may lead them away. ([Job 12:23](#))
- God lets the nations grow powerful and even united against him, so that he can justly destroy them at one stroke.
- These have one thought, and so they give their power and authority to the wild beast. ([Revelation 17:13](#))
- These will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those called and chosen and faithful with him will do so. ([Revelation 17:14](#))
- For God put it into their hearts to carry out his thought, even to carry out their one thought by giving their kingdom to the wild beast, until the words of God will have been accomplished. ([Revelation 17:17](#))
- Man, born of woman, is short-lived and gluttoned with agitation. ([Job 14:1](#))
- Like a blossom he has come forth and is cut off, and he runs away like the shadow and does not keep existing. ([Job 14:2](#))
- Yes, upon this one you have opened your eye, and you bring into judgment with you. ([Job 14:3](#))

- **Who can produce someone clean out of someone unclean? There is not one. (Job 14:4)**
- **If his days are decided, the number of his months is with you, a decree for him you have made that he may not go beyond. (Job 14:5)**
- **Man is born in sin and in error.**
- **Look! With error I was brought forth with birth pains, and in sin my mother conceived me. (Psalms 51:5)**
- **That is why, just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned. (Romans 5:12)**
- **O that in Sheol you would conceal me, that you would keep me secret until your anger turns back, that you would set a time limit for me and remember me! (Job 14:13)**
- **If an able-bodied man dies can he live again? All the days of my compulsory service I shall wait, until my relief comes. (Job 14:14)**
- **You will call, and I myself shall answer you. For the work of your hands you will have a yearning. (Job 14:15)**
- **Resurrection of the dead.**
- **For since death is through a man, resurrection of the dead is also through a man. (1 Corinthians 15:21)**
- **For just as in Adam all are dying, so also in the Christ all will be made alive. (1 Corinthians 15:22)**
- **The righteous one keeps holding fast to his way, and the one with clean hands keeps increasing in strength. (Job 17:9)**
- **The righteous one is not Yehowah's purpose to redeem.**
- **Abundant peace belongs to those loving your Law, and for them there is no stumbling block. (Psalms 119:165)**
- **And I myself well know that my redeemer is alive, and that,**

coming after me, he will rise up over the dust. (**Job 19:25**)

- And it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. (**Romans 3:24**)
- But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom. (**1 Corinthians 1:30**)
- This very one will die during his full self-sufficiency, when he is altogether carefree and at ease. (**Job 21:23**)
- When his own thighs have become full of fat and the very marrow of his bones is being kept moist. (**Job 21:24**)
- And this other one will die with a bitter soul when he has not eaten of good things. (**Job 21:25**)
- Together in the dust they will lie down and maggots themselves will form a cover over them. (**Job 21:26**)
- All men subject to the same eventuality.
- All are the same in what all have. One eventuality there is to the righteous one and the wicked one, the good one and the clean one and the unclean one, and the one sacrificing and the one that is not sacrificing. The good one is the same as the sinner, the one swearing is the same as whoever has been afraid of a sworn oath. (**Ecclesiastes 9:2**)
- This is what is calamitous in all that has been done under the sun, that, because there is one eventuality to all, the heart of the sons of men is also full of bad, and there is madness in their heart during their lifetime, and after it, to the dead ones! (**Ecclesiastes 9:3**)
- They drive off even the male ass of fatherless boys, they seize the widows bull as a pledge. (**Job 24:3**)
- They turn aside the poor ones from the way, at the same time the afflicted of the earth have kept themselves hidden. (**Job 24:4**)
- Look! As zebras in the wilderness they have gone forth in their

activity, looking for food. The desert plain gives to each one bread for the boys. ([Job 24:5](#))

- In the field its fodder they harvest, and the vineyard of the wicked one they hastily despoil. ([Job 24:6](#))
- Naked, they pass the night without a garment, and without any covering in the cold. ([Job 24:7](#))
- From the rainstorm of the mountains they get drenched, and because there is no shelter they have to hug a rock. ([Job 24:8](#))
- They snatch away a fatherless boy even from the breast, and what is on the afflicted one they take as a pledge. ([Job 24:9](#))
- Naked, they have to go about without a garment, and, hungry, they have to carry the reaped ears. ([Job 24:10](#))
- Between the terrace walls they pass the noontime, winepresses they have to tread, and yet they go thirsty. ([Job 24:11](#))
- From out of the city the dying keep groaning, and the soul of deadly wounded ones cries for help, and God himself considers it not as anything improper. ([Job 24:12](#))
- Affliction by wicked.
- But in every way we recommend ourselves as God's ministers, by the endurance of much, by tribulations, by cases of need, by difficulties. ([2 Corinthians 6:4](#))
- By beatings, by prisons, by disorders, by labors, by sleepless nights, by times without food. ([2 Corinthians 6:5](#))
- By purity, by knowledge, by long-suffering, by kindness, by Holy Spirit, by love free from hypocrisy. ([2 Corinthians 6:6](#))
- By truthful speech, by God's power, through the weapons of righteousness on the right hand and on the left. ([2 Corinthians 6:7](#))
- Through glory and dishonor, through bad report and good report, as deceivers and yet truthful. ([2 Corinthians 6:8](#))

- **As being unknown and yet being recognized, as dying and yet, look! we live, as disciplined and yet not delivered to death. (2 Corinthians 6:9)**
- **As sorrowing but ever rejoicing, as poor but making many rich, as having nothing and yet possessing all things. (2 Corinthians 6:10)**
- **By Jews I five times received forty strokes less one. (2 Corinthians 11:24)**
- **Three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep. (2 Corinthians 11:25)**
- **In journeys often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers. (2 Corinthians 11:26)**
- **In labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. (2 Corinthians 11:27)**
- **As for them, they proved to be among the rebels against light, they did not recognize its ways, and they did not dwell in its roadways. (Job 24:13)**
- **At daylight the murderer gets up, he proceeds to slay the afflicted and the poor one, and during the night he becomes a regular thief. (Job 24:14)**
- **As for the eye of the adulterer, it has watched for evening darkness, saying; No eye will behold me! And over his face he puts a covering. (Job 24:15)**
- **In the darkness he has dug into houses, by day they must keep themselves locked in. They have not known daylight. (Job 24:16)**
- **For morning is the same as deep shadow for them, for they recognize what the sudden terrors of deep shadow are. (Job 24:17)**

- **Wicked love darkness rather the light.**
- **Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked. (John 3:19)**
- **In labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. (2 Corinthians 11:27)**
- **For what is the hope of an apostate in case he cuts him off, in case God carries off his soul from him? (Job 27:8)**
- **Will God hear an outcry of his in case distress comes upon him? (Job 27:9)**
- **Or in the Almighty will he find exquisite delight? Will he call to God at all times? (Job 27:10)**
- **Apostate one will not.**
- **For it is impossible as regards those who have once for all been enlightened, and who have tasted the heavenly free gift, and who have become partakers of Holy Spirit. (Hebrews 6:4)**
- **and who have tasted the fine word of God and powers of the coming system of things. (Hebrews 6:5)**
- **but who have fallen away, to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame. (Hebrews 6:6)**
- **Look! you yourselves have all of you seen visions, so why is it that you show yourselves utterly vain? (Job 27:12)**
- **Those seeing visions of their own heart, not from God, utter vain things**
- **This is what Yehowah of armies has said; Do not listen to the words of the prophets who are prophesying to you people. They are making you become vain. The vision of their own heart is what they speak, not from the mouth of Yehowah. (Jeremiah 23:16)**

- **If he should pile up silver like dust itself, and he should prepare attire just as if clay. ([Job 27:16](#))**
- **He would prepare, but the righteous would be the one to clothe himself, and in the silver the innocent would be the one to have a share. ([Job 27:17](#))**
- **The righteous will inherit the wealth amassed by the wicked**
- **And it must occur that when Yehowah your God will bring you into the land that he swore to your forefathers Abraham, Isaac and Jacob to give you, great and good-looking cities that you did not build. ([Deuteronomy 6:10](#))**
- **And houses full of all good things and that you did not fill, and cisterns hewn out that you did not hew out, vineyards and olive trees that you did not plant, and you shall have eaten and become satisfied. ([Deuteronomy 6:11](#))**
- **One who is good will leave an inheritance to sons of sons, and the wealth of the sinner is something treasured up for the righteous one. ([Proverbs 13:22](#))**
- **The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man. ([Ecclesiastes 12:13](#))**
- **Wisdom from book of divine creation, only from God and fear of him.**
- **For who among men knows the things of a man except the spirit of man that is in him? So, too, no one has come to know the things of God, except the spirit of God. ([1 Corinthians 2:11](#))**
- **Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. ([1 Corinthians 2:12](#))**
- **These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words. ([1 Corinthians 2:13](#))**
- **But a physical man does not receive the things of the spirit of**

God, for they are foolishness to him, and he cannot get to know them, because they are examined spiritually. (1 Corinthians 2:14)

- **However, the spiritual man examines indeed all things, but he himself is not examined by any man. (1 Corinthians 2:15)**
- **For, who has come to know the mind of Yehowah, that he may instruct him? But we do have the mind of Christ. (1 Corinthians 2:16)**
- **And now they have laughed at me, those younger in days than I am, whose fathers I would have refused to place with the dogs of my flock. (Job 30:1)**
- **Even the power of their hands, of what use was it to me? In them vigor has perished. (Job 30:2)**
- **Sons of the senseless one, also sons of the nameless one, they have been scourged out of the land. (Job 30:8)**
- **At my right hand they rise up as a brood, my feet they have let go, but they proceeded to cast up against me their disastrous barriers. (Job 30:12)**
- **Worthless, senseless idlers are used to persecute God's servants.**
- **But the Jews, getting jealous, took into their company certain wicked men of the marketplace idlers and formed a mob and proceeded to throw the city into an uproar. And they assaulted the house of Jason and went seeking to have them brought forth to the rabble. (Acts of Apostles 17:5)**
- **For I certainly do not know how I can bestow a title, easily my Maker would carry me away. (Job 32:22)**
- **Bestowing unscriptural titles is wrong.**
- **But you, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. (Matthew 23:8)**
- **Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. (Matthew 23:9)**

- Neither be called leaders, for your Leader is one, the Christ. (Matthew 23:10)
- But the greatest one among you must be your minister. (Matthew 23:11)
- Whoever exalts himself will be humbled, and whoever humbles himself will be exalted. (Matthew 23:12)
- If he sets his heart upon anyone, if that one's spirit and breath he gathers to himself. (Job 34:14)
- All flesh will expire together, and earthling man himself will return to the very dust. (Job 34:15)
- Life of all flesh is in Yehowah's hand.
- If you conceal your face, they get disturbed. If you take away their spirit, they expire, and back to their dust they go. (Psalms 104:29)
- If you send forth your spirit, they are created, and you make the face of the ground new. (Psalms 104:30)
- And now, O Yehowah, you are our Father. We are the clay, and you are our Potter, and all of us are the work of your hand. (Isaiah 64:8)
- Neither is he attended to by human hands as if he needed anything, because he himself gives to all persons life and breath and all things. (Acts of Apostles 17:25)
- For by him we have life and move and exist, even as certain ones of the poets among you have said; For we are also his progeny. (Acts of Apostles 17:28)
- There is One who has not shown partiality to princes and has not given more consideration to the noble one than to the lowly one, for all of them are the work of his hands.
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- **There is One who has not shown partiality to princes and has not given more consideration to the noble one than to the lowly one, for all of them are the work of his hands. (Job 34:19)**
- **Yehowah is not partial.**
- **At this Peter opened his mouth and said; For a certainty I perceive that God is not partial. (Acts of Apostles 10:3)**
- **He breaks powerful ones without any investigation, and he makes others stand up instead of them. (Job 34:24)**
- **Therefore he recognizes what their works are, and he does overthrow them at night, and they get crushed. (Job 34:25)**
- **Yehowah takes down, sets up.**
- **And he is changing times and seasons, removing kings and setting up kings, giving wisdom to the wise ones and knowledge to those knowing discernment. (Daniel 2:21)**
- **Yehowah takes down, sets up rulers as he wills.**
- **And you they will be driving away from men, and with the beasts of the field your dwelling will come to be, and the vegetation is what they will give even to you to eat just like bulls, and with the dew of the heavens you yourself will be getting wet, and seven times themselves will pass over you, until you know that the Most High is Ruler in the kingdom of mankind, and that to the one whom he wants to he gives it. (Daniel 4:25)**
- **Remember that you should magnify his activity of which men have sung. (Job 36:24)**
- **Really, will you invalidate my justice? Will you pronounce me wicked in order, that you may be in the right? (Job 40:8)**
- **Declaring of God's righteousness the important thing.**
- **For all have sinned and fall short of the glory of God. (Romans 3:23)**
- **And it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid**

by Christ Jesus. ([Romans 3:24](#))

- God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance. ([Romans 3:25](#))
- I have come to know that you are able to do all things, and there is no idea that is unattainable for you. ([Job 42:2](#))
- With God all things are possible.
- Looking them in the face, Jesus said to them; With men this is impossible, but with God all things are possible. ([Matthew 19:26](#))
- Who is this that is obscuring counsel without knowledge? Therefore I talked, but I was not understanding things too wonderful for me, which I do not know. ([Job 42:3](#))
- God is unsearchable in wisdom.
- For as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts. ([Isaiah 55:9](#))
- O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! ([Romans 11:33](#))
- What is mortal man that you should rear him, and that you should set your heart upon him. ([Job 7:17](#))
- What is mortal man that you keep him in mind, and the son of earthling man that you take care of him? ([Psalms 8:4](#))
- Earth itself has been given into the hand of the wicked one, the face of its judges he covers. If not, who, then, is it? ([Job 9:24](#))
- We know we originate with God, but the whole world is lying in the power of the wicked one. ([1 John 5:19](#))
- Your own hands have shaped me so that they made me in entirety round about, and yet you would swallow me up. ([Job 10:8](#))

- **Your own hands have made me, and they proceeded to fix me solidly. Make me understand, that I may learn your commandments. (Psalms 119:73)**
- **Wrapping up the waters in his clouds, so that the cloud mass is not split under them. (Job 26:8)**
- **Who has ascended to heaven that he may descend? Who has gathered the wind in the hollow of both hands? Who has wrapped up the waters in a mantle? Who has made all the ends of the earth to rise? What is his name and what the name of his son, in case you know? (Proverbs 30:4)**
- **But wisdom, where can it be found, and where, now, is the place of understanding? (Job 28:12)**
- **Mortal man has not come to know its valuation, and it is not found in the land of those living. (Job 28:13)**
- **Mortal man has not come to know its valuation, and it is not found in the land of those living. (Job 28:13)**
- **The watery deep itself has said; It is not in me! The sea too has said; It is not with me! (Job 28:14)**
- **Pure gold cannot be given in exchange for it, and silver cannot be weighed out as its price. (Job 28:15)**
- **It cannot be paid for with gold of Ophir, with the rare onyx stone and the sapphire. (Job 28:16)**
- **Gold and glass cannot be compared to it, nor is any vessel of refined gold an exchange for it.**
- **Gold and glass cannot be compared to it, nor is any vessel of refined gold an exchange for it. (Job 28:17)**
- **Happy is the man that has found wisdom, and the man that gets discernment. (Proverbs 3:13)**
- **For having it as gain is better than having silver as gain and having it as produce than gold itself. (Proverbs 3:14)**

- **It is more precious than corals, and all other delights of yours cannot be made equal to it. (Proverbs 3:15)**
- **And its young ones themselves keep sipping up blood, and where the slain are, there it is. (Job 39:30)**
- **Wherever the carcass is, there the eagles will be gathered together. (Matthew 24:28)**