



<sup>5</sup>And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

Acts 2:3 – Referencing the **fire** during the early rain to illustrate the latter rain

<sup>3</sup>And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

**Satan does a work as well and impersonates Christ claiming to have changed the Sabbath to Sunday – and consumes many**

Luke 10:18

<sup>18</sup>And he said unto them, I beheld Satan as lightning fall from heaven.

Revelation 13:11-13 – America the Lamblike beast after it begins to speak as a dragon. Exercises all the power of the old world Papacy after imposing the Sunday laws and beginning to persecute Gods people. This is the speaking of the dragon. The Lord sends His Holy Spirit on the church now purified by the Sunday Law persecution to evangelize the earth and probation soon closes on the rest of the world after nations flow into the church now purified. The cleansing of the church and then the world has a parallel in Christ cleansing the sanctuary during the beginning and end of His ministry.

America heals the power of the “Deadly Wound” [Revelation 13:3, 10](#). After the Sunday laws Satan comes down to impersonate Christ and to lead the rest of the world to eternal ruin by claiming the he changed the Sabbath to Sunday. This lie is directly opposed to Gods word that gives the faithful testimony that the 7<sup>th</sup> day Saturday is the Sabbath not Sunday the 1<sup>st</sup> day.

<sup>11</sup>And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

<sup>12</sup>And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

<sup>13</sup>And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

**Three fold union from the king of the north**

<sup>17</sup>While he was yet speaking, there came also **another**, and said, The **Chaldeans** made out **three bands**, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

<sup>18</sup>While he was yet speaking, there came also **another**, and said, Thy **sons** and thy **daughters** were eating and drinking **wine** in their **eldest brother's** house:

### **3 bands - Chaldean Raiders – Camels – servants**

#### **Revelation 16:13, 19 – 3 fold union illustrated**

16:13 And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

#### **Three fold union taken away**

<sup>19</sup>And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

#### **Revelation 18:8 – These judgments take place in one day**

<sup>8</sup>Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

#### **Revelation 17:16-18 – Who shall burn her?**

17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

2<sup>nd</sup> meeting

#### **7 Last plagues**

<sup>6</sup>And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

<sup>7</sup>So went Satan forth from the presence of the LORD, and smote Job with **sore boils** from the sole of his foot unto his crown.

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

#### **Close of probation illustrated**

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

#### **Foolish virgins illustrated**

<sup>10</sup>But he said unto her, Thou speakest as one of the **foolish** women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

### The time of Jacobs trouble

Jeremiah 30 <sup>7</sup> Alas! for that day [is] great, so that none [is] like it: it [is] even the time of Jacob's trouble; but he shall be saved out of it.

Job Chapter three is devoted to the dark day this illustrates the world lying in a state of wickedness after probation closed with bitter forebodings and no rest day or night (Rev14:11). Job is a type of the righteous as he verbalizes a deep inner heart searching and prostrate spirit the 144,000 will experience during the time of Jacobs trouble.

### The Laodicean Church

<sup>11</sup>Now when **Job's three friends** heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

<b>Job 2:11</b>	Now when Job's <sup>347</sup> three <sup>7969</sup> friends <sup>7453</sup> heard <sup>8085</sup> of all this evil <sup>7451</sup> that was come <sup>935</sup> upon him, they came <sup>935</sup> every one <sup>376</sup> from his own place <sup>4725</sup> ; <b>Eliphaz</b> <sup>464</sup> the Temanite <sup>8489</sup> , and Bildad <sup>1085</sup> the Shuhite <sup>7747</sup> , and Zophar <sup>6691</sup> the Naamathite <sup>5284</sup> : for they had made an appointment <sup>3259</sup> together <sup>3162</sup> to come <sup>935</sup> to mourn <sup>5110</sup> with him and to comfort <sup>5162</sup> him.
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**Job** = "hated"

1) a patriarch, the subject of the book of Job

From root

- 1) to be hostile to, to be an enemy to
- a) (Qal)
- 1) to be hostile to
- 2) to treat as an enemy

### The counsel of the true witness buy gold tried in the fire

**Eliphaz** = "my God is (fine) gold"

**Temanite or Temani** = see Teman "southward"

- 1) an inhabitant of Teman located east of Idumea
- 2) a descendant of Teman, the grandson of Esau and a duke of Edom
- 3) the tribe descended from 1 noted for the wisdom of its people

### Laodicea is rich & increased with goods.....

**Bildad** = "confusing (by mingling) love"

Shuhite = see Shua "wealth"

- 1) an ethnic appellative applied only to Bildad, the friend of Job

.....and has need of nothing

Zophar = "sparrow"

Naamathite = see Naamah "pleasantness"

- 1) an inhabitant of Naamah (site unknown); describes Zophar the friend of Job

Zophar, means a sparrow, from the root verb to twitter. His denunciations against Job were utterly out of place and as empty as the "twittering" of the sparrow.

He suggested that Job was covering his sin with words. Job had tried to make it clear that a man in his condition, suffering as he was, was incapable of pretence, but Zophar simply ignored that and said that Job was trying to talk his way out of the justice of his punishment. It is true that there are men who are good at manipulating words to convince others of what they want them to believe, but this was not the case of Job.

Zophar was less courteous to Job than the others, he appeared to be totally insensitive to Job's unique situation, and angrily lashed out in "holy" indignation at him, saying that Job deserved more punishment, not less. Like Eliphaz and Bildad he sustained that Job was suffering because of sin, and arrogantly implied that he knew God much better than Job, pretending to know what God would do in a given circumstance.

He insisted that Job's empty and arrogant talk had to be answered, and if Job could only see things as God does, he would realise that he was not suffering as much as he really deserved. It was because of his ignorance of God's greatness that he questioned His justice.

By calling Job "deceitful," Zophar was accusing Job of hiding secret faults and sins.

Zophar was a religious dogmatist who assumed to know all about God; what God would do in any given case, why He would do it, and all His thoughts about it. Of all forms of dogmatism this is most irreverent, and least open to reason.

He said that if Job would only repent, seek forgiveness from God and give up iniquity and wickedness, all his misery would pass away; he would live a bright life, secure in hope, and he would rest in safety, fear no-one and his favour would be sought by many.

In contrast the wicked (implying an unrepentant Job) would lose their eyesight (he still could see) and had no escape, their hope being just loss of life, as Job had said he wished he was dead. Zophar thus concluded his address, which in reality was an attack upon Job's integrity.

## **Other texts about the close of probation and the destruction of the wicked in the book of Job**

### **Job 21:17-20 - Stubble & Chaff**

<sup>17</sup>How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.

<sup>18</sup>They are as stubble before the wind, and as chaff that the storm carrieth away.

<sup>19</sup>God layeth up his iniquity for his children: he rewardeth him, and he shall know it.

<sup>20</sup>His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

### **Job 19:6-10, 11 - Overthrown**

<sup>6</sup>Know now that God hath overthrown me, and hath compassed me with his net.

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

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

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

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

<sup>11</sup>He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.

### **Job 21:20 - The wicked will come to his end**

<sup>20</sup>His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.