

ROUND TWO 15-21

CHAPTER 15

RT errors 21.6, 21.10

Eliphaz sets the debate of this section in motion with a veritable catechism of questions.

ELIPHAZ' CATECHISM OF QUESTIONS 1-16

Then Eliphaz the Temanite answered and said:

(1) Does the wise man testify to **knowledge of the wind or Spirit**? (2) Does he fill his inmost part with anticipation? (3) Should he have chastened and disputed with a word that is not profitable? (4) And with matters of discourse [l/m] which have no profit in them? You have definitely shaken off or voided fear and you have diminished [r/g] speech or complaint before the face of God for your mouth is associated [p/a] with your iniquity and your tongue chooses naked reality. Your own mouth renders you guilty or condemned - it is not I but your lips that witness against you. (5) Are you the firstborn Adam and were you or have you been formed in the womb [literally turned in the womb] before the hills. *This cynical statement is suggesting that Job has no right to come so frankly to God and speak of the LORD'S interventions or connection with Satan. Equally how can Job speak affirmatively about the deluge and realignment of mountains, for he was not turned about in the womb before this happened.* (6) Have you listened to the consultative sitting of God? (7) Do you reserve wisdom as your preserve? (8) What do you know that we don't know? (9) Is there something you grasp that we have missed? [Literally is not with us] Both the one returned to God [converted] and the one who rejoices is among us - more honourable in days than your father. *The text does not warrant "ageism" as the argument for Eliphaz is saying that some in mature years have been brought back to faith in God and some have rejoiced all their days in such faith. Though some of the "comforters" may be young and some old that is not the point - it is that God's work among them that is being emphasised.* (10) Are the comforts or consolations of God small in this whole thing? (11) And is the affair wrapped in secrecy or veiled with you? (12) Why do your heart or affections and thinking carry you off? (13) **And what are your eyes winking at?** *While this is a question it is rather a criticism of Job's attitude in that he seems to be suggesting to the other comforters by a wink that Eliphaz is speaking without experience of suffering and without having heard his respectful recognition of God's earlier kindness. Job is defending himself with a wink.* (14) Should have caused your spirit to turn against God and caused such topics to proceed from your mouth? (15) What is fleshly man that he should be pure? (16) And will one born of a woman be righteous? (17) Behold He does not trust in his saints and the heavens are not innocent in His sight. Yes, and is not man who gulps up iniquity like water an object more to be detested? [b/t]

THE EXPERIENCE OR ILLUMINATION OF ELIPHAZ 17-35

Listen to me I will continually declare while I breathe [Jw] a like the prose [dgh] and this that I have seen in experience or prophetic revelation I will also recount or write down for you - that which the spiritually wise have expounded and not continued to keep concealed from their fathers' time. For them to whom alone the earth gave itself or for whom it was made and no stranger passed in their midst. *Eliphaz is accounting of a world without Satan and anyone foreign to man's welfare without reference to Satan.*

The rebellious wicked is a man twisting and writhing in pain all his days and the number of years belonging to **the terrorising tyrant** conceal themselves.

Eliphaz is probably unprepared to hazard a guess as to how and when Satan began to affect the issue of man.

- (1) A voice of dread or terror is in his ears.
- (2) In peaceful prosperity **the destroying one** will arrive with him. He is not confident that he will return from the region [ym] of darkness and
- (3) He is keeping watch for or expecting the sword. *The term "Watch" may be read as a Hebrew Kal Plural so that "they are watching him for the sword" is a possible rendering.*
- (4) He is wandering about for bread - O where? He knows that the day of darkness is prepared or appointed by His [God's] power or hand.
- (5) Painful adversity [rx] and urgent distress [qmx] continually alarm him suddenly. [t/b]
- (6) He will be overpowered as a bold king in battle or as a king breaking up camp at the onset of troubling battle **for he has stretched out his hand to touch or strike God** and he has been a warrior to Shaddai.
- (7) And he runs upon him at his back or neck - at the obscure curve or edge of his shield because he covers his face with his best *protection* and he makes grease a protection of his loins.

- (8) He dwells in cities that have been going to ruin or been hidden and in houses in which nobody lives that have been destined or ready for carrying away or made bare and are about to disappear.
- (9) He shall not be rich; he will not raise his power and he will not expand his wealth in the land.
- (10) He shall not turn away from or on account of the darkness when the flame dries up his suckers and with a RUACH or breathing of his mouth he departs. **Let not him that is apostate or wandering astray [h[t] be confident in mischievous design** or empty noise for empty crashing or ruin will be the change he undergoes or his reward [rmm]
- (11) In the house not of his day or not in his lifetime it shall be completed or fulfil itself and his palm branch [hpk] shall not flourish. *The image speaks of the end of prosperity.*
- (12) He shall shake off [smj] his sour fruit as the grape and cast off [Jl v] his flower as the olive. For the congregation of the hypocrite or apostate [*The rabbis frequently translate the term pnj as "hypocrite"*] is famished hard or sterile.
- (13) And fire shall swallow up the tents of the swarthy or youth. They conceive toilsome evil and birth iniquity and their belly prepares craft or deceit.

SYNOPSIS

- (a) *The questions of Eliphaz – Do the wise know the Spirit? Is argument like this useful? Why act like Adam as if you were there at the beginning? Don't wink & be so shrewd-why confront God. Can a man of flesh be pure?*
- (b) *The philosophy of Eliphaz. Man writhes in pain - Satan for unknown duration terrorised man. The rebel man puts forth his hand against God. He looks for a weak spot. He runs to a hideout in the ruins. An apostate has but a future of sour grapes and a life like a fading flower or sterile earth. A fiery end awaits the rebel.*

CHAPTER 16

I WOULD SPEAK TO MOLLIFY WERE YOU IN MY CASE 1-8

But Job answered and said "I have heard numerous things like these! You are all toilsome comforters. Is there a harvest for words of wind? Or what causes you to be foolish and vehement so that you give reply? I also will speak as you do. If your souls had the experience instead of my soul would I attack you with topics of discourse? Would I nod with my head against you? I would strengthen you with my mouth! And the moving or comfort of my lips would spare you! If I speak my sorrow is not restrained and if I decline cease [ldj literally "cease" (to speak)] what problems go away? Definitely now he has caused me vexation or grief and you have set in array all my faction. And you have bound me firmly- this is for a witness and my leanness that rises on me is an obvious witness on my face.

SUFFERING PARALLEL TO CHRIST'S 9-14

And his wrath who hates me pulls me to pieces. He gnashes on me [qrj] with his teeth. **My enemy looks with penetrating eye at me. They gape at me with open mouth. They have struck my cheek with reproach. They have set themselves [a/m] unitedly against me. God has locked me up along with the wicked and cast me down precipitate upon the hands of the rebellious. I was quiet and prosperous [h/v] but he has continually swiftly swept me away [rprp]. He held me by the neck and has mauled me again and again. His myriads surround me; he cuts into my reins or secret affections of soul and have no pity. He pours out to earth my bitterness or gall. He breaks me with breach over the face of breach** he second "breach" xrp has a diminutive final SADHE as if the idea of childbirth as repeated pain was replicated in Job and then in the experience of our LORD Jesus Christ. **He runs above me like a warrior or rather "assails me quickly".** *The breach of the nails is aptly to be compared with the series of overwhelmingly painful losses of Job and the birth pangs of a woman in labour. The small breach prophetically speaks of a small severance such as a Roman nail might make "holding" or "hooking" the body of the LORD to the cross. Even the Romans would have acted promptly and got the job done - in that there was compassion.*

JOB THINKS OF ADAM AND EVE AND ABEL 15-18

I sewed sackcloth together over me – over my nakedness and I have repeatedly rolled my horn in the dust. *Tregelles takes this as is natural for Job's "head".*

My face is red and inflamed with weeping and over my eyelids is death's shadow. *The poetic "mar-mar" and "ap-ap" are used for "flame- red" and "eye-lids." We could say Job has enough literary genius and descriptive elegance in his debate to continue to put the discussion into poetic form. We must remember that what we are thinking of in prose is like a Hebrew dirge.*

It is not occasioned by wrong or injury by my hands and my prayer is pure and innocent. O earth do not hide my blood... *We easily trace a reference to the blood of Abel in Genesis-“the voice of your brother’s blood calls to me from the earth” (Gen.4.10)... and let my cry have no place. It was Cain’s blood not his voice that called out “innocence”. Job sees some correlation between what happened to him and what happened to himself and his family. The tragedy of murder and the obedience to Satan who was a murderer from the beginning is incipient in the thinking of Job.*

JOB’S STRONG BELIEF IN A DIVINE DEFENDING REDEEMER 19-22

Also behold my witness is now in heaven. *Does Job mean his divine mediator or the witness of his righteous sons? And my testimony is in high places. This clarification is suggestive of what God has in His book on the good life of Job.*

My companions misinterpret me or twist my sentences; my eye drips tears like raindrops to God.

And will he –would he cause rebuke correction arbitration for a man with God? *Job is quite specific now about this witness-it is not himself-it is not his family-they are in Sheol of the departed-it must be the Redeemer of whom he later speaks-now appearing to his searching soul. And would there was a son of man to arbitrate for his friend! When the years of the number allotted come I shall go hence-a traveller who will not return. Job speaks now of his death and the end of the journey as being some years ahead. Like him we travel but once along the road of life. The brevity of life is bound up in his thinking with the long history of murder and wrong in the world and the need for a Redeemer. Life makes no sense without a “Son of man” who can defend the right. In this Job dropped upon a principle which is at the heart of the New Testament. It could be said that by the Spirit of God he caught sight of the gospel message of the Mediator or God’s elect.*

SYNOPSIS

Job urges Eliphaz and his companions to employ kindness as he would do were he called to comfort.

Job describes suffering in a manner uncannily parallel to that of the cross.

Job goes back to the suffering of our first parents at the loss of Abel.

Job feels just as the cry of Abel’s blood reached heaven so his cries have entered and there surely he will gain defence.

CHAPTER 17

JOB CONTINUES TO ADMIT HE IS A SINNER 1

My breath or spirit is corrupt. [*lh may even mean “writhing in pain” or “deeply hurt”*] My days are swift and passing. *I choose the meaning of J[z given by Professor Lee. [The word װk[zn is only once used in scripture and is a rare and ancient term on account of the Kennicott usage that allies it to װdn meaning “to flee away”. Brown Driver and Briggs suggest it is probably an error-where the z replaces the d it may as easily be an alternative usage or from another root now lost to us]* The tombs are ready for me *Job may well have had a family burial place as Abraham secured and there his family lay buried and there also a place was provided for his body also hence he says “the graves” belong to me. He is very conscious of his ownership of graves.*

MOCKERS UNSETTLE JOB –EVEN BRINGING OVERNIGHT DELUSION 2

When are there not “mockers” or “those who delude” [*l t*] with me? Will not **my eye lodge for a time** in the house of their bitter rebellion? *Job is saying that his “comforters” provide “delusion” and he entertains thoughts about it sometimes even “overnight” until God’s mercy dawns in another day.*

JOB ESCAPES UNSETTLEMENT BY PRAYER 3-4

Please establish me - plant me - settle me like a pillar – **become my surety** or negotiator. Who is he that will clasp my hand as surety? *Job appears to be speaking to heaven more than to his mockers. He is speaking for the ear of God.*

For you have kept back their heart from prudent consideration or estimation; for that reason you will not raise them up *to be surety.*

DECEIVERS LOSE VISION: GOD IS MAKING JOB A LESSON 5-6

He that causes his friends to be deceived; **the eyes or vision of his sons will cease.**

But he has finally left me behind as a proverb for nations and I will be one they will spit at. *Now we are coming closer to the place where Job and Jesus unite; he as surety took the slander and the vilification and the mocking. At our very dear saviour men would spit believing Him to be apostate and to have*

committed blasphemy. Yet He was wounded for us and bore our transgressions; here is the only Redeemer that truly understands and can take the hand of all who need the LORD.

AMID GRIEF RIGHTEOUS JOB ADMITS TO EXPOSURE BUT REMAINS FIRM IN HIS CONVICTIONS AND GROWS STRONGER 7-9

My eye is languid and dull from grief and sadness and my meditations or thoughts that I have formed like pottery are as a shadow passing.

Straight men will be amazed or astonished over this matter.

And the innocent will have been exposed [rrr[]] on account of apostasy from truth or hypocrisy. [There is a debate over pj] between what the Rabbis believed the word meant and what the lexicographers find. The first go for “hypocrite” and the second for “apostate”]

The righteous will hold firm to his way and he that is pure in what his hands do will add to his strength.

DESPITE CHASTISING HIS COMFORTERS JOB INVITES THEM TO STAY 10

So it is a matter of **whether or not** [ml/wa] you will all return and do please come back

Job has been so direct with his comforters that he has to re-invite them after these stinging remarks.

But I do not find a wise teacher among you.

JOB’S SEARCH IS NOW FOR AN ADVOCATE WHO CAN EXPLAIN AND SAVE 11-16

My days are passing; my ill intent or indiscreet thoughts are withdrawn or uprooted; even the heritage of my heart – that which is the *dearest* possession of my heart is torn out.

They replace day with night. *His thoughts bring darkness instead of light* The light approaches close from the face of darkness. *The statement suggests something is about to dawn amid this umbral setting of trauma and pathos.*

If I just wait and live in expectation Sheol is my home; in darkness I have spread my bed on the floor.

I have proclaimed to corruption and putridity “You are my father” and to the worm “You are my mother and sister” *Job is scorning death as the end. He will not brook the thought that the putrid body in decay is the last of him or that the dutiful feast of worms is the end of human body life.*

But where is my hope **if there is anything anywhere?** [wpa] And as to my expectation – who shall view it as a lyer - in - wait? Or “who shall go round it to inspect it like those assaulting a city wall” or “like those wandering in quest of it in the desert” *Job is still very much in the dark though his search goes on for the answer in the person of an advocate with God.*

They descend to the bars of Sheol when there is a unity of rest on the bed of dust - or above dust. *Job is witnessing that all die but may also be hinting that all survive beyond death.*

SYNOPSIS

Job admits he is a sinner and testifies to the overnight distress caused by comforters

Job further testifies to the benefit of prayer.

Job urges that his comforters are deceived and have no vision to see he is being used by God as a model of how a saint can come through suffering.

Job admits to crying but urges he is growing firmer in his convictions.

Job invites his comforters to stay by as he searches for an advocate – in the very Godhead.

CHAPTER 18

WHY ARE WE COMFORTERS VILIFIED? 1-3

But Bildad the Shuhite [One “bowed down” - usually understood to be of the line from Keturah and Abraham-a connection that contributes information on the date of Job as being post-Abrahamic and probably though not definitely pre-Mosaic-other sections suggest an date approximate to the Exodus for Job] answered and said “Until what happens will you put a period to poetic utterance?” You be the adjudicator of speakers and after that we will continue to share the discussion or speaking. *There was no offence intended and no offence taken and so the conversations go on.*

Why have we been thought of as beasts? Why are we unclean and infamous in your sight?

BILDAD URGES JOB IS TOO DRACONIAN - REBELS ARE DEALT WITH INDIVIDUALLY BY PROVIDENCE 4-10

He (*Job*) tears his soul to pieces in his anger; why is **your** answer that the earth will be forsaken? And will the rock or fashion of it be removed from its place?

Even the light of **the rebellious** shall be extinguished and the kindling flame of fire shall not give light. The light shall be darkness in his tent and his lamp of prosperity above him shall be extinguished.

The advance of his power or idolatry shall be besieged and his counsel shall be cast down for he has shot into a net by his feet and he will have walked into an intertwined thicket or snare network. The snare shall hold him fast by the heel and the snares of destruction shall conquer him. His measured cord or snare is kept hidden and reserved for him in the earth and his intercept over a well-worn path.

DEATH DEALS THE FINAL RECOMPENCE TO A REBEL 11-16

Terrifying calamities suddenly terrify him all around and cause his legs to be shattered and firebrand destruction is appointed for his side chambers. It shall eat its way into the members of his skin. The firstborn of death shall devour his body. His security and confidence shall be broken as a tent cord [qtn] from his tent and it shall march him off to the **king of calamities**. [Death] It shall dwell in his tent from having nothing to do with him. Brimstone shall be scattered like seed over his rest or dwelling. From below his roots will be dried; from above his fruitful branch will be cut off.

BILDAD PREDICTS JOB'S ADDRESS WILL NOT BE KNOWN AND SURVEYS THE RUINS OF HIS SONS HOMES IN DAMNING CRITICISM 17-21

His memory shall perish from the earth and he shall have no name on the face of the street. *This radical expunging of his memory means his address is gone.*

He shall be pushed [pdh] or repulsed from light to darkness and put away or thrust from the inhabited world. He shall not have child by propagation nor progeny or "wretched life" (Arabic equivalent) among his people and no remnant in the dwelling where he sojourns.

Those who follow after him shall be amazed and astonished over his day as they that were before were gripped by fear.

These are definitely the dwellings of the wicked... *Bildad was beholding or possibly referring by direction to that which was thrown down in the storm...* and this is the famous place of him who does not know God.

So ends a far from encouraging resumption of the debate on suffering which categorises Job as wicked and his sons as wicked and sees the terrible calamities as the unavoidable visitation of divine wrath on a hugely evil family.

SYNOPSIS

Bildad objects to being vilified and launches a caustic analysis of events

Bildad accuses Job of using too broad a canvass; he views Job's case as simply a matter of one wicked man being dealt a necessary recompense

Calamities and Passover like death of the firstborn and brimstone – sledge-hammer judgments are appointed for such as Job

Bildad sticks out his neck to categorise Job's sons' homes as wicked houses and speaks of such addresses being wiped off the map.

CHAPTER 19

JOB COUNTS TEN SORTS OF REPROACH TO DATE AND ANSWERS THAT HIS SONS RUINED HOUSES LINK NOT TO THEM BUT HIM 1-5

This great chapter brings us to the unshakable faith of Job in the Redeemer and his belief in resurrection life.

Then Job answered and said "until what happens [hna] will you grieve my soul and crush me contrite under your feet with sharp cutting words? [llm]

This is **ten times** you have struck and injured me and you are not ashamed that you are stunning me or litigating pertinaciously against me.

Indeed it is true I have erred: with me the error has lodged.

If truly or with confidence you magnify yourselves against me - and cast the reproach against me.

JOB SETS OUT SPECIFICALLY WHAT HE ATTRIBUTES TO GOD 6-12

Know now [npa "come on you must know by now"] that Eloah has bent or subverted me or oppressed me. *This is a statement. He feels justified in alleging that God acted against him though God's permissive will in respect of Job was illegally broadened and acted upon with gross evil by Satan who took occasion by it to murder Job's children. Yet in nothing did Job accuse God of wrong. He has shaken over me His hunting net. This is a mixed metaphor; the idea of shaking an olive tree for fruit is combined with the idea of capturing birds or beasts or fish in a snare or net. So Job feels shaken and ensnared. Yet he is in a sense God's trophy loosed from clinging to what he has and still the delight of his maker.*

Behold I cry out “wrong” or “violence” but there will be no answer; I shout out but there is no punishment administered. *Job is pleading for some retribution – some administration after the wholesale ruin of his household. This comes in the form of the restoration of his estate later-it is prepared of God.*

1. He has walled off my path to the wider world and I will not pass currently:
2. Upon my trodden paths or my course of life He has set darkness. *Job feels like a sheep in a pen and his communication with the world is cut off; he feels his whole way of life is for ever changed and gloomy.*
3. He has caused my glory to be stripped like clothing from me and taken the diadem from my head. *Job recalls his lovely clothing and his princely head-dress.*
4. He has broken me down [*xtn* “to break down house walls”] all around and I will go and my future hope has been plucked up by the roots like a tree. *Like the houses of his sons which were the subject Bildad majored on he sees himself in ruins and about to disappear. He feels rootless and without hope.*
5. He has kindled His anger or impatience [*pna*] against me and though of or reckoned me as among His adversaries.
6. His troops come united and raise up their rampart against me and are also encamping around my tent.

JOB’S INVENTORY OF ABSENT SUPPORT 13-19

1. **He has caused** my brothers to move from me and those that know me intimately are estranged from me.
2. My close friends have failed me and those who knew me well have forsaken me.
3. The sojourners of my house and my maids reckon me a stranger. I have become an alien in their eyes.
4. I called out for my servant and he did not answer. With what breathing or desire I besought him.
5. My Spirit or smell is loathsome to my wife and I sought favour on account of the sons of my own body.
6. Even infants were averse to me: I will rise up *in the morning* and they are talking about me.
7. All the intimate men I had continually treated me with abhorrence
8. **And this one that I loved and still love turned their back on me.** *The masculine gender and the plural person in respect of this last mentioned person means he is not referring to his wife but it would appear he is speaking of the triune God-his greatest friend. He has covered all the horizontal and human situations and finally returns to the LORD with whom ultimately he is at issue.*

JOB’S PLEA FOR SYMPATHY 20-22

My bone is welded or as marquetry to my skin and my flesh and I will have been delivered by the skin of my teeth. Show me compassion show me grace O you my friends for the hand of God has touched or struck me. Why do you chase me like who but God? And can you not satisfy yourselves from my flesh? *Job is asking if his friends do not see the terrible hurt in his body and is that not enough to turn away their criticism and attract some pity.*

JOB’S FAITH STATEMENT 23-27

Come on now who will deliver and will my discourses get themselves written? Who will provide so that they will have been inscribed in a book? And with an iron stylus [*fw*] in lead and hewed in a rock to stay evermore?

For I know personally and intimately that my redeemer is living and He will rise [*mmqw* “from sleep” or “in restoration”] **at length; upon the dust or clods. And after this skin of mine has been cut down and destroyed** [*pkn* like a tree cut down and left to rot or “as that which is cut away and eaten over and over”-hence worm-like action] **yet out of mine into my flesh...** [*cf* Genesis 2.23 where the expression means “out of my flesh” and not the flesh of Adam but rather that of Eve is meant]... **I will see God** [*cf* Proverbs 24.32 where Solomon looks full-face at a vineyard] *Job who may well have possessed the Genesis account may well have concluded that his new flesh will come out of the “Second Adam” as that of Eve came from the First. This certainly is as near the meaning as we can reach... whom I shall see for myself and belonging to me... [Again as Adam belonged to Eve-so our likeness will be derived.]...and my eyes will see and not a stranger... [r2 notably “not of a different family” or “different nation” rather “the true God himself”] ...though in my bosom or lap “my kidneys” or “the seat of my affections” or “secret workings of soul” is consumed or destroyed.*

JOB WARNS HIS COMFORTERS OF JUDGMENT 28-29

For you should or will say “What pursuits *and grasp* is his!” and the root or bottom of the matter is found in him or has discovered itself through him. Sojourn yourselves away from the face of the sword or fear the face of the sword because fury is the punishment of the sword purposed that you may be aware of Shaddai’s judgment [*nydv*] *Job has spelled out his faith in the Redeemer and follows it with a statement concerning his assured testimony and he associates the statement with a warning that the comforters should seek refuge from judgment.*

SYNOPSIS

Job refers to ten reproaches of men and six signs he thinks of as the LORD’S negative action. He follows this with eight grievances about lack of support from friends. This summarises his feelings thus far.

He then calls for sympathy

He states his unswerving faith in God and love for God

Finally he warns his friends that Shaddai is judge of all.

CHAPTER 20

ZOPHAR CITES SECRET SINS AND WEALTH INFATUATION FOR JOB’S DOWNFALL 1-16

Then Zophar the Naamathite replied and said

Belonging to this basic matter my doubts would cause me to convert or to come back to you or even turn away and by the passing to hurry or be excited and confused in myself. I have listened to the warning admonition of my injury or hurting *you* and the Spirit apart from my understanding will testify to me. You do know this from the far away past [*d*] from the time Adam was placed over the earth that the celebratory shouting of **the wicked** is local and of short duration and the rejoicing of the hypocrite continues for a moment?

1. If his dignity or utterance goes up to heaven and his head should make it to touch to the cloud as his dung he will perish to perpetuity. They who saw him will say “Where is he?”
2. As a dream he shall fly away and not be found again; he will be driven away as a vision of the night. The eye that cast a glance for him shall not add to see him and from the place you looked out for him you will do so no more.
4. His sons will compensate or associate with the poor **his wealth and power** will have to change or go back *ITHE A. V. HAS “THEIR WEALTH” BUT THIS IS A SINGULAR SO THAT CAN ONLY BE AN ERROR IN FAVOUR OF INTERPRETATION-I TAKE BOTH SINGULARS TOGETHER QUALIFY THE VERB*
5. His bones are full of his secret sins. They will lie with him in the dust or clods. If evil make for sweetness in his mouth; though **he keep it concealed** [*djk*] under his tongue
6. He will spare it (evil) as an **object of desire** [*lmj*] **covering it** [*hyl*] and will not forsake it but will hold it in the middle of his palate (*that is “savour it”*) his food in his intestines is tumbling and changed; the poison of pythons is in his midst.
7. He swallowed riches and will **vomit it out:** [*amq*] God will expel them from his belly.
8. He shall suck the poison of pythons *as a child sucks at the breast.* The tongue of the viper shall slaughter him.

ZOPHAR CONTRASTS THE WICKED WITH THE LAND OF MILK AND HONEY 17-21

9. He shall not look across the divided streams; the shining flowing currents, the rivers of honey and curdled milk. *This is so reminiscent of the promise made in Exodus 3.8 and 17; 13.5, 33.3 Leviticus 20.24; Numbers 13.27, 14.8, 16.13 & 14; Deut.6.3, 11.9, 26.15, 27.3, 31.20 & Joshua 5.6 – more than 14 times in the law. Zophar lived before the time of Moses and recognised Canaan as the “land of milk and honey” – a designation widely understood long before Moses’ days.*
10. He labours being made to return *his earnings* and will not swallow or eat *from them*
11. As his wealth his exchange or recompense and he will not **rejoice** [*sl*] [*this word is very rare being used of the “joyous flapping of an ostrich’s wing” in Job39.13 and here but confirmed in its meaning by two testimonies-that of Proverbs 7.18 “Let us thrill by ourselves” and by its connection to xl [and zl [its cognates*] For whilst constantly and violently crushing them he forsook the abysmally poor; he will not build a house of plunder. *This description of the wicked man*
12. He shall not experience ease [*lv*] “*peace*” in his stomach.
13. He shall not escape with his object of desire.
14. Not a remnant of his food shall be left so he shall not strengthen his prosperity

THE WRATH OF GOD ON THE SELF-MADE MAN 22-23

15. Through **filling his hands** he constantly bargains [*literally “strikes the hand”*] he forms himself or distresses himself. All the power of mischief and sin will have connection with him. *The wicked man is seen as a kind of high priest of evil-A SELF-MADE MAN [“His own potter”] who builds himself up by wheeling and dealing and at the same time brings a crop of trouble upon himself.* He is living to fill his stomach-the heat of **His** (God’s) wrath shall be sent out suddenly to him again and again. *The constant innuendo is a shrewd but cruel drip feed critique of Job’s good life.* **He** will cause rain or pour over him while he is eating. *This is an undisguised reference to the feasting of Job’s sons.*

DEATH IN BATTLE –THE NEMESIS OF THE WICKED 24-29

16. The armour [*qvn* “equipment” as bow in 1Chron. 12.2 & 2 Chron. 17.17-hence A.V. rendering] of iron shall put him to flight. *By nature’s defiance and military hardware the wicked will be defeated.*

17. The bow [*shot*] of bronze will pass through him. It is drawn and comes out from his body; it flows and glitters from his gall, terrors (of death) are upon him.

18. All the darkness of his concealed treasure that belonged to his destiny or hidden life an un-fanned fire shall swallow. [*cf Job1.16*] It will be a calamity for the remnant that is left in his tent.

19. Heaven will lay his iniquity bare and earth shall have constantly risen in revolt against him. The flowing increase of his house will be captive booty pouring out or flowing away in the day of anger.

20. This is the lot of the wicked man from God and the inheritance promised him from God.

SYNOPSIS

Zophar chastises Job for secret sins and concentration on wealth creation which he says sickens the wicked.

Zophar predicts Job will never see anything like the land of Milk and Honey

He further alleges that calamity like an arrow in the gut is the end the wicked can anticipate with fire from heaven and earth against him his lot is total calamity.

CHAPTER 21

But Job answered in testimony and said “Listen carefully to my speech and **THIS SHOULD BE YOUR SOURCE OF CONSOLATIONS OR COMFORT.**” *This is curious and ironic; Job is bringing comfort to the comforters! I must lift up my voice and I will continue to present my matter for after my word you have scorned or you brought derision. Is my meditation or the purposed lament [*jyv*] for man? And if it were a matter of knowing at the human level my spirit would not be grieved. Look at me and be astonished or desolate and put your hand over your mouth.*

(1) JOB’S FIRST CONSOLATION IS THAT LIFE ABIDES WITH AWE OF GOD

But when I remember I also shake and tremble and I hold on to **my flesh** shaking in fear.

(2) JOB’S SECOND CONSOLATION IS THAT THOUGH EVIL RUN LONG IT IS JUDGED IN AN INSTANT

- (1) What is known or taught? The wicked or rebellious thrive; they grow old, they are also great in wealth and power.
- (2) Their seed or posterity is established along with them during their lifetime and their descendants in their eyes or ways and opinions.
- (3) Their houses are secure from fear and terror and the rod or sceptre of God is not over them. *They avoid the punishment of God whilst disdaining His rule.*
- (4) Their ox is inseminated and does not abort. *The word is for the animal mating is *rw* (ox) not *rp* (bull) The RT has “bull”. His heifer is delivered and will not lose her calf.*
- (5) They send out their toddlers as a flock of sheep and their children skip and jump.
- (6) They lift the **drum** [*The word *ptk* has disappeared from use and though its meaning is technically “unknown” I believe it is a combination of *ttk* “to beat” and *pt* “drum”- *pt* is “timbrel”]* and harp and are cheerful at the playing of the pipes.
- (7) They continue to waste their days in wealth and prosperity and they go down to Sheol or Hell in an instant or a wink.

THE ATTITUDE OF THE WEALTHY REBELS EXPRESSED 14-15

So they say to God “Depart from us for good [*rws* “stay away”] for we have no pleasure to be intimately aware of Your ways.

What is Shaddai that we should be his servants? And what will we benefit when we meet up with Him or assail him with petitions?

(3) *JOB'S THIRD CONSOLATION IS THAT GOD PRUNES EVIL*

16-21

Behold their welfare is not in their hand; the counsel of the wicked is far remote from me. How often and how significantly the light of the wicked is extinguished or quenched and their **destruction like a firebrand** [*dh*] “*exhalation*” or “*turning*”] comes upon them. He (God) allots binding pangs in His anger. They are as straw before the strong wind and stolen as chaff of the hurricane. God treasures up His adversity for his sons [*that is “the sons of the wicked who are the subject of the discourse”*]; he recompenses him, and he will be aware of it.

His eyes shall see his ruin [*dyk a hapaxlegomenon - a word once used in the O.T. text of 1 Chronicles 13.9-10 where Uzza dies by touching the ark at the threshing floor of “destruction” mdyk*] and he shall drink the hot wrath of Shaddai. For what is his delight is in his own house after his day and from the number of months that are divided to him for booty or pruned from his life [*xxj The Piel speaks of God constantly pruning time from his life*]

THE HEALTHY AND SICKLY BOTH DIE 22-26

Will he teach knowledge to God? Rather He will administer justice to the lofty.

This man will die in the firm strength of his life at the full. He is perfectly peaceful or quiet; he is prosperous. His skin bottles are full of milk and his bones are refreshed with marrow. But this (other) man dies bitter in his life or soul and cannot eat with any benefit or improvement. They shall lie together in the dust and the worms shall crawl over them.

JOB CHALLENGES THE MALICE OF HIS COMFORTERS 27-34

Behold I know your thoughts and the intentions or contrivances you with which you oppress me for you say “Where is the house of the leader and where is the tent of the dwellings of the wicked?” Have you not enquired of those who pass along the way and do you not know their tribal signs? *Job is challenging his comforters with their initial enquiries about him. They had a priori classed him as a “wicked man” and knew very well where he lived but spread ill repute about him as they arrived. He is challenging them with their devious conduct.*

For the wicked is restrained and spared for the day of destruction [*or day of the firebrand” dh*].

They will be brought forth or produced for the day of overwhelming [*literally rb*] “*passing over*” or “*removal*”. **Who** will make known his way of life to his face? And **who** will recompense him for what he has done? So he shall be brought to the burial place and shall lie in wait or wake at the sepulchral mound. The clods or stones of the river valley will be pleasant to him and all mankind shall **draw out after him** [*That is “follow with delay”*] as souls without number have gone before him. So how do you comfort me with vain vapour? Your replies returned are a remnant of faithless treachery.

SYNOPSIS

Job: If I were you I would console you-your partner is your great standby.

Evil though it run long meets with judgment

God prunes evil in life

You have tried ridicule and character assassination from the first.

It is important to know who is mans judge and live in that light.

THE END OF THE SECOND ROUND OF CONVERSATIONS

Bob Coffey
A Bible Companion