

## December 2013 Newsletter

### The Divine Council

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

A. *“Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.” Job 1:6 -*

נִיְהָיָה יְהוָה יְהוֹמְתָם בְּיַד הָאֱלֹהִים, לְהִתְיַצֵּב עַל-יְהוָה; וַיָּבֹאוּ גַם-הָ שָׁטָן, בְּתוֹכָם

**Now there was a day** is *wayehiy hayyom*. The verb is *hayah* and it was the verb similar to our verb to be, and it denoted existence. It could be rendered as: is, was, to be, to become, or to come to pass. It could refer to something that had never been and now has come to pass, or it could refer to something that occurred on a regular basis, such as, there was a day when something took place, and then it took place again on another day.

What's interesting is that many of the translations have this as **a day**, when the definite article is used to denote a specific day, the day. So by using the definite article we have, “Now there came to pass the day when the sons of God came to present themselves before the Lord”. This gives us the idea that this was a regularly occurring assemblage in heaven.

Now what is taking place on that day is that the sons of God are presenting themselves before the Lord. Or, as we have it in the original, “*when the sons of the Elohim came to present themselves before Yahweh*”. To **come** is the past tense of *bo*. *Bo* was used to denote movement directed toward a certain goal in space and time. These sons of God came to the divine council of *Yahweh* from wherever they were at in the kosmos.

*Bo* is used hundreds of times in the OT and with myriads of usages. The coming of our salvation, going to the temple, coming before God, going before a king, the coming judgment, being brought before God, etc., etc.. Here it is used as an auxiliary verb in combination with a second verb often to express intention. That is, the sons of God came to this assembly of *Yahweh* for the purpose of presenting themselves to him.

“**To present themselves before the LORD**” is *lehithyatstsab al-yehwah*. *Lehithyatstsab* is the hithpael infinitive of *yatsab* with *le* prefixed to it. *Le* still denotes the motion of *bo* where something is coming to someone, with the idea of purpose, that is, someone is coming to someone else for a purpose. Here the purpose is stated that the sons of God are presenting themselves to *Yahweh*.

The hithpael stem is both intensive and reflexive. Now I'm bothered by the use of the hithpael stem here. If the idea was merely **reflexive**, that is, they presented themselves, then the niphal stem would have sufficed. So why the use of the *hithpael*, which is both reflexive and intensive? Why the idea of **intensity** in this? *Yatsab* in the hithpael does mean to present oneself in anticipation of something major, or revelation from God, but it is usually used for the idea of taking one's stand, to stand firm, to resist. It denotes a militant idea. It was often used in a military sense of being mobilized, or posed to strike, and of the world's combatant stance against God.

“Came to present themselves before the LORD”. We notice **they** came to present **themselves** to *Yahweh*. Were they ordered to do this? If they were not ordered to do this, or summoned to do this, then they had to do it of **their own accord!** We also notice that the passive use of the verb **came** is **not** used in the passage. If the passive voice was used, it would have the idea that **they** came there as the result of being **brought** there by *Yahweh*, or **ordered** there by *Yahweh*. But the middle use of the verb is used to denote that **they came there of their own accord**.

And with the hithpael stem of *yatsab* being used here, which is both reflexive and intensive, this changes the idea to taking one's stand, to stand firm, to resist, having more of a militant idea, then we have a completely different idea taking place. It would be similar to a king, who has a faction of soldiers in his domain, who are leading a rebellion against his rule. Now these soldiers come into his presence without invitation, without summons, and are now standing there before him. So what is their **motivation**? What is their **attitude** about the whole thing? Why are they there? It sounds more like a confrontation, a meeting of persons face to face in an open conflict of opposing ideas and forces!

Remember, it was *Lucifer/Hellel*, who wanted to raise his throne above the throne of *Yahweh*, so he could take over the rule the universe! But to justify that idea, he had to have some kind of evidence that would stand in the court of the divine council to prove **his claim** that the rest of the gods would accept. **A claim that would center around the idea that *Yahweh* was not ruling objectively, fairly and according to the divine laws of the universe.**

*Hellel* is trying to establish a point of **favoritism** in this matter that God has favorites, that God blesses people because of subjective reasons, that *Yahweh* has to **buy** people's love and loyalty! But, as we all know, God is no respecter of persons. “*Then Peter opened his mouth, and said, Of a truth I perceive that God is **no respecter of persons**.*” Acts 10:34 We also want to notice the words and the tone of the passage regarding this dialogue between *Yahweh* and *Hellel* and it is one of angry defiance from *Hellel* directed toward *Yahweh*.

“*And the prosecutorial figure came **also** among them*” – *wayyabo gam-hassatan bethokam*. The word for **also** is *gam*, which does mean also, or in addition to, or even, but it also has the idea of **accession** in it, which would mean that this prosecutorial figure would be coming into the Divine Council of *Yahweh*, as the leader of this group of rebelling sons of the *Elohim*, for the purpose of claiming the right of possession of a title, an office, or **for the right to claim the title to a throne!**

**Among them** is *bethokam*. When we have the preposition *be* - **in**, prefixed to *tawek* – the center, or the midst; we end up with: **in the midst of**, or the weaker sense of **among**, **in the middle of**, or **in the center of**. With the third masculine plural, *them*, as the suffix, we end up with **in the center of them**, or **in the middle of them**, **them** referring back to these sons of the *Elohim*, we now have the picture that this prosecutorial figure, *the satan*, is being **surrounded** by these sons of God. **This shows that these sons of God have identified themselves with the prosecutorial figure's agenda!**

If the preposition *min* is **prefixed** to *tawek*, it would convey the idea of out from within something, with the idea of separation. So we can deduce that if *min's* opposite, *be* – **in**, is prefixed to it, then the **opposite** would be true! That is, *bethokam* tells us these sons of the *Elohim* had identified themselves with the prosecutorial figure's agenda in this matter of determining who had the right, the legal claim, to rule the universe! Being **surrounded** by these sons of God, as they went before *Yahweh* in his Divine Council, also has **the idea of a show of force!** That is, they are there in numbers so as to bring added validity to their claim that the prosecutorial figure should be the one ruling the universe!

B. “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.” Job 1:7 -

וַיֹּאמֶר יְהוָה אֶל־שָׂטָן, מֵאַיִן תָּבֹא אֶל־עַרְשֵׁן הַשָּׁמַיִם? וַיֹּאמֶר שָׂטָן, יְהוָה, וַיֹּאמֶר יְהוָה אֶל־שָׂטָן, מֵאַיִן תָּבֹא אֶל־עַרְשֵׁן הַשָּׁמַיִם? וַיֹּאמֶר שָׂטָן, יְהוָה, וַיֹּאמֶר יְהוָה אֶל־שָׂטָן, מֵאַיִן תָּבֹא אֶל־עַרְשֵׁן הַשָּׁמַיִם?

“And the LORD said unto Satan, Whence comest thou?” - wayy mar Yahweh el-hassatan. “And Yahweh said to the prosecutorial figure”. The word for **said** is *amer* and it simply means to speak, or to say something. We notice also the proper name for God, Yahweh. And we also notice that the word for Satan is prefixed by the definite article, the, which tells us that we don't have his personal name given here, but only a descriptive word denoting his function in heaven.

He asks him the question, “Whence comest thou?” We know **what** *the satan* does, as the prosecutorial figure he goes throughout the ends of Yahweh's creation to determine that all of Yahweh's subjects are in adherence to the divine laws of Yahweh, and charges are brought against those who break them. The satan answers that he has been down to the earth. And the next question, which would be implied in the passage, is, why? What is the reason for you being down there?

But we need to remember that Satan's real motive was not about *Yahweh's* justice, or his ability to rule the universe, but because he was caught up in his own beauty and that he was jealous of Yahweh! But he was never going to sell beauty and jealousy to the other gods of heaven, so he comes up with some false concept that *Yahweh* was either **incapable** of doing the job, or that he was playing **favoritism**. “**Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.**” Ezekiel 28:17

“**Whence comest thou**” is *meayin tabo*. *Meayin* is *min* – the preposition denoting from, or out of something, plus *ayin* the interrogative adverb that asks the question where. To **come** is the simple *qal* future of *bo*. So we have the question, “*From where are you coming?*”.

“**Then Satan answered the LORD,**” - wayya'an hassatan eth-Yehwah. “*Then the prosecutorial figure answered Yahweh*”. To **answer** is the *qal* future of *'anah*, which is always used to denote the reply to a preceding question. But it also has the added elements of to speak loudly, to pronounce something with a loud voice, even to shout. If the context is a legal hearing in a court, then *'anah* takes the meaning of “taking the stand”.

**The Lord** is *eth-Yehwah*. Now *eth* is used in many ways in the OT, but when found with the maqqeph, eth-Yehwah, then it takes the form of what we call the direct object, that is, it denotes the object in mind, which is *Yahweh* here. What it's saying is that the prosecutorial figure does not merely reply to all present in the Divine Council the question asked him, but he directs his reply to Yahweh personally. And, as we have seen that *'anah* can also mean to speak loudly, his answer borders on disrespect.

What he actually said is found in the next clause and it uses the normal word for **say**, and he **said**, or these are the words of his reply to *Yahweh*. But when we have the statement of *'anah* preceding it, with Satan answered back using *'anah*, we have more than just merely speaking the words of his answer to *Yahweh's* question, but almost along the lines of what we would call a “sharp reply”. Especially when there could be the elements of speaking in a loud voice to *Yahweh*, or even shouting. Taken in with the idea of being surrounded by his entourage, a posturing element, then we do have the implied elements of angry defiance against Yahweh. His answer was one of attitude.

*“From going to and fro in the earth,” - mishshut baarets. Mishshut is the gal infinitive of *shut* with the preposition *min* prefixed to it. *Shut* meant to roam around, to rove, not an aimless wandering, but a roaming around with a specific area and specific task in mind. *Shut* was never directed to one specific concrete place, but covered an expanded place. For example, one could wander, or roam, all over a hillside in search of edible plants, or manna on the ground. The Arabic sawet had the idea of making a long journey in it as well. It was used for people on a survey mission. The prosecutorial figure was on a survey mission, or a fact-finding mission to earth for the assessment of human piety in their walk before God. Because of the absence of the participial form it could possibly denote that this wasn't an ongoing practice.*

*“In the earth”* is *baarets*, which has the preposition *be* prefixed to *erets*, the word for the earth. *Be* signifies nearness, or vicinity, as well as, motion to a place, so as to be at or near it. It can also be rendered as **upon**. So what we have is the question, *“From where are you coming?”*. Followed by his answer, *“From roaming around on the earth”*. Or we could carry the thought out and say, *“From a fact-finding survey or mission on the earth”*.

*“And from walking up and down in it.” - umhithhallek bah. Umhithhallek is the hithpael infinitive of *halak*, to **walk**. It is prefixed by the preposition *min*, which denotes, coming from something with the idea of separation from it. The prosecutorial figure has been on the earth, left the earth, thus separating himself from it, and is now back in heaven. This, among other passages, should dispel the error that Satan is in Hell. He isn't and still has access to both heaven and earth to this day.*

Although *halak* does refer to the simple act of walking, it normally is used to also denote the idea of **purpose**, which is also bore out by the verb to walk being found in the infinitive of purpose. What this tells us is that the prosecutorial figure is walking for a purpose, which purpose would be in line with his function as the prosecutorial figure. *Halak* denotes the idea that there is a starting point, a destination in mind, and a purpose for that journey. Which purpose would be along the lines of certain criteria.

But because of the use of the hithpael as *halak's stem*, we have a significant idea involved that changes, or adds more light, on the matter. Because the hithpael stem is used, which is intensive and reflexive, we have the idea of **“going for oneself”!** Which tells us that he was not sent down to earth by Yahweh on this fact-finding mission, but that he went there of his own accord! Not only that, we also have the idea of **intensity** involved, which also tells us that he went like a “man on a mission”! So we have the prosecutorial figure coming down to earth on a personal, non-authorized mission bound and determined to find out something about men on earth and their walk before *Yahweh*.

It's important for us to know what the definitions of the words really are, and to be able to detect any small nuances that might be going on, because of the next question that follows in the passage asked by *Yahweh*, *“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?”* Job 1:8

The prosecutorial figure doesn't really come out and state just exactly **why** he went down to earth and **what** he was looking for, so we have to be able to have some kind of backdrop that will enable us to understand the whole thing. His function in the universe, the fact that he had gone on a fact-finding mission, plus the statement of the Lord, tells us that he had gone down to earth to see if there was anyone on earth, who would be submitting to the divine law of *Yahweh*, so as to use in his court case concerning himself.

C. "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?" - Job 1:8

נִי אָמַר יְהוָה אֱלֹהֵי-הַשָּׁמַיִם מִתְּ לִבִּי עָלַי בְּדֵי אֵי יוֹבֵי אֵין כָּמוֹ הוּ בְּאֶמְצָנִישׁ תָּם וְיִשְׁרָר יְרָא אֱלֹהִים וְסָר מִרָע

"And the LORD said unto Satan," - wayy amer Yehwah el-hassatan. This is constructed the same as in verse seven, "And Yahweh said to the prosecutorial figure, hassatan."

"Hast thou considered my servant Job" - hasamta libbeka al-'abdiy iyyob. Or, "Have you put, or set your heart upon my servant Job?" The word for **consider** is the gal preterite of sum, which, when followed by le and leb, meant to set the heart upon something or someone, that is, to direct one's attention toward, or to consider someone.

The word for **servant** is *abed* and it denoted a servant of someone, a messenger, a military captain, a minister, ambassador and a worshipper of God. It denoted one who is subordinated to someone else, even though they could hold a variety of positions under that individual from a slave all the way up to a very high place in the individual's kingdom, or area of control.

Now when getting into the practical ins and outs of how all this works is that the one thing that is required of any servant, regardless of his position and stature under the individual, is **loyalty**. And such loyalty would be **rewarded** by money, power and in various other ways. So the question would be, is a servant serving his master because of the perks he gets for doing so, or does he serve him because he really loves his master?

Most masters of those days didn't really care about what the intention was in their servant's hearts for services rendered, as long as they rendered the service expected of them! Many or most servants really didn't care about their masters, as long as they were well treated and were able to enjoy the benefits they received from their masters!

Now this sets up the dialogue between hassatan and Yahweh concerning Job's motives. And remember, calling Job a **servant** did not mean that he was a slave, but that he was subordinate to Yahweh's rule over him. There is no question that *Yahweh* had blessed and prospered him in every way. But the question that the prosecutorial figure throws back at *Yahweh* is that Job is no different than any other servant on earth and that the only reason he is in subjection to God's rule over him is because of the perks for doing so! Take away the perks and he will abandon his loyalty.

This brings up an important issue, and that is, are there people on earth who really do love the principles of truth that *Yahweh* has given man to live by, or do they do them simply because of the blessings he bestows on those who do? Paul addressed that very issue in 1 Timothy 6:5,6 concerning those who live the spiritual life for the purpose of financial gain, instead of living it because they love its principles and the God who established them. "*Perverse disputings of men of corrupt minds, and destitute of the truth, **supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain.***"

Now the idea behind the word **love** in ancient Semitic culture was loyalty. Love and loyalty were one and the same. So the question is, are men loyal to *Yahweh* (love), because they love the principles of truth that he loves, or **because they hope to be blessed by him**? And **does he have to buy loyalty**, as was so often the case back then and today as well?

*“That there is none like him in the earth,” - kiy ayin kamohu baarets. Kiy means because and the ke prefix, normally translated as like, tells us that there is a comparison being made. “*Because there is no one on the earth like Job*”! Quite a dramatic statement. Saying that there is no one on earth like him, mature, complete, loving *Yahweh*, etc., and bringing in the idea of how much he had been blessed by *Yahweh*, brings out the perfect example to find out if this man was loving *Yahweh* and the principles of truth that Job had lived his life by, was due to the simple issue that Job knew who “battered his bread”.*

So if the prosecutorial figure wanted to prove his belief that actually no one held to the principles of *Yahweh*, and that if there happened to be any who do, it would be simply because of the things he gives them! Which is the principle that Lucifer operates by; he gives money and power to those who will serve him and worship him. “*And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.*” Luke 4:6,7 So Job becomes the perfect example in this court matter, because he was the richest and most spiritual man on earth. There was nobody on earth like him.

*“A perfect and an upright man,” - ish tam weyashar. The word **perfect** is the adjective tam, which comes from the tamiym, tamam, tom word group. It means to bring to an end, to complete, to be finished, to be whole. It can refer to the path that one takes in life, or his conduct on that path, but the words walk or path would have to be in the context. But the path that the individual chooses, and his conduct on that path, would only reflect the condition of his/her soul.*

So what we're getting into is the nature of that believer's soul in the sense of it being completed. Now if there is a completion of the soul, which is what the *tamam* word group denotes, then it must be according to the intention of the one who has a goal in mind, an ideal, whereas the creator of the soul has a ideal to which he is bringing it. In the OT there was the ideal soul that *Yahweh* had in mind for everyone of his children and there were those in the OT who attained to that ideal. When that happened, then they were said to be complete. In the NT the ideal for all believers in Christ is to be conformed to the image of Christ. When that happens, then they are completed. Or their soul is.

An analogy that will help explain it further is the building of an house or temple. When every last concept is finished in the building, all according to the plan of the architect who designed it, then that building is finished, completed. With God's people *Yahweh* is the architect, and the building he is working on is the soul within us, and all this according to the design he has for the soul. When the soul is completed according to his design, purpose and intention, then we are completed.

Now it says that Job was both a **perfect** and an **upright** man. The word for **upright** is *yashar*, but to understand it, we have to go back and **get a grasp of all the ideas connected** with the word *yashar*. It had the following ideas in it: to be in order, to move forward, to become orderly, to go straight without obstacles or detours, it was used of the route one takes, or a watercourse, of flatness, straightness, If it was used of **water**, it denoted water that moved smoothly, quietly, without turbulence. If it was used of a **floor**, it was flat, smooth, swept clean. If it was used of **ideas**, or **words** used to express those ideas, then it denoted to speak clearly, to make clear without deviance or deception. If it was used of a **judge**, then it mean to dispense justice. If it was used of a **ruler**, then it meant that he ruled rightly. If it was used of a **physical quality**, the form of the object, or the movement of the object, was in conformance to a geometrical prototype. It describes something straight, level, flat. When a **linear dimension** is involved, then it is straight, either vertically or horizontally. If the **surface** is involved, then the object is flat, or level. Where **straightness** would be the opposite of crookedness, and **level** would be the opposite of rough, or undulating.

Both words modify the noun, man, so it's telling us what kind of man Job was, or the qualities that he possessed. And the quality of **uprightness** stemmed from him being completed in his soul. His thinking was clear in the sense that it was not all in turmoil or confused due to the emotions, or other flesh nature problems. When he **spoke** to people, which is the mode of conveying ideas, he used words that were not deceptive, or devious, or with hidden meanings, but he spoke directly making himself clear to people. The **path** that he chose in life to take was one that was straight. An example is **cows** make take a straight path back to the barn, but this did not mean that they walk in a straight line. The **path** he took was one that Yahweh had laid out for him. He did not wander off the path, nor did he take any detours. He was not interested in checking out what the world had to offer, nor in indulging in sin. **He walked straight** in his life toward the goals and objectives laid out for him by the Lord. Just like the parent who tells the child, to come straight home after school. His path and his soul were ones of **quietness and calm**. No turbulence in his soul and no turbulence coming from the things he did, nor the company he kept. His soul, his home and life were organized without clutter, well kept and clean. And his path was **smooth** in the sense that the roughness and obstacles that could trip him up were gone.

“*One that feareth God, and escheweth evil?*” - *weyashar yera elohim wesar mer'a*. The word for **fear** is the adjective yera, which tells us what kind of man Job was; he was one who feared Elohim. But this is not the kind of fear that would describe terror, where one is terrified of God, but one of deep and profound respect. It denoted that he knew of the ways and character of *Yah*, that they were righteous and holy. as *Yah* is righteous and holy; he was in agreement with them and sought to order his life in such a way that he would not offend his God.

**Escheweth evil** is the qal participle of sur, which meant to depart from, to turn away from, to escape from. What's interesting here is that it is in the participial form, which tells us that this was the practice of Job's life. He absolutely would not allow himself to be involved in anything that smacks of evil, and if he happened to come upon it, as it was practiced by others around him, he would turn away from it.

**From evil** has the preposition min prefixed to ra'a the word for evil. *Min* tells us that Job not only kept away from evil, but that there was a clean break from it! This would certainly keep in lines of what the doctrine of separation is all about; something that needs to start being practiced by the people of God today. It is also the idea behind being **holy**, the Greek *hagiazo* meant that one was separated from sin and evil in their lives and from those who are involved in it!

*Ra'a* looks, first of all, at the condition of the individual's soul, regardless of whether they are believers or not. These individuals have rejected the spiritual, doctrinal solution that God makes available to everyone, if they want it. Without a soul full of Bible Doctrine, then it has no protection from the elements of the world system, which is abounding in wickedness, nor does it have any protection from the sin nature found resident in our bodies, nor demons.

Having said that, the destructive elements of the world system, the flesh nature and the demonic entities found in this kosmos come crashing down on the soul and the soul spirals ever downward into wickedness. And **there's no stopping it** apart from faith in Jesus Christ, the true filling of the true Holy Spirit, and Bible Doctrine metabolized by faith! Now the soul starts to become destroyed itself, not in the sense of death, but in the sense of **the loss of its well being**. But *ra'a* wickedness is never content with just that, it always seeks to work its evil out to the outside world and destroy everything around it by bringing society and people down to its level of wickedness, which we presently see going on in America today in the man on the street all the way up to America's wicked leaders. Job kept himself from these types of people and from the activities they were involved in.

D. “Then Satan answered the LORD, and said, Doth Job fear God for nought?” Job 1:9

וַיַּעַן הַשָּׂטָן אֶת־יְהוָה, וַיֹּאמֶר: הֲחִנַּם, יְרֵא אֱלֹהִים הַיִּם

“Then Satan answered the LORD,” - wayya'an hassatan eth-yehwah wayyomar. “And the satan answered Yahweh, and said”, or, “and the prosecutorial figure answered Yahweh, and said”. Wayya'an is the qal future of 'anah, which meant to reply, or to answer. But there are some other interesting concepts going on here. For example, even though *anah* - to answer, is often used, (not always), in a dialogue formula with *amar* - said, it is not dominant. Meaning, if the satan wanted to just reply to Yahweh's question, the passage could have rendered it as, and the satan said to Yahweh.

But we have the use of 'anah with it, which could be just another formulaic expression, or it could be something else. 'Anah does mean to reply, or to answer, but it also means to do it in a loud voice! Also the longer form denotes an **inferior status** with respect to the one demanding an answer. And some scholars have argued the point that, with additional qualifications, 'anah can mean to react!

So when we take into consideration the various possibilities of: **one**, the prosecutorial figure answering Yahweh back in a loud voice, **two**, with the possibility of him regarding Yahweh as an inferior party, and **three**, along with the idea of a reaction to the question, then we have quite a different picture being presented here! And I think we have to start leaning in that direction because of one other thing – the **very wording that the prosecutorial figure uses with Yahweh!** The wording of his reply is quite disrespectful, so it would be no wonder that his tone is disrespectful!

“And said, Doth Job fear God for nought?” - wayyomar hachinnam yare iyyob elohim. The word for **said** here is the qal future of *amar*, which simply means to say. To **fear** is the qal preterite of *yara*, which we have already covered, refers to one, who understands and is in agreement with, the integrity of Yahweh, thus subordinating himself to his rule over him. Now the issue becomes why? Why is Job doing that?

Most people on earth, then and now, could care less about God. They are all too busy trying to make money, gain power and things, and do what they want to do in life. If there are any who have the facade of serving and loving God, it's only because they are using him to gain the things they want. “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” 1 Timothy 6:5

So this issue focuses not on those who are successful in life and have money and things, but on those who have success along with the impression of loving and serving God. Do they love God because it gets them what they want in life? Or do they really just love him?

The word for **nought** is *chinnam*, which meant without a reason, without a cause, for nothing, for no reason, without getting something in return. In other words, *the satan* was stating to *Yahweh* that Job ordered his life according to the divine precepts of God, not because he loved them himself and tried to do so out of respect for God, but because he was **expecting something in return!** It goes back to the ancient servants and slaves of those days. There were those who obeyed their masters, not because they wanted to, but because they were genuinely afraid of them. And then there were those who did so, because they found out if they did, it went well for them and **they had a good life!** They knew who “battered their bread”. Satan was implying that Job was one of them and *Yahweh* had to buy loyalty.



E. “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.” Job 1:10

אתה (אֵלֹהִים) שָׁכַח בְּעַדוֹ וּבְעַד-בַּיְתוֹ, וּבְעַד כָּל-אֲשֶׁר-לוֹ--מִסָּבִיב: מַעֲשֵׂה יָדָיו  
בִּרְכָתָהּ, וּמִקִּיָּהוּ פָּרַץ בְּאָרְצָהּ

“Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?” - halo-at attah ba'ado, ube'ad-beytho, ube'ad kal-asher-lo-- missabiyb. “Have you not (you – Yahweh) made an hedge about him, and about his house, and about all that he hath on every side”.

The word for **hedge** is the gal preterite of *suk*. We think of a hedge as those ornamental shrubs, which people plant around their front or back yards for privacy and to keep animals out. While they are technically an hedge, the **hedges** that scriptures are referring to were branches woven together to serve the same purpose. Only in those days, especially **when living in an hostile environment where there were ever-present threats from predators, or evil people, the hedges were typically made from thorny bushes, which acted as a deterrent from anything posing a threat to the individual**. Even today in Africa there is a bush, which has long thorns on it, that the natives weave together as a fence to protect themselves from lions! *Suk* refers to a typical woven thorny bush used to encapsulate one's environment, but could also include the ideas of a regular fence, a wall, or a fortress wall. **Spiritually** it refers to God's sovereign protection over certain believers.

This was how the believers in those days, in the NT times, and even today, refer to God's protection of the believer in Christ, who walks in the path ordained by God. We note it is God who does this, he does this because of the doctrinal life of righteousness certain believers are walking in, and he does it so the believer can not only be blessed by God, but also so he can enjoy God's blessings! It is also referred to as **encapsulated environment**. Where God keeps outside, and away from, the believer, his life, his home, and his work, the predators of this life, men or women who are wicked, the things of the world and Satan himself.

The word for **about him** is *ba'ado*, which is *be'ad* combined with the third masculine singular suffix him. *Be'ad* has the ideas in it of: **distance from something**, that is, keeping something harmful distant from the individual; **round about**, where something is around the individual; and **protection**. So by combining all three ideas together we have something, a fence, protection, or whatever, is placed around the individual to protect them, and to protect them on all sides, because we all have our own personal blind spots. Just the same as on one's property one is not always to watch every single corner of it. So by having a fence, or an hedge, that completely encircles the property one is now protected on all sides from any threat whether **from hostile predators, man, or beast, or demons!** Here, because *ba'ado* is used it tells us that Job had Yahweh's protection on himself personally.

Next we see that Yahweh's protection extended to his household and all who lived there! “**And about his house**”, *ube'ad-beytho*. Job's prosperity in life that he enjoyed from Yahweh, whether physical, social, financial and every other category of prosperity that one can name, was due not to his wife, nor to his children, but due solely to his doctrinal, faith walk with Yahweh! And *Yahweh's* protection, found in the divinely ordained encapsulated environment, covered not only his body and his soul, good physical health and good soul health, but **also extended to his household!** The word for **house** is *beyth* and it referred not to just the actual physical house itself, but to the house, all the property belonging to Job, and **to all those who lived under his roof, or on his property!**

The next area of *Yahweh's* protection of Job extended to all his personal possessions and things that he had acquired related to his business, animals, equipment, employees, etc.. “*And about all that he hath on every side?*” - *ube'ad kal-asher-lo- -missabiyb*. *Missabiyb* had the idea of encircling, surrounding one's environment, one's neighborhood, to those around him. The **subjects** of *sabiyb* would be persons, while the **objects** would be lands, houses, animals, etc..

We see that *Yahweh's* protection of Job went from himself, the man, to his wife and children, and then to all who were “under his roof”, as we would say. That is, to all those associated with him who were living or working on his property as an extension of Job. From there God's protection went to all his personal possessions, possessions concerning his business, his employees, animals, etc.. Concerning his family, household and employees, we call this  **blessing by association** . That is, they were under the divine protection and blessing of God because they were associated with Job in one way or another.

**This principle still exists in the Church Age today.** Whenever a believer in Christ puts Bible Doctrine first in their lives, and is seeking to apply those doctrinal principles in their lives, then that believer now becomes a recipient of God's grace blessing, and one of them is the protection of God himself. And when extended to a larger concept, then, whenever a nation puts God and his Word first, then God will make that nation an object of his blessings, one of which will be protection from its enemies, as well as being blessed. America has abandoned this principle and is now being cursed by God.

“*Thou hast blessed the work of his hands, and his substance is increased in the land.*” - *ma'aseh yada'w berakta umiqnehu parats baarets*. **Blessed** is the niphal preterite of *barak*, which refers to the grace blessings that God provides to his people when they walk in his ways. The **work of his hands** is the word *ma'aseh*, which is a noun denoting that which one does, that which one produces, the work of one's hands. It can refer to manual labor, or running a business.

It matters not what field of endeavor that a believer goes into, whether owning a business, being a skilled labor, to the arts, or professions, for whenever that believer puts God and his Word first in their lives, then God will bless them. “*Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*” Psalms 1:1-3

The word for **substance** is *miqneh*, which denoted that which had been purchased, or acquired by the owner making it his possession now. It would include cattle, sheep, goats, camels, real property, personal property, slaves and servants. Cattle being one of the things in those days that denoted real wealth. The more cattle one had, the richer he was.

The word for **increased** is the qal preterite of *parats*. But this word has a different idea than just to increase. It meant to break out of something, then to expand outward growing in size. It had the idea of water, or something else, that has been held back by something, such as a dam, or dike, then there was a breakthrough where the water went bursting outward. So it tells us that Job had an economic breakthrough in his acquisition of property and growth of his business, that an unexpected change had taken place, a “breakthrough” in some way, a “**breaking out**”, where his economic position had broken out of its previous boundaries and was now “spreading out” and increasing all over. And the one behind all that was *Yahweh!* It tells us that Job had a certain level of prosperity in his business, but then, when *Yahweh* blessed it, it broke through and was growing all over the place!