

Job 40:6-42:6 – “Did Job Repent?”
Psalm 74
Romans 9:1-29

July 8, 2012

Back in chapter 3 Job had cursed the day of his birth,
and lamented that he had ever been conceived.
Indeed, Job had said, “let those curse it who curse the day,
who are ready to rouse up Leviathan.” (3:8)

Leviathan was the name of ancient sea monster,
who in ancient mythologies was supposed to have fought against the gods.
By invoking Leviathan,
Job was saying, in effect,
if only someone could raise up Leviathan –
perhaps Leviathan could go back in time
and blot out the night of my conception!

Now God comes and reminds him of this:
You wanted to rouse Leviathan?
How’s that going for you?
I, on the other hand, I made Leviathan.
Leviathan frolics in my kiddy pool.

What on earth are Behemoth and Leviathan?
Some people have tried to associate them with the hippopotamus and the crocodile –
others have wondered if these are remnants of the dinosaurs.
The names and descriptions suggest that all such efforts are missing the point.

Leviathan is mentioned several times in scripture.
In our Psalm of response we are singing Psalm 74 –
where God is said to have “crushed the heads of Leviathan,”
and “gave him as food for the creatures of the wilderness.” (v14)
In Psalm 74 Leviathan is a stand-in for Egypt –
God divided the sea at the Exodus, delivering Israel through the Red Sea;
God’s mighty deeds in creation are echoed in his mighty deeds in the Exodus.

Leviathan – the great dragon – always stands ready to devour the people of God.
But you need to remember three things:
1) God created that dragon –
and so there is no way that Leviathan can defeat God!
2) God has tamed and defeated that dragon –
crushing the head of the serpent in the cross of Jesus Christ –
3) as Paul will say in Romans 16:20 –
“the God of peace will soon crush Satan under your feet.”

Sing Psalm 74

Read Romans 9

Perhaps you can hear echoes of God's answer to Job in Paul's answer to us.

“What shall we say then?

Is there injustice on God's part?”

Will we accuse God of doing wrong in order to justify ourselves?

And yet, the scripture says to Pharaoh,

“For this very purpose I have raised you up,

that I might show my power in you,

and that my name might be proclaimed in all the earth.” (9:17)

The book of Job makes it clear that it is okay to complain!

Grumbling and murmuring is a bad thing –

if you are just griping about something, that's *not good*.

But it is okay to bring your complaint to God,

as well as to others who are in a position to do something about your situation.

Now, at the beginning of God's speech,

God does something remarkable.

God complains.

You never saw that coming, did you?

Listen to verses 6-8:

Introduction: the LORD Asks the Friends' Questions (40:6-14)

⁶ Then the LORD answered Job out of the whirlwind and said:

⁷ “Dress for action^[a] like a man;

I will question you, and you make it known to me.

⁸ Will you even put me in the wrong?

Will you condemn me that you may be in the right?

The word “condemn” is the same word “guiltify” that we saw in chapter 32,

where Elihu was angry with Job's friends

because they “condemned” Job (they *declared* Job guilty)

without proving their case.

Elihu and the friends all accused Job of condemning God.

Job had always defended himself by saying that

God is just, and Job is innocent.

Now God asks Job, “Okay, you asked for your day in court.

Here it is.

Your friends have accused you of condemning me in order to justify yourself.

Will you?

Will you condemn me so that you may be in the right?"
Notice that God does not say that Job is guilty –
just like Job had never said that God was guilty!

It's as though God is saying,
"You say that you are innocent.
I say that I am innocent.
Where do you want to go from here?"

In verses 9-14, then, God offers a direction comparison between himself and Job:

⁹ *Have you an arm like God,
and can you thunder with a voice like his?*
¹⁰ *Adorn yourself with majesty and dignity;
clothe yourself with glory and splendor.*
¹¹ *Pour out the overflowings of your anger,
and look on everyone who is proud and abase him.*
¹² *Look on everyone who is proud and bring him low
and tread down the wicked where they stand.*
¹³ *Hide them all in the dust together;
bind their faces in the world below.^[b]*
¹⁴ *Then will I also acknowledge to you
that your own right hand can save you.*

The language of verses 9-14 set you up for what follows:

God is going to describe the glory and majesty of Behemoth and Leviathan.
And so here he asks Job,
can you render judgment against all creation?

Job had asked in 3:16,

"Why was I not as a *hidden* stillborn child, as infants who never see the light?"
Job wishes that he had been *hidden* from God in Sheol.

Job had added in 3:18 that in the underworld,

"the wicked cease from troubling, and there the weary are at rest.

There the prisoners are at ease together; they hear not the voice of the taskmaster"

Now God says to Job,

If you can hide [same word] the wicked in the dust –
and bind their faces in the "hidden place" (the underworld)
then I will acknowledge that your right hand can save you.

God is responding directly to Job's opening lament.

Do you have the power to do those thing that you wished?

Do you have the strength to put your own curse into effect?

As one commentator put it,

Job is called to ‘deck himself with majesty and set the world to rights’ –
thus reminding him, ‘*first*, that omnipotence is necessary in the ruler of all;
and *second*, that the rule of the world consists in keeping in check
the forces of evil.’ (Kidner, 84 – quoting Davidson, 279)

Everyone in the book of Job agrees that *power* and *knowledge* go together.
Wisdom and strength are equally required to maintain the universe.
And so God says to Job –
do you have the wisdom and strength to take over my job.

Notice that God never disputes Job’s innocence.
He disputes Job’s wisdom and power.

And he does so by focusing on Behemoth and Leviathan: the Beast and the Dragon.

1. Behold, Behemoth: the First of the Works of God (40:15-24)

¹⁵ “Behold, Behemoth,^[c]
which I made as I made you;
he eats grass like an ox.

“Behemah” is the Hebrew word for ‘beast’ or ‘cattle.’

It is an interesting word, because while “behemah” is singular,
it is often translated as plural.

For instance, in Genesis 1:25, we are told that God created the “beasts of the earth.”

The word “behemah” there is singular.

But no one would argue that God only created one beast!

The Hebrew word *behemah* is like the English word fish.

When you say that God created the fish of the sea –

you don’t think that God created only one fish,
because “fish” can be either singular or plural.

I chose “fish” for a reason.

Because fish also has a plural form: fishes.

Likewise, behemah also has a plural form: Behemoth.

Behemah or Behemoth can have a plural meaning.

In fact, Job himself had used the plural behemoth,

when he said in 12:7,

“Ask Behemoth,” and *she* will teach you.

[But notice the “she”!

Behemah is a *feminine* noun.

In Hebrew, nouns are either masculine or feminine,

and so when you are referring to a beast, you would say “she.”

(Joel 1:20 also refers to behemoth – feminine plural –

with a feminine singular verb).]

But in Hebrew, like other languages, there are times when a plural subject may take a singular verb.

So while there are some curious references to the plural form “behemoth” that use singular verbs,
only this one, here in Job 40, clearly is a proper name.

Because here in Job 40, it’s not a *feminine singular verb* (like Job and Joel had used), here, God uses *masculine* singular verbs with a *feminine plural noun*, demonstrating that Behemoth is intended as a proper name.

And, incidentally, it is very clear from verse 17 that he is a male creature (the Hebrew for “sinews of his thighs” was translated in the Vulgate as “the sinews of his testicles,” and there is some discussion as to what is meant by making his “tail” as stiff as a cedar).

But I brought up all this grammatical stuff to alert you to the fact that “Behemoth” may have been clearly known to Job’s readers.

When Psalm 50:10 speaks of how God owns the cattle on a thousand hills.
The word there is “the Behemoth” on a thousand hills.
And some of the rabbis thought that the behemoth on a thousand hills referred to a single animal – namely, the Beast of Job.

Who is this Behemoth?

God says that he made Behemoth “with you” –
perhaps a reference to the fact that the beasts (behemah) were created on the 6th day –
the same day as man. (Genesis 1:25)

Verses 16-18 describe his physical power and might.

¹⁶ *Behold, his strength in his loins,
and his power in the muscles of his belly.*

¹⁷ *He makes his tail stiff like a cedar;
the sinews of his thighs are knit together.*

¹⁸ *His bones are tubes of bronze,
his limbs like bars of iron.*

Behemoth is the most powerful creature that God placed on the earth –
and indeed, the most virile!

Think of how the “seed of the serpent” corrupted the “seed of the woman.”
Behemoth has great power –
but he also is an agent of chaos and disorder.

¹⁹ “He is the first of the works^[d] of God;

let him who made him bring near his sword!

Verse 19 says that he is the chief (the head, the beginning) of the ways of God.
Not necessarily first in order of time,
but the greatest – the chief, the prime – of the “ways of God.”

This is important because it is the same phrase as in Proverbs 8:22,
when Wisdom says,
“the LORD possessed me at the beginning of his ways.”

Behemoth here is called “the first of God’s ways.”
Now, we could spend time puzzling over which was truly first!
The Beast? or Wisdom?

Of course, when you put it that way, the answer is plain!
The Beast may have been the foremost *product* of God,
but it was *by Wisdom* that God brought him forth!

Only the one who made Behemoth can restrain him!
“Let him who made him bring near his sword.”

Verses 20-24 suggest that all the earth is under Behemoth’s dominion:

- ²⁰ *For the mountains yield food for him
where all the wild beasts play.*
²¹ *Under the lotus plants he lies,
in the shelter of the reeds and in the marsh.*
²² *For his shade the lotus trees cover him;
the willows of the brook surround him.*
²³ *Behold, if the river is turbulent he is not frightened;
he is confident though Jordan rushes against his mouth.*
²⁴ *Can one take him by his eyes,^[e]
or pierce his nose with a snare?*

Verse 23 says that Behemoth is undisturbed by the raging of the river Jordan.
It is perhaps interesting that the Hebrew for the river rushing “against his mouth”
could be translated “into his mouth” –
which is exactly how the LXX translated it!
The Beast can swallow the whole river.

Job had asked in 7:12,
“Am I the sea, or a sea monster, that you set a guard over me?”
Here God asserts that he alone is able to control Behemoth.
God alone can tame the wild Beast.

As one commentator puts it,

“Yahweh announces that chaos, and presumably its evil effects,
are part of the world he designed.” (Norman Habel, 567)

Most modern people, when they read chapters 40-41,
do not think that God is telling Job about the opening episode with Satan.
Many ancient people, on the other hand, thought that this was *exactly* what God was doing.

The LXX – the Greek translation of the OT –
simply translated Behemoth as “Theria” – “the Beast.”

When John says in Revelation 13:1 that he saw “a beast rising out of the sea” –
he describes the beast as the Behemoth of Job.

I don’t mind calling him “Behemoth” so long as you understand
that we are speaking of “the Beast” with a capital B.

Now, obviously, neither Job, nor the readers of the book of Job,
would have had any idea about the Book of Revelation!
But Beasts and Dragons were regularly associated with the powers of chaos and death –
with the demonic – in the ancient world.

So when God comes to Job and says
can you tame Behemoth?
he is saying to Job –
I know exactly what has happened to you.
I know the powers that have afflicted you.
They are under my control.

You have been engaged in “an unwitting bullfight with a raging Satan” (Andrew Brinkerhoff) –
and none of this would have happened to you if I had not ordained it.

2. Leviathan (41:1-34)

a. Gone Fishing: the Futility of Taming Leviathan (v1-11)

41 ^[1] “*Can you draw out Leviathan^[g] with a fishhook
or press down his tongue with a cord?*”

Chapter 41, then, turns to Leviathan.

Ezekiel 29 spoke of Pharaoh as a great sea monster lurking in the Nile.

“Behold, I am against you, Pharaoh king of Egypt,
the great dragon that lies in the midst of his streams,
that says, ‘My Nile is my own; I made it for myself.’”

I will put hooks in your jaws,
and make the fish of your streams stick to your scales....

And I will cast you out into the wilderness, you and all the fish of your streams;
you shall fall on the open field, and not be brought together or gathered.

To the beasts of the earth and to the birds of the heavens I give you as food.

Then all the inhabitants of Egypt shall know that I am the LORD.” (29:3-6)

This is the same sort of description that we find in Job 41.

Of course, here Leviathan goes beyond any mere mortal king.

Leviathan is the power behind all thrones – the king over all the sons of pride.

² *Can you put a rope in his nose
or pierce his jaw with a hook?*

³ *Will he make many pleas to you?
Will he speak to you soft words?*

⁴ *Will he make a covenant with you
to take him for your servant forever?*

As long as you think of this as some crocodile or dinosaur
you will not recognize his power!

God is telling Job all about what happened in the heavenly court room.

⁵ *Will you play with him as with a bird,
or will you put him on a leash for your girls?*

⁶ *Will traders bargain over him?
Will they divide him up among the merchants?*

⁷ *Can you fill his skin with harpoons
or his head with fishing spears?*

⁸ *Lay your hands on him;
remember the battle—you will not do it again!*

⁹ ^[h] *Behold, the hope of a man is false;
he is laid low even at the sight of him.*

You wanted to raise Leviathan to blot out the night of your conception?!
You called upon a power you cannot control!

And yet – if you recognize the Satan looming behind Leviathan –
then you begin to realize that Job has battled Leviathan!
That’s what the last 35 chapters were all about!

Leviathan had attacked Job – and Job is still standing!
Though, it is true, “remember the battle – you will not do it again!”

¹⁰ *No one is so fierce that he dares to stir him up.
Who then is he who can stand before me?*

¹¹ *Who has first given to me, that I should repay him?
Whatever is under the whole heaven is mine.*

Job had said repeatedly that he wanted to stand before God.

God now challenges Job:

you barely survived Leviathan when he was on my leash;

do you really want to condemn me?

In verses 10-11 God makes it clear that no man can say to God,
“you owe me!”

There is no such thing as “strict merit” before God.
God made all things – freely, graciously –
so that no one can say to God,
“I deserve better, because of what I’ve done for you.”

This is important,
because this answers the question *why* has Job suffered all this?!

It may not be the answer you wanted to hear!
But it’s the same answer we heard from Paul in Romans 9:
“Who are you, O man, to answer back to God?...
What if God, desiring to show his wrath and to make known his power,
has endured with much patience vessels of wrath prepared for destruction,
in order to make known the riches of his glory for vessels of mercy,
which he has prepared beforehand for glory.” (9:20, 22-23)

The answer is: “because God is wise and powerful,
and so he does what he thinks is best.”

And God effectively says to Job,
If you don’t like this answer, then you are welcome to take on Leviathan by yourself.
You survived the first round, because I told him that he couldn’t kill you.
Do you want a second round – by yourself this time?!

And so in verses 12-34 God describes the might and power of Leviathan.

b. “King Over All the Sons of Pride”: the Might of Leviathan (v12-34)

- ¹² *“I will not keep silence concerning his limbs,
or his mighty strength, or his goodly frame.*
- ¹³ *Who can strip off his outer garment?
Who would come near him with a bridle?*
- ¹⁴ *Who can open the doors of his face?
Around his teeth is terror.*
- ¹⁵ *His back is made of^[i] rows of shields,
shut up closely as with a seal.*
- ¹⁶ *One is so near to another
that no air can come between them.*
- ¹⁷ *They are joined one to another;
they clasp each other and cannot be separated.*
- ¹⁸ *His sneezings flash forth light,
and his eyes are like the eyelids of the dawn.*

- ¹⁹ *Out of his mouth go flaming torches;
sparks of fire leap forth.*
- ²⁰ *Out of his nostrils comes forth smoke,
as from a boiling pot and burning rushes.*
- ²¹ *His breath kindles coals,
and a flame comes forth from his mouth.*
- ²² *In his neck abides strength,
and terror dances before him.*

It is clear from this description that Leviathan is not a crocodile or a dinosaur.

Children, I think you know what this is:

[read verses 18-21]

What is this?

Right – a dragon!

The point is not whether dragons ever really existed.

The point is that everyone knows what a dragon is!

If you cannot face the dragon-terror of Leviathan,
then you might want to think carefully about your closing argument!

- ²³ *The folds of his flesh stick together,
firmly cast on him and immovable.*
- ²⁴ *His heart is hard as a stone,
hard as the lower millstone.*
- ²⁵ *When he raises himself up the mighty^[ii] are afraid;
at the crashing they are beside themselves.*
- ²⁶ *Though the sword reaches him, it does not avail,
nor the spear, the dart, or the javelin.*
- ²⁷ *He counts iron as straw,
and bronze as rotten wood.*
- ²⁸ *The arrow cannot make him flee;
for him sling stones are turned to stubble.*
- ²⁹ *Clubs are counted as stubble;
he laughs at the rattle of javelins.*
- ³⁰ *His underparts are like sharp potsherds;
he spreads himself like a threshing sledge on the mire.*
- ³¹ *He makes the deep boil like a pot;
he makes the sea like a pot of ointment.*
- ³² *Behind him he leaves a shining wake;
one would think the deep to be white-haired.*
- ³³ *On earth there is not his like,
a creature without fear.*
- ³⁴ *He sees everything that is high;
he is king over all the sons of pride.”*

He churns up the depths of the sea and makes them seethe in turmoil (Habel 573)
Job had sought the powers of chaos when he had wished for Leviathan
to blot out the night of his conception.
Now God declares that the powers of chaos cannot be controlled by dust.

Verse 33 is very important:

“In the dust there is none comparable to him, a creature without fear.”

I understand why they translated it “on earth” –
since the Hebrew, “aphar,” can be translated “dry earth” or “dust.”

But the contrast with verse 32 is striking:

verse 32 speaks of ‘the deep’ (*tehom*) –

which usually refers to the waters under the earth.

But now in verse 33 we are told that there is none comparable to him in the dust.

If you think back to Genesis 2-3,

you will start to see the solution:

man was formed from the dust [aphar] of the earth [admah] (2:7).

When man sinned, God said to him “dust [aphar] you are

and to dust [aphar] you shall return.” (3:19)

and to the Serpent God said,

“cursed are you above all cattle

[behemah – the word from which we get “Behemoth”],

and above all wild animals;

upon your belly you shall go,

and dust [aphar] you shall eat all the days of your life.” (3:19)

So Leviathan – the great serpent –

is cursed above all Behemoths,

as the king over all the sons of pride.

Even Behemoth cannot compare to the great Leviathan!

(Later Jewish tradition will tell stories about how Leviathan defeated Behemoth in battle)

And so it is not surprising to hear in Revelation about the Dragon,

and his servant, the Beast!

But in God’s description of the Dragon and the Beast,

he gives to Job a clue as to how to respond.

After all,

he speaks of the Dragon as “king over all the sons of pride.”

The only way for man to assail Leviathan is the way of humility –
the way of the Cross.

As Gregory the Great said:

“For this end the Only Begotten Son of God took on Him the form of our infirmity;
for this the Invisible appeared not only visible, but even despised; [Phil. 2, 5-8]
for this He endured the jests of contumely, the reproaches of derisions,
and the torments of sufferings,
that God in His humility might teach man not to be proud.

How great then is the virtue of humility,
since for the sole purpose of truly teaching it, He Who above estimation is great,
became little, even to suffering?

For since the pride of the devil caused the origin of our fall,
the humility of God was found out as the instrument of our redemption.

For our enemy who was created great among all things,
wished to appear exalted above all things.

But our Redeemer remaining great above all things,
deigned to become little among all things.” (34.54)

But this is not only true for Christ – the true suffering Servant of the LORD –
it is also true for those who would follow him.

As Gregory puts it:

“Because then our Redeemer rules the hearts of the humble,
and this Leviathan is called the king of the proud,
we know plainly, that pride is a most evident token of the reprobate,
but humility, on the contrary, of the Elect.
When it is known then which any one possesses,
it is found out under what king he is fighting.” (Gregory, 34.56)

A few years after writing these words, Gregory became the bishop of Rome!
And from what we can see, he demonstrated well the humility of Christ.

Unfortunately, not all of his friends understood the point as well!
He sent one of his friends, Augustine, to Canterbury in England
(this is not the famous Augustine of Hippo), but another fellow.

Augustine of Canterbury tried to convince the Britons to submit to Rome,
and he gave many compelling arguments –
and the Britons were genuinely torn,
thinking maybe they should.

So they went to an old hermit and asked him what they should do.

The old hermit said,

If he is a genuine servant of Christ, then he will exhibit the humility of Christ.

So, when you go to him again, if he rises to greet you as brothers,
then you must submit to him;

but if he remains seated as a lord,
then do not listen to him!

Augustine remained seated – and the Britons refused to submit to Rome!

The way of humility is the way of Christ.

Conclusion: What Is Your Only Comfort? (42:1-6)

42 Then Job answered the LORD and said:

² “I know that you can do all things,
and that no purpose of yours can be thwarted.

³ ‘Who is this that hides counsel without knowledge?’

Therefore I have uttered what I did not understand,
things too wonderful for me, which I did not know.

Job had said that God was merely “gazing” at him –
“considering” him – watching him with disinterested gaze.

Job had said that he had imposed a covenant on his eyes
that he would not gaze at a virgin (that he would not “consider” her).

Now Job says “I have uttered what I did not understand” (what I had not “considered”).

You see, God is the one thing that you *should* gaze at!

God alone is worthy of “consideration” – of contemplation –
of setting your heart and mind and eyes upon!

The idea here is the same idea that you find in Paul,
when he says, “set your mind on things above – where Christ is” (Col 3:1-4)

This is the idea you find in Hebrews 2 – “we see Jesus”!

This is the idea that our Lord himself taught us:

“seek first the kingdom of God and his righteousness.”

Or Paul’s, “One thing I do...” (Phil 3).

Now Job says, “I have uttered what I did not consider” – what I did not “contemplate” –
what I did not “gaze upon”!

“things too wonderful for me”

Elihu had urged Job to consider God’s “wondrous works.”

Now Job admits that while he had proclaimed God’s mighty deeds,
he had not fully understood how marvelous they are.

“I have uttered things too wonderful for me.”

Job had spoken of God’s mighty deeds in creation –
and the binding of Rahab (chapter 9);

Job had spoken of how God’s mighty deeds had been turned against him
(in chapter 10).

No matter how wise human words may be,
they invariably fall short of God’s own wisdom.

Job does not retract what he had said –

rather he admits that God’s wisdom is beyond him.

As Gregory says:

“Behold, he reproved himself the more, the more he advances,
and believed that he had beyond measure exceeded his knowledge,
because in the words of the Lord he discerned, more than he had imagined,
the secrets of His wisdom.” (Gregory 35.3)

Job – the blessed Job – the one man who was blameless and upright,
who feared God and turned away from evil –
he realized that he had not yet truly understood God.

Do *you* think that *you* understand God?
You understand *nothing!*
You may *know him!*
 You may *know him truly!*
But never think that your knowledge *comprehends him!*
Never think that you have “figured out” God!

⁴ *‘Hear, and I will speak;
I will question you, and you make it known to me.’*
⁵ *I had heard of you by the hearing of the ear,
but now my eye sees you;*
⁶ *therefore I despise myself,
and repent^{kl} in dust and ashes.”*

“I despise myself”

The verb here, “ma’as,” means to reject, refuse, or despise.

It is the word God used when he rejected Saul as king over Israel.

It is commonly used when God is rejecting Israel – or when Israel is rejecting God!

It normally requires a direct object, but here there is none:

The simplest, most wooden translation of verse 6 would be:

“Therefore I reject and I repent on dust and ashes.”

So what does Job reject?

If we take God’s speeches at face value,
and therefore, if God is answering Job’s complaint,

then when Job says “I reject” it would appear that he is saying,
I withdraw my complaint!

After all, in 31:13, Job says that he did not *reject* the cause of his manservant.

So Job has previously used this verb

to talk about how he handled the complaints of others.

And so now – as God offers him the opportunity to *press* his case,

he declines – he rejects his own case.

And then he repents.

Or does he!

The word “repent” is the same word translated “comfort” in verse 11.

It can mean either “repent” or “comfort.” It is used seven times in Job:

2:11 – Job’s friends came to comfort him

7:13 – “when I say, ‘my bed will comfort me...’”

16:2 – “miserable comforters you are!”

21:34 – “how can you comfort me with empty nothings”

29:25 – “I comforted mourners”

42:11 – “they comforted him for all the evil that the LORD had brought upon him.”

[Now, the reason why most translations say “I repent”

is because 42:6 is the only instance of the *nifal* stem in Job.

The *piel* stem almost always means “comfort”

but the *nifal* can mean either “comfort” or “repent.”

Some say that the *nifal* with *al* always means “repent”

but 2 Sam 13:39 (David comforted re. Amnon)

Jeremiah 31:16 (*nifal* with *al*) means comfort (c.f., Psalm 90:13)]

There are at least three other instances where this exact grammatical construction means “comfort.”

So the most natural meaning of the passage is that Job sets aside his complaint, and is comforted in his dust and ashes –

in other words,

Job has found in the person of God himself

the comfort that he could not find in all the explanations of his friends.

[Even if you say it means “repent” – it does not mean that Job admitted *sin* –

after all, this is precisely the construction used when God repents! 1 Sam 15, etc.

It would simply mean that Job repents of his decision to prosecute his case.]

And so Job can now say,

“My only comfort, in life and in death, is that I am not my own,

but belong, both in body and soul, to my faithful Savior Jesus Christ,

who has fully paid for all my sins with his precious blood.”

I had heard of you by the hearing of the ear,

but now my eye sees you.

Every Christian longs for that beatific vision.

Now, we walk by faith – by the hearing of the ear –

but then we shall see him as he is!