

**ROUND ONE**  
**CHAPTERS 1-14**  
**CHAPTER 1**

**JOB'S WEALTH AND GREATNESS 1-3**

There lived a man in the land of Uz and the name of that man was Job. *The name means "desire" [bay "longing" cf Psalm 119.131 "I longed for your commandments"- cf David's longing for Divine direction].* He was upright mild and placid [*mt "a complete" man*] a straight and just man and he had reverence for God and turned away from wrong or evil. And there were seven sons and three daughters born to him. And among his possessions there were seven thousand sheep and three thousand camels and five hundred yoke of oxen (1000 in all) and five hundred slow-stepping she asses and a very large force of servants. So **it came to pass** that the man was great beyond all the sons of the east.

**JOB AND HIS FAMILY SHARE FAITH IN GOD 4-5**

And his sons travelled and prepared or **showed kindness** [*hv[] banqueting or drinking in the house of one of their brothers on his set day to be host.* And they sent messengers and invited their three sisters to eat and drink with them. **And it came to pass** when the days of their banqueting had rolled by [*pqm Compare with Isaiah 29.1 where the vulgate has solemnitates evolutae sunt "the solemn feasts are rolled past"-so the term could be used of feasts of a religious annual nature. The Rabbis according to Benjamin Davidson used the term for "broken" so the idea is that the company "broke up".*] that Job sent and sanctified them to God and they were made to rise up without delay [*mykch –a rare adverbial use of the Hiphil verbal stem*] in the morning and he offered burnt offering according to the number of them all [*presumably ten*] for Job said "Peradventure my sons have sinned in their hearts while they blessed God." Thus Job was making offering daily during all the days of feasting. *It seems not to have occurred to commentators that Job was left out of the feasts of his children. I believe the reason why he is not included in the evening feasts is that he called them each morning to ensure that they were in good shape and to converse with them and to make an approach offering to God and so ensure that they were at one with their Creator and with one another through these high and happy days.*

**A SIGNIFICANT OCCURRENCE –ALL ANGELS SUMMONED BY GOD 6-12**  
**GOD ENGAGES SATAN**

And it happened –the day the sons of God came under the imperative purpose of presenting or certifying themselves to God and Satan also came among them. And the LORD said to Satan "where have you come from? And Satan answered the LORD and said "From whipping through and scouring the earth [*fiv*] and from travelling [*past tense of the infinitive*] through it." So the LORD said to Satan "Have you turned your heart to my servant Job for there is none like him in the earth? He is a complete man and a just man who reverences God and turns from evil." And Satan answered the LORD and said "For favour or by grace Job reverences God. Have you not woven a thorn fence close around him and close around his house and close around about everything that is his? You have consistently blessed [*Piel of Jrb*] the work of his hands and his possessions have overflowed or dispersed through the land. Prince or Age-long One or Strong Chief [*ml#a-the designation of Satan for God*] I ask that you send forth your hand and strike through everything which he has and see if he will not bless you to your face!" And the LORD said to Satan "Behold all that belongs to him is in your hand only upon him you shall not or may not lay your hand. And Satan was shooting out from over against the faces of the LORD. *To Satan the LORD was known in his triune reality. The LORD was known to be omnipotent. The LORD was recognised as final authority. Nevertheless the presence of the LORD was tolerated not enjoyed-he had appeared by necessity and he had but one request to bring and that one to hinder the blessing of a saint.*

**A FEARFUL FOURFOLD SERIES OF EVENTS 13-19**

And it occurred on the day when his (Job's) sons were eating and drinking wine in the house of their elder brother that a messenger came to Job and said "The oxen were ploughing and the asses pasturing alongside. But **the Sabaeans fell** and took them and they have slaughtered the young servants with the edge of the sword and I alone narrowly escaped to tell you. While this man still had scarcely finished speaking this other man came and said "**Fire from God fell** from the heavens and is still burning among the sheep and the young herdsmen and has swallowed them up and I am only just escaped to tell you." While this man was hardly through another also came and said "**The Chaldeans set themselves under three leaders and plundered** over the camels and took them and killed the servants before the face of the sword and I hardly escaped alone myself to tell you." While this man had only just finished

speaking this other man arrived and said “Your sons and daughters were feasting and drinking wine in the house of their eldest brother and behold **there came a great wind from the region of the desert** and smote the four corners of the house and it fell upon the young men and they are dead and I myself scarcely escaped alone to tell you. *J.A. Montgomery in the I.C.C. (1951) writing on “Kings” argued that the Sabaeans were based in N. Arabia but controlled the S. Arabian trade routes. From that base they might readily move into Horite territory. The Chaldeans who were a semi nomadic tribe occupying an area south of Babylon and westward toward North Arabia could easily traverse the desert on camels to mount such an attack. Centuries later Zerubbabel used camels to travel from Babylon; he had 435 camels (Ezra 2.67 & Nehemiah 7.69) in use to transport the Jews back to Judea from roughly the same distance but at a more moderate pace.*

### **JOB’S HISTORIC MODEL REACTION 20-22**

And Job arose and tore in pieces the clothing that covered him and was cutting the hair of his head and fell to earth and **submitted** [*jj v*] **himself**. He also said “Naked I came from the womb of my mother and I will return **here** (to earth) naked.” *The A.V. is seems to suggest a return to the womb, though I hope its translators meant “to earth”!*

“The LORD has given and the LORD has taken - the name of the LORD will be more than blessed” [*jrbm* “blessed from this time on”] *The greatness of Job is that he did not express any reluctance to bless the LORD. He determined that he would never cease to praise the LORD. His faith remained absolute in the goodness of God. In this all Job did not sin but he did not utter a prayer to God (for revenge)*

### **SYNOPSIS OF JOB’S CIRCUMSTANCES & TRIALS (1)**

*Job’s testimony to his past life:*

*We are introduced to Job’s pure life - happy family and massive herds*

*Job’s habit of prayer and sacrifice as an intercessor for his family is set before us*

*God asks Satan where he has been. He answers obliquely*

*God asks Satan has he thought about his wonderful servant Job*

*Satan in envy urges God has done too well for him*

*Satan urges if he is penalised he will stop blessing God*

*God allows Satan to take away Job’s wealth and issue*

*Four disasters follow - Sabaeans, fire & Chaldeans take all his wealth and a storm kills all his family*

*Job reacts-I came with nothing-I will leave with nothing-blessed be the LORD.*

## **CHAPTER 2**

### **Introduction**

#### **SATAN IMPUGNS JOB ON SELF-REGARD 1-4**

A day came when the sons of God came to the LORD for their essential appointment in support of people and Satan also came among them about that support as an adversary over against the LORD. And the LORD said to Satan “Where did you go from this? And Satan answered the LORD and said “From moving swift as a whiplash in the earth and constant travel in it. And the LORD said to Satan “Have you set your heart to consider my servant Job - for there is none like him in the earth - a complete straight man that reverences God and avoids evil? But he testifies strengthening his perfect way while you must or will incite me against him. [*tts*] for that which is utterly gratuitous. But Satan answered the LORD and said “skin for skin - and all that belongs to a man he will sacrifice for his life.

#### **SATAN’S ATTACK ON JOB’S HEALTH 5-8**

Age-long mighty One send out I implore you if you send out your hand and touch his bone and his flesh will he any longer bless you to your face? And the LORD said to Satan “Behold he is in your hand but definitely preserve his life. And Satan shot out of the presence of the LORD and struck Job with hot ulcers from the sole of his feet to the crown of his head. And he (Job) took a potsherd... [*vrj* - a broken piece of an earthenware jar - possibly a wine-jar. Like the “sherd” his own life was broken and appeared to be of very little value any more]...to scrape himself constantly and he was sitting in the middle of the ashes.

#### **JOB’S WIFE EXASPERATED WITH GOD’S DEALINGS 9**

And his wife said to him “Do you still testify holding to and strengthening your fullness or wholeness?” “Take your leave [*Jrb*] of God and die” *The translation “Curse” is certainly admissible but it may also be that Job’s wife was bidding him bid God farewell.*

## **JOB CHIDES HIS WIFE 10**

But he said to her “You are talking like one of the very foolish women speaking to me like that.” Will a man constantly welcome good from God and never have to welcome evil? In this whole thing Job did not sin with his lips.

## **THE THREE FRIENDS ARRIVE AND COMMISERATE WITH TEARS 11-13**

So the three friends of Job heard about all this evil that had overtaken him - they came - each from his own well-known place. Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite for they had appointed a time and place when they could come together to nod in their understanding [dm] and to grieve and sympathise with him. [mjn] But they lifted up their eyes from some distance off and they could not make themselves recognise his strange appearance [rkn] so they lifted up their voice and wept and each man tore in pieces his clothing and they sprinkled dust upon their heads toward heaven. And they were sitting with him seven days and seven nights and none of them spoke a word to him for they saw that his pain and sorrow was very great.

## **SYNOPSIS OF SATAN’S CHARGE (2)**

*Satan as an adversary appears before God*

*God says, where have you been?*

*God says, have you thought of Job?*

*God says you will incite me against Job*

*Satan persists-Job will do anything to save his skin! You’ll see!*

*God says He’s in your hand-don’t touch his life*

*Satan inflicted him with ulcers-his wife spoke against God-he scraped himself*

*He rebuked his wife*

*Eliophaz Bildad and Zophar arrive-and sit silent in ashes with him nodding in sympathy for a week*

## **CHAPTER 3**

*From Chapter 3.2 to 42.6 the book of Job moves into poetry from prose. The involved philosophical arguments should be rendered in poetic style possessing rhythm but no rhyme.*

## **JOB WISHES HE HAD NOT BEEN BORN 1-10**

After this Job opened his mouth and cursed his day over and over again. [The Hebrew Piel repetitive renders what is to follow a series of statements that would have his life and all that he knows “roll away” or **pass from him**]; it is identical with Jesus statement in Gethsemane “Let this hour **pass from me**” save that our LORD gained his prayer by way of forgiveness. He forgave the Jews and He forgave His disciples and so the “hour of trial” was relinquished whilst its purposes were ever emphatic. Our Lord never once spoke of His feelings hurts or disappointment] And Job answered or testified and said...

(1) May the day perish in which I (began my journey) or went and the night it was to be said “A strong **man child** or warrior is conceived.” There was much expectation at the conception of Job - perhaps his parents were optimistic; perhaps male firstborn were routine in the earliest times; perhaps faith and prophecy were no strangers to the household. Job wanted his story to be like a lost sheep which wandered and perished. Instead it became a story that taught all mankind.

(2) May that day be **dark** [Jvj means “dark” and “sad”] May God not enquire or ask about it from above and may daylight not make it splendid or beautiful. These so called imprecations are reverse prayers. Job is asking that his life never enter the limelight. God put Job’s life story in scripture and Job eventually rescinded his imprecation.

(3) May darkness and the shadow of death [tmm with lx] avenge it or redeem it. This can be an imprecation as Job thinks vengeful but as later understood Job’s trouble and life are redeemed (cf Chapter 19) for the word used here is laq “redeem.” The AV has the interesting word “challenge” in the margin and the word “stain” in the text - all rather adventuresome paraphrastic usages for the AV.

(4) May a cloud lie upon it. Let the burning heat of the day keep coming upon it. The mixed metaphors suggest that his life become the child of vapour - nothing.

Let obscurity [lpa] take hold of it as a husband does his wife. Let it not be one with the days of the year, let it not come into the lunar months. Job expresses the vain hope that a day will be subtracted from the days of the year and the years of the month in which he was born. Few men alter the calendar. Both Julius and Augustus Caesar renamed a month of the year and our LORD divided history by his birth into B.C. and A.D. Job sought to subtract one day - this is not to be taken as poetic licence it is

asking that the whole universe be re-arranged as if it has to take this terrible calamity into its system. Returning to the passion of the Christ His death did shake the universe and the sun became dark. Behold that night-may it be sterile-barren. May there be no joy or celebration in it. Job desired that worldwide the night of his birth be always solemn joyless. One begins to see that Job is indirectly pressing the creator to do something to mark the gross tragedy and trauma of what happened to him.

(5) May they who practice execration specifically curse the day.

(6) May those prepared or destined so to do keep awakening or stirring up Leviathan. [*the fierce enemy of the depths*]

(7) Let the stars of **its dawn** be dark. Let them continually expect light and there be none.

(8) And may they not see the eyelids of the dawn... *As the stars give way to the sun Job is requesting that this day they just shine on so that the day is missing...* because it did not close tight the doors of the womb against me and He or it did not cause travail or sorrow to be hid from my eyes. The “it” here could be rendered a “he” as if to suggest that God could have refused conception. At this point Job sails close to the win, but he does not blame God - though he is aware his life is a trust and though at this point he fails grossly to understand any purpose it might have-his knowledge has limits and so he launches out upon a series of questions and reflections.

### **JOBS QUESTIONS 11-26**

What is the reason that I did not die from the womb? Why did I come out of the womb as a person or body? Why with full awareness did the knees keep anticipating (my arrival)? And why was I caused to suck the breasts? *Job figures there were four ways his life might have been snuffed out at the start. He might have been an unsuccessful placenta! He might have been a still-born! He might have been died through inattentive midwifery! He might have perished from lack of breast milk!* For now I would be lying in the sleep of death [nkʋ] and I would be silent or resting [fqʋ]. I would be sleeping [nvʋ] then there would be rest for me.

(1) I would be with kings and advisers of earth-who build desolate ruins for themselves or

(2) With princes who have the gold that belongs to them who have filled their houses with silver. *Had he not lived Job thinks to himself that he would have been as well situated as the Pharaohs or rulers who were buried along with their riches. This remark dates his writing to a period within range of the pyramid builders. Cheops pyramid and resting place is dated 2478B.C. Whilst that may have been hundreds of years before it tends to place the book of Job at an early date-certainly parallel with the early patriarchal period.*

(3) Or as an untimely hidden treasure I would not have lived like infants who do not see the light. There the rebellious wicked forsake agitation or fury and there those wearied or fatigued [ʎʎ] in bodily strength may rest. There in unity the captives or prisoners live in quiet [nav] They do not hear the voice of the oppressor or task-master [vʎʎ] *This usage matches Exodus 3.7 & 5,6,10,13 & 14. Job appears to be speaking of the oppressors of Egypt which might be in the mid-patriarchal period or earlier since slavery in Egypt was a primitive practice.*

The small man and the great are found there and the servant is set free from his master.

(1) Why is light given to the man who travails or is wretched?

(2) And why is life given to those bitter of soul? Why is life given to those who **wait** [Albert Schultens sought what seems to be the primary meaning of this Hebrew term hkj in “tying” or “binding” cf also Psalm 33.20 and Isaiah 30.18 “Jehovah will tie Himself up to waiting to be gracious to you”] for death and it does not come? They dig or explore for it more than for hidden treasures. Those exulting ones are radiant. They will rejoice when they find a grave!

(3) Why is light given to a man (cf verse 3) or warrior whose way is hidden (from him)? And Eloah will cause him to be anointed on his behalf? *This verse is abstruse but I believe my rendering captures the gist of the question. The point is that **God anoints some who suffer. God appoints some to high position and yet they suffer. Along with Job we may count Joseph and Moses. The most salient case is that of our Anointed Saviour the LORD Jesus Christ! The question is answered by citing the well being of the people of God!***

For my groaning comes before the appearance of my food and my roars are **measured** [nkt] like water-falls for the fear which I feared has come upon me and what I **contended with or was at war with** [rʎʎ] has come to be mine.

I was not **at ease in prosperity** [h/ʋ] and I was not inactive and **silent** [fqʋ] nor did I have rest but “shaking” or “perturbation” came.

### SYNOPSIS OF JOB'S SPEECH (3)

*Job's issues eight curses on his life:*

*I wish my parents had not expected me!*

*May God ask no questions about my life - let it be dark!*

*May death redeem me - so that I was stillborn!*

*Let God alter the calendar to erase my birthday!*

*May sorcerers curse my day!*

*May those who rouse Satan keep going!*

*Let my zodiac stars not shine*

*Why not prevent me being conceived?*

*Job then puts his claim "I would be better off dead" with 3 questions:*

*Why is life given to those who will live wretched?*

*Why is life given to those who will face awful bitterness?*

*Why does God appoint some who are great to be anointed to suffer?*

## CHAPTER 4

### A CONSIDERATE OPENING GAMBIT 1-4

And Eliphaz the Temanite replied and said:

If we tear ourselves away from talking to you if you dislike it or are weary of it: but who is able to restrain himself from **the object of discourse**? [*l m* The literal root means "beautiful flower cut off!"]

Behold you have instructed or corrected [*rsy* English "Yassar"] many; and you have strengthened the hands of those who became feeble or declined in weakness.

Your lovely words raised up the stumbling one who was about to fall; and you encouraged or restored [*xma*] those feeble sinking knees.

### ELIPHAZ CONFIRMS JOB'S WORST FEARS 5-6

But now it is come upon you and you are weary [*al t* "suspended in **uncertainty**" "have had to hang up"] It is touching or striking things close to you [*Jyd* [-Plural preposition with singular noun] and you are amazed or are amazed, terrified, agitated –even ruined! [*l hb*]

Is this not your fear, your deep inner confidence or unwise hope? [*l sk*] Is this not what you were waiting for and the perfection of your ways? *The thought of Eliphaz is subtle. He is challenging Job fundamentally as to whether he was not motivated to act so religiously because he realised this possible implication in all life and in particular he must be well aware that men are not perfected without suffering.*

### PHILOSOPHICAL NOTION - THE GOOD ARE SAFE - EVIL MEN SUFFER 7

Please remember "Who he is that was pure white and innocent who perished? *The real answer to that maybe wanting or it may be a reference to Abel. It certainly applies precisely to Jesus Christ, who died on man's behalf precisely because his purity was redemptive. And where* ["in all the world" or "in what region?" *hpya*] were those who live justly **disowned**? [*djk* hidden] Eliphaz is somewhat cruel in bringing the very hard reality of Job's wife's attitude and God's apparent distancing of the just man to his attention.

### YOU REAP WHAT YOU SOW 8-9

According to what I have seen those who plough iniquity will reap the seed of trouble or **anguish** [*l m*] Eliphaz is speaking of his experience which suggests that anguish such as Job is suffering generally follows gross evil. This is a callous observation.

From the breath or panting of God they are destroyed and from **the Spirit** of his anger they pass away. [*hlk*] Eliphaz crowns his ineptitude by presaging the death of Job.

### FIVE PICTURES FROM EXPERIENCE OF THE LION 10-11

The roar of the lion [*yra* –"tearing one"] and the voice of the **black Syrian lion** [*l j v*] and the teeth of the lion cubs [*rypk*] are broken. *Eliphaz refers to the lion pack as it fights for prey. Young lions lose their teeth and their future is prejudiced by the great lions. Eliphaz is setting the fate of his children at Job's doorstep. This third strike is hardest to bear.*

The strong lion [*vjl*] perishes from want of prey and the cubs of the roaring lioness [*aybl*] are scattered.

## ELIPHAZ' VISION APPEARS TO BE A DEEP LESSON OF THE SPIRIT 12-21

To me a matter was brought secretly and my ear took in a sound bite [*xmv*-The Rabbis use the term for "a very little" –a "smattering of knowledge" a "sliver of truth"] of that I might have got or was meant to get.

In **dream thoughts** [*myp*[*c*]of night visions when deep sleep [*mcr*] falls upon men. Fear cried out or called me and evil trembling [*d*[*r*] and caused the multitude of my bones to quiver. *Eliphaz gives us a vivid picture of his 613 bones shaking.*

Then a Spirit revived or came against my face with hostility. The hair in my flesh **bristled over and over again** [*Piel of rms*- "to stand on end"]

It stood there but I could not make myself discriminate or recognise it by sight. Another type of Being[*hmm*t-Gesenius traces the word to *nym* "form" or "appearance" or "species" was before my eyes and I heard a gentle whispering voice of calm.

"Will man be righteous apart from God? Or apart from His maker will a married man be pure? Behold He did not have confidence in His servants; and he imputed profanity to his angels. Further those who reside in houses of baked clay brick or mortar, whose foundations are in the dust of the earth will be crushed before the faces of **Ursa Major - the roaming bear** [*v*[ named because the Bear prowls about by day and night marauding] As the bear crushes the sheep so men fall under the hand of a Satanic oppressor. Despite the A.V. reference to clothing and the moth in 13.28 I believe the reference is to an attack on the fold of God by Satan-signified by a reference to the bear. From morning until evening have they not been crushed to pieces? **They perish for want of thinking purposefully about eternity.** [*j* *m*] Surely the remainder or what is left of them breaks up camp or removes. They die and not in the house of wisdom."

*This vision is very apt. While it is usual for those who sympathise by referring to their own experience rather obtusely this is certainly relevant to Job's condition and suggestive of why Eliphaz did some radical thinking.*

## SYNOPSIS OF ELIPHAZ' SPEECH (4)

*Job-you were a great encourager of others*

*Job you feared suffering as a perfecter - now it is here!*

*Job-the just are not disowned*

*Job the law is "you reap what you sow"*

*Job your power and your wife's authority have been the undoing of your family*

*The vision highlights:*

- 1. The conviction and approach of God by dream or revelation*
- 2. There is a roaming bear that destroys (like the NT roaring lion)*
- 3. The carelessness of man about his soul means he perishes*
- 4. The eternal consequences of spiritual neglect - foolishness and loss*

## CHAPTER 5

### PRAY 1-2a

Call (in prayer) please the one who is strong lives to answer you - but to which of the holy ones will you direct your face? *This is a fascinating encouragement. It tells us that Eliphaz is well aware there are many gods upon whom men call and Eliphaz is suggesting that one is strong to answer though he does not know Him. He is putting it to Job that this is worth a try. Please do it! Prayer is always to be valued.*

...For provoking God... [*c*[*k*-a word like *m*[*k*-found only 4 times in scripture - all of which are in Job - Job 5.2, 6.2(where Job uses the self-same word in what assimilates to a prayer), 10.17, 17.7. In the two final uses Job appears to have adopted the view that God has been provoked; he is right but incorrect for the provocation has come from Satan. God is angry with Satan to the extent of giving him one stunning corrective which might be a hedge against the repetition of Satan's adventure in brinkmanship with God.]...will or must slaughter the impious fool. In the original hyphenation is used between "provocation" and "slaughter" as an indication that for the impious to provoke is to invite such a death as that of a slain lamb.

### ELIPHAZ - IF I WERE GOD THE IMPIOUS WOULD SUFFER 2b-3

Also by "babbling folly" or by "allowing yourself to be enticed" you cause jealous love or zeal to die. I have seen the fool [*l* *ll*[-the perverse and prominent] torn from or grow from his root and I would pierce

or curse his quiet dwelling suddenly. *Eliphaz is going as far as to say that in his own capacity as a ruler or if he were god he would deal drastically and suddenly with the impious.* His sons are far from salvation or safety and they are smitten in the gate and none will mount a rescue. When famine consumes his harvest and takes it unto that from among the thorns and a panting snare swallows up their wealth or strength. *The idiom of “corn among the thorn” being harvested and the flowery language that compares a snare to a panting beast serves to emphasise the effect of devastating famine.* Because evil should not come from the dust and the weariness of vexation should not spring up from the fertile soil. Because man must be brought forth with and unto labour but the birds - sons of the lightning - swoop and fly high. *There appears to me to be a contrast between man and the birds not a comparison between man and the sparks. The ravenous carrion birds are more kindred to evil angels.*

### WHAT GOD CAN DO 8-16

First or at the porch I would make a visit to God and to God I would present my case. He does great things and there is no searching; He does miracles until they are innumerable. He gives rain showers on the face of the earth and sends floods of waters upon places abroad. *[tuxj] Eliphaz and Job clearly lived in a predominantly dry climate.* To place the lowly ones in exalted position and they *[the miracles]* lift the gloomy mourners to salvation. He annuls or breaks up *[rrp]* the designs of the subtle or crafty and their hands will not perform their *plot of treachery [jw]* He catches the wise in their subtle scheme and the counsel of those who wrestle or are false *[ltp-Professor Lee preferred the significance of “falsehood” to that of “struggle” certainly in 2 Samuel 22.7 and Psalm 18.27. Not all struggle is deceitful though struggling with God’s will be prolonged the wrestler must yield—cf Genesis 32.25]* takes itself headlong or is impetuous. *[rjm]* Daily or by day they meet or fall upon darkness and they feel their way in sunshine as at night. But He saves the abysmally poor from the sword - from their mouth and from the strong. So there is hope for the feeble and injustice *[lw]* shuts her mouth.

### CHASTISEMENT AND ITS SEQUEL - DIVINE PROTECTION 17-22

Behold the happinesses of man reproved or chastised by God. Do not have contempt for the correction of Shaddai for He causes pain and He binds up wounds. He will strike but his hand will keep on healing. *The Piel continuous tells us that the LORD will restore complete wholeness.* In the midst of six adversities He will deliver you and in the seventh no evil will touch you! *It is significant that Job’s troubles were exactly six - the loss of oxen, sheep, camels, sons, servants and the loss of health. This expression was somewhat comforting.* In famine He will redeem you from death and in war from the authority of the sword. You will hide or be hidden from the whiplash of the tongue and you will not fear destruction for it must come. At destruction *[dv-“violence” or “tempest”]* and languishing hunger you will laugh and you will not fear the beasts of the earth. *Is Eliphaz telling Job that on account of what he has come through he will be immune from fear - No! He is telling him that if he prays as advised his faith will take him through.*

### JOB’S ALTAR 23-27

You will not fear for you have a **covenant** with the stones of the field *[This is doubtless a reference to Job’s altar]* and the beasts of the field will be happy and at peace with you. *The home of Job as a man of prayer and worship was under divine covenant. It was apparently a tent. Equally Job was not subject to attack from the wild; perhaps marauding flesh-eating beasts did not inhabit those desert parts and what wild animals there were would do him no harm. Eliphaz had found two areas where Job was secure.* So you know that your tabernacle or tent is safe and secure or SHALOM. But you will visit your place of rest and repose and not sin. You will be aware that your progeny will be large and your issue as the grass or herbs of the field. You will go to your grave in completeness of age as a stack of corn rises in its harvest time. Look at this - we have proved this. *[rqj]* This is so. Listen to it - know this is for your good!

### SYNOPSIS OF ELIPHAZ SPEECH (5)

*Call on some god!*

*You must have provoked God-his love has lapsed*

*Famine has come and the evil carrion birds are swooping*

*At your door I would pray- **GOD IS A GOD OF MIRACLE** - sending rain - lifting the lowly - cracking down on the crafty*

*God will save you in battle, hide you from the whiplash of criticism and help you to laugh at disaster*

*You have an altar-you tent is safe-you can go to bed at peace-your family will grow - you will live long - Yes this can happen to you!*

## CHAPTER 6

### JOB CONFESSES TO FRIGHT –AKIN TO SUDDEN MILITARY ASSAULT 1-7

But Job answered and said “Would that my irritation that angers or grief that provokes were fully weighed as money is weighed!” and that what has befallen me or happened to me was lifted on the balances as one parcel for it would now weigh **heavier than the sand of the seas**; for this reason my own words of contention pronouncement or judgment [*rbd*] are rash.” [*h[1]*] Because the arrows of Shaddai are in me - which rancid heat drinks my spirit away. The sudden terrifying or frightening things of God are as an army in battle order facing me. **Will the wild ass bray** upon pasturage of tender herbs or does the cow low when eating its mixed fodder? **Can the insipid or unsavoury** [*lpt*] **be eaten without salt?** Or are there riches of taste [*m[f]*] in the **white** [*rnr*] **of an egg?** My soul constantly refuses to touch or handle what is as diseased food or meat to me. *Job has been used to the good life - he has not had to taste the rotten side of life. He eschewed evil.*

### WHY NOT, O LORD, TURN THE HEAT ON ME? 8-13

Who will grant that my prayer request should come about? But will God give me my desired expectation? And that ELOAH would be content or foolish [*lay*] and break me in pieces [*akd* – in Job 19.2 *Job charges his friends with trampling and crushing him with words*] that he would direct His hand in a blow and finish me. [*xb*] So there would be repeated or further comfort for me or a **testimony to me** for I would harden myself through pain; let Him not show pity or spare me for I have not hidden the words of promise of the Holy One. *Job feels that now that he has been subject to such sorrow and suffering more personal grief would add to his testimony as a man who could bear trouble bravely.*

1. What strength do I have that I should hope?
2. What is my end that I should lengthen my life?
3. Is my strength like that of stones?
4. Is my flesh as brass?
5. Is not the help I have in myself?
6. Is purpose or wise meditation being driven out of me?

### WHAT FRIENDS SHOULD BE 14-18

To the one who is sorrowing weak or thawing out [*ssm*] let there be faithful love from his friend or companion but he leaves off reverence for Shaddai or deserts awe of God. My friends or relatives are treacherous or **violent as a river in spate** and as a torrent channel of rivers they pass from sight. They are black as they go into portions of ice and **the snow will conceal them**. *Friends who in the cold of grief are nowhere to be seen are not true friends. They disappear and can even be treacherous as unseen waters in which one might drown.* At the time they should be warm or burning Seraphs [*brz*] they cut themselves off. [*Niphal of tmx*] In their zealous heat they dry up from their place. The wide paths of their ways turn aside. They lead up into nowhere and are destroyed.

### A DESERT CUL-DE-SAC 19

The wayfarers of Tema looked hopefully but the caravans of Sheba waited for them. They were abashed because they had hope; they arrived there and were searching with embarrassment. For you are attached to me; you see me cast down and you are afraid. Is the reason that I said “Come to me”? Bring me a present from your wealth for myself? And did I say “Deliver me from the adversary”? “Deliver me from the hand of the tyrant?” **Point me into the future or show me the governing law and I will be silent.** Also **cause me to grasp where I have gone astray** [*jgv*] How strong or weak [*xrm* – Kimshi and Gesenius prefer “weak”] are straight words. What does that which you have to argue or dispute decide or correct? Do you think it is fit to **correct my words** - the words of one who is despairing in spirit? **You distinctly attack the fatherless** and you will dig [*hrk*] a pit for your friend. **Please rest; do not be unjust.** Return or turn around while I am just or innocent in *this connection*. Is there craft or secrecy [*ml*] in my tongue? Can my palate not perceive calamity? *Job is telling his friends that they have a poor record concerning the fatherless and in this department he is faultless. He insists if they continue they will “dig a pit” for him or have him buried. He pleads that they do an about-turn in their attitude. He insists on his integrity and states plainly that he is subject to a calamity or evil thing.*

### SYNOPSIS OF JOB’S SPEECH (6)

*My grief is heavier than all sands*



*As bitter food needs a touch of salt so I need kind words  
 Will the cow low or ass bray amid good food?  
 Let the LORD finish me off - my testimony will still be that I held to His word.  
 Am I as brass or stone? Can I help myself? Is life's purpose being taken away?  
 Friends should bring warm words - not icy - they should not disappear as streams underground  
 I was looking for you - you were waiting for me - like buyers and merchants  
 You could have taught a principle or put me right  
 You just correct what I say and your record on the orphaned is bad-why not go away? You are  
 digging my grave!*

## CHAPTER 7

### JOB'S THREE QUESTIONS AND DESCRIPTION OF HIS STATE 1-6

Is there not a time to go [*abx* - "a muster"-a time to meet the enemy bravely like a soldier] for a man upon the earth? Are his days not like those of a hired man? As the servant will pant hastening for shade and as the hired man looks with expectation for his work's reward – thus I have a heritage of calamity of my own and nights of trouble and toil are appointed [*hmm* -literally "weighed out"] to me. When I lie down I also say "How long will it be till I rise up and the evening stretches out? *Job uses the picture of the serving man to mirror the burning heat of his trouble and the duress of the long days of trouble. He sees himself as "locked in" like as a slave to a life of emptiness and calamity and he wonders as he lies down whether he will get an appreciable rest.*

**And I am stuffed full** of fitful restlessness [*ddt*- "agitation" or "turning to and fro"] until the light of dawn. **My flesh** is clad with the worm [*hmr*] and clods of dust [*vmq*-a diminutive Hebrew *q* is used to fill out the word "clod" which would without it read "substance" of dust-the *G* in Hebrew signifies "camel"-which typically can accumulate dirt on its hair as it lies down] **My skin** is "shrinking" [*gr* "healing"]and "melting." [*sam* - "breaking out"] **My days** are swift [*llq* – root of *hlq* "light" "mean" with the sense of "hastening"] fleeing before the weaver and they must be endured with a failure or want of hope.

### JOB'S CRY TO THE LORD IN HIS DEEP DESPAIR 7-21

**"O remember that my life is wind or Spirit; my eyes shall not go back to see and enjoy happiness."** *In the middle of absolute frustration and full-blown hopelessness Job asks the LORD to remember that he is at once a "breath" and also a spiritual creation with a conviction about being locked in to future trouble.*

May the eye of one that sees me not lie in wait for me as an enemy or go away. Your eyes are with me and I am nothing. As the cloud is finished and moves away so the one who descends to Sheol will not come up. He shall not return again to his house and the familiar place where he lived will not recognise or care about him any more.

Even I *in this state* will not restrain my mouth: I must speak in the adversity of my Spirit; **I must think purposefully and piously in complaint** [*jyc*] in the bitterness of my soul. Which am I-the sea or a whale that You must set a watch over me? *Job is contemplating the thought that he is under divine observation. He has become aware that like the sea his limits are subject to divine covenant and like a whale he is observed by his maker. Could it be that he is even contemplating the fact that he is like a temporarily "beached" whale?* Because I will say "my couch must be my comfort; my bed where I lie down will lift the burden of my pious complaint You also keep scaring me [*ttj*] with dreams and terrify me [*t[b]*] from visions. *If Job is sleeping he is constantly dreaming and nightmares alarm him. When he is wakeful he has visions that terrify him.*

But my soul would choose suffocation or strangling [*qj*] death rather than my bones. *Job has not ruled out suicide or a quick taking of his own life!*

I am melting away and despise it [*sam*] I would not live on for a long time or to full years. Cease - leave me for my days are empty. What is man that you continually make him great? And why do You set your heart on him? And why do You continue to visit him every morning and try him every moment? How is it You will not relax about me or desist from me? [*hpr* "to let the arms hang down" as if God should become careless and relaxed over Job.] You will not relax or decline until I swallow my spittle. [*qqr*]

I have sinned-what shall I do with my hands or do as wages for You the preserver and scrutinizer of man? [*rxm*] Why have you set me as one to assail or an object of attack [*gp*] for Yourself so I should be burdened over myself? And why do you not pardon my transgression and cause my iniquity to pass

away or over to another [rb/]for now I will lie down to sleep in the dust and You will keep looking for me at dawn [Piel of the Hebrew rjv meaning “keep seeking at first light”]and I shall not be alive.

#### **SYNOPSIS OF JOB’S DISCOURSE (7)**

- 1 There is a time to die-life is short**
- 2 I am like a slave- long days no rest at night**
- 3 My wounds heal a little and break out again**
- 4 LORD remember I am a breathe, a spirit-there is no more happiness**
- 5 He who goes to Sheol is forgotten and his home forgotten**
- 6 I must complain piously for life is bitter-am I watched like a whale?**
- 7 You scare me with dreams and terrify me with visions**
- 8 My soul would choose suicide - I don’t want long life!**
- 9 Leave me. Why make a man great? Why be interested? Why visit daily and try by the moment? Why not leave me till I get my breath?**
- 10 I have sinned - You preserve but you are attacking me.**
- 11 Why not just pardon and pass my sin to another?**
- 12 Now I am going to die and you will miss me tomorrow!**

### **CHAPTER 8**

#### **BILDAD ADVISES JOB TO SEARCH HISTORY FOR A SOLUTION 1-10**

But Bildad the Shuhite [We conjure up the notion of a miniature figure-like a pixie but this man was a cultured mind from the line of Abraham through Keturah - an Arabian whose role in the book serves to give us a timeline - putting Job in the era before Moses] responded and said “Until when will you declare these things? For how long will the words of your mouth be a great forceful wind? Does God keep on wresting or subverting justice (where defence and punishment are issues) and is the constant perversion of righteousness what (goes) with Shaddai? *This expression might be rendered “God do so and more to you if you say God constantly perverts the right”.*

(a) **If** your sons have sinned with regard to Him and He has sent them (away) because of the upraised arm of their transgression.

(b) **If you would constantly** day by day [rjb] **seek diligently for God** and if you want to constantly crave grace from Shaddai

(c) **If you were morally clean** [Jkz] and straight

...surely by now **He would have roused Him** on your behalf and make the restful place of your righteousness happy peaceful and prosperous! So though your beginning was small your later days should grow great. [hgv]

For this reason would you please enquire of the leading or first generation [Bildad may be referring to Abraham] and set yourself to search and examine [rqj] their fathers. Bildad was commending the idea of a little historical research into the family background into the remote past of godly people known to them both-probably people we know through scripture. For we are of yesterday or we are circumcised people [lmm] and we just don’t know because our days on earth are short. [Literally a passing shadow] Will these not point things out or give you Torah and speak to you and bring out previous words [myl mm] from their hearts?

#### **BILDAD ADVENTURES TO CLASS JOB WITH THE UNGODLY PROFANE**

*The word translated “hypocrite” in the AV etc is pnj which really means “ungodly” “polluted” or even “one seduced to apostasy”*

#### **PAPYRUS & THE SPIDER’S WEB PICTURE JOBS SWIFT DECLINE WHILST THE SAPLING AND ITS REAPPEARANCE PICTURES HIS RESTORATION UNDER GOD’S HAND 11-22**

(a) Can **papyrus reed** [amg] grow to its majestic excellence [hag] without mud or fen? Will the AHU [the Egyptian word for papyrus reed] grow bigger without water? It remains still green papyrus reed [cf Job 9.26 “vessels or boats of green papyrus”] not cut down it withers before the appearance of any other green herb. So are all the public paths of all that forget God and the hope of the apostate will be destroyed. That, their foolish hope, will be cut off [ffq-an Arabic root-there are many Arabic connections because the Hebrew of Job appears to have had Arabic speeches and as evident above even Egyptian loan words to bring over to the Hebrew tongue. This word may reflect Bildad’s original speech, possibly in Arabic]

(b) His confidence - **the house of a spider** as it is - will be cut off. He will recline on his house and it will not hold and work for him-he will hold strong to it but it will not rise up.

(c) He is green and full of sap before the *rising* sun and **his shoot** that he nursed in his garden grows well. Over the round heap **his roots** will thickly entwine - he gazes at or has vision of a house of stones. If we keep swallowing up or destroying it from its place then it will keep on speaking falsely "I have not seen you". *The sapling will disavow and frustrate the destroyer.*

(d) Look -this is **the object of joy** of his way of life and from the dust next year other *posterity* will grow!

Look - **God** will not reject or waste [*sam*] the perfect man and He will not take hold of the hand of the hurtful ungodly until he fills your mouth with laughter and your lips with the shout of joy or victory. Those that hate you will be clad with shame and the tent of the wicked ones shall be no more.

#### **SYNOPSIS OF BILDAD'S SPEECH (8)**

*Your sons may have sinned*

*You should keep praying*

*You would imagine God would have acted sooner*

*Think about papyrus it drops without water*

*Think about the spider's web - intricate but swiftly destroyed*

*Think about a flourishing sapling - when destroyed it revives as if the destroyer never uprooted it!*

*This disdain of the destroyer is significant and is possible because God will not reject the perfect man!*

### **CHAPTER 9**

#### **THE POWER OF GOD 1-12**

But Job replied to say "I know from experience that it is thus truly for how will man be righteous with God - how should he be? If he should incline or wish to strive with Him not one from among a thousand would keep on answering Him.(Piel) He is wise as to the heart; He is alert and swift and overwhelming as to powerful resource - who has become stubborn or difficult towards Him and prospered?

- (1) He is the one who makes the mountains grow old and removes them and they don't know it. *This remarkable expression suggests the LORD not only folded the mountains under the sea or buried them but saw them age or built into them a process of age and as the old lose awareness or the dying become unconscious so they are taken away and buried.*

#### **ADDITIONAL NOTE 6-7**

He causes the earth to be perturbed or move from its place and her firm tectonic plates (literally "fast remaining supports") have been broken [*the A.V. uses the meaning "tremble" as does the N.I.V. but I think the more concrete meaning of xlp "broken or trampled" - suggestive of "force from above" is apt though the idea of the earth responding to God in anthropomorphic terms is undoubtedly present-let us say there is both science and psychology in the expression*] He is the One who speaks to the Sun [*Srj "The hot disc"-a poetic word*] and it will not rise - it must not! Again Job gives us a magnificent statement before the long day of Joshua or the time of Hezekiah when the shadow cast by earth movement around the sun went back. This statement is prophetic; Job is saying that God will be the one who speaks to the sun when it rises no more. The time of the death of Christ which is a foretaste of the Day of Judgment caused the sun to go dark. He will "seal up" or "mark with a sign of conclusion" or "end the action of" the stars around about us. Job's inspiration runs to understanding that all the stars will also disappear one day-stars which as he spoke were apparently appearing all around him in the twilight. The sequel confirms that Job is reflecting on the starry system. What we know as "continental drift" is a geo-physical fact that began rapidly to occur in the immediate post-diluvian period and such shift as we can now measure and understand from such events as the Asian Tsunami's continue to occur in this connection. Scripture alludes explicitly to the primary break up of plates in the time of Peleg in Genesis five generations after the flood). Peleg was born 101 years after the deluge and lived for just 200 years-so the earth's plates. The flood by calculation from the first dated colophon in scripture occurred in the 1656th year of Man's existence. Writing is said to have been invented about 3,400 B.C. and has been traced on pre-flood tablets. About 3 generations after the flood Nimrod built Babel and the sequel was when King Djoser built the first pyramids - presumed by Victor Pearce to be 2782 - but I believe the date to be centuries later. Newton dates the flood at 2340BC on the somewhat perilous base of Ctesius history of Egypt. We know that Abraham met Shem and that Abraham lived circa 1800 BC which when added to Shem's life of 500 years after the flood brings us to 2,300BC - our

most reliable date guide. What is important to faith is that man's pilgrimage is comparatively short and that something over 4000 years ago it was comprehensively judged]

He is the one who speaks to the burning hot orb of the sun [srj-The poetic term for "sun"] and it will not rise and He will sign the end of the distant stars with His seal.

- (2) Who stretches out the heavens on His own and walks upon the high waves of the sea [mwb]  
 (3) **Who is the maker of Ursa Major** (Arcturus) *the bright northern constellation known as the "Plough" or Big Dipper? It is near the celestial pole-it gets its name from the Persian name Dob which the Greeks thought meant "Bear" but it means "Herd" well known to the Magi (properly "the sheepfold" cf Chapter 38). Its stars are all names linked to "the flock": Phad (guarded or numbered), Megrez (separated), Alioth (She-goat) Alcor (lamb) and Alcaid. (Assembled or daughters of the Assembly) The creator who made this grand star system also provides for the development of His people. The maker of Orion* (Hebrew b[]) *Aratus the Greek poet wrote of him:*

*Midst golden stars he stands refulgent now,  
 and thrusts the Scorpion with his bended bow.*

*Better known as Sagittarius he is called the Archer and he goes out to conquer. The two natures of Sagittarius speak of the two natures of Christ the conqueror that was despised and exalted. In this constellation is Ara, the "lake of fire" represented as an altar upside down burning towards outer dark regions. The maker of the Pleides Seven bunched stars known in the Hebrew Zodiac as "the cup" sllk and And he made the remote chambers of the South mt rdj known in Hebrew as "the bridal chambers" or Hades.*

- (4) Who does great things beyond investigation and miracles until there is none that can number them?  
 (5) Behold He passes above me and I myself cannot see Him and He changes His appearance (plj "to change raiment") and I cannot understand Him.  
 (6) Behold he seizes upon or takes hold of (someone) who can turn him? Who can turn him? Who will say to Him "What are you doing?"

### **JOB WOULD RATHER IMPORE GRACE THAN PROTEST INNOCENCE 13-18**

God will not turn back His anger-the helpers of the great arrogant RAHAB ["Satan" "pride" & "Pharaoh's Egypt" are characterised by the term] bow low and humbly under Him. How much less should I answer Him? Must I choose words of mine for Him? The one whom if I were righteous I would not answer; **I would have sought grace** that is in the gift of my judge. If He called me and I answered I would not be confident that He would listen acutely to my voice. Because he wounds me with the tempest that makes you shudder. [r[c] and made manifold my wounds in the skin gratuitously. He will not give me the return of my spirit *We would speak of "giving me my life back" or "giving me time to breathe" for He has been causing me to be filled with much bitterness.*

### **JOB IS NERVOUS OF GOD-BUT ACKNOWLEDGES HIS AUTHORITY 13-21**

If Eloah should not turn from His anger the helpers with big wide mouths are humbled under Him. Besides because I answer Him I will choose my words or matter (which I say) to Him. *He is One* Whom I would not answer though I was righteous. I will seek mercy or grace that belongs to my judge. If he called me and I answered I would not be confident He had acutely listened to my voice when He will rage after or **bruise** [piv-the same word as is used in Genesis 3.15-Umbreit first gave the true meaning "to bruise" as distinct from "'lie in wait for" or "fall upon" -he also made the apposite connection with Job 9.17] me with a tempest [r[b] and cause my wounds to be so many gratuitously. He will not give me the return of my spirit [as in Psalm 23 "the restoration of my soul"] for He fills me with bitter things or exasperation. If it is a matter of strength behold power or courage impersonated (in Him). [xma] If it is about Judgment who will cause me to appointed a time of trial? If I should be (i.e. "think myself") just my mouth would declare my impious guilt *Job is telling his comforters that the LORD remains the ultimate power broker and the ultimate judge whatever happens.* If I am justified my mouth will declare my guilt or falsehood. If I am perfect He will also convict me of perverseness. Should I be perfect I would not know my soul intimately or thoroughly - I would deceive me. I would despise my life, hold it in contempt.

### **JOB DID CONTEMPLATE A COMMON FATE 22-24**

There is one thing about which I have made a statement - He ends or destroys the perfect and the wicked. If overwhelming calamity [fiv misfortune falling fast as a whiplash] kills suddenly

- (1) **He will laugh at the trial or calamity** [hsn] of those blameless of crime.

(2) **THE EARTH IS GIVEN INTO THE HAND OF THE WICKED**; He covers the faces [*i.e. hides the reality from them*] of the judges;

(3) If not then who is He? Or “If it is not so who is it?” *We might call this the onset of cynicism. Job is saying that there is no difference between good and evil - the course of justice is perverted; if this is wrong who is God really? The very nature of God is being undermined.*

### **THE BREVITY AND BITTERNESS OF LIFE: LIFE IS FLEETING 25-26**

But my days are going **swifter than a courier runs**; they shoot away like fugitives; they do not see happiness. They are gliding along and changing [*p/l/j*] like papyrus-reed boats. *These boats did not endure and soon became unsafe.* They dash violently past as the eagle does upon prey.

### **THREE WAYS OF HANDLING CALAMITY ARE USELESS 27-31**

(1) If I had said “I will forget my pious meditation” [*I won’t think about it or give it a thought*] I will cease to bother about my appearance and I will cause myself to be bright and **cheer up** [*g/b*] I have the fear of a stranger of all my travails I know that you will not pronounce me innocent [*Literally “keep counting me innocent.” [ymqnt]*]

(2) If I am wicked why should I exhaust myself for this vanity or breathe?

**If I had washed myself with snow water** and caused my hands to be clean as crystal with soap then you would immerse me [*l/bf-as wool to be dyed-to baptise to purify*] in a muddy putrid pit and my garments will make me an object of continual abhorrence [*b/t*]. for He is not a man like me whom I might answer and that we should bring ourselves as one into a court of judgment. There is no wealthy judge who can decide [*j/kj*] between us who could put his hand upon the two of us”

### **JOB PLEADS FOR RELIEF FROM SATAN'S UNMERCIFUL ATTACK - HE CONFESSES HE WANTS TO TALK WITH GOD BUT HE IS VERY, VERY SHAKEN 34-35**

Let Him take [*rws*] His rod from upon me. The word “rod” has within it an enlarged Teth and reads ׀fbv. *The Hebrew at this point has an emphatic Teth as you see in the above Hebrew word. The significance of “Teth” is “serpent” and the Rabbis in writing the Kethibh text have chosen to enlarge the letter to make emphatic the interpretation- that Job had dropped to the issue - Satan was the cause of his problem under God’s permissive will. The Rabbis or early scholars who read the text clearly apply this letter to the “Old Serpent” the devil and see parallels with Moses’ rod. This is a change within the orthography of the text which virtually amounts to a comment - an accurate comment to in the light of verse 24 where Job specifically explicitly inveighs against Satan. But let not his dread [*mya*] come upon me with sudden terror. The style of Satan was to utterly terrify Job by the maelstrom of his stratagems.*

I would that I might speak and not fear Him but I am not in that state in myself.

### **LAMENT FOR ABSENCE OF A MEDIATOR 32-35**

He is not a man like me that I might answer Him and that we should come together into court for a legal resolution. There is not one [*Saviour-cf vj-one that exists in wealth or saving power*] that can argue or decide [*j/kj*] between us placing his hand on us both. Let Him cause His measuring rod [*fbv*] to be removed from upon me. Then his terror will not terrify me with sudden alarm. [*t/b*] I would then speak and not fear Him because it is not this way I am on my own - standing still or standing up for myself.

### **SYNOPSIS OF JOB’S SPEECH (9)**

*He makes the mountains grown old and breaks the earth’s tectonic plates. He is the one who brings earth and heavens to their ultimate end & rules the stars*

*I will be very careful in speaking with God - He humbles big mouths*

*The ancient proud ones bowed to God - I would not dare to ask Him “What are you doing?” I would rather seek His grace*

*I would not justify myself if I could - I would pray instead for mercy*

*Even if He asked me to speak I would fear a tempest of trouble might follow*

*One thing I ventured to say - the just and wicked have their end. He laughs at the calamity of the innocent-the earth is given to the wicked-or if not-who is He? (that does all this?)*

*My days glide away like runners, fugitives, papyrus boats or the prey of the eagle.*

*I am not perfect but the Evil One is involved in what has happened to me!*

*I can’t disregard what’s happened or just cheer up or say I will clean up my life!*

*I wish there were a Mediator!*

*Let him take Satan away!*

## CHAPTER 10

### **JOB DESPITE WEARINESS DECIDES TO REASON WITH GOD ABOUT HIS DEALINGS - THE THEOLOGY BEHIND WHAT IS PERMITTED 1-5**

My soul is wearied by my life. I will forsake my complaint or stop just thinking about myself - I will speak of the reason in the **bitterness** of my soul. I will say to God "Do not cause me to be condemned as guilty. You must explain to me over what You are striving with me.

- (1) Is it happy by You that you oppress or **treat violently** [*qv*], that You **despise** [*sam*] the **valuable exhaustive work** [*gy*] of your own hands but you cause brilliant light to shine over the counsel and purpose of the wicked? [*As if God "highlights" Satan's purpose*] Does God count man's life cheap?
- (2) Have your fleshly eyes? Does God get tempted by the ideas of others-maybe angelic ones?
- (3) Or is Your **perspective** [*har*] on the future as man sees it? Is God concerned about Himself?
- (4) Are your days as those of a man of flesh? Does God have mixed motives?
- (5) Or your years as the days of a warrior? Job is asking if God goes incognito as a warrior puts on camouflage to melt into his surroundings or alternatively as a soldier acted in those days for the duration of a short campaign. Essentially the word *hmv* means "change"-so does God change and change back?

### **JOB FINDS IT IMPOSSIBLE TO SQUARE THE CIRCLE OF GOD'S HEART - SEARCHING AND HIS OMNISCIENCE ON THE MATTER OF HIS SIN 6-7**

For You will be searching for my iniquity and You will consult concerning my sin although You know very well that I am not a wicked man but no-one can escape [*xn*] from your power.

### **JOB APPEALS FOR A REASON IN THE LIGHT OF HIS TOIL WITH MAN AND GODS CONTINUED LIFE-GIVING AND LOVE 8-22**

But Your hands toiled with my pain [*bz*] and created me but in my environment around You continually and completely waste or **swallow me up**. [*a/b*]

Remember please that You caused me to be created as fermenting mud or a "heap of clay" or "mortar" [*rmj*] and that You will return me to dust (or) will you return me to dust? Have you not poured me out [*Jtn*] like milk and thickened me as curds or cheese? [*nbq*] You have clothed me with skin and flesh. You have woven me as a hedge with bones and nerves and sinews [*djg*] Job gives rather well informed testimony to the physical structure of man-showing the native strength that God built into our human frame by sinew and bone structures and the outer beauty and effectiveness of our flesh and skin. All this he compares to heavy work in mixing cement and producing cheese.

You have caused **LIFE** and **COVENANT LOVE** to remain with me and **YOUR VISITATION HAS WATCHED OVER AND KEPT MY SPIRIT** with reverence. Job acknowledges that a big "review" of his life is under way and that in all this there are three most encouraging constants - life love and walk with God.

But these you have kept inaccessible and treasured in Your heart; I know that this is with You. The mysterious "This" (in the feminine gender) is associated in the A.V. margin with the decree of God in Chapter 23.14 but that is a masculine term! The answer has to be a "feminine" noun and I believe it is "**bitterness**". God knows very well how sorrowful and grieved Job is. At this point we do well to pause and recognize that Job by divine mercy has dropped to the first great principle of handling "grief"-leave it with God - roll your burden on the **LORD** and leave it there.

(A) If or when I sin You will observe be aware and mark me and You will not continue to pardon my iniquity or let it go unpunished. [*hqnl*]

(B) If or when I am impious or wicked woe to me (or) "emptiness is for me"

(C) But if I am righteous I will not or should not hold my head high. I am full of shame and burning disease so look upon my affliction for the future.

Job enunciates 3 principles - sins are punished; impiety is rewarded in judgment; the righteous gain the **LORD'S** future care when they continue humble.

And You trap me in a net as a lion that is arrogant and majestic but You will turn and **YOU HAVE CONTINUED TO BE MARVELLOUSLY KIND WITH ME**. [*alptt*] Constantly Job is setting two sides of God's dealings adjacent and wondering which defines the way God is going. The past shows God has his good very much at heart - the present throws his thinking into turmoil. However love and life and

*sustaining of his spirit plus the great past kindness of God hold him optimistic of some greater answer to the dilemma than in his present state of mind he is able to reach.*

*You constantly renew your witnesses in my presence. It is as if the LORD repairs his threshing implement and polishes his arrows in front of Job. So Your anger that remains on me increases and a host of revived piercings are arrayed against me. So why did you bring me out of the womb? I will expire and there will not be an eye that will see me in future. I shall be as when I was not. I might have been carried like a stream [ /by] from the womb to the tomb. Are my days not few in number-forbear or leave off- You must set aside [ tʏv] a little time when I can enjoy being alone... Job seems to be asking not for a lengthy retirement but for a window of welfare to enjoy just a few days before he dies...before I go and shall not be returning-before I go to the earth of darkness and shadows-the earth of flying away as the thick darkness of the **shadow of death** [ tʏm / x] where there are no suites of chambers or ordered soldiers or “**readings**” [myrds] and its brilliance is of the sun setting. Job sees no “heaven to gain” at this point-only sun setting for the last time and a world where people do not live in fine palaces or soldiers fight engagements or people read learned discourses and meditate line on line. He contemplates darkness in a word - his view is little better than that of the Styx and the nether gloom of the Greeks.*

#### **SYNOPSIS (10)**

*I am bitter-LORD you treat me harsh but highlight Satan*

*Are You as changeable man-is Your perspective of the future different? Are You camouflaged?*

*You know I have not sinned to bring on this state!*

*Remember You made me of mud, clothed me with skin and gave me nerves! (cf pain)*

*I know you are doing a Big Review-sin is punished; impiety is wrong; even as I walk upright I will stay humble*

*Many more arrows are now hitting me-you have been kind-give me a little quietness before I go hence*

### **CHAPTER 11**

#### **ZOPHAR - YOUR TALK CALLS FOR AN ANSWER 1-4**

But Zophar [“exulting” “dancing”] the Naamithite [“pleasant one”] answered and said (1) “Should the welter of words not be answered and

(2) Will or should a man of chattering lips be just or righteous?

(3) Should your devising something new or your fashion of dividing *facts* silence or enchant full grown men? [mytm]

(4) When you should mock [g / l –of “using a foreign language”-of “jesting” and of being “impious”] should none be ashamed? For you have said “My teaching is crystal clear” “I am examined and proven chaste and pure in Your eyes”.

#### **GOD WILL SHOW YOU HIS WAY IS BEYOND SEARCHING 5-9**

But perhaps Eloah will deliver as He continues to speak! Perhaps He will open His lips against you! And He will explain to you the hidden secrets of wisdom for they are twice the value of wealth or double *your* substance so be aware that Eloah makes you give up what belongs to you for your iniquity or *evil substance*.

(1) Can you explore or search out Eloah

(2) And will you find Him or discover Him *with pure thought*

(3) Or will you find out Shaddai fully? *Zophar is telling Job that God must remain mysterious and beyond our thoughts.*

The heights of heaven - what huge endeavour will you make?

The depths of Sheol - what should you know *about it*?

The length extends beyond the earth - the breadth beyond that of the sea.

#### **IF HE JUDGES - HE KNOWS EVERYTHING 10-12**

If He glides away or revives in strength or comes against you [p / j] and causes you to be shut up [rgs “like Jericho whose gates were shut”] or imprisoned and causes an assembly to be called then who will make him turn around? *Zophar is telling Job that God could yet bring new strength to bear - imprison him and bring him to book.*

For he knows full grown vain men! He also sees iniquity! Will he not understand it as well or also take it into His consideration? But vain man will embolden his heart or acquire understanding though Adam is born colt of the wild ass.

### **GREAT HOPE ARISES FROM PRAYER 13-17**

If you cause your heart to be established and spread out your hands to Him.

If there is iniquity on your hands put it far from you. Do not allow injustice to dwell in your tent for you will lift up your face to Him without contempt or rejection. [summ]

You will be “one made righteous” and you will not fear because you will forget your labour sorrow and anguish [l/m] you will recall it as waters that pass away.

So your lifetime or enduring life [dlj] will arise better than the glories of noonday. You will be as the “eyelid” of the morning –*the imagery speaks of something quite outstanding that captivates the world. Job did indeed become a wonderful example to all humanity - the bright horizon and new day of glory to all who suffer and overcome sorrow.*

### **JOB WILL OBTAIN A MINISTRY 18-20**

And you will be confident and trusting [j fb] because there is a wealth of hope. And you will dig a well or explore around you - you will dwell in confident trust. You shall recline at your door [xbr-*the normal position of a dog at the door or arresting animal. Easterns did rest with their feet under them. Generally it means recline at the door of the tent*] and none will make you fear tremble or run. Indeed many will be sick to see your face - many will grieve your face. *Zophar is telling Job that he will obtain a ministry-the people whose lives are full of care will seek him and unburden themselves to him.* But the eyes of the wicked will fail and a place of refuge will go from them and their *only* hope is the destruction [jjp as opposed to hp expiry] of the soul.

### **SYNOPSIS OF ZOPHAR’S SPEECH (11)**

*God’s way is past finding out - Heaven and Hell lie in that direction*

*God can explain His secrets - more valuable than all you have by twice.*

*God as judge knows all about you - He knows the grown man*

*If you have lived righteous pray to Him - your glory will shine as morning & noonday*

*What hope lies ahead - you will be sought by a troubled world!*

## **CHAPTER 12**

### **A REFERENCE TO DAILY OFFERING AND ITS TESTIMONY 1-6**

But Job answered and said “Truly you are the family or the people and wisdom will die with you. But I have a heart to understand as you have. I am not falling down in agreement or getting angry because of you. Who does not know things like these? I am one worn away and pounded by his neighbour calling on God and He answers him. *Job is saying that instead of kind neighbourliness he is the recipient of mental abuse and finds respite only in God.* The righteous and complete man is scorned-he that purposes in his heart the appointed times of his feet is a torch light despised by those who purpose and plan rest. *Job is testifying to his continual offering of the burnt sacrifice - which continues to be a testimony as is our adherence to the way of the cross through thick and thin.* The tents of the violent that plunder are quiet and at ease and those who move God to anger are confident with whose hand Eloah is intimate.

### **A TANTALISING REFERENCE TO TORAH 7-9**

Perhaps you might please ask

(1) The beasts of the field and they will point you aright and

(2) The birds of the heavens and they will be your commentators. *Job is playing on the words “Torah” and Haggadah” almost like a rabbinic scholar. It is almost as if he forestalls the time of the Sinaitic law. Or meditate concerning the earth and it will be your Torah pointer and...*

(3) On the fishes of the sea and they will be your book and scribe. [rps] Who does not know by all these (*teachers*) that the hand of the LORD has done or made these *things*?

### **18 ACTS OF GOD 10-25**

Who is it in whose hand is the breath of every living creature and the Spirit of all human flesh? Does not the ear examine uttered words or words which have been heard and are cut off? [l/m] Does not the palate discriminate for itself what is eaten?

With the aged parents is wisdom and



- (1) Understanding is with the ancient of days.
- (2) With Him is wisdom and understanding - or wisdom and warrior strength. *It is plain that Job is not speaking in these phrases of old men but of "The Ancient of Days" to who ultimately belongs wisdom and strength.*
- (3) Counsel and understanding belong to him. Behold He destroys and no-one builds. He shuts the gate over man and it will not open. *Our lives are in His hands  
My times are in Thy hand  
Jesus the crucified  
Those hands my cruel sins had pierced  
are still my guide and friend.*
- (4) Behold He rules in the midst of the waters and they will dry up and he sends them hastily and they overthrow the earth. *He overruled the deluge*
- (5) With Him is strength and Yeshua deliverance. The one that errs [ggv] and the one who leads astray are His. *Job has incorporated the sinner and Satan in the created handiwork of God.*
- (6) He brings forth the counsellors as captive spoil and will have made judges foolish. *His counsel exceeds that of human guides.*
- (7) He opens or makes broad the admonition and correction of kings and imprisons their waist in fetters. *Kings are in His hands*
- (8) He leads anointed ministers or priests away as spoil and overthrows the serpents. [mynt] *The holiest of men and the mightiest of powers are no quarry.*
- (9) He causes the lip or loquacity and speech of the faithful to pass away. *Job may be speaking of times when men loose speech.*
- (10) And he takes away the discernment or perception [m[f] of the aged *Job is speaking of what we would call "a stroke"*
- (11) He pours shame in profusion on leading princes. *Modern Europe demonstrates this truth too often for pleasure.*
- (12) And He has loosed the belt and purse of the eminent and strong
- (13) He is the one who shows openly the deep things of darkness and brings the shadow of death to light. *Whatever else we say of Job he is a firm believer in the resurrection of the dead and the life after death.*
- (14) He increases the nations and destroys them. *The international event still lively in the mid-east folk memory would be the sack of Sodom and its devastating ruin along with the defeat of Chedorlaomer by Abraham.*
- (15) He expands what belongs to nations and causes them to be lead back. *Locally Job would have been aware of the defeat of the kings of Upper Egypt by the Hyksos who settled Lower Egypt and reigned from Avaris for 108 years from 1700B.C. Job is recording **God's way of providing for empire and its disappearance.** Winston Churchill pronounced that he was given oversight of the "break-up" of the British Empire. A modern model of the same is God's dealings with England.*
- (16) He causes the heart or understanding of the chiefs of the people of the earth to be lead away and causes them to stagger and err in the emptiness of apostasy. *This appears to be a comment on the defeat of Amraphel, Arioch, Chedorlaomer and Tidal after the fall of Bera, Birsha, Shemeber and the king of Zoar.*
- (17) They feel around in the dark and there is no light. *There is much spiritual ignorance and practical rejection of the bible and its historical story among the leaders of thought. For this reason many live in darkness as to their purpose and the loving plan of God in creation.*
- (18) And they stagger and err like a drunken man. *The state of those who lead in Job's time was no better than today. The Nimrods and Pharaohs of ancient days were living in a dark world indeed.*

#### **SYNOPSIS OF JOB'S ANSWER (12)**

***You comforters are "the" people but you torture me and I still daily offer burnt sacrifice!  
The animals birds and fish of the land sea and air show that God made them and created the environment  
The character and counsel of God and His deliverance of servants corrections of kings and anointing of ministers shows His authority  
He is behind the rise and fall of empires and of rulers.***

## CHAPTER 13

### JOB WARNS COMFORTERS WHO UTTER CARELESS WORDS BEFORE GOD 1-12

Here surely my eye has seen everything; my ear has heard and comprehended it.

Just like your personal experience so I also have personal experience; I am not falling short of you.

Chiefly I want to speak to Shaddai; and I would be delighted to dispute it with God.

But you are mainly they who sew lies [*lpf Talmud prefers "sewing" to "forging"-the word has a casuistry of concealment and contrivance in its meaning*]. You are absolutely woeful [*lla "vain" "forceful" "howling"-thee are three radicals to this word*] physicians.

Who will provide silence - would you create silence for that would be practical spiritual wisdom where you are concerned?

Please listen to my contention and give acute audience to the strife of my lips.

Will you speak unjustly in that which concerns God for you should not speak deceit or with craft?

Will you gaze at His face or contemplate His person - even shout like warriors in His presence or will you get into dispute on God's side?

Is it better that He should search and examine you or as in mockery or delusion of men will you mock or deride Him?

He will definitely rebuke you if you covertly gaze at and confuse or desolate men.

Will His being lifted up or exaltation not terrify you? [*Job uses the word for "raising the hand" or "carrying away" or being "high and lifted" in glory or suffering-hvm*] and reverence of Him fall on you?

Your recollections or memories are similar to dust or poetic proverbs of dust. Your curved spines or backs are backs of mud or clay. *Job is summing up a man as a clay torso and a set of memories - nothing in the face of such a great creator.*

### JOB MAKES BRAVE TO WRANGLE WITH THE LORD 13-28

Cause yourselves to be silent about me; I will speak whatever will pass above me.

Why should I carry my flesh in my teeth? Why should I place my life in my hand? **Whether He kill me or not I will not wait** [*lj not hfb-the idea is impatience and the desire to know why it all happened from God Himself*]; definitely I will contend for my way to His face.

Also He is for me for salvation [*h[iv]*] for a profane or hypocrite [*pnj*] would not come before Him.

Continue to listen to the topic of my discourse [*flm*] and to my life declaration or argument with your careful attention.

Please look how I have arranged my law-suit; I personally know that I will be justified.

Who is He that will strive against me for should I now be silent I would breathe my last? [*mg*]

**Certainly there are two things You will not do against me-then I will not hide [*in fear*] from Your face.**

To cause the palm of your hand to go a long distance from upon me and your word to continually terrify me [*t[b]*]

But call and I will answer or shall I speak and You will be silent for me. Just what are my iniquities and sins like? I am so aware of my transgressions and sins. *Job's approach is exactly what is needed to open the heart of God to us-a genuine recognition of what we are - beginning with the worst that we see in ourselves and including even the matters we do wrong but cannot see.*

**Why have you hidden your face? Why have you reckoned or planned that I should be your enemy?**

Will You terrorise or be violent with the leaf or blossom that is routed or going to and fro? And will You chase after the dry chaff?

(1) For You will write bitter things about me and cause me to inherit the iniquities of my youth. *Job perceived that God would have his story recorded – and perhaps he thought that biography would include his earliest sins. So good is the LORD that there is not mention of one of these!*

(2) You place my legs in fetters and You have watched carefully all my public paths.

*Job is a prisoner of his illness. His entire career has been seen by God. That his effective life of service should end in such a stalemate seems to him very strange.*

(3) On the soles or roots of my feet you have carved a mark or drawn You a mark. *Job seems to be talking of serious sores on both feet which he feels might endanger his life. He feels this is awful divine art. Only the marks on the Saviour's arms show that our maker sympathises with all our bruises.*

And it wastes away as rottenness as a garment eaten by a moth.

### SYNOPSIS JOB'S COMPLAINT RE COMFORTERS & GOD (14)

*You are woeful physicians*

*Pray silence while I take my dispute to God*

***Will you speak false or craftily or shout at God - catch yourselves on - He is exalted!***

***I do not fear to put my case I ask only two things:***

***(1) That His hand remains upon me***

***(2) Why have you made me Your enemy?***

***You will write my biography***

***You have put me in a prison of physical disability***

***You have carved a mark on my feet***

## CHAPTER 14

### MAN IS BY BIRTH A SINNER 1 - 5a

Man born blood-red ["Adam"] of a woman is short of days and abounds with disturbing tumult or grief [ʒɹ]

He springs up like a flourishing shining flower but he is cut down. He flits away as a shadow and does not remain standing to minister.

Why are You even ready [pə] to open Your eyes on this [man] and cause me to come into pleading the cause of right with You?

Who may deliver a clean thing from the unclean? Not **one**! *Job thus establishes that no man is righteous since the fall. Yet there may be "one" who can render man clean - so the philosophical question is also a burning spiritual issue - can man be cleansed?*

If his days are decreed [xɹj]-*"like a stake or pencil cut to a point"*, the count of the months he has is with You.

### MAN IS SUBJECT TO PRECISE DECREE 5b - 6

You have made his decree and he cannot pass beyond it. Look away from oversight of him and he will cease to be or be at the end of the journey [l dʒ]-for perpetuity [d] he will be graciously received or delight in association as a man hired for a wage for limited days. *Perhaps Job is not calling for God to give man some time on his own-a break. He is aware that God's attention is our very life. He is well aware that in God's favour is life and its period is decreed. The "hireling" who is in the service of the master is given a joyous reception and his works come in for reward. The word means "PERPETUITY" besides "UNTIL" and I think that meaning is to be preferred. The Word "cease" is not the term generally used for "rest" and the A.V. is rather uncomfortable with how translation of the verse is managed as one can detect from the margin. The NIV follows the received English text.*

### JOB EXPLORES LIFE AFTER DEATH 7 - 12

For there is hope or life still belonging to the tree when it is cut down that it may yet revive or flourish again and that the shoot will not "cease" or die. *In this expansion of his thought Job is pointing out that when it is time for a tree to be felled from its trunk new radicals grow. All this is not to say that a man should have some more days than decreed but that man on the analogy will live after death!*

When its root becomes old in the earth and its felled trunk dies in dust from the "Smell" or "spirit" [jɹ or jʌr] of water it will burst forth and create branches like a newly planted tree.

But man in his warrior strength dies and is vanquished and expires or breathes out his life [ɹɹ] and is no more.

As the waters from the sea roll away and the flowing together [of streams in a river] dries up and is bone-dry so man lies down and does not rise. Until the heavens are not any more [yt/b d] they will not be caused to arise or be harvested [xwq] and they will not awake or arouse themselves from their sleep. *Job is speaking of men "sleeping in death" till after the end of this world - till it passes away. This certainly is not the whole truth though the NT concept of "sleep" remains but is to be quite differently understood. David also speaks of "awaking in the likeness of the LORD" though he does not tie it to the end of the world which for us would be a thousand years beyond the earthly kingdom of Christ.*

### ONLY A FRESH DIVINE DECREE WILL ENSURE RESURRECTION 13 - 14

Who will provide that I should be destined for and concealed as treasure in Sheol? That You would veil me in secrecy or guard me until your wrath returns. *Job is aware of the wrath of God during the deluge and believes that next time the whole system will be destroyed in wrath. He is aware that Sheol is beyond the grave - the abode of spirits and there our lives are still treasured by the LORD. It is instructive that Job has a spiritual concept of Sheol - it is beyond the grave.*

**O THAT YOU WOULD SET ME A DECREED PRIVILEGE OR APPOINTED TIME AND WOULD REMEMBER ME! “When a man dies he will live again”** - all the days of my war I will wait hopefully until my receiving or passing through or slipping away or change of garments comes [p/lj] *This is the most interesting statement yet made in the book of Job concerning the life after death. The HALIPH- the “change of garments” alongside passing into eternity flies in the face of the idea of waiting long millennia for such a change. Job makes this statement under the decree he is seeking from God – the assurance that warfare here would be followed by changing out of military garb to the clothing of Sheol.*

**JOB SEEMS REASSURED BY THE IDEA OF MAN AS GOD’S WEALTH 15 - 17**

You will call and I shall answer... *The Hebrew reads TIKERA WEANOKI EAYENECH - a sonorous and memorable phrase...* for You desire as refined silver the work of Your hands.

For now you write in a book or count my steps-my advance-my marching or going on - do You not watch above my sins?

My transgression is sealed in a purse and You have joined or sewed it on over and above my iniquity.

**JOB BECOMES PERPLEXED BY ANTIQUITY AND DECAY 18 - 22**

But the age or antiquity of the mountain falling fades or shrivels and the rock grows old and breaks up from its place.

The waters wear away the stones and You inundate [pfv] the grain or “covering” of the dust of the earth and you destroy the hope of the man of flesh.

You prevail in authority for perpetuity or eternally [j xll] or completely over him and he goes or walks and from the change of his countenance you keep despatching him quickly. His sons are honoured and he does not know and they are made small or humiliated but he does not understand anything of the sort.

His own flesh upon him will definitely be afflicted with pain and his soul will mourn with tears over himself.

**SYNOPSIS JOB DESIRES A RE-RUN OF HIS LIFE (14)**

*Man is a sinner - the clean cannot come from the unclean*

*Man is under a decree as to his days on earth*

*A tree may be cut down and a shoot from its root revive - man dies but does not stand up - till the end of the world there seems no reversing of this law*

*O that God would hide me in the Sheol of souls and issue a new decree for my life!*

*O that I might be clothed again-be as precious silver to God*

*But my sins are written down and God is the final authority and the rocks erode and deluges come but man dies and knows nothing of how his offspring fare.*

**THE END OF ROUND ONE OF THE DEBATE WITH COMFORTERS**

**Bob Coffey**

**A Bible Companion**