

33). Aug 10–16—Job

1) Job 1:2, 13, 18; 42:13-15—**Daughters of Job** ~2000–1100 BC

Job had three daughters who regularly feasted with their seven brothers at each other's homes. These close family bonds show the daughters in full inclusion in family gatherings. Tragically, all ten children died together when a great wind struck their eldest brother's house during one of these feasts (Job 1:18–19).

After God restored Job's fortunes, he fathered ten more children, three of whom were daughters: Jemima, Kezia, and Keren-happuch. Job considered them so beautiful that "in all the land were no women found so fair" (Job 42:13–15). Remarkably, Job gave these daughters an inheritance among their brothers (an unusual practice in the Bible), which exemplifies how Job was upright and perfect in his generation, and how God blessed Job's latter days even more than his beginning.

2) Job 1:21; 3:3, 10–11; 14:1; 15:14; 17:14; 31:18—**Mother of Job** ~2000–1100 BC

Job's mother brought him into the world, and Job references her multiple times during his suffering. In his deepest anguish, Job wished his mother's womb had never opened or that he had died at birth (Job 3:10–11), yet he also acknowledged the profound truth that he came from her womb with nothing and would return to the earth the same way (Job 1:21). Job recognized the universal mortal condition: "Man that is born of a woman is of few days, and full of trouble" (Job 14:1). This mother raised a son who became known as "perfect and upright" (Job 1:1). Job also acknowledged God and his mother working together in his creation when he asked, "Did not he who made me in the womb . . . within our mothers?" (Job 31:15, NIV). Though Job's mother remains unnamed, her son's words reveal that birth itself connects all humanity to mortality, suffering, and the need for divine help and grace.

3) Job 2:9-10; 19:17; 31:10—**Wife of Job** ~2000–1100 BC

Three times in the book of Job we are told about his wife, but none in a favorable light in the KJV. She was not killed with their children or servants, nor was her property taken away. In this poetic rendering of a perfect man's struggle with unprovoked misery, she is more of an antagonist than a helpmate. She too lost her three daughters, seven sons, servants, and property. But we have no evidence that she was physically afflicted as her husband was.

Job 2:9–10

Her own grief and emotional pain, combined with watching Job's condition, made hers worse. Not only could she not help him, but he was in no condition to help her. Many English translations emphasize her negative attitude and faith: "Are you still maintaining your integrity? Curse God and die!" (Job 2:9, NIV). The text is often justified by realizing this was the lowest point of her life, and she vents her anger at God.

Curse Versus Blessing

However, the Hebrew word translated as "curse/*barak*" means "to kneel and bless." It is a prime root, and 325 out of the 330 times it is used in the OT it is translated correctly as a form of blessing (Strong's #1288). Yet four times in the book of Job, *barak* is mistranslated as "curse," which completely changes its meaning (Job 1:5, 11; 2:5, 9). Four other times in the book of Job, *barak* is translated with its standard usage, "blessed" (Job 1:10, 21; 31:20; 42:12).

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It appears Job's wife was misrepresented by the KJV and many other translations. The theology behind those translations had something to do with this. They thought humans were either all good or all bad. This black-and-white perspective came from theologians like Augustine and Calvin. With their theological assumptions, they were left with only one option: she was rotten. Furthermore, Job's response — "Thou speakest as one of the foolish women speaketh" (Job 2:10) — places her on equivocal ground, so they changed *barak* to "curse." Early rabbinic and Christian writers discuss these verses in light of Job's wife taking on the role of Eve, acting as a temptress to her husband (Pope, *Job*, 22).

Returning to the OT, other more literal translations give a different picture. They are more accurate to the original Hebrew text and reverse her message: "Still thou art keeping hold on thine integrity: bless God and die" (Job 2:9, YLT; also see LSV, DRB). With this translation, we learn that Job's wife knows he will receive a heavenly reward. She does not want to watch him endure more pain. She may not have fully understood the purpose of life and God's efforts to teach us through long-suffering, but she learned that through their ordeal.

Job responded to her: "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" (Job 2:10, NIV). The Hebrew for "foolish" denotes moral deficiency. She has missed humanity's need to be perfected through suffering. This was described later in Hebrews 2:10 — salvation becomes "perfect through sufferings." Job did not choose death. He left his life in God's hands and submitted to the good and bad that the Lord provided.

LXX on Job's Wife

The Greek Septuagint (LXX) translation of Job included a large section on Job's wife that is absent from the available Hebrew texts. After a long time had passed, his wife said to him:

How long will you endure and say, "See, I will wait a bit longer, looking for the hope of salvation." Look, your memory is already blotted out . . . the sons and daughters, the travail and pangs of my womb, whom I reared in toil for nothing. And you, you sit in wormy decay, passing the nights in the open, while I roam and drudge from place to place, and from house to house, waiting for the sun to go down, so that I may rest from my toils and the griefs which now grip me. Now say some word against the Lord, and die (LXX).

This addition is also found in the apocryphal *Testament of Job* (most likely written in the first century). It includes details such as Job's wife making the extreme sacrifice of cutting off her hair to sell it for food (ancient women were not to cut their hair).

Job 19:17

Before Job's famous testimony, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25), he systematized what he had learned from his worst trials. He also sorrowed over his altered relationship with his wife. He bemoaned, "my breath is strange to my wife, though I entreated for the children's sake of mine own body" (Job 19:17). The Anchor Bible translates "breath" as "my supplications" (Pope, *Anchor Bible: Job*, 132). Another literal translation reads, "My spirit is strange to my wife, and my favors to the sons of my mother's womb" (LSV). His wife felt distant, and he missed their previous closeness. Her own mourning and misunderstanding created a gap in their marriage.

Job 31:10

As the repeated attacks on Job continue, he justified himself by assuring his attackers that he had never lurked or lusted after his neighbor's wife. The next verse about his wife continues with the sexual tones in the KJV: "Then let my wife grind unto another, and let others bow down upon her" (Job 31:10). A modified approach comes from the NIV: "may my wife grind another man's grain, and may other men sleep with her." Job portrayed her as an extension of himself.

Job 42:12–16

The poet does not specifically mention Job's wife in the happy ending when God restored a double portion to Job. But she is a good candidate to be the mother of his next ten children (thus doubling his eternal inheritance). The text leaves an opening for her to become revitalized and fertile enough to bear Job's second family. If she were still alive, she too experienced joy and marital closeness again.

LDS Theology

References from restored scripture confirm that a man named Job remained faithful to God during his horrific suffering. The Lord compared Job's suffering with that of Joseph Smith's in Liberty Jail: "thou art not yet as Job" (D&C 121:10). From restored theology we understand that God allows victims — like Job's wife — to live through suffering and anguish to become more Christlike (Alm 7:11, 23; D&C 19:18). Enduring long-suffering is one of the requirements of purification and perfection (Alm 32:43; 42:30; Moro 9:25).

4) Job 19:15-16; 31:13—**Job's Female Servants** ~2000–1100 BC

Job's female and male servants witnessed his fall from prosperity to suffering. During his affliction, his maids treated him as a stranger in his own household, and his servants refused to answer when he called (Job 19:15-16). Yet Job testified he had never despised his maidservants when they brought complaints against him (Job 31:13), recognizing that God made both master and servant in the womb (Job 31:15). Job's respect for his servants' dignity set him apart in an era when masters and patriarchs often held absolute power over their households.

5) Job 24:3, 21; 29:13; 31:16—**Widow** ~2000–1100 BC

"They drive away the ass of the fatherless, they take the widow's ox for a pledge. . . . He evil entreateth the barren that beareth not: and doeth not good to the widow. . . . I caused the widow's heart to sing for joy. . . . If I have withheld the poor from their desire, or have caused the eyes of the widow to fail."

6) Job 24:21—**Childless Woman** ~2000–1100 BC

"He evil entreateth the barren that beareth not: and doeth not good to the widow."

7) Job 25:4—**Born of a Woman** ~2000–1100 BC

Job's "friend" Bildad asserted, "How then can man be justified with God? or how can he be clean that is born of a woman?" (Job 25:4), to emphasize human mortality and inadequacy before God. By referring to all people as "born of a woman," Bildad acknowledged the universal mortal condition—every person enters the world through birth and inherits mortality's limitations. However, his rhetorical question suggests humans cannot achieve righteousness on their own, missing the role of divine grace. Job himself testified, "I know that my redeemer liveth" (Job 19:25), showing his faith that God could justify mortals despite their fallen state. The phrase "born of a woman" appears elsewhere in scripture when Christ Himself came into mortality this same way (Gal 4:4, NIV, ESV, BSB; Alm 19:13).

8) Job 31:1—**Virgin Maid** ~2000–1100 BC

"I made a covenant with mine eyes; why then should I think upon a maid?"

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9) Job 31:9-10—**Seeking a Neighbor's Wife** ~2000–1100 BC

Job's declaration of innocence regarding these unnamed women demonstrates his moral integrity—he guarded his heart and actions, refusing to pursue any other women--those who entice, or those who belonged to other men. He defended his righteousness by declaring he had never sought an illicit relationship, nor allowed his heart to be deceived by a woman. He invoked a severe curse upon himself if he had committed such sin (Job 31:10). Job understood that adultery destroys marriages and families, and he held himself accountable to the highest standard of sexual fidelity (31:11-12). His words reflect the ancient recognition that sexual sin violates covenant relationships and brings devastating consequences.

10) Job 38:8, 29—**Image of God as Womb/Mother** (Fictional) ~2000–1100 BC

When God answered Job from the whirlwind, He used feminine imagery to describe His creative power. God asked who shut up the sea when it burst forth “as if it had issued out of the womb” and challenged Job to explain whose womb brought forth ice and frost (Job 38:8, 29). These metaphors reveal God as the source of creation, using the powerful image of a woman's womb bringing forth new life. Just as a mother births and nurtures her children, God births and sustains all creation. This feminine language for deity appears elsewhere in scripture (Isa 49:15; 66:13). Divine attributes include both masculine and feminine imagery.

11) Job 41:5—**Maid Servants of Job** ~2000–1100 BC

God challenged Job with rhetorical questions about the mighty Leviathan, asking if Job could bind this fearsome creature as a pet for his maidens to play with, the way young women might keep a pet bird. The imagery emphasizes God's sovereign power over creation—what seems impossible for maidens to control remains fully under God's dominion.

12) Job 42:11—**Sisters of Job** ~2000–1100 BC

Job's sisters and brothers came to him after God restored his fortunes, eating bread with him in his house and mourning over all the suffering he had endured. These sisters brought both comfort and practical help, each giving Job a piece of money and a gold earring to help rebuild his wealth. Their presence stands in contrast to Job's earlier isolation when even his closest family had abandoned him during his affliction. The timing of their visit (after rather than during his trials), reveals a common human pattern of returning once the worst has passed.

13) Job 42:14—**Jemima**, ~2000–1000 BC

Jemima was Job's first daughter after his years of suffering and loss of his first ten children. The Hebrew root of her name means "dove," referring to affection. Jemima's name follows her seven brothers and precedes her two younger sisters. She and her sisters were known as the most beautiful women in the land (Job 42:15).

Jemima's father, Job, is unique in receiving the title of a perfect man. The KJV reads that Job was "perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). We see Job's sensitivity and gender fairness as he gave Jemima and her sisters an "inheritance among their brethren" (Job 42:15). Jemima and her posterity lived near her father, Job, for at least three generations before Job's death (Job 42:16-17). (*See *Keren-happuch; *Keziah*)

14) Job 42:14—**Keziah**, ~2000–1000 BC

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Keziah was the second of Job's three beautiful daughters born after his days of trial. Her older sister was Jemima, and her younger sister was Keren-happuch. Keziah also grew up with seven brothers. The ten children grew up on an enormous ranch with seven thousand sheep, three thousand camels, a thousand oxen, and five hundred donkeys. With such a large estate, the required farm chores would have kept many servants as well as all the children very busy.

Keziah and her two sisters were blessed with two rare gifts: exquisite loveliness and an equal portion of their father's inheritance. This meant they would have each received hundreds of livestock and much land (Job 42:15). Job's generosity to both his daughters and sons is evidence that he was a "blameless and upright man" (Job 1:1, NIV). We are told that Job saw his grandchildren for four generations, which means that Keziah and her siblings had a posterity as well (Job 42:16).

Biblical scholars question whether Job ever lived, or if the story is merely allegorical — an attempt to answer the question, "Why do bad things happen to good people?" However, in the Restoration, God taught Joseph Smith that Job was a real man, which we can apply to his daughter Keziah as well (D&C 121:10). (*See *Jemima; *Keren-happuch*)

15) Job 42:14—Keren-happuch ~2000–1100 BC

Keren-happuch was Job's youngest daughter, born after the devastation and death of his older ten children. The epilogue to the book claims that Keren-happuch was raised with seven brothers, two sisters, and thousands upon thousands of animals. The author specifically hailed her beauty: "in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren" (Job 42:14). Job's generosity and fairness are seen in the parenting of his daughters. (*See *Jemima; *Keziah*)