

# Job 2

## Job 2:1–13

## Satan's Second Attempt to Bring Job Down

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Job 2 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

### Outline of Chapter 2:

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Pre-Introduction Links		
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Doctrines Covered	Doctrines Alluded To		
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Chapters of the Bible Alluded To			
Job 1			

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
<b>Angelic Conflict</b>	Before man was created, God created billions of angels. Satan sinned against God and a third of the angels went with Satan (these are known as the fallen angels). Satan has been sentenced to eternity in the Lake of Fire, but this sentence has not been carried out yet, presumably because Satan has lodged many objections. Man was created in order to resolve the Angelic Conflict.
<b>Cosmic System</b>	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects.
<b>Cosmic Thinking</b>	Cosmic thinking is the way that Satan thinks; it is the opposite of thinking like God thinks.
<b>Disaster testing</b>	We all face personal disasters (disease, loss of loved ones) and many of us face natural (hurricanes, floods, tornadoes) and national disasters (violence, terrorism, war). When we apply Bible doctrine from our souls to such a crisis, our spiritual growth is accelerated.
<b>Laws of Divine Establishment</b>	These are the laws by which all men ought to be governed. Much of the Mosaic Law is divine establishment law.
<b>Momentum testing</b>	Momentum testing represents a variety of different tests ( <b>people testing, system testing, disaster testing, thought testing</b> ) which result, ideally, in accelerated spiritual growth.
<b>Masoretic text</b>	The Hebrew text of the Old Testament, passed down for many hundreds of years.
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
<b>Septuagint</b>	A Greek translation made of the Old Testament somewhere between 300–100 B.C.

Definition of Terms	
<b>Sin unto Death</b>	When a believer continues to sin without rebound and without responding to warning discipline, God will often remove that believer from this life with the sin unto death. This is not a particular sin, but usually a series of sins, which may includes acts of human good and evil.
<b>Textual criticism</b>	The science of determining the best reading for any given passage.
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/?page_id=1556">http://gracebiblechurchwichita.org/?page_id=1556</a> <a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a> <a href="http://www.realtime.net/~wdoud/topics.html">http://www.realtime.net/~wdoud/topics.html</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	

## An Introduction to Job 2

**Introduction:** Job 2 is Act 2 in the book of Job. God convenes the angels and Satan comes forward, and God questions Satan about Job, pointing out that God has caused Job harm without cause. If you will recall the previous chapter, Satan said that Job served God only because God was good to him. "Take away all of his blessings, and he will curse You to Your face," Satan alleged. That did not happen. So Satan applied a new strategy in this chapter.

It is very likely that Satan is quite frustrated with Job and angry. To his way of thinking, Job should have cursed God and desired death. However, Satan did not respond as he expected. So, more satanic viewpoint is presented here in Job 2. Satan alleges that if God physically harms, Job, then Job will certainly curse God and desire death. God gives Satan permission to strike Job with disease; however, Job is to be kept alive.

**The Suffering of Job**, from [4.bp.blogspot.com](http://4.bp.blogspot.com).

Satan strikes Job with a horribly painful and disgusting skin disease. This is the last straw for Job's wife, and she suggests to Job to curse God and die.



From [4.bp.blogspot.com](http://4.bp.blogspot.com). Accessed May 25, 2013.

Then three of Job's business associates (possibly friends) hear of his troubles and come to commiserate with him at the end of Job 2.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

We need to know who the people are who populate this chapter.

## The Principals of Job 2

Characters	Biographical Material
Job	Job is the protagonist throughout his eponymous book. He is a mature believer to whom God allows great misfortune to fall, because Satan impugned God's character by saying that His people are loyal to him just because He gives them a lot of stuff.
Y <sup>e</sup> howah	Y <sup>e</sup> howah is the Revealed Member of the Godhead. It is with Him that all of his creatures interact. It appears that Satan has face to face with God; but it is not clear that Job has enjoyed that.
Satan	In the book of Job, <i>Satan</i> is actually <i>the satan</i> , which means <i>the adversary</i> . Because of this, he is assigned this name.
Job's wife	At this point, it is unclear whether Job had a good wife to begin with; but this wife is so upset over their circumstance that she will tell Job to curse God and die.
Job's 3 friends	Job has 3 friends or business associates with whom he has been associated over the past so many years, and they come to him to commiserate with him, although we learn very little about them in this short chapter.

[Chapter Outline](#)

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It is important to understand what has gone before.

### The Prequel of Job 2

In **Job 1** ([HTML](#)) ([PDF](#)) ([WPD](#)), there is an angelic convocation which includes fallen and elect angels (apparently) and Satan comes in the midst of them. God asks Satan if he has observed Job, His servant, and Satan claims that Job is serving God only because God blesses Job. "Remove these blessings and Job will curse you," Satan alleges. This appears to be one of the man objections which Satan has lodged in the **Angelic Conflict** ([HTML](#)) ([PDF](#)) ([WPD](#)).

God will allow Satan to destroy Job's wealth, which will include his children. Satan does so immediately, in such a way as to cause the greatest damage to Job's life. Rather than cursing God, Job 1 will end with Job praising God. "Y<sup>e</sup>howah gives and Y<sup>e</sup>howah takes away; praised by the name of Y<sup>e</sup>howah," is how Job concludes the chapter. He does not sin, nor does he hold God accountable for arbitrary behavior.

Matthew Henry: *We left Job honourably acquitted upon a fair trial between God and Satan concerning him. Satan had leave to touch, to touch and take, all he had, and was confident that he would then curse God to his face; but, on the contrary, he blessed him, and so he was proved an honest man and Satan a false accuser. Now, one would have thought, this would be conclusive, and that Job would never have his reputation called in question again; but Job is known to be armour of proof, and therefore is here set up for a mark, and brought upon his trial, a second time.*<sup>1</sup>

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<sup>1</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 2 chapter notes.

## A Synopsis of Job 2

Again there is an angelic convocation where Satan lodges and objection. He claims that Job's very life is what is most precious to him, and that Job would trade anything to retain his life.

God allows Satan in inflict physical harm to Job, but that Satan had to stop short of killing Job.

Satan strikes Job with a horrible disease, which covers him with great sores from head to feet.

Job's wife suggests that he simply curse God and die, because of this life he now leads.

Job remains faithful to God.

Job has 3 friends or business associates who come to him, and are horrified by how Job appears to them. He cannot even be recognized for the disease which has struck him. For 7 days and nights, they all sit in silence together.

[Chapter Outline](#)

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It is quite difficult to come up with an alternate outline for Job 2, as each scene is so distinct. Therefore, Henry's outline below is not dramatically different from my own.

### Matthew Henry's Outline for Job 2

1. Satan moves for another trial, which should touch his bone and his flesh (Job. 2:1–5).
2. God, for holy ends, permits it (Job. 2:6).
3. Satan smites him with a very painful and loathsome disease (Job. 2:7–8).
4. His wife tempts him to curse God, but he resists the temptation (Job. 2:9–10).
5. His friends come to condole with him and to comfort him (Job. 2:11–13). And in this that good man is set forth for an example of suffering affliction and of patience.

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Chapter 2 introduction.

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Originally, I saw this as act II, divided into 3 scenes:

### The Pulpit Commentary Outlines Job 2

1. Vers. 1-6 contain an account of Satan's second appearance in the courts of heaven, and of a second colloquy between him and the Almighty. *The angelic convocation in heaven.*
2. Vers. 7-10 contain the sequel to this colloquy, viz. Satan's further affliction of Job, and his conduct under it. *Satan's attack on Job on earth.*
3. Vers. 11-13 contain an account of the arrival of Job's three special friends to mourn with him and to comfort him; and of their behavior during the first seven days after their arrival. *Job's friends hear of Job's troubles and go to him.*

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 2:1.

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## Angelic Convocation Part II

This chapter opens exactly as we found in Job 1:6–8; God is sovereign, the angels come before Him, there is the interaction between the Adversary (Satan) and God. The Adversary, ignoring that he had been shown wrong before, has a new objection to lodge and God and His relationship with His creatures (in this case, Job). As before, God is wholly and fully in charge, and Satan can do no more than God allows, whatever his objection might be.

Slavishly literal:

**And so is the day and so comes sons of the Elohim to take a stand against Y<sup>e</sup>howah. And so comes also the adversary [= the Satan] in their midst to take a stand against Y<sup>e</sup>howah.**

Job  
2:1

Moderately literal:

**And the day is when the sons of Elohim come to take a stand against Y<sup>e</sup>howah. The adversary also [= the Satan] came in their midst to take a stand against Y<sup>e</sup>howah.**

**The day came when the sons of God [= angels] came to take a stand against Jehovah. The adversary—Satan—also came with them, taking his stand with the fallen angels against Jehovah.**

Here is how others have translated this verse:

### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>2</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not

<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

### Ancient texts:

Chaldee	And there was a day of the great judgment, a day of the remission of sins and there came bands of angels... <sup>3</sup>
Latin Vulgate	And it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came amongst them, and stood in His sight.
Masoretic Text (Hebrew)	And so is the day and so comes sons of the Elohim to take a stand against Y <sup>e</sup> howah. And so comes also the adversary [= the Satan] in their midst to take a stand against Y <sup>e</sup> howah.
Peshitta (Syriac)	<u>AGAIN</u> there was a day when the sons of God came <u>to present themselves before the LORD</u> , and Satan came also among them to present himself before the LORD.
Charles Thomson (Greek)	<u>Again</u> on the day when the angels of God came <u>to present themselves before the Lord</u> , Satan also came among them to present himself before the Lord.
Septuagint (Greek)	And it came to pass on a certain day, that the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord.
Significant differences:	<i>Again</i> is not found in the Hebrew, and, apparently, not in the Greek either (despite Thomson's translation).

*To present themselves before the Lord* does not really match up with the Hebrew (although I don't think that is what is found in the Greek).

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>Job's Adversary refuses to give up</b> One day the divine beings came to present themselves before the LORD. The Adversary also came among them to present himself before the LORD.
Contemporary English V. Easy English	When the angels gathered around the LORD again, Satan was there with them,... <b>Satan opposes Job again</b> On another day, the angels (servants of God) gathered in heaven to see God. The accuser, called Satan, came with them to see God.
Easy-to-Read Version	On another day, the angels [Literally, "sons of God."] came to meet with the Lord. Even Satan came to meet with the Lord.
<i>The Message</i>	One day when the angels came to report to GOD, Satan also showed up.
New Berkeley Version	Another day when the sons of God came to stand and present themselves before the LORD, Satan also came among them to present himself before the LORD.
New Living Translation	<b>Job's Second Test</b> One day the members of the heavenly court [Hebrew the sons of God.] came again to present themselves before the Lord, and the Accuser, Satan [Hebrew and the satan; similarly throughout this chapter.], came with them.
The Voice	Now one day, it was time for the sons of God, <i>God's heavenly messengers</i> , to present themselves to the Eternal One <i>to give reports and receive instructions</i> . The

<sup>3</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 112.

Accuser [Literally, the Satan] was with them there again, also ready to present himself to Him.

### Partially literal and partially paraphrased translations:

American English Bible	Then on another day, God's messengers again came to stand before Jehovah, and the Opposer came among them once more to stand before the Lord.
Christian Community Bible	Once more the heavenly beings came to present themselves before Yahweh, and again Satan was with them.
New Advent (Knox) Bible	Once again the heavenly powers came to wait upon the Lord's presence; and there, waiting with the rest of them, was the Enemy of man.
New American Bible (R.E.)	<i>The Second Interview.</i> One day, when the sons of God came to present themselves before the LORD, the satan also came with them. Jb 1:6.
NIRV	<b>Job Is Put to the Test Again</b> On another day angels came to the Lord. Satan also came to him along with them.
New Jerusalem Bible	Another day, the sons of God came to attend on Yahweh and Satan came with them too.
New Simplified Bible	One day when the sons of God came to present themselves in front of Jehovah, Satan the Accuser came along with them.
Revised English Bible	Once again the day came when the members of the court of heaven took their places in the presence of the LORD, and the Adversary was there among them.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In a day the sons of God had come to abide by Yahweh, Satan ( <i>opposition</i> ) also came in their midst to abide by Yahweh.
Bible in Basic English	And there was a day when the sons of the gods came together before the Lord, and the Satan came with them.
The Expanded Bible	<b>Satan Appears Before the Lord Again</b> ·On another day [or One day] the ·angels [the sons of God] came to ·show themselves [stand] before the Lord, and Satan [1:6] was with them again.
Ferar-Fenton Bible	Another day arrived when the sons of GOD reported themselves to the LORD, and the Accuser reported himself amongst them to the LORD;...
NET Bible®	<i>Satan's Additional Charge</i> Again the day came when the sons of God came to present themselves before the Lord, and Satan also arrived among them to present himself before the Lord [This last purpose clause has been omitted in some Greek versions]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
NIV – UK	On another day the angels [Hebrew the sons of God] came to present themselves before the Lord, and Satan also came with them to present himself before him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Another day came when the sons of God came to serve ADONAI, and among them came the Adversary to serve ADONAI.
exeGesés companion Bible	<b><u>THE SECOND CHALLENGE OF SATAN</u></b> And so be it, the day the sons of Elohim come to station themselves by Yah Veh; and Satan also comes among them

Judaica Press Complete T. to station himself by Yah Veh. Now the day came about that the angels of God came to stand beside the Lord, and the Adversary too came among them to stand beside the Lord.

Orthodox Jewish Bible Again there was a day when the Bnei HaElohim came to present themselves before Hashem, and Hasatan came also among them to present himself before Hashem.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* Again there was a day when the sons of God [the angels] came to present themselves before the Lord, and Satan (the adversary and the accuser) came also among them to present himself before the Lord.

Concordant Literal Version The day came around again when the sons of Elohim came to station themselves before Yahweh, and Satan came also in their midst to station himself before Yahweh.

Context Group Version Again on the day when the sons of God came to present themselves before YHWH, the Adversary { trad. "satan" } came also among them to present himself before YHWH.

*Emphasized Bible* And there came a certain day when the sons of God entered in, to present themselves unto Yahweh—so the accuser also entered in their midst, to present himself unto Yahweh.

English Standard Version Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

NASB **Job Loses His Health**  
Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the LORD.

New King James Version **Satan Attacks Job's Health**  
Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the LORD.

New RSV One day the heavenly beings [Heb sons of God] came to present themselves before the Lord, and Satan [Or the Accuser; Heb ha-satan] also came among them to present himself before the LORD.

Syndein/Thieme {Chapters 1-2: Administration of Evidence Testing}  
{Part II -Verses 1-10: Loss of Health, Social life and Human Attractiveness}  
On another day, the 'sons of gods'/elohiym {angels} came to present themselves before Jehovah/God, and Satan came also among them to present himself before Jehovah/God.

World English Bible Again it happened on the day when the sons of God came to present themselves before Yahweh, that Satan came also among them to present himself before Yahweh.

Young's Updated LT And the day is, that sons of God come in to station themselves by Jehovah, and there does come also the Adversary in their midst to station himself by Jehovah.

**The gist of this verse:** There is another convocation of angels before God. Satan is also there.

Job 2:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

## Job 2:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

**Translation:** *And the day is...* Many translators being this verse with the word *again*; but there is no word *again* in the original Hebrew. This is a repetition of Job 1:6.

There appears to be a particular day when the angels came in before God. Whether this was daily or weekly or whatever, we do not know.

We have no idea whether angels are on a different sort of time schedule than we are. Can a meeting like this take place in a split second? We have no idea how quickly they communicate; we have no idea as to the time that exists, if any, when it the presence of God.

Nevertheless, time has passed since the last time that Satan came before God—was it a day, a week, a month or even a year later? We know that during this time, Job's wife has become quite bitter (Job 2:9) and it may be that she has taken up many jobs over this past period of time, which she probably believes are far beneath her (Job 2:9 in the Greek). Also, there will be some time for Job's friends to find out about his life and his difficulties, although they will come to him after being struck physically by Satan in this chapter. If I was to guess, I would put a time of a week to a month on this.

I would reject this as being an annual convocation, simply based on the idea that Satan would not like Job to have so much breathing room; and Job's friends would not have waited a year to come to him.<sup>4</sup> In Rev. 12:10, Satan is said to accused believers day and night; however, this schedule may reflect the stepped up Angelic Conflict in the Tribulation. At that time, he will sure be counting down the days.

## Job 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97

<sup>4</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 2:1.

## Job 2:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ʳ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
yâtsab (בָּצַב) [pronounced <i>yaw-TSAHB</i> ʲ]	<i>to set oneself [in a place], to take a stand</i>	Hithpael infinitive construct	Strong's #3320 BDB #426
The Hithpael imperative is translated variously as <i>station yourselves, stand still, take your stand, stand up, stand here</i> .			
ʿal (עַל) [pronounced <i>ġah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...when the sons of Elohim come to take a stand against Y<sup>e</sup>howah. As was discussed in the previous chapter, the *sons of God* refer to angels, both fallen and elect angels. Because these angels are taking a stand against God, it is the fallen angels who are in view here, although, no doubt, there is the convocation of elect angels as well.

In the Chaldean, this reads: *And there was a day of the great judgment, a day of the remission of sins and there came bands of angels.*<sup>5</sup>

Given all that occurs in Job 1 along with Gen. 6; there is only the reasonable conclusion that *sons of God* refer to angels.

## Job 2:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôwʳ (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97

<sup>5</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 112.

## Job 2:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
sâṭân (שׂטן) [pronounced <i>saw-TAWN</i> ]	<i>an adversary, an accuser; enemy; one lying in wait</i>	masculine singular noun (also used as a proper noun); with the definite article	Strong's #7854 BDB #966
This is translated <i>Satan</i> when understood as a proper noun.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תָּוֶק) [pronounced <i>taw-VEK<sup>E</sup></i> ]	<i>midst, among, middle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תָּוֶקְבָּי. With the 1 <sup>st</sup> person plural suffix, it means <i>in our midst</i> . With the 2 <sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 <sup>rd</sup> person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
The remainder of this verse is not found at the end of Job 1:6.			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
yâtsab (בָּצַי) [pronounced <i>yaw-TSAHB<sup>V</sup></i> ]	<i>to set oneself [in a place], to take a stand</i>	Hithpael infinitive construct	Strong's #3320 BDB #426
The Hithpael imperative is translated variously as <i>station yourselves, stand still, take your stand, stand up, stand here</i> .			
ʿal (לְעַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** The adversary also [= the Satan] came in their midst to take a stand against Y<sup>e</sup>howah. Just as before, Satan comes in and takes a stand in the midst of them all.

This is almost word-for-word the same as Job 1:6, with the added phrase *to take a stand against Y<sup>e</sup>howah*. Satan got just what he asked for. He wanted to show that Job, when his material possessions were removed from him, that he would curse God to His face. However, that was not the case. All the angelic herald had observed this scene.

The additional final words indicate that Satan is more than simply among the angels; he is there and he is defiant. God has shown him to be dead wrong about Job, but he cannot accept that. He cannot see himself as wrong before God; or he cannot admit to that, so Satan standing in defiance of Y<sup>e</sup>howah.

The wording suggests that this is a reoccurring scene in heaven—Satan comes before his Maker and before all of angelic creation to make his objections known to God. By the end of time, every objection raised by Satan will have been answered and all angels, fallen and elect, will agree that God is righteous in all of his decisions and that Satan is evil and vicious in all of his.

All of v. 1 reads: *And the day is when the sons of Elohim come to take a stand against Y<sup>e</sup>howah. The adversary also [= the Satan] came in their midst to take a stand against Y<sup>e</sup>howah.*

**And so says Y<sup>e</sup>howah unto the adversary, "Where from this are you coming?" And so answers the adversary Y<sup>e</sup>howah and so he says, "From going to and fro [in] the earth and from wandering in her."**

Job  
2:2

**Y<sup>e</sup>howah said to the adversary, "From where have you come?" And the adversary answered Y<sup>e</sup>howah, saying, "From going around the earth and from wandering [about] on it."**

**Jehovah asked Satan, "Where did you come from?" And Satan replied, "I was going around the earth and wandering throughout it."**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	That the Lord said to Satan: From where did you come? And he answered, and said: I have gone round about the earth, and walked through it.
Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto the adversary, "Where from this are you coming?" And so answers the adversary Y <sup>e</sup> howah and so he says, "From going to and fro [in] the earth and from wandering in her."
Peshitta (Syriac)	And the LORD said to Satan, Whence have you come? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking on it.
Charles Thomson (Greek)	And the Lord said to Satan, Whence comest thou ? And Satan said before the Lord, Having traversed that under heaven, and roved through the whole of it, I am come here.
Septuagint (Greek)	And the Lord said to the devil, From where have you come? Then the devil said before the Lord, I have come from going throughout the world, and walking about the whole earth.

Significant differences: Most translations do not sufficiently distinguish between Satan's compound answer. However, the various languages, apart from that, appear to synch up here.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	The LORD said to the Adversary, "Where have you come from?" The Adversary answered the LORD, "From wandering throughout the earth."
Contemporary English V.	...and the LORD asked, "Satan, where have you been?" Satan replied, "I have been going all over the earth."
Easy English	God said to Satan, 'Where did you come from?' Satan replied to God, 'I have travelled across the world. I have been to many places.'

<i>The Message</i>	GOD singled out Satan, saying, "And what have you been up to?" Satan answered GOD, "Oh, going here and there, checking things out."
New Life Bible	The Lord said to Satan, "Where have you come from?" Satan answered the Lord and said, "From traveling around the earth and walking around on it."
New Living Translation	"Where have you come from?" the Lord asked Satan. Satan answered the Lord, "I have been patrolling the earth, watching everything that's going on."
The Voice	<b>Eternal One</b> (to the Accuser): <sup>2</sup> Where have you been? <b>The Accuser:</b> Oh, roaming here and there, running about the earth and observing its inhabitants.

### Partially literal and partially paraphrased translations:

American English Bible	And Jehovah asked the Opposer: 'So, from what place have you come?' And the Opposer again replied: 'I've been on the earth walking around everywhere under the sky.'
Beck's American Translation	"Where do you come from?" the LORD asked Satan. "From going through the world," Satan answered the LORD, "and traveling back and forth in it."
<i>God's Word</i> ™	The LORD asked Satan, "Where have you come from?" Satan answered the LORD, "From wandering all over the earth."
New Advent (Knox) Bible	And of his travels he still said the same; he had been roaming about the earth, to and fro about the earth.
NIRV	The LORD said to Satan, "Where have you come from?" Satan answered, "From traveling all around the earth. I've been going from one end of it to the other."
New Jerusalem Bible	So Yahweh said to Satan, 'Where have you been?' 'Prowling about on earth,' he answered, 'roaming around there.'
Revised English Bible	The LORD enquired where he had been. 'Ranging over the over', said the Adversary, 'from end to end.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to Satan, "Where do you come from?" And Satan answered Yahweh, and said, "From exploring the land, and from going in it."
Bible in Basic English	And the Lord said to the Satan, Where do you come from? And the Satan said in answer, From wandering this way and that on the earth, and walking about on it.
The Expanded Bible	The Lord said to Satan, "Where have you come from?" Satan answered the Lord, "I have been ·wandering around [roaming] the earth, ·going back and forth in [patrolling] it."
Ferar-Fenton Bible	...when the LORD asked the Accuser, "Where do you come from?" And the Accuser answered the LORD and said, "From flying over the earth, and up and down in it."
NET Bible®	And the Lord said to Satan, "Where do you come from?" Satan answered the Lord [Heb "answered the LORD and said" (also in Job_2:4). The words "and said" here and in Job_2:9 have not been included in the translation for stylistic reasons], "From roving about on the earth, and from walking back and forth across it [See the note on this phrase in Job_1:7.]."
New Heart English Bible	The LORD said to Satan, "Where have you come from?" Satan answered the LORD, and said, "From going back and forth in the earth, and from walking up and down in it."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible ADONAI asked the Adversary, "Where are you coming from?" The Adversary answered ADONAI, "From roaming through the earth, wandering here and there."  
 exeGeses companion Bible And Yah Veh says to Satan,  
 Whence come you?  
 And Satan answers Yah Veh and says,  
 From flitting to and fro in the earth  
 and from walking forth and back in it.  
 Orthodox Jewish Bible And Hashem said unto Hasatan, From where comest thou? And Hasatan answered Hashem, and said, From going to and fro through ha'aretz, and from walking up and down in it.  
 The Scriptures 1998 And הוהי said to Satan, "From where do you come?" And Satan answered הוהי and said, "From diligently searching in the earth, and from walking up and down in it."

**Literal, almost word-for-word, renderings:**

The Amplified Bible And the Lord said to Satan, From where do you come? And Satan (the adversary and the accuser) answered the Lord, From going to and fro on the earth and from walking up and down on it.  
 Concordant Literal Version Yahweh said to Satan, From where are you coming? Then Satan answered Yahweh and said, From going to and fro in the earth and from walking about in it.  
 Context Group Version And YHWH said to the Adversary { trad. "satan" }, Where do you come from? And the Adversary { trad. "satan" } answered YHWH, and said, From going to and fro in the land { or earth }, and from walking up and down in it.  
 NASB The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."  
 Syndein/Thieme {Ritual of the Court Procedure is Repeated}  
 And Jehovah/God said unto Satan, "From where do you come?" Then Satan answered Jehovah/God, and said, "From roaming on the earth . . . going back and forth on it."  
 World English Bible Yahweh said to Satan, "Where have you come from?" Satan answered Yahweh, and said, "From going back and forth in the earth, and from walking up and down in it."  
 Young's Updated LT And Jehovah says unto the Adversary, "From where did you come?" And the Adversary answers Jehovah and says, "From going to and fro in the land, and from walking up and down in it."

**The gist of this verse:** God asks Satan where he has come from, and he has gone around the earth and has walked around on it.

Job 2:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55

## Job 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>eh</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sâṭân (שׂטן) [pronounced <i>saw-TAWN</i> ]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
'êy (אֵי) [pronounced <i>āy</i> ]	<i>where</i>	adverb; with a suffix, the verb <i>to be</i> may be implied	Strong's #335 BDB #32
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

These 3 particles together mean *from where, whence*.

In Job 1:7, we had these two prepositions instead:

min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ayin (אֵינָה) [pronounced <i>AH-yin</i> ]	<i>where; with regards to time it means to what point; with 'ad, it means how long</i>	adverb	Strong's #370 BDB #32

This represents the only difference between these verses.

bôw' (אוּב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
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**Translation:** *Y<sup>e</sup>howah said to the adversary, "From where have you come?"* There is one portion of a verse which is different from Job 1:7. This could represent a possible error; a different way of saying *from where*. If there is some hidden meaning in this slight change, I am unable to decipher it.

As before, God asks a question that He, as God, already knows the answer to. He knows everywhere that Satan has been. God is omniscient. However, this is done for the benefit of all the angels who are in court; and this is put on the court record (I would assume). Angels are not omnipresent. Not all of the angels there know exactly where Satan has been or what he has been doing. He may an allegation in the previous court session which has been shown to be false. This will be put into the court record, much as we do in our courts today.

As before, Y<sup>e</sup>howah affords the adversary respect, using the preposition of respect.

When one is out of fellowship, it appears that God must initiate the conversation. Satan is in the angelic equivalent of a perpetual state of carnality. This conversation contains a bit of protocol which is expected in court.

Up until this time, we have seen several attacks by Satan upon mankind. He tempted Adam through his wife in Gen. 3; he tempted Cain to slay Abel out of jealousy (Gen. 4); Satan corrupted almost all of mankind in Gen. 6. Human history is filled with events inspired and partially choreographed by Satan.

When God asks a question, a creature must respond.

It is interesting that God asks Satan almost the exact same question that He did before, and that Satan answers in exactly the same way.

We do not know who recorded the book of Job originally; it is reasonable to suppose that it was Job. This would have been recorded probably verbally first and passed along by word of mouth. When we get into the subsequent chapters of Job, it will be clear that Job knows nothing about the events of these first two chapters taking place. However, since they are the logical beginning of this book, it is reasonable that, at some point in time, this information was revealed to Job (or the one who recorded this book).

### Job 2:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Sâtân (שָׂטָן) [pronounced <i>saw-TAWN</i> ]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
ʿêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And the adversary answered Y<sup>e</sup>howah,...* Just as was found in the previous chapter, this matches word-for-word v. 7 (with one exception). Satan answers Y<sup>e</sup>howah, but no respect is shown.

## Job 2:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shûwṭ (שׁוּׁט) [pronounced <i>shoot</i> ]	<i>to go, to rove about, to quickly go to and fro, to run quickly, to run about, to run to and fro</i>	Qal infinitive construct	Strong's #7751 BDB #1001
<p>Dr. Good writes, <i>the word imports, not so much the act of going forwards and backward, as of making a circuit of circumference; of going round about. The Hebrew verb is still in use among the Arabic writers, and in every instance implies the same idea of gyration or circumambulation.</i><sup>6</sup> Two things are implied by this verb: alacrity and circuitry; that is, a circuit is kept to and it is done quickly.</p>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** ...saying, "From going around the earth..." As mentioned in the previous chapter, this can be understood *to go around the earth*, implying that the earth is round. There are all kinds of weird accusations made against people who believe in the Bible or in early Christians, and one of them is that the Bible teaches that the earth is flat. This is silly, and, even though the Bible makes mention of the 4 compass points now and again (as in the 4 corners of the earth), that does not mean that the earth is flat or square or anything like that. Scientists speak of north, south, east and west, but that does not mean that they believe in a flat or a square earth.

In Job 26:7, Job says that God suspends the earth out in space (**He hangs/suspend the earth over nothing**). God is said to sit above the circle (sphere) of the earth in Isa. 40:22. Here, Satan is said to go *around* the earth, which makes sense if the earth is round; it makes little sense if the earth is flat.

This suggests several things about Satan (and other angels)—he is not confined to the same time and space continuum as we are. We could not, at a moment's notice, fly about the earth. If we could, we could not look down and decide to drop in here or there, as we would not be able to see what is going on. Satan can apparently observe us as he goes around the earth, and he can choose to stop in that Charley Brown's house or Lucy's house, as his mood strikes him. My point is, angels are subject to a whole different set of laws of time and space than we are.

<sup>6</sup> Barnes' Notes, Vol. III, p. 102.

Satan does not mention Job. Satan does not say, "You were right, God; Job still praises you, despite his ruined life."

Job 2:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
hâlak <sup>e</sup> (הָלַךְ) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prow; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	Hithpael infinitive construct	Strong's #1980 (and #3212) BDB #229
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88

**Translation:** ...and from wandering [about] on it." Satan has not just gone around the earth; Satan has stepped foot on the earth and he has walked around on the earth.

McGee: *In other words, Satan again reports that he has been down in his bailiwick. He was running this place down here. I believe his still runs it, friends. Just look around you and see who runs this world.*<sup>7</sup>

V. 2 reads: Y<sup>e</sup>howah said to the adversary, "From where have you come?" And the adversary answered Y<sup>e</sup>howah, saying, "From going around the earth and from wandering [about] on it."

And so says Y<sup>e</sup>howah unto the adversary: "Have you set your heart upon My servant Job? For [there is] none like him on the earth—a man blameless and upright, and a fearing of Elohim and a departing from evil. And his continuing holding fast in his integrity. And so you move Me in him, to engulf him for nothing."

Job  
2:3

Y<sup>e</sup>howah said to the adversary, "Have you considered [lit., *set your heart upon*] My servant Job? For [there is] no one like him on earth—a man [who is] perfected and accurate [in his knowledge of doctrine]; [and one] who fears [respects] Elohim and [one who] avoids evil. And yet he holds fast [to his integrity] by means of [or, *through, within the sphere by means of*] his integrity. You moved Me against him, to destroy him for no reason."

<sup>7</sup> Job; J. Vernon McGee, ©1976, pp. 23–24. I read a great many commentators who are exceptional men in their field; however, I cannot tell you how much that I look forward to reading and quoting McGee's thoughts on any given chapter. It is like desert after a great meal. So this is why sometimes I quote from McGee when I have already made a similar point; I just like the way he puts it.

**Jehovah then said to Satan, “Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil. And even now, he still holds fast to his spiritual integrity, even though you incited Me to work against him for no reason.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And the Lord said to Satan: Hast thou considered my servant, Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.
Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto the adversary: “Have you set your heart upon My servant Job? For [there is] none like him on the earth—a man blameless and upright, and a fearing of Elohim and a departing from evil. And his continuing holding fast in his integrity. And so you move Me in him, to engulf him for nothing.”
Peshitta (Syriac)	And the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, an innocent and upright man, one who reveres God, and turns away from evil? He still holds fast to his integrity, although you provoked me against him, to destroy him without cause.
Charles Thomson (Greek)	And the Lord said to Satan, Thou hast therefore attended to my servant Job; that there is not of those on the earth a man like him, guiltless, true, unblameable, abstaining from all evil. Still he retaineth his innocence; so that thou hast ordered the destruction of his property, without accomplishing thy purpose.
Septuagint (Greek)	And the Lord said to the devil, Have you then observed My servant Job, that there is none like him upon the earth, a harmless, true, blameless, and godly man; abstaining from all evil? And yet he cleaves to innocence, although you have incited Me to destroy his substance without cause?
Significant differences:	The Greek appears to leave out that Job <i>fears</i> God. Thomson lists 3 adjectives to describe Job; the Complete Apostles’ Bible 4 (which translation tends to be more accurate).

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	The Lord said to the Adversary, "Have you thought about my servant Job, for there is no one like him on earth, a man who is honest, who is of absolute integrity, who reveres God and avoids evil? He still holds on to his integrity, even though you incited me to ruin him for no reason."
Contemporary English V.	Then the LORD asked, "What do you think of my servant Job? No one on earth is like him--he is a truly good person, who respects me and refuses to do evil. And he hasn't changed, even though you persuaded me to destroy him for no reason."
Easy English	God said to Satan, 'I have a servant called Job. Nobody else in the world is like Job! Job is good and honest. He respects God. And Job refuses to do evil deeds. And he is still a good man, although you opposed him. He is still good, although you tried to destroy him without any reason.'
Easy-to-Read Version	Then the Lord said to Satan, "Have you seen my servant Job? There is no person on earth like Job. Job is a good and faithful man. He worships God and refuses to do evil things. He still is faithful, even though you asked me to let you destroy everything he has for no reason."
Good News Bible (TEV)	"Did you notice my servant Job?" the LORD asked. "There is no one on earth as faithful and good as he is. He worships me and is careful not to do anything evil."

	You persuaded me to let you attack him for no reason at all, but Job is still as faithful as ever."
<i>The Message</i>	Then GOD said to Satan, "Have you noticed my friend Job? There's no one quite like him, is there--honest and true to his word, totally devoted to God and hating evil? He still has a firm grip on his integrity! You tried to trick me into destroying him, but it didn't work."
New Century Version	Then the Lord said to Satan, "Have you noticed my servant Job? No one else on earth is like him. He is an honest and innocent man, honoring God and staying away from evil. You caused me to ruin him for no good reason, but he continues to be without blame."
New Life Bible	The Lord said to Satan, "Have you thought about My servant Job? For there is no one like him on the earth. He is without blame, a man who is right and good. He fears God and turns away from sin. He still holds to his good ways, even when I allowed you to go against him, and to destroy him for no reason."
New Living Translation	Then the Lord asked Satan, "Have you noticed my servant Job? He is the finest man in all the earth. He is blameless—a man of complete integrity. He fears God and stays away from evil. And he has maintained his integrity, even though you urged me to harm him without cause."
The Voice	<b>Eternal One:</b> <sup>3</sup> Well, have you looked into <i>the man</i> , Job, My servant? He is unlike any other person on the whole earth—a very good man—his character spotless, his integrity unquestioned. In fact, he so <i>believes in Me that he seeks, in all things, to honor Me and deliberately avoids evil in all of his affairs. And I have found him to be unswervingly committed, despite the fact that you provoked Me to wreck him for no particular reason, to take away My protection and his prosperity.</i>

#### Partially literal and partially paraphrased translations:

American English Bible	So, Jehovah asked him: 'Have you been paying attention to my child Job? For, there are none others like him on the earth. He's not a wicked man; he's true, blameless, God fearing. he stays away from all that is evil and he's still innocent. Yet, you said [that he wouldn't remain faithful] if everything he had was destroyed without a reason.'
Beck's American Translation	"Have you thought of My servant Job?" the LORD asked Satan. "There's nobody in the world like him—a blameless man: He lives right, fears God, and keeps away from evil. He still lives blamelessly, and you're trying to stir Me up against him to ruin him without a reason."
Christian Community Bible	Yahweh asked again, "Have you noticed my servant Job? No one on earth is as blameless and upright as he, a man who fears God and avoids evil. He still holds fast to his integrity even if you provoked me to ruin him without cause."
<i>God's Word</i> <sup>TM</sup>	The LORD asked Satan, "Have you thought about my servant Job? No one in the world is like him! He is a man of integrity: He is decent, he fears God, and he stays away from evil. And he still holds on to his principles. You're trying to provoke me into ruining him for no reason."
New Advent (Knox) Bible	Why then, the Lord said, thou hast seen for thyself that this servant of mine, Job, has not his like on earth; a man so true and honest, ever fearing his God, and keeping far from wrong-doing. And still he maintains his innocence [This may mean that he continued to shew correct behaviour (cf. 1.22), but more probably that he would not admit he had done anything to deserve his sufferings (cf. 27.6, where the same words are used, and the argument of the book generally)]. Shame it is that thou hast set me on to do him a mischief, and all to no purpose.
New American Bible (R.E.)	The LORD said to the satan, "Have you noticed my servant Job? There is no one on earth like him, blameless and upright, fearing God and avoiding evil [Jb 1:1.]. He still holds fast to his innocence although you incited me against him to ruin him for nothing."

NIRV	Then the Lord said to Satan, "Have you thought about my servant Job? There isn't anyone on earth like him. He is honest. He does what is right. He has respect for me and avoids evil. You tried to turn me against him. You wanted me to destroy him without any reason. But he still continues to be faithful."
New Jerusalem Bible	So Yahweh asked him, 'Did you pay any attention to my servant Job? There is no one like him on the earth: a sound and honest man who fears God and shuns evil. He persists in his integrity still; you achieved nothing by provoking me to ruin him.'
New Simplified Bible	Jehovah asked Satan: »Have you thought about my servant Job? No one in the world is like him! He is a man of integrity! He is decent and he respects God. He stays away from evil. And he still holds on to his principles. You are trying to provoke me into ruining him for no reason.«
Revised English Bible	The LORD asked, 'Have you considered my servant Job? You will find no one like him on earth, a man of blameless and upright life, who fears God and sets his face against wrongdoing. You incited me to ruin him without cause, but he still holds fast to his integrity.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to Satan, "You set your heart on my servant Job? None fears God and turns from evil similar to him in the land: a faultless and an upright man. His integrity still fortified when you persuaded me to devour him casually."
Bible in Basic English	And the Lord said to the Satan, Have you taken note of my servant Job, for there is no one like him on the earth, a man without sin and upright, fearing God and keeping himself far from evil? and he still keeps his righteousness, though you have been moving me to send destruction on him without cause.
The Expanded Bible	Then the Lord said to Satan, "Have you noticed my servant Job [1:8]? No one else on earth is like him. He is an honest and innocent man, honoring God and staying away from evil [1:1]. You ·caused [or enticed] me to ·ruin [injure] him for no good reason, but he ·continues to be without blame [or maintains his innocence]."
Ferar-Fenton Bible	The LORD then asked the Accuser, "Have you fixed your attention on My servant Job, that there is none like him on the earth, an honest and upright man, who fears God and turns from wrong; yet who retains his virtues, although you induced Me to causelessly afflict him?"
HCSB	Then the LORD said to Satan, "Have you considered My servant Job? No one else on earth is like him, a man of perfect integrity, who fears God and turns away from evil. He still retains his integrity, even though you incited Me against him, to destroy him without just cause."
NET Bible®	Then the Lord said to Satan, "Have you considered my servant Job? For there is no one like him on the earth, a pure and upright man, one who fears God and turns away from evil. And he still holds firmly [The form is the Hiphil participle, "make strong, seize, hold fast." It is the verbal use here; joined with וְיָדָוּ ('odennu, "yet he") it emphasizes that "he is still holding firmly." The testing has simply strengthened Job in his integrity.] <b>to his integrity</b> [This is the same word used to describe Job as "blameless, pure." Here it carries the idea of "integrity"; Job remained blameless, perfect.], <b>so that</b> [The vav (ו) with the preterite is used here to express the logical conclusion or consequence of what was stated previously. God is saying that Job has maintained his integrity, so that now it is clear that Satan moved against him groundlessly (GKC 328 §111.1).] <b>you stirred me up to destroy him</b> [The verb literally means "to swallow"; it forms an implied comparison in the line, indicating the desire of Satan to ruin him completely. See A Guillaume, "A Note on the Root bala'," JTS 13 (1962): 320-23; and N. M. Sarna, "Epic Substratum in the Prose of Job," JBL 76 (1957): 13-25, for a discussion of the Ugaritic deity Mot swallowing up the enemy.] <b>without reason</b> [Once again the adverb כִּינָמ (khinnam, "gratis") is used. It means "graciously, gratis, free, without cause, for no reason." Here the sense has to be

gratuitously, for no reason." The point of the verb נָחַן (khanan, "to be gracious") and its derivatives is that the action is undeserved. In fact, they would deserve the opposite. Sinners seeking grace deserve punishment. Here, Job deserves reward, not suffering.]."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI asked the Adversary, "Did you notice my servant Iyov, that there's no one like him on earth, a blameless and upright man who fears God and shuns evil, and that he still holds on to his integrity, even though you provoked me against him to destroy him for no reason?"
exeGesés companion Bible	And Yah Veh says to Satan, Have you set your heart on my servant Iyob - that there is no one like him in the earth; an integrious and straight man; one who awes Elohim and turns aside from evil? And still he upholds his integrity although you goad me to swallow him gratuitously.
Judaica Press Complete T.	And the Lord said to the Adversary, "Have you paid attention to My servant Job? For there is none like him in the earth, a sincere and upright man, God-fearing and shunning evil, and he still maintains his sincerity. Yet you enticed Me against him."
Orthodox Jewish Bible	And Hashem said unto Hasatan, Hast thou considered in your meditation Avdi (My Servant) Iyov, that there is none like him in ha'arets, ish tam and yashar, yire Elohim, and shunning rah? And still he holdeth fast his integrity, although thou inciteth Me against him, to ruin him for no reason.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who [reverently] fears God and abstains from and shuns all evil [because it is wrong]? And still he holds fast his integrity, although you moved Me against him to destroy him without cause.
Concordant Literal Version	So Yahweh said to Satan, Have you set your heart against my servant Job? For there is no one like him on the earth, a man flawless and upright, fearing Elohim and withdrawing from evil. And he still is holding fast to his integrity, though you would incite Me against him to swallow him up gratuitously.
Context Group Version	And YHWH said to the Adversary {trad. "satan"}, Have you considered my slave Job? For there is none like him in the land {or earth}, a whole {or fully-developed} and an upright man, one that fears God, and turns away from evil: and he still holds fast his integrity, although you moved me against him, to destroy him without cause.
<i>Updated Emphasized Bible</i>	And Yahweh said unto the accuser, Have you applied your heart unto My servant Job, that there is none like him in the earth, a man blameless and upright, one who reveres God, and avoids evil; and still he is holding fast his integrity, although you moved me against him, to swallow him up without cause.
The updated Geneva Bible	And the LORD said unto Satan, Have you considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that fears God, and eschews evil? and still he holds fast his integrity [He proves Jobs integrity by this that he ceased not to fear God when his plagues were grievously upon him.], although you moved Me against [That is, when you had nothing against him, or when you were not able to bring your purpose to pass.] him, to destroy him without cause.
Green's Literal Translation	And Jehovah said to Satan, Have you set your heart on My servant Job, that there is none like him in the earth, a perfect and upright man, fearing God, and turning

	away from evil? And he is still holding to his integrity, although you incited Me against him, to swallow him for nothing.
NASB	The LORD said to Satan, "Have you considered [Lit set your heart to] My servant Job? For there is no one like him on the earth, a blameless and upright man fearing [Or revering] God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him [Lit swallow him up] without cause."
New RSV	The LORD said to Satan, * `Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil. He still persists in his integrity, although you incited me against him, to destroy him for no reason.'
Syndein/Thieme	And Jehovah/God said unto Satan, "Have you considered my servant/slave {`ebed} Job, that there is none like him on the earth . . . he is 'blameless'/'with integrity' {tam} {spiritually mature believer} and righteous/upright {yashar} one . . . one that has 'total respect for the authority of'/'fears'/'loves' 'Elohim/Godhead, and shuns evil? And he still maintains his integrity, though you incited Me against him . . . to ruin him without reason/cause. {Note: This is important to understand regarding evidence testing. Job did nothing to deserve this suffering. He was being tested for spiritual advancement. But, soon we will see his 'friends' will think he is a 'secret sinner' and is being disciplined by God! That is a difficult test to pass.}
Webster's Updated Bible	And the LORD said to Satan, Have you considered my servant Job, that [there is] none like him on the earth, a perfect and an upright man, one that fears God, and shuns evil? and still he holds fast his integrity, although you moved Me against him, to destroy him without cause.
World English Bible	Yahweh said to Satan, "Have you considered my servant Job? For there is none like him in the earth, a blameless and an upright man, one who fears God, and turns away from evil. He still maintains his integrity, although you incited me against him, to ruin him without cause."
Young's Updated LT	And Jehovah says unto the Adversary, "Have you set your heart unto My servant Job because there is none like him in the land, a man perfect and upright, fearing God and turning aside from evil? And still he is keeping hold on his integrity, and you will move Me against him to swallow him up for nought!"

**The gist of this verse:**

God asks Satan if he has observed Job, a man of great personal integrity, who concentrates upon God and turns away from evil. He continues in this manner, even though Satan incited God to ruin his life.

**Job 2:3a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

## Job 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sâtân (שׂטן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
sîym (שׂים) [pronounced seem]; also spelled sūwm (שׂום) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #7760 BDB #962
lêb (לב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3820 BDB #524
'al (על) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'ebed (עֶבֶד) [pronounced GE <sup>b</sup> -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #5650 BDB #713
ÿyyôwb (יָוֵב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

**Translation:** Y<sup>e</sup>howah said to the adversary, "Have you considered [lit., set your heart upon] My servant Job? We continue with the same text as was used from Job 1:8, word-for-word, for the first half of this verse. God brings up Job and Job's character once again.

In the previous chapter, Satan persuaded God to give him more leeway on dealing with Job, so that Satan could prove that Job would desert God, if life turned against him. However, Job did not. Job, in all of his pain and sorrow, held fast to God, saying, "The Lord gives and the Lord takes away; blessed is the name of the Lord."

Therefore, God calls Satan attention again to Job. Have you thought about Job?

## Job 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
k <sup>e</sup> mô (כמו) [pronounced k <sup>e</sup> moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3644 BDB #455
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (ארץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** For [there is] no one like him on earth—... Again—and we all need to note this—Job is not the run-of-the-mill believer. He isn't just a great believer. God can point to him as being unlike any other man on the earth.

**Application:** You may think, *well, no doubt about it; I'm not Job*. Apart from the fact that, there is no man like Job, God has given us greater divine operating assets. We can be greater than Job, or greater than any person you can name from Scripture. God the Holy Spirit has given us that ability. Now, it is not a matter of you making a big decision or coming forward or dedicating your life for reals this time; because, even though salvation is a one-shot decision, spiritual maturity is not. This is something which comes day-by-day, making dozens and sometimes hundreds of decisions each day which give us greater flexibility and greater freedom to grow spiritually.

**Application:** You are not going to lay your head on your pillow tonight and wake up the next day to be the greatest believer ever; but this is a process. Any believer in this dispensation can be greater than Paul or Moses. But it is a day-by-day process, learning a little more doctrine, each day, allowing God to renovate your thinking (Rom. 12:1–2). Jesus Christ has given us the same divine operating assets which He used.

**Application:** Now, let's say that you want great riches, or you want some great fame—we get this as believers. We can get this forever. For exploiting the resources which God has given you, you can wake up in eternity with wealth that will last for all eternity.

**Application:** You may be thinking, *yeah, but I don't want to be a missionary; I don't want to evangelize*. God has given us a spiritual gift (or several) which are designed for us, and all we have to do is exploit the spiritual assets which God has given us, kick the gift into high gear, and our lives are wonderful both here and in eternity. Let me put this in words even you can understand. When you pursue

When you pursue spiritual excellence, when you begin to understand the plan of God and your place in it, you will at no time say, "This really sucks."

spiritual excellence, when you begin to understand the plan of God and your place in it, you will at no time say, "This really sucks." In fact, you will agree that the life that you have entered into will be just the exact opposite of really sucking.

So far we have **Y<sup>e</sup>howah said to the adversary, "Have you considered [lit., set your heart upon] My servant Job? For [there is] no one like him on earth...** At the end of this chapter, Job will be joined by 3 friends, and these men will remain with Job for a period of time, discussing Job's situation—which discussions will comprise the lion's share of this book. God does not ask Satan, "What about Bildad? Have you looked at him?"

God is not done with Job. God is not going to simply restore Job to greater prosperity, and forever have an invisible plaque about him, "God was right; Satan was wrong." God is still going to use Job in many ways, before he is restored to great prosperity.

Although Satan has lodged many objections to his being sentenced to the Lake of Fire, here Satan has gone after God's integrity and His relationship with His creatures. Job belongs to God, and Satan alleged that Job served God only because God greatly blessed him. However, Job fears God because of God's character—because God is righteous and truthful and exhibits perfect love. These are things which Satan is not and can never be.

At this point in human history, we do not know just how far God would go for mankind. Job, despite his wonderful character, has sinned (probably a lot fewer times than you or I), and God cannot have fellowship with sin. God cannot tolerate sin. So that still has to be dealt with.

In many places in the book of Job, Job will speak of Jesus Christ, even though he may not realize fully what he is saying, because it is by means of Jesus that Job is redeemed (and by Jesus we are redeemed as well). Job, in the great pain that he is in, cries out, "**I know my Redeemer lives!**" Our Redeemer is the basis for all of us being forgiven.

I don't believe that God had yet revealed what He would do for mankind. In the Old Testament, God's righteousness and justice are prominent; but His love will come into greater focus in the New Testament. God never sets aside any of these attributes at any time, but there is a greater focus on them at various times.

In any case, God is not through with Job yet; nor is God through with allowing Job to bring out important truths. Satan has complete mischaracterized Job and God.

### Job 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾiysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
tām (תָּם) [pronounced tawm]	one who has personal integrity; perfected, completed, finished, innocent, blameless; having no intention to do evil	masculine singular adjective; substantive	Strong's #8535 BDB #1070
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251

## Job 2:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshâr (יָשָׁר) [pronounced yaw-SHAWR]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine singular adjective which acts like a substantive	Strong's #3477 BDB #449
yâri' (אָרִי) [pronounced yaw-RIH]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective; Qal active participle construct form	Strong's #3373 (#3372) BDB #431
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ, וֹ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çûwr (סוּר) [pronounced soor]	<i>turning aside, departing [from]; avoiding; going away; removing [from]; coming to an end</i>	Qal active participle	Strong's #5493 (and #5494) BDB #693
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ra' (רָע) [pronounced rahú]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948

**Translation:** ...a man [who is] perfected and accurate [in his knowledge of doctrine]; [and one] who fears [respects] Elohim and [one who] avoids evil. God again ticks off what makes Job a spiritual giant on earth in his time. He has reached spiritual maturity. He has Bible doctrine in his soul, so that he has a clear, straight measure in his life of good and bad, right and wrong, truth and error. He is occupied with the Person of Jesus Christ and he avoids cosmic thinking. He does not think like Satan thinks. His life is not about quid pro quo (Latin for "something for something," to identify what each party to an agreement expects from the other, sometimes called mutual consideration. Example of its use: "What is the quid pro quo for my entering into this deal?"<sup>8</sup>).

*Being perfected* does not mean that Job is a sinless man, perfect in all things. It means that he is spiritually mature; that he has reached that stage of growth in his life. In his soul, Job has a perfect set of norms and standards by which he conducts his life. This is what yâshâr (יָשָׁר) [pronounced yaw-SHAWR] means (*right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*). This is having the straight-edge of the soul; that is Bible doctrine.

How does Job reach this stage of spiritual maturity? There is no Bible at this time; there is no book of Job. From where did Job get this? Originally, it came from Adam. Adam sinned by eating from the Tree of the Knowledge

<sup>8</sup> From <http://legal-dictionary.thefreedictionary.com/quid+pro+quo> accessed May 20, 2013.

of Good and Evil, which suggests that he became a moral being, understanding the difference between right and wrong.

Those who have children understand this. There is a point where they go from innocence (no child is perfectly innocent) to having a concept of right and wrong. Adam did that in an instant. All of a sudden, he is faced with a myriad of moral choices. He passes this information on to his sons. However, bear in mind, he has a sin nature and his sons have sin natures. So right and wrong suffered some distortion. However, just as the man of the house became the family priest, offering up sacrifices for his family; he also passed along knowledge, and this was the basis of his son's understanding of right and wrong.

This passing along an understanding of right and wrong continued, and suffered some distortion; but man, at one time, had very nearly a perfect memory. So all of this is retained. Job was in that realm. He could still hear something and remember it pretty much for the rest of his life.

Let me suggest that huge numbers of children in this era were brought up with very close to perfect divine norms and standards. As has been discussed in the book of Genesis, there was also a time period of various kings trying to recapture this perfect standard, which they knew existed, portions of which they had learned from their fathers in their youth, and which norms and standards they attempted to codify.

**Application:** This is so dramatically different from most United States politicians today, many of whom will say anything and do anything in order to be elected; and who will allow for anything which has gotten them elected. I was a young person during the time of Nixon and Watergate. What we *never* heard from Nixon was, "I will do everything I can to find the perpetrators of this wrong and bring them to justice." Whether he was involved in Watergate is still unclear, even after all of these years; but he did apparently know—perhaps based upon his own brilliance—that men very close to him were involved. We have a very similar scandal today with Barack Obama (I write this in 2013). People in the **IRS** had gone out of their way to make certain that the TEA party could not organize for the 2012 election; and that heavy donors to Romney would be **punished** for donating to him. Although we have certainly heard **outrage** expressed by the **President**, what we have not heard is, "I will find these people and they will be finished working for the government. I will throw them in jail." None of this means that President Obama is directly involved; but the head of the IRS when much of this was **going on** has received **bonuses** and what appears to be a **promotion**. These men are not looking for a set of just and equitable laws by which a society ought to be run; they want power. They don't care how they get there. There is no concept of right and wrong here; there is no understanding that using the IRS to go after one's enemies is an improper use of power, and that people who are guilty of these misdeeds should spend time in jail.

So Job learned divine norms and standards, not from God, not from the Bible, but from his father (or grandfather or whomever) and he carried these norms and standards with him in his soul. This was the perfect rule by which he measured his life. As he became older, he could recognize how the norms and standards which he learned were correct; or he determined, apart from societal norms, which standards needed to be adjusted.

A part of this was being occupied with the Person of Jesus Christ. Job did not know the Revealed God as Jesus Christ at this time; he knew Him as Y<sup>e</sup>howah. There is no indication that Job has ever met Y<sup>e</sup>howah face to face (prior to this time), but he is, nevertheless, occupied with Him. This describes some of us, whose only understanding of the Revealed God is from the Word of God.

**Application:** Ideally speaking, you have never met Jesus face to face; and yet you are occupied with Him. **Though you have not seen Him, you love Him; and even though you do not see Him now, you believe in Him and are filled with an inexpressible and glorious joy** (1Peter 1:8; NIV, capitalized). This is because you have Bible doctrine in your soul. You think with the mind of Christ (1Cor. 2:16). Your thinking has become renovated (Rom. 12:1–2).

In our time, we learn a great deal from our parents and from influential sources (e.g., schools and television); but not even half of it lines up with divine norms and standards. This changes as we learn Bible doctrine. But in the time of Job, there were much more accurate norms and standards passed along from generation to generation.

Many of the leaders in the era were concerned with developing systems of right and wrong which could be applied to large groups of people (first in city-states).

These are the codes which we actually have records of, which suggests that there were many legal codes from this era.

### Ancient Law Codes

Codes	Date	Information
The Code of Urukagina	2,380–2,360 B.C.	Urukagina was a ruler of the city-state Lagash in Mesopotamia circa 2380–2360 B.C.
The Code of Ur-Nammu	circa 2100–2050 B.C.	This is the oldest known tablet which contains a law code that survives today. It was written in the Sumerian language.
The Laws of Eshnunna	1930 B.C.	These laws are inscribed on two cuneiform tablets discovered in Baghdad, Iraq. This law code is named after a city, rather than after a person. This apparently governed an area north of Ur. These laws are written in the Akkadian language.
The Codex of Lipit-Ishtar	1934–1924 B.C.	Lipit-Ishtar was the fifth ruler of the first dynasty of Isin. He is partially known for the legal code written in his name. This is apparently written in Sumerian, and the laws were a legal code, defining specific penalties for specific crimes and acts of wrongdoing.
The Code of Hammurabi	circa 1780 B.C.	The Code of Hammurabi is a Babylonian law code written by the sixth Babylonian king, Hammurabi

This suggests that during this time period, there was a profound concern with law, morality and legal consequences. This is the time period during which both Job and Abraham lived.

These references are taken out of Wikipedia, accessed November 16, 2011, and linked below:

[The Code of Urukagina](#)  
[The Code of Ur-Nammu](#)  
[The Laws of Eshnunna](#)  
[The Codex of Lipit-Ishtar](#)  
[The Code of Hammurabi](#)

### Chapter Outline

### Charts, Maps and Short Doctrines

These law codes did not just pop out of nowhere; they came from the souls of these men who developed them, and those souls were taught by their parents, who learned from their parents. All of these norms and standards can be traced back first to Noah and then eventually to Adam. Just as these men served as priests for their families, they also carried with them the knowledge of right and wrong.

Now today, thanks in part to television, many of our norms and standards have been distorted by cosmic thinking and very often a false record of historical events; or distorted records of historical events. One area where this has changed dramatically is with respect to homosexuality. Harris Interactive did surveys and discovered that *Most tweens and teens (59%) now feel that "gay or lesbian relations are OK, if that is the person's choice."* This is a huge increase since 1989, when only 31% believed that "homosexual relations are OK if that is the person's choice" (a slightly different question).<sup>9</sup> I can guarantee that much of this was learned on television. On the Disney Channel, a channel that most parents would allow their young people to watch, acceptance of homosexual

<sup>9</sup> From [Harris Interactive](#), accessed May 20, 2013.

behavior is found in several of their shows; and people who believe that homosexuality is a sin are portrayed as ignorant and bigoted. The *good guys* on their shows are portrayed as tolerant, reasonable and normal—and completely accepting of homosexuality.

This is one reason that we need the Word of God, to define absolute standards.

Many distorted standards are taught in school, and these standards are often based upon falsified history. I have a limited recollection of American history, as that was not much of an interest of mine. But what I retained was the idea that our founding fathers were mostly deists who believed that God wound up the world, and then walked away from it. I did not remember very much, but I did remember that “fact.” I do not recall whether this was found in the history books themselves, but this is something I did learn from high school. About 40 years later, I found out that our founding fathers, for the most part, were Bible-believing Christians who believed that the development of the constitution of the United States was, in part, the work of God.

Just as our network news discovered that, if you ignore certain news events, that limits their importance to society; some history books, by what they say and don't say also affect the thinking of today's youth. There was a discussion of this on the Straight Dope discussion page, where the overemphasis of Marilyn Monroe over George Washington was first doubted, and then finally **discovered**.<sup>10</sup> However, the book in question appears to have been rarely used, if at all.

There are groups out there who are quite concerned about the **history books** which end up in our schools, and rate them, giving clear and concise **reasons** for their ratings.

Job 2:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿōwd (ווד) [pronounced <i>gohd</i> ]	<i>a going around; a continuing, a continuance; a repeating</i>	substantive with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5750 BDB #728
This is the infinitive absolute of the verb <i>to go over again, to repeat</i> . The adverbial meanings of this word are <i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i> .			
Gesenius says this is always an adverb. BDB gives meanings for this word as a substantive and Owen lists it as a substantive in Job 2:3.			
châzaq (חזק) [pronounced <i>khaw-ZAHK</i> ]	<i>holding [onto something], grabbing, holding fast, gaining [taking] possession of; strengthening, making strong, supporting; repairing; displaying strength [power]; prevailing [upon]</i>	Hiphil participle	Strong's #2388 BDB #304
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

<sup>10</sup> You must go all the way down to bibliophage 04-10-2000, 05:39 PM (accessed May 20, 2013).

## Job 2:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tûmmâh (תַּמָּה) [pronounced toom-MAW]	<i>integrity; innocence</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8538 BDB #1070

**Translation:** And yet he holds fast [to his integrity] by means of [or, through, within the sphere of] his integrity. At this point, we no longer have the exact same words as are found in Job 1. The Hebrew is somewhat difficult to translate at this point. The idea is easy enough to grasp, but difficult to express in English so that it matches up with the Hebrew, word-for-word.

*Holding fast or persists* is really the Hiphil participle of châzaq (חָזַק) [pronounced khaw-ZAHK] which means *to be strong, firm, to strengthen*. It has been used in the Qal imperative to mean *be of good courage be strong* (Deut. 31:6 2Sam. 10:12). In the Hiphil, this can mean *to seize, to hold fast to*; however, it still means *to make strong, to strengthen* and that is how it should be rendered. Strong's #2388 BDB #304. This is because this is followed by the bêyth preposition (*in, at, by*) and the word tûmmâh (תַּמָּה) [pronounced toom-MAW], which means *integrity; innocence*. Strong's #8538 BDB #1070. Job is not merely holding fast to his integrity; he is *strengthening in his integrity*; Job is *growing stronger by means of his integrity*.

God describes what Job still does; God tells Satan what Job continues to do. He continues to display spiritual strength; he continues to hold fast to his personal integrity. We might say that he does this by means of his spiritual maturity.

Despite having his world destroyed, Job is still occupied with the Person of the Revealed God. "The Lord gives and the Lord takes away; praise to the name of the Lord." Job is speaking from his spiritual integrity.

R. B. Thieme, Jr. calls this **momentum testing through disaster testing**. Job has personal integrity and now this is being mixed with disaster testing, and this will accelerate and/or vindicate Job's spiritual growth. The disaster testing faced by Job was far, far more than the average believer will ever have to face. James 1:2-4 "Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance [endurance]. Perseverance must finish its work so that you may be mature and complete, not lacking anything." Isaiah also mentions this sort of testing. Isaiah 48:10 "See, I have refined [washed, polished] you, though not as silver; I have tested you in the furnace of affliction [pain, suffering]." And the verse we are studying reads: And yet he [Job] holds fast by means of [or, through, within the sphere of] his integrity.

We observe at the end of Job 1 and near the end of this chapter that disaster testing does not result in the spiritual growth of all believers involved. Job responds with great personal integrity: "The Lord gives and the Lord takes away; praise to the name of the Lord." His wife, on the other hand, will tell Job to "Curse God and die." Therefore, disaster testing does not take everyone to the same place. If there is little of no doctrine in the soul, then disaster testing takes you nowhere.

R. B. Thieme, Jr. developed these stages of spiritual growth in his Spiritual Dynamics study (and in previous studies as well).

### The Stages of Spiritual Growth

Stage	Description/Scripture
Childhood stages spiritual growth.	

The Stages of Spiritual Growth	
Stage	Description/Scripture
<b>Filling of the Holy Spirit</b>	This is the power gate for the believer in the Church Age (Acts 1:8 1Cor. 2:4–5). We access this power by naming our sins to God, which puts us back into fellowship ( sins take us out; naming them to God puts us back in).
<b>Basic Christian modus operandi</b>	Naming one’s sins to God (called <b>rebound</b> —1John 1:9 1Cor. 11:31), the faith rest drill, objectivity vs. subjectivity (being willing to accept revealed truth as opposed to holding onto our <i>inner truth</i> ).
<b>Enforced and genuine humility</b>	<p>This is submission to legitimate authority.</p> <p>Enforced humility: Begins at home. Parents use discipline to teach their children humility. Purpose: give child a chance to succeed in life after he leaves home.</p> <p>Genuine humility: originates from the perception of doctrine under the three stages: reception, the gnosis stage. retention, the epignosis stage. recall, the application of doctrine to all experiences stage. absolutely essential for advance in the plan of God. provides the teachability necessary for the inculcation of doctrine.</p>
<b>Spiritual momentum</b>	<p>Perception and application of Bible doctrine. All believers in the Church Age have the ability to understand Bible doctrine; and God has made it available (although there are a limited number of doctrinal churches, there is a surfeit of accurate information on the internet). At this stage, the believer begins to apply doctrine to their life and to their day-to-day situations.</p> <p>This might be seen as the adolescent stage of spiritual growth.</p>
<b>Adult stages of spiritual growth:</b>	
<b>Spiritual self esteem and motivational virtue</b>	Personal love for God. Beginning to develop occupation with Christ and a personal sense of destiny, recognizing that we are in a plan and a conflict which is much greater than we are.
<b>Spiritual autonomy and functional virtue</b>	<p>Impersonal love toward all mankind (that is, you do not have to work up emotional feelings about people in general).</p> <p>These two stages appear to work in tandem, rather than one proceeding from the other. Doctrine is in your human soul cycling throughout, so that you interact properly with people (we are given a human soul in order to interact with people). Doctrine is in your human spirit so that you interact correctly we God (<b>We love Him because He first loved us.</b>). Our human spirit is given for fellowship with God; it is the repository of doctrinal information.</p>

## The Stages of Spiritual Growth

Stage	Description/Scripture
<b>Momentum testing</b>	<p>This is illustrated in Job 1–2 with disaster testing, where Job’s life is ruined, and yet he responds to God through the doctrine of his soul. This can involve people testing, system testing, disaster testing and/or thought testing. Quite obviously, believers respond to disaster testing differently, depending upon their stage of spiritual growth. Job’s wife is facing some of the same things that Job faces, and she responds quite differently to it. Therefore, in month two, as a believer, you do not ask God for this kind of testing. Paul, of the ministry that he and his fellow travelers had: <b>But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies (2Cor. 4:7–10). My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfecting work, that you may be perfect and complete, lacking nothing (James 1:2–4: VW).</b></p> <p>This is exactly where we are in Job's spiritual state. We are at momentum testing.</p>
<b>Spiritual maturity</b>	<p>The tests above not only bring out what is in the soul, but they act as reinforcement for the divine viewpoint which we have developed (the renovation of our thinking, as per Rom. 12:1–2), as well as an acceleration of spiritual growth.</p>

At some point in time, I will need to return to this and fill it in with more Scriptural references.

From: [he-ekklesia](http://he-ekklesia)

<http://www.docstoc.com/docs/30485153/DOCTRINE-OF-THE-DIVINE-DYNASHERE>

[http://gracebiblechurchwichita.org/?page\\_id=71](http://gracebiblechurchwichita.org/?page_id=71)

[http://rbthieme.org/images/illustrations/TheDivineDynasphere\\_10.gif](http://rbthieme.org/images/illustrations/TheDivineDynasphere_10.gif)

all accessed May 20, 2013. The middle two sources provide much more detail.

### Chapter Outline

### Charts, Maps and Short Doctrines

#### Job 2:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çûth (חט) [pronounced sooth]	<i>to persuade, to stimulate, to instigate, to incite; to allure, to lure; to drive out, to expel [by discipline]; to lead forth, to set free</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #5496 BDB #694

This verb is only found in the Hiphil, and it appears to mean, at its core, *to cause to move*; and the array of meanings proceed from that basic meaning.

**Job 2:3e**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** You moved Me against him,... Satan incited God against Job; Satan instigated God to allow Satan to destroy Job's life.

The next phrase is begun by the wâw consecutive and the 2<sup>nd</sup> person masculine singular (with a 1<sup>st</sup> person suffix), Hiphil imperfect of çûth (אָחַת) [pronounced sooth] and BDB gives its meanings as *incite, allure, instigate*. However, the meaning seems to be somewhat different in Job 36:16, 18; so we will re-examine this verb at that time. Strong's #5496 BDB #694. Of course, God cannot be caused to do anything which falls outside His perfect plan.

This is followed by the adversative use of the bêyth preposition and a 3<sup>rd</sup> person masculine singular suffix (*against him*).

So there is no misunderstanding, Satan did not *trick* God; he did not confuse God or cause God to do something that He did not want to do. As a part of the appeals process, Satan lodged an objection which needed to be answered. His objection was, "Look, sure Job likes You, God; you have made his life great. Take away all of his stuff and he will curse You to Your face." In court are fallen and elect angels. When they were created, all of a sudden, there is God, telling them who they were, how He created them, and what it was all about.

Satan rebelled against that. He also took a third of the angels with him. So now he challenges God, and at stake are the other angels, who listen to Satan, and who listen to God. They have not sinned. They have not turned against God. However, they do have free will. We all have free will. Of course, what Satan says seems to make sense—if someone does good things for you, you like him; if they stop doing good things for you, but allow your life to go to crap, you will turn against them. This does have a ring of logic to it. After all, Satan's thinking is not completely without logic; but he is still wrong.

What is the key here? God's integrity. Job holds fast to God, not because God has given him a great life, but because of Who and What God is. We can trust God; we can depend upon God. We know that God acts toward us out of love, and righteousness and justice. Satan is capricious, vicious and evil. Now, who ought we to hold fast to?

**Job 2:3f**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bâla <sup>c</sup> (עָלָה) [pronounced baw-LAHÇ]	<i>to engulf, to swallow up, to swallow down; to devour; to destroy, to give over to destruction, to take away altogether, to lay waste to</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1104 BDB #118

## Job 2:3f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Barnes: <i>The word rendered "destroy," properly means to "swallow up;" to "devour" with the idea of greediness. Isa. 28:4 Ex. 7:12 Jonah 1:17 Jer. 51:34. Then it is used in the sense of "destroy," Job. 20:18 Prov. 1:12.</i> <sup>11</sup>			
chinnâm (חִנָּאָם) [pronounced <i>khin-NAHM</i> ]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336

**Translation:** *...to destroy him for no reason.* God has allowed Satan to destroy Job's life. All of his wealth is gone; his children, whom he loves, are all dead. God has left Job nothing but his own personal health and, as we will see, a nagging wife.

Here we have the lamed prefixed preposition and the 3<sup>rd</sup> masculine singular suffixed, Piel infinitive of bâla' (עָלַב) [pronounced *baw-LAHQ*] which means *engulf, swallow up* (Gen. 41:7, 24 Ex. 15:12). In the Piel, this is often used figuratively for destruction or ruin (Lam. 2:8 Isa. 3:12); but not always (Num. 4:20 Prov. 19:28 Ec. 10:12). Therefore, we will go with the rendering *devour*. Strong's #1104 BDB #230.

The last word in this verse is chinnâm (חִנָּאָם) [pronounced *khin-NAHM*], which means *gratuitous, freely, for nothing*. By application, it can mean *without cause, undeservedly* particularly in connection to groundless hostility or attack (1Sam. 19:5 25:31 Psalm 35:7 109:3 119:161). Strong's #2600 BDB #336.

God is saying here, "I told you who and what Job was. I told you that he is a man of integrity who will avoid evil. He does not think evil, as you do, Satan. And you insisted that you have the power to destroy his life, and for what? So that Job still praises Me? You persuaded Me to destroy his life for no reason."

Dunagan: *"Without cause": What a rebuke! Satan claimed he had a cause for attacking Job, but Job's integrity proved that Satan was the liar, and that all this energy had been in vain. Notice how God throws this matter back in the devil's face. Satan had argued that Job did not serve God for nothing, now God accuses Satan of bringing harm on Job for nothing.*<sup>12</sup>

God's Word needs to be accepted and believed. There is no scenario that Satan can devise in which God's Word fails. There is no promise that God delivers which is false or doesn't quite meet perfect standards. In this devil-filled world, where every man save one has a sin nature, God's will overcomes and overshadows all else.

And this is who Satan is. He desires to destroy the lives of believers. He wants to inflict maximum pain upon the believer in Jesus Christ. He looks at you and wants to destroy you in every way possible. He looked at Peter and desired to sift him life wheat. He has no purpose for mankind. His focus is himself, and the impending judgment that God has put upon him.

**Application:** We see this in politics all of the time. Charley Brown is running for office, and he claims to be a man of the people; he claims to be for the little guy; he says he will stand up for you and he will be your advocate, but that is a load of crap. He wants power. He wants money. He wants recognition. Now will he do some good things? Now and again, if it gets him power, money and recognition. However, if doing evil gets him the same thing, he will do evil.

**Application:** We often see what politicians do, when they seize wealth and redistribute it, but what we rarely see is what the politician did in order to seize that wealth. This wealth represents investment, business, and

<sup>11</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 55:9.

<sup>12</sup> Mark Dunagan, *Commentary on selected text*; from e-Sword, Job 2:3.

commerce. This wealth taken by the politician can represent jobs, raises, innovation, medicines, advancement which extends the lives and quality of life for others. We cannot see what is not created; we cannot see the raise which is not give; we cannot see the scientific developments which are not made. We see this politician with someone else’s money giving it to whatever, so that he, the politician is glorified. The people who were taxed are not glorified. How many times have you heard a politician say, “God bless those rich people; it is because of them, we have filled the potholes on your street; it is because of them we have a new civic center; it is because of those rich people that we have a great school system.” Instead, you hear politicians rail against the rich, using the microphone and bully pulpit paid for by the rich—many times against their will—in order to promote the politician and to denigrate those whose money is used against them.

Let’s combine vv. 4–5 to see all the Satan says together.

**And so answers the adversary Y<sup>e</sup>howah and so he says, “Skin for skin and all which is to the man he will give for his soul. Indeed, send forth now Your hand and touch unto his bone and unto his flesh; if not against Your faces he will curse [or, *ble*ss].”**

Job  
2:4–5

**The adversary answered Y<sup>e</sup>howah and said, “Skin for skin! He will give all that he has [lit., *all which is to the man*] for his life. Indeed, I implore You: stretch out Your hand and violate his flesh and bone; surely he will curse You to Your face [lit., *surely he will curse (ble*ss?) *against Your face*].”**

**Satan replied to Jehovah, “A man will do anything to preserve his life. Therefore, I ask You to right now stretch out Your hand against him and harm his flesh and bone—then he will curse You to Your face.”**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And Satan answered, and said: Skin for skin; and all that a man hath, he will give for his life: But put forth your hand, and touch his bone and his flesh, and then you will see that he will bless you to your face.
Masoretic Text (Hebrew)	And so answers the adversary Y <sup>e</sup> howah and so he says, “Skin for skin and all which is to the man he will give for his soul. Indeed, send forth now Your hand and touch unto his bone and unto his flesh; if not against Your faces he will curse [or, <i>ble</i> ss].”
Peshitta (Syriac)	And Satan answered the LORD, and said, Skin for skin, yea, all that a man has will he give for his life, to save it. But put forth thy hand now, and touch his flesh or his bone, and he will curse thee to thy face.
Charles Thomson (Greek)	In reply to which Satan said to ' the Lord, Skin for skin. All that a man hath he will give for his life. Only put forth thy hand, and touch his bones and his flesh, he will indeed openly renounce thee.
Septuagint (Greek)	And the devil answered and said to the Lord, Skin for skin! All that a man has he will give as a ransom for his life. Ah, but put forth Your hand, and touch his bones and his flesh — surely he will curse You to Your face!
Significant differences:	The only problem we have is translating the word <i>to ble</i> ss; most render it as <i>to curse</i> ; which could have been a result of this being a primer, where they do not want to write the words <i>curse God</i> , even though that was what was being said.

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Satan answered, "There's no pain like your own. People will do anything to stay alive. Try striking Job's own body with pain, and he will curse you to your face."

Easy English	Satan replied to God, 'But you did not allow me to hurt the man. A man will do anything to save his life. If you hurt Job's body, that man will really insult you.'
Easy-to-Read Version	Satan answered, "Skin for skin [This means that a person will do anything he can do to avoid pain.]! A person will give everything he has to save his life. If you use your power to hurt his body, then he will curse [To ask for bad things to happen to someone.] you to your face!"
Good News Bible (TEV)	Satan replied, "A person will give up everything in order to stay alive. But now suppose you hurt his body---he will curse you to your face!"
<i>The Message</i>	Satan answered, "A human would do anything to save his life. But what do you think would happen if you reached down and took away his health? He'd curse you to your face, that's what."
New Living Translation	Satan replied to the Lord, "Skin for skin! A man will give up everything he has to save his life. But reach out and take away his health, and he will surely curse you to your face!"
The Voice	<b>The Accuser:</b> <sup>4</sup> Well, as they say, "Skin for skin!" It is easy to be so pious in the face of such health. Surely a man will give what he has for the sake of his own life, <sup>5</sup> so now extend Your hand! Afflict him, both bone and body, and he will curse You, right to Your face.

#### Partially literal and partially paraphrased translations:

American English Bible	Then the Opposer said to Jehovah: 'Skin for skin. a man will give everything he has for his life. For a fact; if You send Your hand to touch his flesh and bones, he will surely rave at You to Your face!'
<i>God's Word™</i>	Satan answered the LORD, "Skin for skin! Certainly, a man will give everything he has for his life. But stretch out your hand, and strike his flesh and bones. I bet he'll curse you to your face."
New Advent (Knox) Bible	Nay, answered the Enemy, skin must suffer before skin grieves. [Literally, 'Skin on behalf of skin'. The rendering given assumes that a proverb, couched in elliptical language, is best interpreted by reference to the context.] Nothing a man owns, but he will part with it to keep his skin whole. That hand of thine, let it fall on bone of his, flesh of his; see if he does not turn and blaspheme thee.
New American Bible	And Satan answered the LORD and said, "Skin for skin [Skin for skin: an expression which, as applied to Job, means that he has borne his suffering patiently thus far only because he seeks to avoid greater suffering and to receive greater favors from God.]! All that a man has will he give for his life. But now put forth your hand and touch his bone and his flesh, and surely he will blaspheme you to your face."
New American Bible (R.E.)	The satan answered the LORD and said, "Skin for skin [a proverbial expression derived perhaps from bartering; the precise meaning is unclear.]! All that a man has he will give for his life. But put forth your hand and touch his bone and his flesh. Then surely he will curse you to your face." Jb 1:11
NIRV	Satan replied, "A man will give everything he has to save himself. So Job is willing to give up the lives of his family to save his own life. But reach out your hand and strike his flesh and bones. Then I'm sure he will speak evil things against you. In fact, he'll do it right in front of you."
New Jerusalem Bible	'Skin after skin!' Satan replied. 'Someone will give away all he has to save his life. But stretch out your hand and lay a finger on his bone and flesh; I warrant you, he will curse you to your face.'

#### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Satan answered Yahweh and said, "Any man will give his soul skin for skin. Although please send your hand, and when you touch into his bone and into his flesh, he will not bless your face."
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The Expanded Bible	"One skin for another [ <sup>L</sup> Skin for skin; <sup>C</sup> a proverb meaning that people only react if they are affected directly]!" Satan [1:6] answered. "A man will give all he has to save his own life. <sup>5</sup> But reach out your hand and ·destroy [afflict; <sup>L</sup> touch] his bones and flesh, and he will ·curse [ <sup>L</sup> bless; <sup>C</sup> a euphemism for "curse"; 1:5] you to your face."
Ferar-Fenton Bible	The Accuser, however, replied to the LORD and said, "Skin for skin! A man will give all he has for his life! Perhaps if You were to extend Your hand now, and torture his bones and his flesh, he would curse You to Your face?"
HCSB	"Skin for skin!" Satan answered the LORD. "A man will give up everything he owns in exchange for his life. But stretch out Your hand and strike his flesh and bones, and he will surely curse You to Your face."
NET Bible®	But [The form is the simply preterite with the vav (ו) consecutive. However, the speech of Satan is in contrast to what God said, even though in narrative sequence.] Satan answered the Lord, "Skin for [The preposition בַּיָּד (by'ad) designates interest or advantage arising from the idea of protection for ("for the benefit of"); see IBHS 201-2 §11.2.7a.] skin [The meaning of the expression is obscure. It may come from the idea of sacrificing an animal or another person in order to go free, suggesting the expression that one type of skin that was worth less was surrendered to save the more important life. Satan would then be saying that Job was willing for others to die for him to go free, but not himself. "Skin" would be a synecdoche of the part for the whole (like the idiomatic use of skin today for a person in a narrow escape). The second clause indicates that God has not even scratched the surface because Job has been protected. His "skin" might have been scratched, but not his flesh and bone! But if his life had been put in danger, he would have responded differently.]! Indeed, a man will give up [The LXX has "make full payment, pay a full price" (LSJ 522 s.v. ἐκτίνω).] all that he has to save his life [Heb "Indeed, all that a man has he will give for his life."!]! But extend your hand and strike his bone and his flesh [The "bones and flesh" are idiomatic for the whole person, his physical and his psychical/spiritual being (see further H. W. Wolff, Anthropology of the Old Testament, 26-28).], and he will no doubt [This is the same oath formula found in 1:11; see the note there.] curse you to your face!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Adversary answered ADONAI, "Skin for skin! A person will give up everything he has to save his life. But if you reach out your hand and touch his flesh and bone, without doubt he'll curse you to your face!"
exeGesés companion Bible	And Satan answers Yah Veh and says, Skin for skin; yes, all a man has he gives for his soul; but spread your hand, I beseech and touch his bone and his flesh, whether he blesses you to your face.
JPS (Tanakh—1985)	The Adversary answered the LORD, "Skin for skin [Apparently a proverb whose meaning is uncertain.]—all that a man has he will give up for his life. But lay a hand on his bones and his flesh, and he will surely blaspheme You to Your face."
Judaica Press Complete T.	Now the Adversary replied to the Lord and said, "Skin for skin, and whatever a person has he will give for his life. But, stretch forth Your hand now and touch his bones and his flesh, will he not blaspheme You to Your face?"
Orthodox Jewish Bible	And Hasatan answered Hashem, and said, Skin for skin, yea, all that an ish hath will he give for his nefesh. But stretch forth Thine yad now, and touch his etzem and his basar, and he will curse Thee to Thy face.
The Scriptures 1998	And Satan answered הוֹיָה and said, "Skin for skin, and all that a man has he would give for his life! "But stretch out Your hand, please, and strike his bone and his flesh – if he would not curse You to Your face!"

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Then Satan answered Yahweh and said, Skin in behalf of skin, for all that a man has would he give in behalf of his soul. Howbeit, now put forth your hand and touch his bone and his flesh. He shall assuredly scorn you to your face.
Context Group Version	And the Adversary { trad. "satan" } answered YHWH, and said, Skin for skin, yes, all that a man has he will give for his life { soul }. But put out your hand now, and touch his bone and his flesh, and he will renounce you to your face.
English Standard V. – UK	Then Satan answered the Lord and said, "Skin for skin! All that a man has he will give for his life. But stretch out your hand and touch his bone and his flesh, and he will curse you to your face."
The updated Geneva Bible	And Satan answered the LORD, and said, Skin for skin [By this he means that a mans own skin is dearer to him than another mans.], yea, all that a man has will he give for his life. But put forth your hand now, and touch his bone [Meaning, his own person.] and his flesh, and he will curse you to your face.
Green's Literal Translation	And Satan answered Jehovah and said, Skin for skin. Yea, all that a man has he will give for his life. But indeed put out Your hand now and touch his bone and his flesh, and he will curse You to Your face.
New RSV	Then Satan [Or the Accuser; Heb ha-satan] answered the Lord, `Skin for skin! All that people have they will give to save their lives [Or All that the man has he will give for his life]. But stretch out your hand now and touch his bone and his flesh, and he will curse you to your face.'
Syndein/Thieme	And Satan answered Jehovah/God, and said, " 'Yes, Job has nothing but his own health' {Ancient Hebrew idiom: literally: 'skin for skin, yes'}. A man will give all that he has for his own life; but stretch out Your hand, and strike/touch his flesh and his bones, and he will curse You to Your face."
Young's Updated LT	And the Adversary answers Jehovah and says, "A skin for a skin, and all that a man has he does give for his life. Yet, put forth, I pray You, Your hand, and strike unto his bone and unto his flesh—if not: unto Your face he does bless You!"
<b>The gist of this verse:</b>	Satan challenges God to show that Job will not simply curse God because his life is in danger.

**Job 2:4a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Sâtân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966

## Job 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** The adversary answered Y<sup>e</sup>howah... We have exactly the same words as found in Job 1:9.

Satan knows that he is going to be asked about Job. He made a demand upon God, in order to prove that Job would certainly support whomever blessed him, and Satan was proven wrong. "Take away all that he has and Job will curse You to Your face." But, in fact, Job did not do that; therefore, Satan expected God to throw that in his face once again.

Although Chuck Smith is not my favorite theologian, here is what he had to say about the existence of Satan: *[Satan's existence] Brings up a problem. If God does control Satan, then why doesn't God bottle him up and ship him out of the universe? If God one day is going to cast him and his followers into this place scripturally that is known as Gehenna, into outer darkness, then why doesn't God do it now and save us all the miseries? Why does Satan have the liberties that God has granted to him? The power that God has granted to him. Why did God allow him to come into the Garden of Eden? Why does God allow him the freedom to war against us? It's all involved in why did God create you? God created you in order that He might have an object to love and from which He might receive love. Now, in order to receive meaningful love it has to be a free will involved. You cannot be a robot. You've got to have a free will, the capacity and power of choice in order that your love for God might truly be a meaningful love. And thus, God gave us the capacity of choice, the free will. But what value is that unless there's something to choose? To have the power of choice and yet nothing to choose would be totally meaningless. So God not only had to create us with the capacity of choice, but He had to allow the opportunity of an alternate choice. And thus, Satan was allowed to rebel against God. And he was allowed to come to man and to offer man an alternate choice in order that if man chose at that point to love God, God would know that the choice was from the heart and it was meaningful and God could then receive praise and glory from the meaningful love that was expressed to Him. Taking a chance man might make the wrong choice.*<sup>13</sup>

**Application:** This may seem somewhat silly to you, at first glance. *We can choose between God and Satan; what a difficult choice* (you say with tongue planted firmly in cheek). This is not as nutty as it may appear at first. Saul Alinsky wrote a book called *Rules for Radicals*, which President Obama has quoted from; and which many of his supporters knowingly or unknowingly use not only in Obama's campaign, but in his presidency as well. Alinsky dedicated his book to Lucifer, the first rebel. Hitler came to power by popular support. We see him today for the evil murderer that he was; but he had great popular support, particularly among the youth (dictators and socialists often go after youth support, because they are the easiest to brainwash). We have seen, as of late, far more subtle choices (as Satan is quite subtle), such as, choosing socialism over free enterprise. There are a significant number of people in the United States who believe strongly in socialism, despite all the available information out there about actual socialist and communist governments (Mao and Stalin killed far more people in peacetime than anyone has ever killed during a war).<sup>14</sup> So people choose between God and Satan all of the time; sometimes it is dramatic and you cannot believe your eyes; and sometimes, the choice is very subtle.

<sup>13</sup> Smith, Chuck, *Through the Bible Commentary C2000 Series*; from e-Sword, Job 2:1–13.

<sup>14</sup> From <http://www.scaruffi.com/politics/dictat.html> accessed May 22, 2013.

Submit yourselves, therefore, to God. Resist the devil, and he will flee from you (James 4:7). Obviously, this is a consideration, even for believers today. What we must do, as believers, is know the Word of God; and knowing the Word of God means that we can distinguish between cosmic thinking and divine viewpoint. Rom 12:2 **And you people must not be conformed to [the values and standards of] this age, but you should become transformed [i.e., changed in attitude and action] by having your mind renewed [= renovated] [i.e., to think in a totally different way]. Then you will be able to determine [and practice] God's will, the thing that is good, and acceptable and perfect. (AUV-NT) Eph 6:10-17 Finally, be [spiritually] strong in the Lord and in His mighty power. You people should put on the full armor of God, so that you will be able to withstand the devil's schemes. For our struggle is not [actually] against human beings, but against rulers and authorities and leaders of this world's darkness, and against the spiritual forces of evil in the heavenly realms. [Note: "Heavenly realms" here refers to the struggle against Satanic powers which permeates life around us]. Therefore, put on the full armor of God, so that you can withstand [the devil, See verse 11] when the evil day comes. And, after you have done everything you can, still remain standing firm [in the faith]. So, you people should stand firm [in the faith], with the belt of truth firmly buckled around you, and with the "flack jacket" of righteousness on your chest. And put on your shoes, ready to [go and] spread the Gospel of peace. And along with everything else, take up the shield of faith, with which you will be able to extinguish all the fire-tipped arrows of the evil one. And take the helmet of salvation, and the sword of the Holy Spirit, which is God's word. (AUV-NT)**

Also, more important than choosing between God and Satan is the Angelic Conflict, which is *why* primarily Satan is not cast yet into the Lake of Fire. Satan has lodged objections to God and His plan in open court, and God uses human history in order to answer his many objections. The book of Job simply gives us two objections which Satan has made, and how these objections were answered. There is much more to our lives than what we see with our own two eyes. The Angelic Conflict is significant. A portion of that conflict is simply, **Choose this day whom you will serve** (Joshua 24:15).

### Job 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
gōwr (גֹּוֹר) [pronounced <i>gohr</i> ]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular noun	Strong's #5785 BDB #736
ba'ad (בְּאֵד) [pronounced <i>BAH-gad</i> ]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126

Even though ba'ad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means *through, out through* (lit., *away from*) a window, etc. With verbs of shutting, it means to shut *behind, after, up or upon*. It can be used as follows: to seal *up*; to hedge *about*; to fence *round about*. It has metaphorical uses: *on behalf of, for the sake of, on account of*. This preposition can denote nearness, as in *by, near; between [two things]; into, among; pro, for* (in the sense of exchanging).

## Job 2:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Although BDB lists this word only as a preposition, Owen lists it as a substantive construct.			
Gesenius adds the meanings <i>pro, for</i> ; in the sense of exchanging (1Sam. 7:9 2Sam. 20:21); <i>a supplication, an atonement; a consultation [or an oracle, as in Jer. 21:2 Isa. 8:19], a bribe</i> (Job 6:22).			
gôwr (גֹּוֹר) [pronounced gohr]	skin, skins, hide; poetically used of the body, life	masculine singular noun	Strong's #5785 BDB #736

**Translation:** ...and said,"Skin for skin! What Satan says here is most unusual. I think the idea is, Job will give God his own skin to save his own life.

We have a preposition used twice here: ba'ad (בְּאֵד) [pronounced BAH-gad] is one of those rare prepositions which does not take up five pages in BDB. However, its meanings are still multifarious. Here, it is simplest just to render it *for* (in accordance with most translations) as BDB says that it almost is equivalent to *for the sake of, on account of*. Strong's #1157 BDB #126.

The phrase *skin for skin* is obviously a proverbial saying; BDB associates it with bartering, saying that everything has its price. The NIV has a similar opinion, relating it to a *willingness to barter one animal skin for another of equal value*.<sup>15</sup> Perhaps Satan is saying, "We just did not find Job's price yet."

Barnes gives quite a thorough discussion of it—several pages, as a matter of fact; my take on this is that Satan is saying that Job would sacrifice the skins of his animals and the skins of his own relatives before he would sacrifice his own skin. He is accusing God of stacking the deck in His favor by not allowing Satan to personally attack Job. It is one thing to take away Job's family and his wealth; it is clearly another to take away Job's health. You strip a millionaire of his wealth and his family, he will just start over again. However, when one is dying of an incurable form of cancer, it does not matter how much wealth that person has—his own wealth is meaningless to him. This is what Satan appears to be alleging. "You have not allowed me to go deep enough into Job."

We will explore the various meanings of *skin for skin* when we add in the next portion of this verse.

Dunagan: *[Despite being wrong, again and again], Satan does not apologize, he does not repent, and neither does he admit any fault whatever.*<sup>16</sup> At no point does Satan say, "Okay, you're right. I destroyed Job's life, but to no effect. You told me he would not lose faith in You, and You are right (again)." Then Dunagan quotes McKenna: "Self-centeredness dominates all of Satan's thinking. He cannot believe that the loss of possessions and family really matters if the person himself is untouched. Satan's tactic is to probe and probe until he finds the fatal flaw in a person's character that leads to sin."<sup>17</sup>

Barnes: *The object of Satan is to say, that a test had not been applied to Job of sufficient severity to show what he really was. What he had lost was a mere trifle compared with what would be if he was subjected to severe bodily sufferings, so that his life would be in peril. it is to be remembered that these are the words of Satan, and that they are not necessarily true.*<sup>18</sup>

<sup>15</sup> *The NIV Study Bible*; ©1995; p. 727.

<sup>16</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2:4.

<sup>17</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2:4; he references McKenna, p. 43.

<sup>18</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 2:4.

## Job 2:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
baʿad (בְּאַד) [pronounced <i>BAH-gad</i> ]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659

**Translation:** *He will give all that he has* [lit., *all which is to the man*] *for his life*. I want you to recall the simple fact that Job, right now, has nothing. His wealth has been destroyed; his children are all dead. He has a nagging wife, whom we have not yet met. But Job has little else. Satan ruined him financially and emotionally in the previous chapter.

This helps to explain what Satan said. "Skin for skin." He would give his own skin to save his own skin. Job has nothing left, and yet he will give anything to hold onto life. Does this imply that Job would sacrifice the life of another for himself? Possibly that is what Satan is saying.

And, when Satan says that *all of which a man has he will give for his life* he is referring to more than just material things. Satan claims that a man will give up his integrity and his loyalty in order to save his life. One of the themes of the many hospital-doctor television shows is life at any price. Do whatever you can to preserve meaningful life. Satan claims that a man will give anything in order to preserve his own life.

There is the moderately difficult phrase *skin for skin*, which is the preface of Satan's challenge.

## Interpretations of “Skin for skin; he will give all he has for his life”

Scripture	Text/Commentary
<b>Barnes</b> <sup>19</sup>	<p>The general sense of the passage here is plain, for it is immediately explained that a man would give everything which he had to save his life; and the idea here is, that if Job was so afflicted in his body that he was likely to die, he would give up all his religion in order to purchase life. His religion, which had borne the comparatively trifling test before applied to it, would not bear the severer trial if his life was endangered.</p> <p>The meaning is plain. A man is willing to surrender all that he has, in order to preserve his life. He will part with property and friends, in order that he may be kept alive. if a man therefore is to be reached in the most tender and vital part; if any thing is to be done that shall truly reveal his character, his life must be put in danger, and his true character will then be revealed.</p>
<b>Bible Knowledge Commentary</b> <sup>20</sup>	<p>“Satan insinuated that Job had willingly traded the skins (lives) of his own children because in return God had given him his own skin (life). This again implied that Job was selfish” (Bible Knowledge Comm. p. 721).</p>
<b>Dunagan</b> <sup>21</sup>	<p>The expression “skin for skin” may have been a proverbial expression for bartering with the skins of animals.</p>
<b>Dunagan</b> <sup>22</sup>	<p>"Skin for skin! Yes, all that a man has he will give for his life": Here is the terrible accusation that Job had been willing to part with his possessions and even the lives of his children in order to spare his own life.</p>
<b>The Expanded Bible</b> <sup>23</sup>	<p>"One skin for another [<sup>L</sup>Skin for skin; <sup>C</sup>a proverb meaning that people only react if they are affected directly]!"</p>
<b>Gill</b> <sup>24</sup>	<p>Satan suggests, that Job did not regard the loss his cattle, nor of his servants, nor even of his children, so long as he had his own life and health; and thus represents him as a lover of himself, and as cruel and hardhearted, and without natural affections to his children. Gill presented several views, this being one of them.</p>

<sup>19</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 2:4.

<sup>20</sup> Mark Dunagan, Commentary on selected text; from e-Sword, introduction to Job 2; Job 2:4.

<sup>21</sup> Mark Dunagan, Commentary on selected text; from e-Sword, introduction of Job 2; Job 2:4.

<sup>22</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2:4.

<sup>23</sup> From <http://www.biblegateway.com/passage/?search=job%202&version=EXB> accessed May 18, 2013.

<sup>24</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 2:4.

## Interpretations of “Skin for skin; he will give all he has for his life”

Scripture	Text/Commentary
<b>Gill<sup>25</sup></b>	<p>Gill also suggested this: [Skin for skin] may be rendered, "skin upon skin", or "skin even unto skin", or "skin within skin" [רוע דעב רוע "cutim super cute", Schultens.]; for man has two skins, an inward and an outward one, called the "cutis" and "cuticula", "derma" and "epidermis"; the latter is of a whitish colour, and is properly the covering of the skin, is very thin, and void of sensation [Vid Bartholin. Anatomia Reform. l. 1. c. 1. &amp; 9.], which may be raised up by a blister, and taken off without pain; but the other is reddish, and very sensible of pain, and cannot be taken off without putting a man to the most exquisite misery; and yet a man will part with both skins, and if he had ever so many, or he willing to be put to the greatest torment, rather than part with his life: and to this one point all the above senses, and others given by interpreters, tend, namely, to observe how precious the life of man is to him; and if this was all that Satan meant, it is very trite; but he seems to insinuate something more, and that is, that any man, and so Job though reckoned a good man, would not only part with all the skins he had, and the substance he was possessed of, to save his life, but he would part with his God, and his religion, and the profession of it, for the sake of it, which is false; for there is something more valuable than life to good men; they reckon the loving kindness of God better than life, and would sooner lose their lives than risk the danger of losing their interest in it; and are willing to part with their lives for the sake of God and true religion, for the sake of Christ and his Gospel, and for his cause and interest, as many have done.</p>
<b>Guzik<sup>26</sup></b>	<p>Satan here asserted that Job failed to curse God only because he was afraid that if he did, it would bring personal punishment from God. Satan argued that the problem with the prior attacks was that none of the previous attacks touched Job directly, but only things next to or outside of Job (his family and his possessions).</p> <p>When it came down to it, Abraham betrayed his wife to save his life. David forsook his sanity to save his life. Peter denied Jesus to save his own life. There is certainly some truth to the statement, all that a man has he will give for his life.</p>

<sup>25</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 2:4.

<sup>26</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 2:4–6.

## Interpretations of “Skin for skin; he will give all he has for his life”

Scripture	Text/Commentary
<b>Matthew Henry</b> <sup>27</sup>	<p><b>Skin for skin, and all that a man has, will he give for his life.</b> There is something of truth there is in this, that self-love and self-preservation are very powerful commanding principles in the hearts of men. Men love themselves better than their nearest relations, even their children, that are parts of themselves, will not only venture, but give, their estates to save their lives. All account life sweet and precious, and, while they are themselves in health and at ease, they can keep trouble from their hearts, whatever they lose. We ought to make a good use of this consideration, and, while God continues to us our life and health and the use of our limbs and senses, we should the more patiently bear the loss of other comforts. ("<b>Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?</b>" Matt. 6:25). But Satan grounds upon this an accusation of Job, slyly representing him, (1) As unnatural to those about him, and one that laid not to heart the death of his children and servants, nor cared how many of them had their skins (as I may say) stripped over their ears, so long as he slept in a whole skin himself; as if he that was so tender of his children's souls could be careless of their bodies, and, like the ostrich, hardened against his young ones, as though they were not his. (2) As wholly selfish, and minding nothing but his own ease and safety; as if his religion made him sour, and morose, and ill-natured. Thus are the ways and people of God often misrepresented by the devil and his agents.</p>
<b>Jamieson, Fausset and Brown</b> <sup>28</sup>	<p><b>[He will give] skin for skin.</b> The "skin" is figurative for any outward good. Nothing outward is so dear that a man will not exchange it for some other outward good; "but" (not "yea") "life," the inward good, cannot be replaced; a man will sacrifice everything else for its sake. Satan sneers bitterly at man's egotism and says that Job bears the loss of property and children because these are mere outward and exchangeable goods, but he will give up all things, even his religion, in order to save his life, if you touch his bones and flesh.</p>
<b>JPS</b> <sup>29</sup>	<p>Apparently a proverb whose meaning is uncertain.</p>
<b>Keil and Delitzsch</b> <sup>30</sup>	<p><i>One gives up one's skin to preserve one's skin; one endures pain on a sickly part of the skin, for the sake of saving the whole skin; one holds up the arm, as Raschi suggest, to avert the fatal blow from the head. The second clause is climacteric: a man gives skin for skin; but for his life, his highest good, he willingly gives up everything, without exception, that can be given up, and life itself still retained. This principle derived from experience, applied to Job, may be expressed thus: Just so, Job has gladly given up everything, and is content to have escaped with his life.</i></p>
<b>Lawson</b> <sup>31</sup>	<p>In Job's ancient culture, 'skin for skin' was a bartering term meaning to trade one skin for another. The Devil is accusing Job of being willing to risk the skin of his children and livestock in order to protect his own skin.</p>

<sup>27</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 2:1–6 (edited).

<sup>28</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Job 2:4 (edited).

<sup>29</sup> *Tanakh, the Jewish Bible* by the Jewish Publication Society; ©1985; p. 1340.

<sup>30</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 281.

<sup>31</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 2:4–6.

Interpretations of “Skin for skin; he will give all he has for his life”	
Scripture	Text/Commentary
<b>McKenna</b> <sup>32</sup>	Self-centeredness dominates all of Satan's thinking. He cannot believe that the loss of possessions and family really matters if the person himself is untouched. Satan's tactic is to probe and probe until he finds the fatal flaw in a person's character that leads to sin.
<b>NET Bible</b> <sup>33</sup>	The meaning of the expression is obscure. It may come from the idea of sacrificing an animal or another person in order to go free, suggesting the expression that one type of skin that was worth less was surrendered to save the more important life. Satan would then be saying that Job was willing for others to die for him to go free, but not himself. "Skin" would be a synecdoche of the part for the whole (like the idiomatic use of skin today for a person in a narrow escape). The second clause indicates that God has not even scratched the surface because Job has been protected. His "skin" might have been scratched, but not his flesh and bone! But if his life had been put in danger, he would have responded differently.
<b>The New Advent (Knox) Bible</b> <sup>34</sup>	...skin must suffer before skin grieves. [Literally, `Skin on behalf of skin'. The rendering given assumes that a proverb, couched in elliptical language, is best interpreted by reference to the context.]
<b>The New American Bible</b> <sup>35</sup>	<b>Skin for skin</b> [Skin for skin: an expression which, as applied to Job, means that he has borne his suffering patiently thus far only because he seeks to avoid greater suffering and to receive greater favors from God.]
<b>The New American Bible (revised edition)</b> <sup>36</sup>	" <b>Skin for skin</b> [a proverbial expression derived perhaps from bartering; the precise meaning is unclear.]
<b>The Pictorial Bible</b> <sup>37</sup>	The editor of the Pictorial Bible...supposes that the reference is to the time when trade was conducted by barter, and when the skins of animals, being a most frequent and valuable commodity, were used to represent property. Tributes, ransoms, etc., he observes, were paid in skins. According to this, it means that a man would give “skin upon skin;” that is, would pile one piece of property upon another, and give “all” that he had, in order to save his life. It refers to the necessity of submitting to one great evil rather than incur a greater.
<b>Matthew Poole</b> <sup>38</sup>	The design of these words is plain, which is to detract from Job, and to diminish that honour and praise which God gave to Job, by pretending that he had done no more than the meanest men commonly do by the law of self-reservation. And it is as clear that this was a proverbial speech then in use, wherein if there be some difficulty to understand it at this distance of time, it is no more than the common lot of many other proverbs, the sense, and especially the grounds, whereof are frequently unknown to persons of other nations and after-times

<sup>32</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2:4. Dunagan takes this from p. 43 of one of McKenna's works.

<sup>33</sup> From <http://bible.org/netbible/index.htm?job2.htm> (footnote) accessed May 18, 2013.

<sup>34</sup> From <http://www.1000newadvent.org/bible/job002.htm> accessed May 18, 2013.

<sup>35</sup> From [http://www.vatican.va/archive/ENG0839/\\_PEN.HTM](http://www.vatican.va/archive/ENG0839/_PEN.HTM) (Job 2:4, footnote); accessed May 18, 2013.

<sup>36</sup> From <http://www.usccb.org/bible/job/2> accessed May 18, 2013.

<sup>37</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 2:4.

<sup>38</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Job 2:4.

## Interpretations of “Skin for skin; he will give all he has for his life”

Scripture	Text/Commentary
<b>Matthew Poole</b> <sup>39</sup>	<p>From sacrifices, in which there was skin for skin, i.e. the skin of a beast for, or instead of, the skin or body of the man, which deserved to be used as the beast was, and which was saved or preserved by the suffering of the beast, which was accepted by God instead of the man, and by which the man’s sins were expiated.</p> <p>Let me add to Poole’s commentary that, Satan would not have fully understood the meaning of the animal sacrifices when he made this statement. He would have observed them, but he did not know what they were all about.</p>
<b>Raschi</b> <sup>40</sup>	<p>One gives up one's skin to preserve one's skin; one endures pain on a sickly part of the skin, for the sake of saving the whole skin; one holds up the arm, as Raschi suggests, to avert the fatal blow from the head. The second clause is climacteric: a man gives skin for skin; but for his life, his highest good, he willingly gives up everything, without exception, that can be given up, and life itself still retained.</p>
<b>R. B. Thieme, Jr.</b> <sup>41</sup>	<p>It means ‘<a href="#">Job has nothing but his own health</a>’</p>
<b>Urnbreit</b> <sup>42</sup>	<p>That is, his religion was supremely selfish. The loss of property and even of children he could bear, provided his person was untouched. His own health, and life; his own skin and body were dearer to him than anything else. Other people would have been afflicted by the loss of children and property. But Job was willing to part with any or all of these, provided he himself was safe.</p>
<b>Wesley</b> <sup>43</sup>	<p>The sense is, this is so far from being an evidence of Job's sincere and generous piety, that it is only an act of mere self - love; he is contented with the loss of his estate, and children too, so long as he sleeps in a whole skin; and he is well pleased, that thou wilt accept of these a ransom in his stead</p>

Perhaps the idea is, Job will trade anything for his own life. However, this must be considered in terms of a challenge to God’s character as reflected in Job.

In any case, there is no reason for us to over-think this proverb, as Satan makes it very clear as to what he means—“[all of which a man has, he will give in exchange for his own life.](#)”

A thought has occurred to me—has this life of Job occurred before any war has broken out? We find in that most dastardly of human conditions—war—that there is great self-sacrifice where many men give up their lives for another. The worst of human conditions has a way of bringing out the very best in mankind. Had there been no war up until this time, then these claims of Satan would have at least seemed to carry more weight.

### Chapter Outline

### Charts, Maps and Short Doctrines

Dunagan comments: *Satan's accusation should really make us think about ourselves. What is our level of conviction and dedication to God? Or, ultimately will we sacrifice everything and everyone in order to please ourselves? Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but*

<sup>39</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Job 2:4.

<sup>40</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 2:4–5.

<sup>41</sup> From [http://syndein.com/job\\_02.html](http://syndein.com/job_02.html) accessed May 18, 2013.

<sup>42</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Job 2:4.

<sup>43</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Job 2:4.

whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom." (Matt. 16:24–28).

Satan has been proven wrong time and time again. Men—both believers and unbelievers—have died in wars on behalf of their families and loved ones or instead of their comrades in arms. They have died fighting for their country and fighting for their personal convictions. Many a parent would not think twice about giving their own lives for the lives of their children.

Even more importantly, Jesus Christ will take the equivalence of the punishment of our sins on the cross, the just dying for the unjust, which shows the love of God.

Dunagan: *Satan does not give up easily, he is persistent, and he does not cry uncle when he fails. In addition, Satan shows absolutely no remorse for Job's suffering.*<sup>44</sup> Similarly, when Satan is thrown into the Lake of Fire, there will be no remorse for him.

In this case, all Satan wants is to show that Job's piety is just a thin veneer of self-interest. Take away the benefits of being related to God and you will remove any reason for desiring a continued relationship with God. You have no doubt at one time or another stubbed your toe or banged your finger with a hammer and you have cursed God. This is what Satan is after—he wants to take God's example of a righteous man—Job—and give Job the opportunity to tell God how he really feels.

As a tangent, let me point out that the inspiration of the Bible does not mean that every verse found in the Bible is true—that is, it is not true that a man would be willing to trade anything for his life. What the Bible actually affirms is that what is said here is a correct representation of what Satan said to God, not that what Satan said is true. The reason that I mention that here is that throughout this book, it will be important to note who is speaking. Generally speaking, what Job says will be true and accurate information. The observations of his three friends will be, from time to time, human viewpoint—they will say things which are not necessarily 100% inaccurate, but their words will contain a healthy mix of truth and error (when they judge Job, they will certainly be in error). Therefore, when you get in an argument with your wife, don't start quoting Bildad to make your point.

Barnes: *In regard to the sentiment here expressed, however, it is in general true. Men will surrender their property, their houses, and lands, and gold, to save their lives. Many, too, would see their friends perish, in order that they might be saved. It is not universally true, however. It is possible to conceive that a man might so love his property as to submit to any torture, even endangering life, rather than surrender it. Many, too, if endangered by shipwreck, would give up a plank in order to save their wives or children, at the risk of their own lives. Many will give their lives rather than surrender their liberty; and many would die rather than abandon their principles. Such were the noble Christian martyrs; and such a man was Job. Satan urged that if his life were made wretched, he would abandon his integrity, and show that his professed piety was selfish, and his religion false and hollow.*<sup>45</sup>

V. 4 reads: **The adversary answered Y<sup>e</sup>howah and said, "Skin for skin! He will give all that he has [lit., all which is to the man] for his life.** Now let's step back somewhat. We all know that there are some men who give up anyone and anything in order to preserve their own lives. We also know that there are some men who would sacrifice themselves for others. God is pointing to Job as being an extraordinary man and Satan says, "Job is like any other man; he has got his price." Satan was instrumental in causing mankind to fall; in causing mankind to sin. Satan, to some extent is saying, "God, You failed when You made angels; and You failed when You made man. Job is no better than anyone else." But while Satan makes this assertion, he himself is trading anyone and anything that he can for his own life, as God has sentenced him to the Lake of Fire already. He is attempting to

<sup>44</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2:1.

<sup>45</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 2:4.

ascribe his own lack of nobility to Job, and, by extension, to all mankind (which is a natural outcome, if God has presented Job as an example of a complete and blameless servant.

Satan believes (or, at least he asserts) that he ought to be able to break Job down. He should be able to find Job’s breaking point; all he needs is a little more leeway. All Satan needs to do is to get further under Job’s skin.

In all of this, Satan reveals what is in his own heart, rather than what is in Job’s. Whereas, it is certainly true that Satan will give over anyone and anything to save himself; Job is greater than Satan in that regard.

The Pulpit Commentary draws the following lessons from this narrative so far: *Prize life as a gift of God. Adorn life with the grace of God. Use life for the glory of God. Return life (when it is called for) into the hands of God.*<sup>46</sup>

**Application:** As an aside, Satan makes a number of claims that, at first glance, seem to have some merit. We certainly know of people who will do anything to save themselves. From Satan comes a myriad of claims, all of which appear to have some merit, at first glance. This is **cosmic thinking**; this is what makes up the **cosmic system**. Mistakenly, some of us think of Satan only as an intentionally destructive force; and he certainly is a destructive force. However, not all of Satan’s thinking is intentionally destructive. Socialism is certainly an economic philosophy from Satan, but it does not have the intention of being destructive. However, in point of fact, socialism is destructive to the human soul; and, as a result, destructive to the society where it is tried.<sup>47</sup> Not only are such societies often unable to feed themselves, but they will even incarcerate and/or kill their recalcitrant members for thinking differently.

### Job 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʾūwlām (אוּלַם) [pronounced oo-LAWM]	<i>but, but indeed, yet, however</i>	a very strong adverbial adversative	Strong’s #199 BDB #19
shālach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong’s #7971 BDB #1018
nâ’ (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong’s #4994 BDB #609

Nâ’ is used for a submissive and modest request. It is used to express a wish (Job 32:21: “**Oh, that I may not respect any man’s person**”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2<sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word *let*.

yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #3027 BDB #388
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<sup>46</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 2:4.

<sup>47</sup> For those who cite the early Jerusalem church and say that is socialism, there are two facts which must be added: the Jerusalem church was under great persecution; and the city of Jerusalem would be destroyed in A.D. 70. Secondly, while the Jerusalem church was functioning, it never did recover economically. Paul had to make a collection from the saints in order to care for the believers in Jerusalem. The United States has, similarly, provided food stuffs to communist Russia and to North Korea, because, under their system of government, they are unable to feed themselves.

**Translation:** *Indeed, I implore You: stretch out Your hand...* Just as Satan asked before in Job 1:11a, he word-for-word asks the same thing again (except, he leaves out the wâw conjunction this time).

We begin with the strong adversative adverb ʾûwlâm (אִלַּם) [pronounced oo-LAWM], which means *but* or *indeed*. Strong's #199 BDB #19. Nâ' (נָא) [pronounced naw] which is part of an exhortation or part of an entreaty rendered *I respectfully implore [or ask or request] you or I urge you*. Strong's 4994 BDB #609. The verb is the Qal imperative shâlach (שְׁלַח) [pronounced shaw-LAKH], which means *to send, to send out on a mission, to commission*; but when it is found in association with hands, it means *to stretch out the hand*. It is not unlike our current expression *reach out and touch someone, reach out to*, a fine contemporary rendering Strong's #7971 BDB #1018. Note Who it is Satan wants responsible for this harm which will come to Job. In this chapter and in the previous chapter, Satan does not ask God to let him touch Job—Satan asks God to reach out and touch Job. Now it is Satan who desires to hurt Job and to cause him severe pain; but he appears to want the direct responsibility is put off on God.

Just as before, Satan wants God to do this. Satan doesn't want to get his hands dirty.

**Application:** We see this sort of thing done in gangs and in crime organizations continually. People of higher rank continually impose illegal behavior on those from a lower rank. This way, the person of the lower rank has committed a crime; this is something the person over him can hold over him. The underling cannot rat out those over him, because his hands are now dirty too. They are taken on crime sprees or, far worse, they are told that they must kill so-and-so; someone that they have no reason to kill. But this puts them in the gang; and they cannot easily get out, as they have done crimes as well.

Satan is saying to God: "I want You to do this. I want Your hand stretched out against Job."

### Job 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâga' (נָגַעַ) [pronounced naw-GAHÇ]	<i>touch, reach into; violate, injure; come to a person; strike</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #5060 BDB #619
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'etsem (עִצֶּם) [pronounced geh-TSEM]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6106 BDB #782
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh; body; animal meat</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #1320 BDB #142

**Translation:** ...and violate his flesh and bone;... The verb here can merely mean *to touch*, but the idea is to cause harm, to violate, to injure. The preposition acts, in many ways, as the sign of the direct object, pointing towards that which the verb is to act upon. However, there is an intimacy implied by the preposition used here, indicating that the disease that God is to strike Job with ought to be close, inside the skin, right next to the bone.

The preposition used thrice in this verse is *ʿel* (עַל) [pronounced *ehl*] denotes direction and is often rendered *in, into, toward, unto, to, regarding*. Although *unto* is a good rendering, it is also rather archaic. There is also a clear inference of hostility here, and BDB allows *against* in that situation. Strong's #413 BDB #39.

The use of the words *flesh and bone* indicate that Satan is asking God to allow Satan to physically harm Job. The use of these two words together indicates that a person's physical body is being spoken of. When the disciples doubted that the live person of Jesus that they saw was real, Jesus told them, "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have." (Luke 24:39).

Satan is not asking for some superficial disease; he wants something which strikes Job deeply and hurtfully.

### Job 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lōʾ (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Together, ʾim lōʾ (לֹא אִם) [pronounced <i>eem low</i> ] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815
bârak <sup>e</sup> (רָבַח) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1288 BDB #138

## Job 2:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>What makes the most sense to me is Bullinger's explanation,<sup>48</sup> that the original text has <i>to curse</i> here, rather than <i>to bless</i>; and that it was written this way, so that no one read this as, I have translated it below (<a href="#">surely, he will curse You to Your face</a>). Bullinger says that there is a note to this effect placed in the margin to indicate that this change has been made. See 1Kings 21:10, 13 Job 1:5, 11 2:5, 9 Psalm 10:3.</p>			

**Translation:** [...surely he will curse You to Your face](#) [lit., *surely he will curse (bless?) against Your face*].” These final few words are exactly those found at the end of Job 1:11. Satan again alleges that this is what it will take to turn Job against God. If God takes away Job's health, then Job will have a reason to stand up to God and to curse Him.

Satan's point is that maybe Job did not curse God at the loss of his possessions, but nothing is more precious to a man than his very well-being. You have no doubt heard the expression, *well, at least you still have your health*. Did you realize this is a Satanically-inspired expression? Satan tells God to attack Job directly and Job will reject God.

McGee: *You know, Satan is accurate about most of us. There is a chink in our armor. We have our Achilles' heel—that certain weakness. When we get right down to the bare bones, we all cave in. But God has given us a promise: “There has no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, so that you may be able to bear it” (1Corinthians 10:13). God will never allow us to be tempted more than we can stand. We need to recognize that.*

*My friend, wherever you are and whatever you are going through, God is able to sustain you. That is a great comfort. We do not know what a day may bring forth. It could be tragic beyond words or it could be a delightful, wonderful day. Whichever it is, God says, “I will enable you to get through it.” God will see to it that our armor stands up. That is a wonderful thing to know.*<sup>49</sup>

This doctrine is the same as was found in [Job 1 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

Obviously we have a problem. As you have well expected, the verb is the Piel perfect of *bârak*<sup>e</sup> (בָּרַךְ) [pronounced *baw-RAHK*<sup>e</sup>] which means *to bless, to make happy, to prosper*. This is exactly the same word that we find in Job 1:10, where God is said to *bless* the production of Job's hands. This word will show up several times in the book of Job (Job 1:11 2:5, 9) and receive the rendering *curse* from most translators and *bless* from one or two others. Even the Septuagint had troubles here, rendering this verse not as a translation but as an interpretation. In Job 1:11 and 2:5, the Septuagint will go with the Greek word for *bless* and give two completely different renderings for this verb in Job 1:5 and 2:9.

### Possible reasons why most translators render *bârak*<sup>e</sup> to mean *curse*

1. There are several views on this. Most people believe that there are antithetical meanings for this word; that it can mean both *to bless* and *to curse*. Their best argument, from what I can tell, is quoting 1Kings 21:10, 13, where *bless* does not appear to be the correct rendering. Others maintain that this should be rendered *bless* at all times. This will be how we will handle the word, as long as the interpretation of the verse will allow for it.
2. An additional meaning of this word comes to mind; perhaps it means that you desire for the person who is being *blessed* to get what he *deserves*, so to speak. This usage would allow for an antithetical

<sup>48</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 1021.

<sup>49</sup> *Job*; J. Vernon McGee, ©1977, pp. 24–25.

### Possible reasons why most translators render bârak<sup>e</sup> to mean *curse*

meaning, depending upon the tone of voice. We have a similar phrase, *thank you*, which, in most cases, is genuine, or, at worst, perfunctory. However, if the next time you and a friend have a \$60 dinner, you tip the waitress \$1 right to her face, there is a reasonable chance that she will also say *thank you* but she won't really mean *thank you*. This is called an antiphrastic euphemism. *This is the use of a word or phrase that usually has one meaning in common speech, but is used to mean the opposite.*<sup>1</sup> Keil and Delitzsch offer that this word has to do with a benediction or a benedictory salutation pronounced at parting (see Gen. 24:60 32:1 47:10 Joshua 22:6 2Sam. 13:25 1Kings 8:66); and in this verse, render this word, *bidden farewell*. Such a translation would hold up throughout Job but not necessarily in 1Kings 21. Strong's #1288 BDB #138.

3. One possible explanation is that this word was changed from *curse* to *bless* by a later scribe. The Hebrews had this incredible respect for the name of God to a point of legalism. Therefore, when they read Scripture, at some point in time, they no longer pronounce the name of God, hoping not to profane it, but said Adonai instead. This is why the exact pronunciation of Y<sup>e</sup>howah has been lost. So, one explanation is that a scribe came across this passage where God is being cursed and he apparently did not want to want to copy down *curse God*; so instead, he wrote down *bless God*. The *Massorah* is the small writing in the margins of the Standard Hebrew Codices which was done to safeguard the sacred Hebrew text. An emendation is the act of editing a text in order to remove a flaw. One of the notes in the margins of the Hebrew Codices next to several passages is *this is one of the Eighteen Emendations of the Sopherim*. The actual number of emendations varies, some codices listing 10, 11, 17; while the St. Petersburg Codex lists two passages not found on any other list. These emendations were made long before our Lord walked this earth in His incarnate form even before the text had been handled by the Sopherim, the Massorites or the Nakdanim. Generally speaking, as was mentioned, changes were made in the text out of a mistaken, legalistic sense of reverence toward the name of God; but a note was placed in the margin to indicate that such a change had been made. The whole point of this was that no one would read the text and say the phrase *curse Y<sup>e</sup>howah* or some similar *blasphemous* phrase. Unfortunately, since the advent of printing, the Hebrew text is now printed without the Massoretic notes in the margins so now students who own and read a Hebrew Bible do not have the benefit of these emendations. In 1Kings 21:10, 13 Job 1:5, 11 2:5, 9, either the word qâlal (קָלַל) [pronounced *kaw-LAHL*] (which means *to curse*) or the word gâdaph (גָּדַף) [pronounced *gaw-DAHF*] (which means *to blaspheme*) was the original word used in the Hebrew, and it was replaced by the word bârak<sup>e</sup> in the main text so that no one would ever read the words *curse Y<sup>e</sup>howah* or *blaspheme Y<sup>e</sup>howah*. And there are notes in the margins of the codices to indicate this. Most translators just flat out ignore the bârak<sup>e</sup> and render these words *curse* or *blaspheme*. Commentators who are *ignorant of the real fact of the emendations, have laboured to prove that [bârak<sup>e</sup>] means both to bless and to curse, which is not the case.*<sup>2</sup>
4. There is an alternate explanation even to these just given. I believe that most or all of Genesis was memorized and transmitted from one person to another through memorization. I believe that early on, man's brain was better, so that a person could, probably by age 10 or 12, know from cover to cover the book of Genesis (or however much of it existed) and the book of Job. They did not have a library as we envision it, but these Scriptures were in the minds of their parents who taught these words of God to their children. In teaching this, the parents did not want to suggest *cursing God in one's heart*; so the word *to bless* is inserted, but with an explanation. Let's say we want to explain to someone what profanity is (using God's name in association with an execration). We may not want to say the word (s) that you might be thinking right now—it bothers us that much—so we may explain, "It is like *God bless* but we use the word *damn* instead—that is profanity."
5. Either this, or scribes early on just hated to put the words *to curse God in their hearts* together, so they replaced *to curse* with *to bless*.

It ought to be pointed out that the Hebrews were sensitive about certain words. For a long period of time, the proper name Y<sup>e</sup>howah was not pronounced, so that its pronunciation was lost (although I think that I have come quite close to the correct pronunciation of Y<sup>e</sup>howah).

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With regards to the sensitivity of the Hebrews, we have those whose names ended in *Baal* (a heathen god) later had that name change to end in *bosheth* (which means *shame*). Ish-bosheth, Saul's son, is an example of this (see 2Sam. 2:8–17 and 1Chron. 8:33). This would suggest that #4 and 5 are the reasons for this.

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What makes the most sense to me is Bullinger's explanation,<sup>50</sup> that the original text has *to curse* here, rather than *to bless*; and that it was written this way, so that no one read this as, I have translated it below ([surely, he will curse You to Your face](#)). Bullinger says that there is a note to this effect placed in the margin to indicate that this change has been made. See 1Kings 21:10, 13 Job 1:5, 11 2:5, 9 Psalm 10:3.

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As an aside, this is why some Bibles have YHWH or JHWH for Yehowah's name. The vowels, and therefore the pronunciation was lost. People who do not know about this sometimes write *God* as *G-d*, thinking this is somehow holy and cool both.

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<sup>1</sup> *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, p. 224.

<sup>2</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 by Baker Books; pp1019–1021.

## Chapter Outline

## Charts, Maps and Short Doctrines

Satan's intent after a person is saved is to shut down that person's spiritual life and appeal to his sin nature. We all have weaknesses; we all have lusts, and Satan seeks to exploit our lusts (power lust, sexual lust, approbation lust, money lust, etc.). Satan wants for us to spend our lives pursuing whatever it is that we lust for. Satan also wants to fill us with cosmic thinking. He also looks to shake our faith.

As believers, we have a purpose in this life. God did not just save us and then leave us on this earth to fart around for the next 40 or 80 years. We discover this purpose by knowing the Word of God; by exercising faith in the Word of God. Satan wants to throw a monkey wrench into the midst of all that. Satan wants you to put kerosene into your engine rather than gasoline. Satan would love for God to remove every believer from this life by means of the **Sin unto Death** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In short, Satan wants your life as a believer to be ineffectual. God has held up Job as an example of reflected glory (he is God's servant). Satan wants to show that, there is some point of suffering at which Job will curse God and die. Satan's attacks upon us are multifarious (I say *Satan's attacks*, but Satan is one demon, and not omnipresent; so properly, when applied to the average believer, these are demonic attacks). Every person is subjected to a different set of attacks, and only those allowed by God. Charley Brown might be faced with money lust, whereby he can earn an incredible amount of money, but this will cost him time away from Bible doctrine. Lucy, on the other hand, may have her faith tested by an illness inflicted upon her young child.

We live in Satan's world. The earth is his domain (John 12:31 2Cor. 4:4 Eph. 2:2). However, that does not mean that we will go without blessing or go without protection. The believer will have periods of time where his life is rather pleasant. Remember that hedge about Job and his possessions which Satan complained about? We all have that, to some degree or another.

It takes time and Bible doctrine in order to advance spiritually. That means, we need to have some quiet time in order to take in the Word of God. You know those times; *when God is in His heavens and all is right with the world?*<sup>51</sup> Do not squander that time. Use it wisely, which means, in my opinion, about an hour of Bible doctrine a day.

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<sup>50</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 1021.

<sup>51</sup> This saying comes from Robert Browning, in case you wondered. <http://www.quotationpage.com/quote/33886.html> accessed May 25, 2013.

And so says Y<sup>e</sup>howah unto the adversary,  
 “Behold him in your hand; only his soul  
 preserve.”

Job  
 2:6

Y<sup>e</sup>howah said to the adversary, “Note, he [is] in  
 your hand; but preserve his life.”

Jehovah said to Satan, “Take note that he is in your power, to harm as you choose; but you may not take his life.”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the Lord said to Satan: Behold, he <u>is</u> in thy hand, but yet save his life.
Masoretic Text (Hebrew)	And so says Y <sup>e</sup> howah unto the adversary, “Behold him in your hand; only his soul preserve.”
Peshitta (Syriac)	And the LORD said to Satan, Behold, he is <u>delivered</u> into your hands; only spare his life.
Charles Thomson (Greek)	Then the Lord said to Satan, Behold I <u>deliver</u> him up to thee, only preserve his life.
Septuagint (Greek)	And the Lord said to the devil, Behold, I <u>deliver</u> him up to you; only save his life.
Significant differences:	There is no verb in the first phrase spoken by Satan.

#### Thought-for-thought translations; paraphrases:

Common English Bible	The LORD answered the Adversary, "There he is-within your power; only preserve his life."
Contemporary English V.	"All right!" the LORD replied. "Make Job suffer as much as you want, but just don't kill him."
Easy English	God said to Satan, `I permit you to hurt Job. But you must not kill him.'
Easy-to-Read Version	So the Lord said to Satan, "All right, Job is in your power. But you are not allowed to kill him."
Good News Bible (TEV)	So the LORD said to Satan, "All right, he is in your power, but you are not to kill him."
<i>The Message</i>	GOD said, "All right. Go ahead--you can do what you like with him. But mind you, don't kill him."
New Berkeley Version	The LORD said to Satan, He is in your hand; only spare his life [All calamity is under God's control.].
New Century Version	The LORD said to Satan, "All right, then. Job is in your power, but you may not take his life."
New Life Bible	So the Lord said to Satan, "See, he is in your power. Only do not kill him."
New Living Translation	"All right, do with him as you please," the LORD said to Satan. "But spare his life."
The Voice	<b>Eternal One:</b> <sup>6</sup> <i>Well then, this is how it will be:</i> he is now in your hand. One thing, though: you will not take his life. <i>Job must not be killed.</i>

#### Partially literal and partially paraphrased translations:

American English Bible	And Jehovah replied to the Opposer: '{Look!} I'm giving him to you. just don't take his life!'
Beck's American Translation	"You may do what you like with him," the LORD told Satan. "Only spare his life."
New Advent (Knox) Bible	And thereupon said the Lord to man's Enemy, Have what power over him thou wilt, so his life be kept safe in him.
NIRV	The Lord said to Satan, "All right. I am handing him over to you. But you must spare his life."

#### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible The Expanded Bible  
 Ferar-Fenton Bible  
 NET Bible®  
 NIV – UK

Yahweh said to Satan, "He's here in your hand; however, keep his soul."  
 The Lord said to Satan [1:6], "All right, then. Job is in your power [hand], but you may not take [must preserve] his life."  
 So the LORD answered the Accuser and said, "Look! He is in your power, except that you shall regard his life."  
 So the Lord said to Satan, "All right [The particle וְ (hinno) is literally, "here he is!" God presents Job to Satan, with the restriction on preserving Job's life.], he is [The LXX has "I deliver him up to you."] in your power [Heb "hand."]; only preserve [The irony of the passage comes through with this choice of words. The verb שָׁמַר (shamar) means "to keep; to guard; to preserve." The exceptive clause casts Satan in the role of a savior – he cannot destroy this life but must protect it.] his life."  
 The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life.'

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible ADONAI said to the Adversary, "Here! He is in your hands, except that you are to spare his life."  
 Orthodox Jewish Bible And Hashem said unto Hasatan, Hinei, he is in thine yad; but spare his nefesh.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version Hence Yahweh said to Satan, Behold him in your hand; yea, but keep his soul alive.  
 English Standard Version And the LORD said to Satan, "Behold, he is in your hand; only spare his life."  
 Green's Literal Translation And Jehovah said to Satan, Behold, he is in your hand; but preserve his life.  
 New RSV The Lord said to Satan,\* "Very well, he is in your power; only spare his life.'  
 Syndein/Thieme {Motion Granted by God}  
 And Jehovah/God said unto Satan, "Behold, he {Job} is in your hand; but you must spare his life."  
 A Voice in the Wilderness And Jehovah said to Satan, Behold, he is in your hand, but keep his soul alive.  
 Young's Updated LT And Jehovah says unto the Adversary, "Lo, he is in your hand; only his life take care of."

**The gist of this verse:** God allows Satan power over Job's health, but not to kill him.

**Job 2:6a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

### Job 2:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sâṭân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966

**Translation:** [Y<sup>e</sup>howah said to the adversary...](#) Again, as we saw in Job 1, God speaking to Satan is cordial and respectful. At this point, Y<sup>e</sup>howah will give Satan more power over Job.

As before, this is an official pronouncement in court before all.

### Job 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2009 (and #518, 2006) BDB #243
<p>This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]</i>. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.</p>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
<p>This combination of the bêyth preposition and <i>hand</i> literally means <i>in [the] hand of</i>; and can be rendered by <i>the hand of</i>; <i>in [under] the power [control] of</i>; <i>by the power of</i>; <i>with</i>; <i>through, by, by means of</i>; <i>before, in the sight of</i>.</p>			
'ak <sup>e</sup> (אִכָּ) [pronounced ahk <sup>eh</sup> ]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## Job 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5315 BDB #659
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>keep, guard, protect, watch, preserve</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #8104 BDB #1036

**Translation:**...“*Note, he [is] in your hand; but preserve his life.*” The translation is a bit tricky at the first. It literally reads *behold him, his behold*. More freely, we can go with *observe, look here, look, listen, pay attention, get this, check this out*. Strong's #200 (and #518, 2006) BDB #243. This appears to be shorthand for *hinnêh* and the 3<sup>rd</sup> person masculine singular pronoun. However, does God speak in shorthand? I would assume that this was thoroughly understood in the time of Job and not considered slang.

What is said is quite terse. God does not tell Satan that “Look, Job is now in your hand.” God said, “**Behold him—in your hand.**”

This is followed by the adverb *ʾakê* (אֶכֶּה) [pronounced *ahkê*], which means *surely*; however, when it is in contrast to what precedes, it means *howbeit*; when it is in contrast to other ideas, it should be rendered *only*. Here it is used in a restrictive sense, allowing it to be rendered *howbeit, yet, but, only*. Strong's #389 BDB #36.

*Barnes: It would seem that he had the power to make any selection of disease, and to afflict him in any manner, provided it did not terminate fatally. The keen sorrows which Job afterwards endured showed the malignancy of the tempter; evinced his ingenuity in inflicting pain, and his knowledge of what the human frame could be made to bear.*<sup>52</sup>

Then we have the Qal imperative of *shâmar* (שָׁמַר) [pronounced *shaw-MAR*], and it means *keep, guard, watch, preserve*. Satan is instructed *to preserve Job's life*. Strong's #8104 BDB #1036. Here, God has clearly set the limits that whatever Job is to endure, he will retain his life (although not necessarily the knowledge that he will continue living). Job knows that none of this in heaven is going on. He is not aware of God and Satan discussing him. He is not aware that God has limited Satan to not being able to take his life. Job, insofar as he knows, has lost everything, and now he will die of a horribly painful disease.

*Keil and Delitzsch: Job has not forfeited his life; permission is given to place it in extreme peril, and nothing more, in order to see whether or not, in the face of death, he will deny the God who has decreed such heavy affliction for him.*<sup>53</sup> Therefore, Satan will be allowed to inflict physical deformity and pain and sickness upon Job; however Satan will not be allowed to kill Job.

God's plans for Job after this includes greater prosperity. However, Job has no clue what is occurring to him and no idea that he is part of a great spiritual battle waged at that moment (he is not so egotistical to exclaim, *Satan is after me!*). How anyone could be that fatheaded is beyond me. We have observed that Satan desired to destroy Peter and Paul; and we can theorize that Satan was closely associated with Hitler; but for him to find time to deal with any of us; that is just highly unlikely.

Job has essentially been given *carte blanc* in the destruction of Job's health, but he cannot take this all the way to death. In many ways, this better allows for Satan to make his point. He is looking for Job to say anything disparagingly of God, based upon the pain and suffering that he is involved in. Satan has alleged that Job would

<sup>52</sup> *Barnes' Notes, Job, Volume 1; Baker Books; p. 116.*

<sup>53</sup> *Keil & Delitzsch's Commentary on the Old Testament; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 281.*

say or do anything to preserve his own life, so Job must remain alive in order for this to be shown to be true or false.

God does allow Satan or his angels to cause some people physical pain. Paul had physical pain because God had allowed this to be inflicted upon him to keep him grace-oriented. **And because of the extraordinary quality of the revelations, for this reason to keep me from exalting myself, there was given me a thorn in the flesh, an angel from Satan to strike me—to keep me from exalting myself** (2Cor. 12:7). This is certainly an amazing statement by Paul. He comes in after the fact and has a great deal of doctrine associated directly with the Church Age and the relationship between God and the gentiles. It would be easy for someone who understands so much to become fatheaded; and God allows Satan to keep Paul's ego in check.

What is also difficult to grasp is that God would allow Satan to make this attack upon Job. However, this is explained by Paul, when he wrote: **And we know that God causes all things to work together for good to those who love God, to those who are called according to a pre-determined plan** (Rom. 8:28). However, we must bear in mind what is being revealed to us: Satan wants to make a point before all the angelic creation that the only reason someone would serve God is strictly out of self-interest. That is, if you remove the rewards and the incentives, then the believer will not follow God—he will denounce God. In our life and in the lives of the angels, it is absolutely important that God's righteousness be shown to be true and reliable. The concept of an absolute good must be maintained and this is shown throughout every aspect of some believers' lives. So Satan has one view, which he wants to prove through the torture and pain that he causes Job and God will show to all of angelic creation that Satan is incorrect, vicious and inherently evil by allowing Satan to exercise his free will here. In a similar way, Satan was allowed to take our Lord to the cross, to do everything to Him but take His life, and God showed us His indescribable mercy and love when our sins were then laid on Jesus Christ.

The result of Satan's attack upon Job was that (1) Job received great spiritual growth, despite the pain and pressure that he was under; (2) The true nature of Satan and of God became abundantly clear; (3) parallels between this time of Job's life and the end of the life of our Lord can be drawn; and (4) many false philosophical systems based upon the existence of God can be laid to rest because of this book of Job.

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## Chapter Outline

## Charts, Maps and Short Doctrines

### Satan Strikes Job with a Horrid Disease

**And so goes forth the adversary from with faces of Y<sup>e</sup>howah. And so he strikes Job with an inflammation evil from a sole of his foot as far as [the top of] his head.**

Job  
2:7

**The adversary [immediately] went from the presence of Y<sup>e</sup>howah. He struck Job with a vicious inflammation [or sores] [that ran] from the sole of his foot to [the top of] his head.**

**Satan immediately departed from the presence of Jehovah, and went and struck Job with a vicious skin disease, with sores that ran all the way from the sole of Job's foot to the very top of his head.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head.

Masoretic Text (Hebrew)

And so goes forth the adversary from with faces of Y<sup>e</sup>howah. And so he strikes Job with an inflammation evil from a sole of his foot as far as [the top of] his head.

Peshitta (Syriac)

So Satan went forth from the presence of the LORD, and smote Job with cancer from the sole of his foot to his brain.

Charles Thomson (Greek)	Thereupon Satan withdrew from the presence of the Lord, and smote Job with foul ulcers from head to foot,...
Septuagint (Greek)	So the devil went out from the Lord, and smote Job with sore boils from <i>his</i> feet to <i>his</i> head.

Significant differences: None.

### Thought-for-thought translations; paraphrases:

Common English Bible	<b>The test intensifies</b> The Adversary departed from the Lord's presence and struck Job with severe sores from the sole of his foot to the top of his head.
Contemporary English V.	Satan left and caused painful sores to break out all over Job's body--from head to toe.
Easy English	So, Satan left God. And Satan caused Job to have spots on his body. The spots were sore. And the spots were on every part of Job's body.
Easy-to-Read Version	Then Satan went away from the Lord. Satan gave Job painful sores. The painful sores were all over Job's body from the bottom of his feet to the top of his head.
Good News Bible (TEV)	Then Satan left the LORD's presence and made sores break out all over Job's body.
New Berkeley Version	Satan withdrew from the presence of the LORD and struck Job with loathsome boils [Probably pus-filled boils were his malignant skin troubles.] from the sole of his foot to the crown of his head.
New Century Version	So Satan left the Lord's presence. He put painful sores on Job's body, from the top of his head to the soles of his feet.
The Voice	With that, the Accuser <i>left the court and</i> the Eternal's presence, and he infected Job with a painful skin disease. From the soles of his feet to the crown of his head, <i>his body was covered with boils.</i>

### Partially literal and partially paraphrased translations:

American English Bible	So, the Opposer left Jehovah and struck Job with terrible sores from his head to his feet.
Christian Community Bible	So Satan left the presence of Yahweh and afflicted Job with festering sores from the soles of his feet to the top of his head.
New Advent (Knox) Bible	And with that, the Enemy left the Lord's presence, and withdrew. And cruelly he smote Job; smote him with the foul scab from head to foot, <sup>8</sup> so that he was fain to sit him down on the dung-hill, and scratch himself with a shard where he itched. V. 8 was included for context.
New American Bible (R.E.)	<i>The Second Trial.</i> So the satan went forth from the presence of the LORD and struck Job with severe boils from the soles of his feet to the crown of his head.
NIRV	Then Satan left the Lord and went on his way. He sent painful sores on Job. They covered him from the bottom of his feet to the top of his head.
New Jerusalem Bible	So Satan left the presence of Yahweh. He struck Job down with malignant ulcers from the sole of his foot to the top of his head.
Revised English Bible	When the Adversary left the LORD's presence, he afflicted Job with running sores from the soles of his feet to the crown of his head.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Satan proceeded from the face of Yahweh, and smote Job with evil boils from the sole of his foot to his pate.
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Bible in Basic English	And the Satan went out from before the Lord, and sent on Job an evil disease covering his skin from his feet to the top of his head.
The Expanded Bible	So Satan [1:6] left the Lord's presence. He put ·painful sores [horrible boils] on Job's body, from the top of his head to the soles of his feet.
Ferar-Fenton Bible	The Accuser consequently went out from the presence of the LORD, and struck Job with a painful ulcerous inflammation, from the sole of his foot to the crown of his head.
HCSB	So Satan left the LORD's presence and infected Job with incurable boils from the sole of his foot to the top of his head.
NET Bible®	<i>Job's Integrity in Suffering</i> So Satan went out from the presence of the Lord, and he afflicted [The verb is נָחַח (nakhah, "struck, smote"); it can be rendered in this context as "afflicted."] Job with a malignant ulcer [The general consensus is that Job was afflicted with a leprosy known as elephantiasis, named because the rough skin and the swollen limbs are animal-like. The Hebrew word שָׁחִין (shÿkhin, "boil") can indicate an ulcer as well. Leprosy begins with such, but so do other diseases. Leprosy normally begins in the limbs and spreads, but Job was afflicted everywhere at once. It may be some other disease also characterized by such a malignant ulcer. D. J. A. Clines has a thorough bibliography on all the possible diseases linked to this description (Job [WBC], 48). See also HALOT 1460 s.v. שָׁחִין.] from the sole of his feet to the top of his head [Heb "crown."].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then the Adversary went out from the presence of ADONAI and struck Iyov down with horrible infected sores from the sole of his foot to the crown of his head.
exeGesés companion Bible	<b><u>THE SECOND TEST OF IYOB</u></b> And Satan goes from the face of Yah Veh and smites Iyob with evil ulcers from the sole of his foot to his scalp.
JPS (Tanakh—1985)	The Adversary departed from the presence of the LORD and inflicted a severe inflammation on Job from the sole of his foot to the crown of his head.
Orthodox Jewish Bible	So went Hasatan out from the presence of Hashem, and afflicted Iyov with shekhin rah (foul boils) from the sole of his regel unto the top of his head.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Then Satan went forth from Yahweh's presence, and he smote Job with evil boils from the sole of his feet unto his scalp.
Context Group Version	So the Adversary { trad. "satan" } went out from the presence of YHWH, and struck Job with intense boils from the sole of his foot to his crown.
English Standard Version	So Satan went out from the presence of the LORD and struck Job with loathsome sores from the sole of his foot to the crown of his head.
The Geneva Bible	So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. This sore was most vehement, with which God also plagued the Egyptians, ( Exodus 9:9 ) and threatened to punish rebellious people, ( Deuteronomy 28:27 ) so that this temptation was most grievous: for if Job had measured Gods favour by the vehemency of his disease, he might have thought that God had cast him off.
Green's Literal Translation	And Satan went out from before the face of Jehovah. And he struck Job with bad burning ulcers from the sole of his foot to the top of his head.
Syndein/Thieme	{2nd Test - Skin Cancer - Very Painful and Disfigured} Satan went out from the presence of Jehovah/God, and smote Job with painful ulcers/cancers {ra` sh@chiyn} from the sole of his foot unto the top of his head.

	{Note: Apparently part of Job's blessings included being very handsome. Now he is in great pain and also will be socially ostracized.}
Webster's Bible Translation	So Satan went forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot to his crown.
World English Bible	So Satan went forth from the presence of Yahweh, and struck Job with painful sores from the sole of his foot to his head.
Young's Updated LT	And the Adversary goes forth from the presence of Jehovah, and strikes Job with a sore ulcer from the sole of his foot unto his crown.

**The gist of this verse:** Satan leaves the presence of God and strikes Job with a disease that manifests itself with sores breaking out all over Job's body.

### Job 2:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Sâtân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
The text in Job 1:12 has this word instead:			
'îm (עִם) [pronounced géem]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, the two prepositions and pânîym mean <i>from being with, from being before, from the presence of, from with; from among [a person or object]</i> . I have not investigated these in BDB or in Gesenius, but have come up with them based upon the words used. I don't know that there ought to be a lot of different between these two sets of words.			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** The adversary [immediately] went from the presence of Y<sup>e</sup>howah. Although we do not have anything here which specifically says that Satan left immediately, Satan got the permission that he needed, and he was off to inflict pain.

We learn a great deal about Satan and what he is able to accomplish and how far he is willing to go and how little regard he has for us. We are insects to him. We are flies that he inadvertently swats. In many ways, we stand between Satan and his evil and between Satan and his manumission (as he might see it). Satan is looking to free himself from being sentenced to eternal punishment; and yet he uses this time to show that, without a doubt, no one deserves punishment more than he does.

Satan is probably glad to leave the presence of God. **For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?** (2Cor. 6:14b).

Job 2:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced naw-KAWH]	to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
All BDB definitions for the Hiphil are to smite, strike, beat, scourge, clap, applaud, give a thrust; to smite, kill, slay (man or beast); to smite, attack, attack and destroy, conquer, subjugate, ravage; to smite, chastise, send judgment upon, punish, destroy.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyyôwb (בּוֹיָא) [pronounced ee-YOBE]	hated, object of enmity; persecuted; transliterated Job	masculine singular proper name	Strong's #347 BDB #33
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, at, by, near, on, with, before, against, by means of, among, within	a preposition of proximity	No Strong's # BDB #88
shechîyn (שִׁחַיִן) [pronounced sheikh-EEN]	boil, boils [collective], an inflammation, an eruption [of the skin]; exterior/external sores/growths; black leprosy	masculine singular noun	Strong's #7822 BDB #1006
ra' (רָע) [pronounced rahg]	evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]	masculine singular adjective	Strong's #7451 BDB #948

**Translation:** He struck Job with a vicious inflammation [or sores]... We are not given a time frame here, but we may reasonably assume that Satan, in a matter of seconds, had decided upon how he would strike Job (he may have

had this planned out even before the convocation before God); and he could hardly wait to get to earth and to harm Job with this affliction.

The verb is *nâkâh* (נָכַח) [pronounced *naw-KAWH*] which means *to smite, strike, assault, hit*. Strong #5221 BDB #645. The word for *boil* or *sore* is in the masculine singular. Throughout the Hebrew, as it is in all languages, some things which we associate naturally with the plural are found in the singular and vice versa.

This tells us that Satan—and by means that is unknown to us—is able to strike men with a variety of diseases. So, he can inspire men to do evil; he can control the weather; and he can strike mankind with diseases.

What appears to be the case is, this is a group of lesions, sores and growths all over Job's exterior, each one of which was painful to endure.

### Job 2:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
regel (לֶגֶר) [pronounced <i>REH-gel</i> ]	<i>foot, feet</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (מִן ... עַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
qod <sup>e</sup> qôd (קֹדֶקֶד) [pronounced <i>kod<sup>e</sup>-KOHD</i> ]	<i>head, crown of head, top of one's head, hairy part of head</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6936 BDB #869

Barnes writes: *More literally, "the top of the hair." The Hebrew word used here for "scalp" means the vertex, the top, the crown, as of the head, where the hair "divides itself;" and the idea is properly, "the dividing of the hair." Gesenius, Lexicon. The allusion is to the top of the head; that is, the blow would descend on the top of the head, producing death.*<sup>54</sup>

**Translation:**...[that ran] from the sole of his foot to [the top of] his head. This is what is so horrid. These sores were everywhere. There was not a position that Job could put himself in, where he was not pressing against this or that set of sores, making any position in which he sat, stood or laid painful. For those of you who have had to sleep in pain, you know how long it takes you to go from being awake in great pain, to falling asleep, where there is a brief respite from this pain.

Satan lost no time in this. He despised the fact that Job clung to God in all of this adversity and was anxious to cause him physical suffering. Satan struck Job with what might have been skin cancer from head to foot; boils

<sup>54</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 68:21.

and skin eruptions that made it impossible for Job to be comfortable in any way. Whether Job sat, lay down, or stood, it hurt. His entire epidermis was covered with painful sores. This is why the soles of his feet are mentioned in this verse. For most people with pain, there is a combination of some position that they can place themselves in or some pain medicine that they could take which would substantially reduce the pain. Job did not have either of these options. Rotherham suggests *elephantiasis* (elephantitis), which is a horrible sort of leprosy.

Moses promised a similar physical affliction to those in the 5<sup>th</sup> cycle of discipline: “Y<sup>e</sup>howah will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head.” (Deut. 28:35). I can’t help thinking that Moses quoted this from the book of Job, divinely inspired that it would apply to those under the 5<sup>th</sup> stage of national discipline.

I have no idea what this disease is, but I am sure that there is a great deal of speculation. This had to be painful in the extreme, and the external sores which are spoken of are indicative of the difficulties that Job suffered from within.

<b>Theories on the Disease Which Afflicted Job</b>	
Commentator	Viewpoint
<b>Anderson</b>	<i>Some kind of acute dermatitis spreading everywhere and developing infections with darkened (Job 30:28) and peeling (30:30) skin and constantly erupting pustules (7:5b) would manifest the pruritus and purulence highlighted in 2:7.<sup>55</sup></i>
<b>Aretâus the Cappadocian</b>	<i>...elephantiasis...is not confined to one part, either internally or externally, but takes possession of the entire system. It is terrible and hideous to behold, for it gives a man the appearance of an animal. Every one dreads to live, and have any intercourse, with such invalids; they flee from them as from the plague, for infection is easily communicated by the breath. Where, in the whole range of pharmacy, can such a powerful remedy be found?<sup>56</sup></i>
<b>Barnes</b>	<i>It has been commonly supposed that the disease of Job was a species of black leprosy commonly called Elephantiasis, which prevails much in Egypt. This disease...[causes] a resemblance to...[the elephant] in the limbs...it [renders]...the skin like that of the elephant, scabrous and dark coloured...The disease of Job seems to have been a universal ulcer; producing an eruption over his entire person, and attended with violent pain, and constant restlessness. A universal bile or groups of biles over the body would accord with the account of the disease in the various parts of the book. In the elephantitis the skin is covered with incrustations like those of an elephant. It is a chronic and contagious disease, marked by a thickening of the legs, swelling of the face, and a hoarse nasal voice. It affects the whole body; the bones as well as the skin are covered with spots and tumours, at first red, but afterwards black...all of the circumstances attending this calamity were such as deeply to humble a man of the former rank and dignity of Job.<sup>57</sup> The disease begins with the rising of tubercular boils, and at length resembles a cancer spreading itself over the whole body, by which the body is so affected, that some of the limbs fall completely away. Scraping with a potsherd will not only relieve the intolerable itching of the skin, but also remove the matter.<sup>58</sup></i>

<sup>55</sup> David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 2:7–8.

<sup>56</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 2:7–8; and they are quoting Aretâus the Cappadocian (vid., his writings translated by Mann, 1858, S. 221).

<sup>57</sup> *Barnes’ Notes, Job, Volume 1*; Baker Books; p. 116.

<sup>58</sup> Keil & Delitzsch’s *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 281.

## Theories on the Disease Which Afflicted Job

Commentator	Viewpoint
<b>Barnes (continues)</b>	<p><i>"The means of cure," says Aretâus the Cappadocian (vid., his writings translated by Mann, 1858, S. 221), "must be more powerful than the disease, if it is to be removed. But what cure can be successfully applied to the fearful evil of elephantiasis? It is not confined to one part, either internally or externally, but takes possession of the entire system. It is terrible and hideous to behold, for it gives a man the appearance of an animal. Every one dreads to live, and have any intercourse, with such invalids; they flee from them as from the plague, for infection is easily communicated by the breath. Where, in the whole range of pharmacy, can such a powerful remedy be found?"</i><sup>59</sup></p>
<b>Clarke</b>	<p><i>His scraping himself with a potsherd indicates a disease accompanied with intolerable itching, one of the characteristics of the smallpox. Query, Was it not this disorder? And in order to save his life (for that he had in especial command) did not Satan himself direct him to the cool regimen, without which, humanly speaking, the disease must have proved fatal? In the elephantiasis and leprosy there is, properly speaking, no boil or detached inflammation, or swelling, but one uniform disordered state of the whole surface, so that the whole body is covered with loathsome scales, and the skin appears like that of the elephant, thick and wrinkled, from which appearance the disorder has its name. In the smallpox it is different; each pock or pustule is a separate inflammation, tending to suppuration; and during this process, the fever is in general very high, and the anguish and distress of the patient intolerable. When the suppuration is pretty far advanced, the itching is extreme; and the hands are often obliged to be confined to prevent the patient from literally tearing his own flesh.</i><sup>60</sup></p>
<b>The Pulpit Commentary</b>	<p><i>It has been generally concluded, from the scattered notices of his malady contained in the Book of Job, (especially Job. 7:4, 5 17:1 19:17–20; and Job. 30:17–19) that the disease with which Satan "smote Job" was elephantiasis sometimes called Elephantiasis Arabum a marked and strongly developed form of leprosy (Rosenmuller, Michaelis, Professor Lee, Canon Cook, Stanley Leathes etc.). Elephantiasis is thus popularly described by Canon Cook, in the "Speaker's Commentary," vol. 4. p. 26; "An intense heat, a burning and ulcerous swelling, or leprosy in its most terrific form, taking its name from the appearance of the body, which is covered with a knotty, cancerous bark like the hide of an elephant; the whole frame is in a state of progressive dissolution, ending slowly but surely in death." A modern scientific work gives the following more exact, but more technical, account of the disease: "A non-contagious disease characterized by recurrence of febrile paroxysms, attended by inflammation, and progressive hypertrophy of the integument and areolar tissue, chiefly of the extremities and genital organs; and occasionally by swelling of the lymphatic glands, enlargement and dilatation of the lymphatics, and in some cases by the coexistence of chyluria, and the presence in the blood of certain nematode haematozoa, together with various symptoms of a morbid or depraved state of nutrition" (Quain's "Dictionary of Medicine," vol. 1. p. 431). The disease is not now regarded as incurable, though, without an entire change of scone and climate, it is regarded as very seldom cured (ibid., p. 432). From the solo of his foot unto his crown. Elephantiasis is generally local, attacking some part of the body, as, especially, the extremities or the genital organs. But in the worst forms, the entire body suffers.</i><sup>61</sup></p>

<sup>59</sup> Ibid.

<sup>60</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 2:7.

<sup>61</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 2:7.

## Theories on the Disease Which Afflicted Job

Commentator	Viewpoint
<b>Treasury of Scriptural Knowledge</b>	<i>[The disease is] black leprosy, of the Arabs, termed Elephantiasis by the Greeks, from its rendering the skin, like that of the elephant, scabrous, dark coloured, and furrowed all over with tubercles. This loathsome and most afflictive disease is accompanied with most intolerable itching.</i> <sup>62</sup>

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Throughout the book of Job, the actual nature of Job’s disease is discussed in further detail.

### Job’s Afflictions Variousy Described

Source	Description
<b>The Bible</b>	<i>“My flesh is clothed with worms and a crust of dirt; my skin hardens and runs.” (Job 7:5). “Then you frighten me with dreams and terrify me by visions so that my soul would choose suffocation; death rather than my bones.” (Job 7:14). “I am decaying like a rotten thing—like a garment that is moth-eaten.” (Job 13:28). “My eye has also grown dim because of grief and all my members are as a shadow.” (Job 17:7). “My breath is offensive to my wife and I am loathsome to my own brothers. Even young children despise me; I get up and they speak against me. My bone clings to my skin and my flesh.” (Job 19:18–20a). “And now my soul is poured out upon me; days of affliction have seized me. At night it pierces my bones from upon me and my gnawing takes no rest. I cry out to Thee for help, but You do not answer me; I stand up, and You turn Your attention against me. My skin turns black on me and my bones burn with fever.” (Job 30:16–17, 20, 30).</i>
<b>Dunagan from the Bible</b>	The book reveals the associated symptoms with these boils: Itching (2:8), drastic change of appearance (2:12); difficulty in eating (3:24), mental depression (3:25), worms and running sores (7:5), shortness of breath (9:18), darkness of eyes (16:16), odorous breath (19:17), loss of weight (19:20), corroding bones and gnawing pain (30:17), blackened skin and fever (30:30). The indication is that this condition continued for months (7:3; 29:2). <sup>63</sup>
<b>Barnes</b>	<i>[The exterior manifestations] constitute a running sore or ulcer, Job. 7:4–5; such as to make him bite his flesh for pain, Job. 13:14, and to make him like a rotten thing, or a garment that is moth eaten, Job. 13:28; such that his face was foul with weeping, Job. 16:16, and such as to fill him with wrinkles, and to make his flesh lean, Job. 16:8; such as to make his breath corrupt, Job. 17:1, and his bones cleave to his skin, Job. 19:20, Job. 19:26; such as to pierce his bones with pain in the night, Job. 30:17, and to make his skin black, and to burn up his bones with heat, Job. 30:30.</i> <sup>64</sup>

<sup>62</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Job 2:7.

<sup>63</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2:7.

<sup>64</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Job 2:7.

## Job's Afflictions Variousy Described

Source	Description
<b>The Pulpit Commentary</b>	<p><i>"Sore boils;" supposed, and with probability, to have been a malignant form of elephantiasis, a disorder having many of the characteristics of leprosy. From incidental allusions scattered throughout the poem, it appears to have been an exceedingly painful disease, accompanied in its early stages by severe bodily itching, (Job. 2:8 Job. 9:17, Job. 9:18) and attended in its progress with extreme debility, and utter prostration of mind as well as body, leading to disturbed slumbers, terrifying dreams, and even suicidal temptations. (Job. 6:4, Job. 6:11, 14 7:4, 13, 14) A quickly spreading disease, rapidly covering the body with pustules, or boils, sometimes from head to foot. (Job. 2:7 Job. 7:5) A certainly corrupting disease, producing emaciation, and causing rottenness in the flesh and bones. (Job. 13:28 Job. 16:8 Job. 33:21) A truly loathsome disease, rendering the wretched sufferer an object of disgust even to his nearest relatives and friends (Job. 19:13–19) and ultimately, though not immediately, a mortal disease. (Job. 16:22 Job. 17:1 Job. 30:23).<sup>65</sup></i></p>
<b>Guzik</b>	<p>Whatever the exact diagnosis of Job's condition, taken together his medical problems were significant. Other passages in the Book of Job tell us more of what Job suffered.</p> <ul style="list-style-type: none"> <li>• Intense pain (My bones are pierced in me at night, and my gnawing pains take no rest; Job 30:17)</li> <li>• Peeling and darkened skin (My skin grows black and falls from me; Job 30:30a)</li> <li>• Pus-filled, erupting sores (My flesh is caked with worms and dust, my skin is cracked and breaks out afresh; Job 7:5b)</li> <li>• Anorexia, emaciation (My bone clings to my skin and to my flesh; Job 19:20)</li> <li>• Fever (My bones burn with fever; Job 30:30b)</li> <li>• Depression (I loathe my life; I would not live forever; Job 7:16 and My heart is in turmoil and cannot rest; days of affliction confront me. I go about mourning, but not in the sun; Job 30:27-28)</li> <li>• Weeping (My face is flushed with weeping; Job 16:16a)</li> <li>• Sleeplessness (When I lie down, I say, 'When shall I arise, and the night be ended?' Job 7:4)</li> <li>• Nightmares (Then you scare me with dreams and terrify me with visions; Job 7:14)</li> <li>• Putrid breath (My breath is offensive to my wife; Job 19:17)</li> <li>• Difficulty breathing (He will not allow me to catch my breath; Job 19:18)</li> <li>• Failing vision (On my eyelids is the shadow of death; Job 16:16b)</li> <li>• Rotting teeth (I have escaped by the skin of my teeth; Job 19:20)</li> <li>• Haggard looks (When they raised their eyes from afar, and did not recognize him; Job 2:12)</li> <li>• Painful swollen sores all over his body (painful boils from the sole of his foot to the crown of his head; Job 2:7)</li> <li>• Intense itching (to scrape himself; Job 2:8)</li> <li>• This condition lasted for months (Oh, that I were as in months past; Job 29:2 and I have been allotted months of futility; Job 7:3)<sup>66</sup></li> </ul>

<sup>65</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 2:7.

<sup>66</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 2:7–8 .

Job's Afflictions Variousy Described	
Source	Description
Keil and Delitzsch	<i>[Elephantitis] begins with the rising of tubercular boils, and at length resembles a cancer spreading itself over the whole body, by which the body is so affected, that some of the limbs fall completely away. Scraping with a potsherd will not only relieve the intolerable itching of the skin, but also remove the matter.</i> <sup>67</sup>
Barnes	<i>In regard to the disease of Job, we may learn some of its characteristics, not only from the usual meaning of the word, but from the circumstances mentioned in the book itself. It was such that he took a potsherd to scrap himself with; such as to make his nights restless, and full of tossings to and fro, and to clothe his flesh with clods of dust, and with worms, and to break his flesh, or to constitute a running sore or ulcer, such as to make him bite his flesh for pain, and to make him like a rotten thing, or a garment that is moth eaten; such that his face was foul with weeping; and such as to fill him with wrinkled, and to make his flesh lean; such as to make his breath corrupt and his bones cleave to his skin; such as to pierce his bones with pain in the night and to make his skin black, and to burn up his bones with heat.</i> <sup>68</sup>
The NET Bible	The disease required constant attention. The infection and pus had to be scraped away with a piece of broken pottery in order to prevent the spread of the infection. The skin was so disfigured that even his friends did not recognize him (2:12). The book will add that the disease afflicted him inwardly, giving him a foul breath and a loathsome smell (19:17, 20). The sores bred worms; they opened and ran, and closed and tightened (16:8). He was tormented with dreams (7:14). He felt like he was choking (7:14). His bones were racked with burning pain (30:30). And he was not able to rise from his place (19:18). The disease was incurable; but it would last for years, leaving the patient longing for death. <sup>69</sup>
NIV Study Bible	<i>The precise nature of Job's sickness is uncertain, but the symptoms were painful festering sores over the whole body, nightmares, scabs that peeled and became black, disfigurement and revolting appearance, bad breath, excessive thinness, fever, and pain day and night.</i> <sup>70</sup>

Chapter Outline

Charts, Maps and Short Doctrines

From this point on, Satan will never again appear in this book.

**And so he takes to himself a potsherd to scrape himself with him and he is sitting in a midst of the ash.**

Job  
2:8

**Job [lit., he] took for himself a potsherd to scrape himself with [lit., with it] while he sat in the midst of [a pile] ashes.**

**Job took a sharp piece of pottery and used it to scrape off some of the lesions from his body while he sat in a pile of ashes.**

<sup>67</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 2:7-8.

<sup>68</sup> *Barnes' Notes, Job, Volume 1*; Baker Books; p. 116.

<sup>69</sup> Taken from <http://bible.org/netbible/index.htm?job2.htm> (footnote), accessed May 18, 2013.

<sup>70</sup> *The NIV Study Bible*; ©1995; p. 727.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	And he took a potsherd and scraped the corrupt matter, sitting on a <u>dunghill</u> .
Masoretic Text (Hebrew)	And so he takes <u>to himself</u> a potsherd to scrape himself with him and he is sitting in a midst of the ash.
Peshitta (Syriac)	And he took a potsherd to scrape himself with it; and he sat down upon ashes.
Charles Thomson (Greek)	...so that he took a shell to scrape away the ichor, and sat down in an <u>unclean place without the city</u> .
Septuagint (Greek)	And he took a potsherd to scrape away the discharge, and sat upon a <u>dung heap outside the city</u> .

Significant differences: The words *to himself* appear to be missing from the Latin, Greek and Syriac. This comes out of the verb stem in the Hebrew. The Greek and Latin had Job sitting on a dunghill; the Greek places this outside of town.

### Thought-for-thought translations; paraphrases:

Common English Bible	Job took a piece of broken pottery to scratch himself and sat down on a mound of ashes.
Contemporary English V.	Then Job sat on the ash-heap to show his sorrow. And while he was scraping his sores with a broken piece of pottery,...
Easy English	Job took a piece of pot, which he rubbed against the spots. And Job sat on the ground, on the ash heap.
Easy-to-Read Version	So Job sat near the garbage piles. He used a piece of broken pottery to scrape his sores.
<i>The Message</i>	They itched and oozed so badly that he took a piece of broken pottery to scrape himself, then went and sat on a trash heap, among the ashes.
New Century Version	Job took a piece of broken pottery to scrape himself, and he sat in ashes in misery.
New Life Bible	Job took a piece of a broken pot to try to cut off the sores while he sat among the ashes.
The Voice	<sup>8</sup> Job took a broken piece of pottery to scrape his wounds, and while he sat in the ashes <i>just outside of town</i> , <sup>9</sup> his wife <i>found him</i> . V. 9a included for context.

### Partially literal and partially paraphrased translations:

American English Bible	As the result, [Job] had to carry a broken piece of pottery to scrape the pus, and he sat in a pile of ashes.
New Advent (Knox) Bible	...so that he was fain to sit him down on the dung-hill, and scratch himself with a shard where he itched.
New American Bible (R.E.)	<i>Job's Reaction</i> . He took a potsherd to scrape himself, as he sat among the ashes.
NIRV	He got part of a broken pot. He used it to scrape his skin. He did it while he was sitting in ashes.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	He took pottery to scratch with, and dwelled amidst the ashes. And he took a broken bit of a pot, and, seated in the dust, was rubbing himself with the sharp edge of it.
The Expanded Bible	Job took a piece of broken [shard of] pottery to scrape himself, and he sat in ashes in misery.

## NET Bible®

**Job took a shard of broken pottery to scrape** [The verb גָּרַד (garad) is a hapax legomenon (only occurring here). Modern Hebrew has retained a meaning “to scrape,” which is what the cognate Syriac and Arabic indicate. In the Hitpael it would mean “scrape himself.”] **himself** [The disease required constant attention. The infection and pus had to be scraped away with a piece of broken pottery in order to prevent the spread of the infection. The skin was so disfigured that even his friends did not recognize him (2:12). The book will add that the disease afflicted him inwardly, giving him a foul breath and a loathsome smell (19:17, 20). The sores bred worms; they opened and ran, and closed and tightened (16:8). He was tormented with dreams (7:14). He felt like he was choking (7:14). His bones were racked with burning pain (30:30). And he was not able to rise from his place (19:18). The disease was incurable; but it would last for years, leaving the patient longing for death.] **with while he was sitting** [The construction uses the disjunctive vav (ו) with the independent pronoun with the active participle. The construction connects this clause with what has just been said, making this a circumstantial clause.] **among the ashes** [Among the ashes. It is likely that the "ashes" refers to the place outside the city where the rubbish was collected and burnt, i.e., the ash-heap (cf. CEV). This is the understanding of the LXX, which reads "dung-hill outside the city."].

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible  
Orthodox Jewish Bible

He took a piece of a broken pot to scratch himself and sat down in the pile of ashes. And he took him a cheres (potsherd, piece of broken pottery) to scrape himself withal; and he sat down among the ashes.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible*

And he took a piece of broken pottery with which to scrape himself, and he sat [down] among the ashes.

English Standard Version

And he took a piece of broken pottery with which to scrape himself while he sat in the ashes.

The Geneva Bible

And he took him a potsherd [As destitute of all other help and means and wonderfully afflicted with the sorrow of his disease. ] to scrape himself withal; and he sat down among the ashes.

Green's Literal Translation

And he took a broken piece of pottery with which to scrape himself. And he sat down among the ashes.

Syndein/Thieme

{Verses 8-10: Job's Wife Becomes Part of Job's Painful Evidence Testing}  
And he {Job} took 'a piece of broken pottery' {cheres} to scrape himself with {trying to medicate himself by scraping away some of the puss}. And he sat down among the ashes {ashes probably indicate everything is gone - could also have been a medical treatment for the skin cancer}.

Young's Updated LT

And he takes to him a potsherd to scrape himself with it, and he is sitting in the midst of the ashes.

**The gist of this verse:**

Job sat on an ash heap, scraping away at his sores with a piece of sharp pottery.

## Job 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
cheres (חֶרֶס) [pronounced KHEH-rehs]	<i>earthenware, earthen vessel, sherd, potsherd</i>	masculine singular noun	Strong's #2789 BDB #360
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
gârad (גָּרַד) [pronounced gaw-RAHD]	<i>to scrape [oneself], to scratch [oneself]</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #1623 BDB #173
Barnes: <i>The word used here גָּרַד gârad has the sense of grating, scraping, sawing; or to scrape or rasp with an edged tool. The same word identically, as to letters, is used at present among the Arabs; meaning to rasp or scrape with any kind of tool. The idea here seems to be, that Job took the pieces of broken pottery that he found among the ashes to scrape himself with.</i> <sup>71</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** Job [lit., he] took for himself a potsherd to scrape himself with [lit., with it]... A verb in the Hithpael is something which you do to yourself. This is from where we get the word *himself*. Job's skin is covered with scabs, and blisters and growths; and his only solution is to try to scrape them off with pottery.

Apparently, Job's entire body was covered by boils and he used the potsherd (a broken piece of pottery) to lance the boils. Underneath is very sensitive skin so it is still very painful for him to be in any position.

Remember, these growths cover his entire body, so there is nowhere for him to stand, sit or lay which is comfortable. Therefore, an attempt at scraping these things is probably no more painful than the pain he was already enduring.

<sup>71</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 2:8.

There is also the possibility that his skin itched horribly and constantly.

Clarke: *Job bore his [pain and suffering] with the utmost patience; he took a piece of a broken pot, which perhaps lay in the ashes among which he sat, and scraped himself with it; either as some think to allay the itching, or rather to remove the purulent matter that ran from his boils; which he used instead of linen rags to wipe them with, having no surgeon to come near him, to mollify his ulcers with ointment, to supple them with oil, and lay healing plasters upon them; there were none to do any of these things for him; his maids and his servants, and even his wife, stood at some distance from him; the smell of him might be so nauseous, that it was intolerable, he was obliged to do what was done himself.*<sup>72</sup>

We can be assured, because this is from Satan, and because this man loves God, that this disease is both painful and discomfiting. The broken pottery, presumably used for its sharp edges, would be either to itch, or to break open skin eruptions to let out the pus, and/or to scrape away skin that has become calloused over.

Job 2:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i> ]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>BV</sup> ]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תָּבַע) [pronounced <i>taw-VEK<sup>E</sup></i> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
<p>With the bêyth preposition, tâvek<sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i>. In the Hebrew, this is spelled תָּבַע. With the 1<sup>st</sup> person plural suffix, it means <i>in our midst</i>. With the 2<sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i>. With the 3<sup>rd</sup> person masculine plural suffix, it can mean <i>in their midst, among them</i>.</p>			
'êpher (אֶפֶר) [pronounced <i>Ā-fer</i> ]	<i>ashes; figuratively, worthlessness</i>	masculine singular noun with the definite article	Strong's #665 BDB #68
<p>The Greek has that this is on a dunghill outside of town.</p>			

**Translation:** ...while he sat in the midst of [a pile] ashes. Ashes, in the ancient world, are associated with heartache and grief, and Job was suffering from all of that. Often, ashes are simply applied to one's forehead, making the person look white and perhaps even identifying them with the dead in this way. Job's entire life had been turned upside down in a matter of a few days.

<sup>72</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 2:8.

Sitting in ashes is another indication of great personal pain and tragedy in the ancient world (Jer. 6:26 Ezek. 27:30) or anticipation thereof (Esther 4:3—cp Esther 3:8–9), as well as a sign of humbling oneself before God (Job 42:6 Jonah 3:6 Matt. 11:21).

*Barnes: To sit on the ground...or on a heap of ashes, or a pile of cinders, was a common mode of expressing sorrow...To wear sackcloth, to shave their heads and their beards, and to abstain from pleasant food and from all cheerful society, and to utter long and long exclamations of shrieks, was also a common mode of indicating grief.<sup>73</sup>*

*Barnes continues: The ancients were accustomed to show their grief by significant external actions...and nothing could more strongly denote the greatness of the calamity, than for a man of wealth, honour, and distinction, to sit down in the ashes, to take a piece of broken earthen-ware, and begin to scrape his body covered over with undressed and most painful sores. It does not appear that any thing was done to heal him, or any kindness shown in taking care of his disease. It would seem that he was at once separated from his home, as a man whom none would venture to approach, and was doomed to endure his suffering without sympathy from others.<sup>74</sup>*

*Strauss says, This describes the dunghill outside of town. Here the rubbish was thrown. When tragedy came, men came here to sit (Isaiah 47:1; Jonah 3:6), or roll in the ashes (Jeremiah 6:26; Micah 1:10); or to throw ashes on their heads (Ezekiel 72:30).<sup>75</sup>*

Human and animal dung was probably put onto a great pile outside of town (much like our own garbage yards); and some trash was burned. According to the Greek, Job is sitting on a dunghill; according to the Hebrew, he is sitting on ashes.

One commentator made the interesting observation that an ash heap might have been the most sterile environment for Job to be in.<sup>76</sup>

One thing which I have not seen discussed is Job's home. All of his sons had their own homes. The eldest son had his home destroyed. My guess would be that all of their homes were destroyed in this storm, but that is not told to us. Rather than suffering at his own home, Job may be on the outskirts of town, homeless. This is not discussed, but if the ash heap whereupon he sat is the dunghill outside of town, then he is either there for effect or he is there because he is homeless. We do not know, but I suspect the latter. Was his house destroyed, repossessed in some way? That we do not know. But it is very possible that Job is where he is due to having been completely wiped out financially.

Although the sterile environment of the ash heap may have been a part of Job's motivation; it may have also become his home, having lost his in this crisis (something I have assumed); and it may have been chosen as representative of Job's fall from grace into deep despair (I do not mean that literally, as God is with Job throughout this ordeal). Ashes and the ash heap are often associated with tragedy (and repentance) in the Scripture (Job. 42:6 2Sam. 13:19 Isa. 61:3 Ezek. 27:30 Jonah 3:6 Matt. 11:21).

There are things about Job's wife in the Greek in a verse which is coming up, which suggests that they were struggling financially; that she was doing scut work in order to provide food for both of them.

*Clarke: [In all of this, Job's] mouth was shut, his lips were silent, not one murmuring and repining word came from him, amidst all this anguish and misery he must be in; much less anything that looked like*

<sup>73</sup> *Barnes' Notes, Job, Volume 1; Baker Books; p. 117.*

<sup>74</sup> *Barnes' Notes, Job, Volume 1; Baker Books; p. 117.*

<sup>75</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2 introduction; Job 2:8. Dunagan is quoting Strauss p. 19.

<sup>76</sup> *David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Job 2:7–8. Guzik was quoting Smick.*

*cursing God and blaspheming him, as some are said to do, because of their pains and their sores (Rev. 16:11); but Job bore his with the utmost patience.<sup>77</sup>*

## Chapter Outline

## Charts, Maps and Short Doctrines

### The Reaction of Job's Wife

**And so says to him his woman, “Still holding in your integrity; bless [curse?] Elohim and die.”**

Job  
2:9

**His wife said to him, “[Are you] still holding onto your integrity? Curse Elohim and die.”**

**His wife finally said to him, “Do you think you have some kind of integrity? Show some personal pride and curse God and die.”**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

And his wife said to him: Do you still continue in your simplicity? Bless God and die. And so says to him his woman, “Still holding in your integrity; bless [curse?] Elohim and die.”

Peshitta (Syriac)  
Charles Thomson (Greek)

Then his wife said to him, Do you still hold fast your integrity? Curse God, and die. And much time having elapsed, his wife said to him, How long wilt thou persist saying, Behold I will wait yet a little longer, in hope and expectation of my deliverance? For behold the memorial of thee-those sons and daughters, whom I brought forth with pangs and sorrow, and for whom I toiled in vain, are vanished from the earth; and thou thyself sit- test among the putrefaction of worms, all night long in the open air, while I am wandering about, or working for wages, from place to place and from house to house, wishing for the setting of the sun, that I may rest from the labours and sorrows I endure. Do but say something for the Lord and die. And when much time had passed, his wife said to him, How long will you hold out, saying, (9A) Behold, I wait yet a little while, expecting the hope of my deliverance? (9B) For behold, your memorial is abolished from the earth, even your sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; (9C) and you yourself sit down to spend the nights in the open air among the corruption of worms, (9D) and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labors, and my pangs which now beset me: (9E) but curse the Lord, and die.

Septuagint (Greek)

Significant differences:

Quite obviously the big difference is, is the text of the Greek, which is quite extensive. There is still the problem of the word *to bless*.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.  
Easy English

...his wife asked, "Why do you still trust God? Why don't you curse him and die?"  
**Job's wife's advice**  
Job's wife told Job, 'You cannot continue to be a good man now. Insult God! Then, you will die.'

Easy-to-Read Version

Job's wife said to him, "Are you still faithful to God? Why don't you curse God and die!"

<sup>77</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 2:8.

<i>The Message</i>	His wife said, "Still holding on to your precious integrity, are you? Curse God and be done with it!"
New Berkeley Version	Then his wife said to him, "Do you still hold fast to your integrity? Bid God farewell and die."
New Century Version	Job's wife said to him, "Why are you trying to stay innocent? Curse God and die!"
New Life Bible	Then his wife said to him, "Do you still hold on to your faith? Curse God and die!"
The Voice	...his wife <i>found him</i> . <b>Job's Wife:</b> Will you still not swerve in your commitments? Curse God and die!

### Partially literal and partially paraphrased translations:

American English Bible	Then his wife asked him: 'How much longer are you going to endure this? Just speak a word to Jehovah and He will end it all!'
<i>God's Word</i> <sup>TM</sup>	His wife asked him, "Are you still holding on to your principles? Curse God and die!"
New Advent (Knox) Bible	Little comfort his own wife gave him; What, she said, still maintaining thy innocence? Better thou shouldst renounce God, and have done with living.
New American Bible (R.E.)	Then his wife said to him [Jb 19:17], "Are you still holding to your innocence? Curse God and die [the presupposition is that such blasphemy would be met with immediate death.]!"
NIRV	His wife said to him, "Are you still continuing to be faithful to the Lord? Speak evil things against him and die!"
New Jerusalem Bible	Then his wife said to him, 'Why persist in this integrity of yours? Curse God and die.'

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His woman to him, "Will you still fortify in your integrity? You bless God, and you <i>will die!</i> "
Bible in Basic English	And his wife said to him, Are you still keeping your righteousness? Say a curse against God, and put an end to yourself.
The Expanded Bible	Job's wife said to him, "Why are you trying to stay innocent [maintaining your innocence]? Curse [2:5] God and die!"
Ferar-Fenton Bible	His wife, however, said to him, "Will you stick to your virtues? Curse GOD and die!"
NET Bible®	Then [The versions have some information here that is interesting, albeit fanciful. The Targum calls her "Dinah." The LXX has "when a long time had passed." But the whole rendering of the LXX is paraphrastic: "How long will you hold out, saying, 'Behold, I wait yet a little while, expecting the hope of my deliverance?' for behold, your memorial is abolished from the earth, even your sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows, and you yourself sit down to spend the night in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting sun, that I may rest from my labors and pains that now beset me, but say some word against the Lord and die."] <b>his wife said to him, "Are you still holding firmly to your integrity</b> [See R. D. Moore, "The Integrity of Job," CBQ 45 (1983): 17-31. The reference of Job's wife to his "integrity" could be a precursor of the conclusion reached by Elihu in 32:2 where he charged Job with justifying himself rather than God.]? <b>Curse</b> [The verb is literally בָּרַךְ, (barakh, "bless"). As in the earlier uses, the meaning probably has more to do with renouncing God than of speaking a curse. The actual word may be taken as a theological euphemism for the verb קָלַל (qillel, "curse"). If Job's wife had meant that he was trying to justify himself rather than God, "bless God" might be translated "speak well of God," the resolution accepted by God in 42:7-8 following Job's double confession of having spoken wrongly of God (40:3-5; 42:1-6).] [The church fathers were quick to see here again the role of the wife in the temptation – she acts as the intermediary between Satan and Job, pressing the cause for him. However, Job's wife has been

demonized falsely. Job did not say that she was a foolish woman, only that she was speaking like one of them (2:10). Also, Job did not exclude her from sharing in his suffering ("should we receive"). He evidently recognized that her words were the result of her personal loss and pain as well as the desire to see her husband's suffering ended. When God gave instructions for the restoration of Job's friends because of their foolish words (42:7-9), no mention is made of any need for Job's wife to be restored.] **God, and die** [The imperative with the conjunction in this expression serves to express the certainty that will follow as the result or consequence of the previous imperative (GKC 324-25 §110.f).]!"

NIV – UK

**His wife said to him, `Are you still maintaining your integrity? Curse God and die!'**

### **Jewish/Hebrew Names Bibles:**

Judaica Press Complete T.	Then his wife said to him, "Do you still maintain your sincerity? Blaspheme God and die!"
Orthodox Jewish Bible	Then said his isha unto him, Dost thou still retain thine integrity? Curse Elohim, and die.

### **Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	Then his wife said to him, Do you still hold fast your blameless uprightness? Renounce God and die!
Concordant Literal Version	Then his wife said to him, Are you still holding fast to your integrity? Scorn Elohim and die.
The updated Geneva Bible	Then said his wife [Satan uses the same instrument against Job, as he did against Adam. ] unto him, Will you still retain your integrity [Meaning, what do you gain from serving God, seeing he thus plagues you, as though he were your enemy? This is the most grievous temptation for the faithful, when their faith is assailed, and when Satan goes about to persuade them that they trust in God in vain. ]? Curse God, and die [For death was appointed to the blasphemer and so she meant that he would quickly be rid of his pain.].
Green's Literal Translation	And his wife said to him, Are you still holding fast to your integrity? Bless God and die!
New RSV	Then his wife said to him, `Do you still persist in your integrity? Curse [Heb Bless] God, and die.'
Syndein/Thieme	{Nagging Wife} Then said his wife unto him, "Are you {Job} still hanging on to your integrity? {she says this as a criticism - so then she spits a vile blasphemy . . .} {Why don't you} . . . Curse 'Elohiym/Godhead, and die.'" {Note: This woman is a spiritual child. She probably loved the exterior of Job, but not his soul. She failed the test so she must not have had the doctrine in her soul to understand and apply 'impersonal love' in this case. She does not love him based on who and what she is. She only loves him when he 'looks good' .}.
World English Bible	Then his wife said to him, "Do you still maintain your integrity? Renounce God, and die."
Young's Updated LT	And his wife says to him, "Still you are keeping hold on your integrity: bless God and die."

**The gist of this verse:** Job's wife tells him to give it up and curse God and die.

## Job 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'îshshâh (אשה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** His wife said to him,... Satan has destroyed all of Job's family, but he left Job's wife alive. All of a sudden, we see another aspect to Job's life that we did not expect.

We only know Job's wife by this small portion of the book of Job, which casts her in quite the negative light. Has she been rather difficult all of this time? Is she the kind of woman who needs social life or needs social standards? Satan, despite his great evil, can read people. He can look at your face and figure out what you are thinking much of the time; and he knows your weaknesses (obviously, Satan is not after you, but whatever demons plague your life). Satan chose to leave Job's wife alive, and now we find out why. Job's wife—unnamed—is not a comfort to Job. She is not out here bringing him soup and saying, "There, there; I still love you and we will get through this together."

This is something which some of you may have wondered about. You may look at Job's life and take the same view that Satan does, but with some limitations. You might think, "Sure, Job is spiritually mature; he has got a great life. He can make it happen. He does not walk in my shoes. My life—and especially my marriage—is lousy." But now we find out that Job's wife—not mentioned until now—is not apparently the woman that a man cannot wait to come home to.

Now, to be fair, there was something strong in their marriage at one time, because they had 10 children. If not strong, then, at least there was some passion. But none of that is visible at this point. The words *for better or for worse* do not seem to mean anything to this woman. Her life is lousy and it is because Job's life is lousy.

The impression is, no matter what had been in the past, she was sorely unhappy with the present. She may have been a good partner at one time, but she did not sign up for this.

There is the Hebrew tradition that Job was a contemporary of Jacob and that he married his daughter, Dinah (Gen. 30:21).<sup>78</sup> We have already discussed Job's age and have reasonably placed him in time probably a few generations before Abraham, but after the separation. This coincides with Job's supposed final age (210–240?) and his probably location south of Edom. Therefore, apart from having a time machine at his disposal, Job would not have married Dinah.

<sup>78</sup> This is apparently enshrined in the Chaldee paraphrase, which reads, in part, "and "Dinah (הַיְנָה Dîynâh), his wife, said to him." This is from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:9.

McEwan: *There was a reason why Satan didn't eliminate Job's wife when the children were killed. This woman is one of his best tools to undermine the sanity of Job.*<sup>79</sup>

### Job 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôwd (וּוֹד) [pronounced <i>gôhd</i> ]	<i>a going around; a continuing, a continuance; a repeating</i>	substantive with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5750 BDB #728
This is the infinitive absolute of the verb <i>to go over again, to repeat</i> . The adverbial meanings of this word are <i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, yet, still, even yet</i> .			
Gesenius says this is always an adverb. BDB gives meanings for this word as a substantive and Owen lists it as an adverb here, but as a substantive in Job 2:3.			
châzaq (חֲזַק) [pronounced <i>khaw-ZAHK</i> ]	<i>holding [onto something], grabbing, holding fast, gaining [taking] possession of; strengthening, making strong, supporting; repairing; displaying strength [power]; prevailing [upon]</i>	Hiphil participle	Strong's #2388 BDB #304
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tûmmâh (תַּמָּה) [pronounced <i>toom-MAW</i> ]	<i>integrity; innocence</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8538 BDB #1070

**Translation:...** “[Are you] still holding onto your integrity? We do not know if this was a question; we do not know if ancient man could formulate a question with the intonation that they use. Job’s wife knows about his spiritual life; she knows about his devotion to God. It is safe to say that she does not share in Job’s passion. God may have been good to Job and to the family for a long period of time, but she still does not feel good about her life.

Part of what Job’s wife said was very similar to what God had said to Satan in Job 2:3. Obviously, time had passed and those words had angered Satan. So, somehow, perhaps through people Job’s wife spoke to, she began using this phrase. Job’s wife is only mentioned twice in this book; here, directly, in this passage, and in Job 19:17 where Job tells his friends that his wife complained that his breath was bad.

In any case, although we have a very similar phrase here to Job 2:3, in that verse, God was speaking favorably of Job to Satan. In this verse, Job’s wife appears to be denouncing him. There are at least two ways of reading this verse. (1) Job’s wife believes that Job has sinned, and his wife uses these words ironically. Obviously, she has not actually observed anything herself, as is made clear in Job 1:22 2:10. So, she suspects that Job has been sinful—perhaps unfaithful to her—although she has no reason to have such suspicions apart from Job’s financial and physical condition. (2) Job’s wife believes that Job’s faith is a lot of hokum. Job’s integrity would be closely intertwined with his faith in the Revealed God. At this point, whatever it is that Job has faith in, is apparently bogus, given his condition. She can see with her own eyes that, whatever Job believed in, it is not worthwhile. Although I like the concept of #2, what she would say, would likely be, “Curse **your** God and die.”

<sup>79</sup> From [ebcwa.x10.mx/OTCommentaries/48-1\\_JOB\\_CH\\_1-14.DOC](http://ebcwa.x10.mx/OTCommentaries/48-1_JOB_CH_1-14.DOC) which is from *The Problem of Pain* by Dr John C McEwan accessed May 25, 2013; p. 23.

She just says, "Curse God and die." For this reason, I lean toward the former explanation instead. Furthermore, it would be more logical that Job is married to someone who believes in the Revealed God.

## The Greek Text

The Septuagint, the Greek translation<sup>80</sup> of Scripture, interestingly enough, has quite an extensive addition to this verse. *And when much time had passed, his wife said to him, "How long will you hold out saying, 'Behold, I wait yet a little while, expecting the hope of my deliverance? For, behold, your memorial is abolished from the earth, sons and daughters; the pangs and pains of my womb which I bore in vain with sorrow; and you yourself sit down to spend the nights in the open air among the corruption of worms; and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labors and my pangs which now beset me. So curse the Lord and die.'*"<sup>81</sup> In order to make ends meet, the wife was now doing servants work from house to house and she comes home to this huge, disgusting sore.

The translation of the **Septuagint**: there was a Greek translation made of the Bible during a time when more people spoke Greek, around 200 B.C. Other translations and paraphrases had already been made in other languages of specific books as well as of the entire Old Testament. At the time that the Greek translation was made, the science of **textual criticism** (The science of determining the best reading for any given passage) was not yet developed, so some of the readings in the LXX (= the Septuagint) come from inferior manuscripts; and other readings that are different from the **Masoretic text** (the Hebrew text of the Old Testament) represent the original text.

When alternative readings exist, it is very difficult to determine which is accurate and which is not. However, most of the time, the different between alternate readings is unimportant when it comes to understanding the passage or in relation to any doctrines which may come out of that passage. In other words, very often, I can tell you what the alternate reading is, but I cannot give you clear assurances that the correct reading ought to be A rather than B. At the same time, this is not going to change any important doctrine.

Another translation of the Greek is: *Behold, I wait yet a little while, expecting the hope of my deliverance? For behold, your memorial is abolished from the earth, even your sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and you yourself sit down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labors, and my pangs which now beset me.* Here is what she is saying, "My life sucks too, Mr. Job. And whatever you had hoped to leave behind, it is all gone now. Your sons and daughters are dead. I bore these children in vain and with great difficulties. While you sit around on your butt all day out on the ash heap, I go from home to home performing menial tasks so that we have enough to eat. I work from dawn till dusk. I want to rest. I have pains too."

She is very unhappy with what has happened. She used to be well taken care of. People used to look up to her. So many children; such a good life; such great riches. Now she can barely eke out a living by doing other people's laundry and dishes and water carrying, along with a host of other menial tasks. She is like a beggar, going from door to door asking for work. She works all day long and she feels badly as well. Her body hurts as well.

<sup>80</sup> From time to time, I provide a word-by-word Greek to English translation table; however, I will just provide a couple of alternate translations this time around.

<sup>81</sup> The English version of this verse is from Rotherham's *The Emphasized Bible*, p. 301. Barnes gives us the English Equivalent as: *After much time had elapsed, his wife said unto him, How long wilt you persevere, saying, Behold, I will wait a little longer, cherishing the hope of my recovery? Behold, the memorial of you has disappeared from the earth—those sons and daughters, the pangs and sorrows of my womb, for whom I toiled laboriously in vain. Even you sitting among loathsome worms, passing the night in the open air, while I, a wanderer and a drudge, from place to place, and from house to house, watch the sun till his going down, that I may rest from the toils and sorrows that now oppress me. But speak some word towards the Lord [(τι ῥῆμα εἰς κύριον = ti rêma eis kurion)] and die.* (I updated Barnes' text) I hesitated to *blue* this entire verse, as we do not have anything like it in the Hebrew.

There are so many people whose lives are actually pretty good, but they do not appreciate them. It is possible that Job’s wife is this kind of person. Quite obviously, when Job’s life when to crap, so did hers. So if he is homeless, then she is homeless. In the past, Job was very rich and it is likely that she managed the family business and the household. The Greek text suggests that she had to pick up all kinds of extra work in order to simply provide food for both of them.

Now, what she is suffering is nothing compared to Job. But all she can she is her own misery. All she can concentrate on is her own personal reversal of fortune.

Concerning this lengthy alternate reading, Barmes writes: *From where this addition had its origin, it is impossible now to say. Dr. Good says it is found in Theodotion, in the Syriac, and the Arabic (in this he errs, for it is not in the Syriac and Arabic in Waltoh’s Polyglott), and in the Latin of Ambrose. Dathe suggests that it was probably added by some person who thought it incredible that an angry woman could be content with saying so “little” as is ascribed in the Hebrew to the wife of Job. It may have been originally written by some one in the margin of his Bible by way of paraphrase, and the transcriber, seeing it there, may have supposed it was omitted accidentally from the text, and so inserted it in the place where it now stands. It is one of the many instances, at all events, which show that implicit confidence is not to be placed in the Septuagint. There is not the slightest evidence that this was ever in the Hebrew text. It is not wholly unnatural, and as an exercise of the fancy is not without ingenuity and plausibility, and yet the simple but abrupt statement in the Hebrew seems best to accord with nature. The evident distress of the wife of Job, according to the whole narrative, is not so much that she was subjected to trials, and that she was compelled to wander about without a home, as that Job should be so patient, and that he did not yield to the temptation.*<sup>82</sup>

Dathe’s argument that, *how could an angry woman have so little to say?* is quite powerful.

She snarls, “[Still you are holding fast to your integrity.](#)” She is saying, “You still think you have some kind of spiritual life. You don’t. Look around you. You are sitting on an ash heap picking your scabs and I have become a maid; the indignity of it all!”

### Job 2:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
bârak <sup>e</sup> (בָּרַךְ) [pronounced <i>baw-RAHK<sup>e</sup></i> ]	<i>invoke God, praise, celebrate, bless [God]; bless [men], invoke blessings; to bless [as God or man] and therefore cause to prosper or make happy; salute anyone [with a blessing]; curse</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong’s #1288 BDB #138
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong’s #430 BDB #43
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
mûwth (מוּת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong’s #4191 BDB #559

<sup>82</sup> Barnes’ Notes, Job, Volume 1; Baker Books; p. 118.

**Translation: Curse Elohim and die.** Then Job's wife gives him two orders. We have that word *bârak*<sup>e</sup>, which we know means *bless*, but, so far in Job, it appears to mean *curse*; and she uses this in the imperative mood; along with the word *die*. "**Curse God and die.**" "Get it all over with. Show some personal pride. You life is so awful, you ought to just die; and show a little personal pride and curse God before you die. He destroyed your life; let Him know how you feel. And then die."

Poole restates this: *Curse God, and die, i.e. reproach Him to His face, and tell Him of His injustice and of His unkindness to you, and that He loves His enemies, but hates His friends; and that will provoke Him to take away your life, and so end your torments.*<sup>83</sup>

Perhaps she sees his death as inevitable, and she is telling Job to accept it, to curse God—possibly even to invoke His anger—and then to die as a result. That would even make sense under the concept of the imperative mood. The idea is, *stop holding onto life; give up, die!*

His wife said to him, "[Are you] still holding onto your integrity? **Curse Elohim and die.**" This thing about the integrity makes it sound as if Job's wife doubts Job's integrity. She doubts that he has been a decent man (even though she lives with him).

### Job's Wife and Principles Derived from Their Relationship

1. There are several different views on Job's wife. Let me give you what Zodiates says: *There is no basis for suggesting, as some do, that his wife was killed by God for her statements against Job, and that Job later married someone else. The fact remains that she endured the earlier trials (e.g., the death of her children, the loss of wealth and possessions) just as he had; yet the sight of her husband's physical condition caused her to relinquish all hope. In fact, her greatest sin may have been that she was so dependent on him that she could not bear losing him. There is no hint that their marriage was bad or that she was not a "fit" help meet for such a righteous man. If she had been so, it is doubtful that Job, being a righteous man, would have married her. Job was obviously surprised at her words, indicating that he was not used to hearing this kind of thing from her. His rebuke of her statement seems to have been sufficient, and she once again retained a proper testimony before the Lord.*<sup>1</sup> Although Zodiates has done some tremendous work in making it easier for one like myself to work with the original languages without having several years of academic discipline, he is dead wrong about Job's wife. God gave Satan the ability to do whatever he chose with Job's family, his health and possessions; the only restriction placed upon Satan was that he could not take Job's life. Satan killed Job's children, but left his wife. If his wife was a great comfort to him, Satan would have removed the wife as well.
2. Other commentators have also suggested goofy things like, Job's wife could not bear to see him like this; it hurt her to see him suffer so; and so she told him to die. But, in reading this, there is nothing in what Job's wife says that sounds kind, comforting or caring. And, furthermore, Satan left this woman alive.
3. One commentator said that, men are too hard on Job's wife; she suffered great loss as well; so why should we not forgive her a cross word?
  - 1) Obviously, Job's wife is forgiven by God for her sin, assuming that she has placed her faith in the Revealed Lord.
  - 2) However, this passage needs to be taught based upon what is found in this passage, rather than what we do not see. Job's wife has one contribution to this entire book: "**Curse God and die.**" she does not come back in chapter 40 and say, "I was such an idiot; will you ever forgive me, husband Job?" So, based upon what we know she says, we must comment.
  - 3) Thirdly, and I will continue to make this point, Satan purposely left her alive. He did not do this out of mercy. There are great and wonderful women in this world. Job's wife is not one of them.
4. Keil and Delitzsch write: *Why, asks Chrysostom, did the devil leave him this wife? Because he thought her a good scourge, by which to plague him more acutely than by any other means. Moreover, the thought is not far distant, that God left her to him in order that when, in the glorious issue of his sufferings, he receives everything doubled, he might not have this thorn in the flesh also doubled. What enmity*

<sup>83</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Job 2:9 (edited).

## Job's Wife and Principles Derived from Their Relationship

*towards God, what uncharitableness towards her husband, is there in her sarcastic words, which, if they are more than mockery, counsel him to suicide!*<sup>2</sup>

5. Just because Job was a great man spiritually, this does not mean that he had the ability to choose a wife equal to him in spiritual greatness. Moses is a good example of this. Moses and his wife separated on at least one occasion; and, when the father-in-law of Moses brought his wife back, she is never mentioned again in Scripture. Later, a second wife of Moses is mentioned and no information is given us whether his first wife was still alive or not.
6. The illustration of Scripture in general is that men can be great spiritually and still make serious mistakes in the realm of right man-right woman (David, Solomon and Moses are prime examples). My memory is that a great marriage is taught in theory in the Bible, but I do not recall a single live example where a particular Biblical couple is held up as being the model (although one could make some argument for Adam and the woman or for David and Bathsheba).
7. The spiritual growth of the man is not a guarantee that he will marry someone whose spiritual growth is similar. Illustrations here would include Moses and his first wife, David and his first wife, Hosea and his wife. Men have their own weaknesses, and their reasons for going after this or that woman can be quite superficial at times.
8. The fact that his wife said what she did indicates that his marriage was less than great. That fact that Job responds to her as he does indicates that he has tact. Keil and Delitzsch wrote: *Job has lost his children, but this wife he has retained, for he needed not to be tried by losing her: he was proved sufficiently by having her.*<sup>3</sup>
9. Ebard comments: *What enmity towards God, what uncharitableness towards her husband, is there in her sarcastic words, which, if they are more than mockery, counsel him to suicide!*<sup>4</sup>
10. Dunagan: *This probably explains why Satan had not destroyed Job's wife previously with the rest of the family. Here she becomes a tool that the devil can use, and is another temptation that Job must face. "At the moment when he needed comfort from her, he received another terrible blow, evidence of her bitterness toward God" (Zuck p. 19). Job's wife is an example of the modern right to die movement. Here reasoning is that life has become so painful that it is not worth living anymore. Sadly, she is speaking from bitterness and complete ignorance.*<sup>5</sup>
11. Poole said much the same thing: *The devil spared his wife with cruel intent to be the instrument of his temptations, and the aggravation of Job's misery, by unnatural unkindness to him, which is declared Job 19:17.*<sup>6</sup>
12. Finally, Scripture gives us just enough information about Job's wife to indicate that, at best, she will ill-equipped to deal with these events occurring in Job's life; and, at worst, that she was an added irritation to Job. Again, the fact that Satan killed all of Job's children and yet left her alive speaks volumes.

Barnes says that this verse alone *is not conclusive evidence that her general character was bad*,<sup>84</sup> however, you figure it out—Satan had received no mandate from God to keep Job's wife alive. Yet, he chose to do that. That in itself should tell you something about Job's wife's character, or lack thereof.

<sup>1</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 1313.

<sup>2</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, pp. 282–283.

<sup>3</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 282.

<sup>4</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 2:9.

<sup>5</sup> Mark Dunagan, *Commentary on selected text*; from e-Sword, Job 2:9.

<sup>6</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Job 2:9.

I recall that Thieme got a lot of mileage out of the fact that of all the people close to Job, the one Satan left alive was his wife.<sup>85</sup> Job was the richest man in the world. He was strong and handsome and had great personal integrity. He would have been considered quite a catch. However, he is now disgusting looking, he has no more wealth, he is in severe emotional pain as well as physical pain; he smells bad (we will find this out later); and he just is no longer the man this woman married. Job's wife was no longer impressed by Job and no longer looked up to her. He was an additional burden in her life which she did not desire to have. She wanted him dead so that she could move on with her life. *Since nothing but death is left for Job, his wife wants him to provoke God to administer the final stroke due to all who curse him (Lev. 24:10–18).*<sup>86</sup> Job's answer: "Though He slay me, yet I will trust in Him." (Job 13:15a).

Spoiler alert! Job's wife will be mentioned only one more time, in Job 19:17 **My breath is loathsome to my wife, and I must entreat the grace of children for the sake of my own body.** His wife, for a time, came to Job and provided him with food; but that apparently is no longer the case by the time we get to Job 19.

Spoiler alert! Further down the road, Job will again father 10 children, which means that he has a wife. Is it the same woman who is pestering him here? We really do not know. We never hear from this woman again. Does she die? Does she get her head on straight when Job's pain is completed? God the Holy Spirit does not find this to be important enough information to share with us directly.

**His wife said to him, "[Are you] still holding onto your integrity? Curse Elohim and die."** Insofar as Job's wife was concerned, Job's life was over. He had nothing to live for. At best, he was a sad shadow of himself and a burden on her. Satan, in ways that we cannot say, is able to get his thinking to us; and this is Satanic thinking. This is exactly what Satan wants. He wants Job's cursing of God to be the last thing that he says. Somehow, this sentiment finds its way into the thinking of Job's wife. She is telling him to do what Satan wants Job to do. I don't know how Satan does this. Does he know Job's wife so well that he knows that the right circumstances will prompt her to say this? Has one of her friends said this to her? This we do not know. However, we do know that today, we are surrounded by cosmic thinking. Satan's philosophy is everywhere, permeating much of what we see all around us, in education, politics and entertainment (music, books, movies and television).

There is a New Testament parallel to be found here. When Jesus begins to tell of His crucifixion to come, Peter objects and says, "This shall not be." Peter actually took Jesus aside and rebuked Him privately for what He said. **But Jesus turned to Peter and said, "Get away from me, Satan; you are causing a hindrance to me because you are not thinking about God's things but about men's."** (Matt. 16:23, AUV–NT). Somehow, Peter was expressing the thinking of Satan. Peter thought of this all by himself; he did not want Jesus to suffer at the hands of the elders and the high priests. But, because the cross is God's ultimate victory over sin, Satan opposes the cross after the fact. Prior to, I don't think Satan fully realized what God had planned.<sup>87</sup>

**And so he says unto her, "As speaks one of the foolish woman you speak. Furthermore, the good we receive from with the Elohim and the evil we do not receive?" In all of this had not sinned Job with his lips.**

Job  
2:10

**He said to her, "You speak as foolish women speak. Do we receive [only] the good from Elohim but we do not receive the bad?" [And], in all this, Job had not sinned with his lips.**

<sup>85</sup> Although there is a Job series available from R. B. Thieme, Jr. Ministries, I don't think it is the same one that I listened to from 1964 (if memory serves).

<sup>86</sup> *The NIV Study Bible*; ©1995; p. 727.

<sup>87</sup> One of the things which I believe is that Satan did not fully apprehend what the cross was all about in advance. Despite knowing the Old Testament better than any believer, Satan was unable to figure out how God would redeem man. In this context of Matt. 16, Jesus must go to the cross. He must suffer at the hands of the elders and priests and die; and then be raised up on the third day. Satan fully participated in this, even entering into Judas to point Jesus out (Luke 22:3, 47). It is the cross that broke the back of Satan; it is the cross which crushed Satan's head (Gen. 3:15). So Peter's opinion here expresses Satan's thinking, not at that point in time, but after the cross, after Satan realized that Jesus paid for our sins on the cross.

**Job said to her, “You are speaking like a foolish woman. Do we presume to receive only the good from the hand of God, but not the bad?” Yet, in all this, Job did not sin with his lips.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And he said to her: You have spoken like one of the foolish women: If we have received good things at the <u>hand of</u> God, why should we not receive evil? In all these things Job did not sin with his lips.
Masoretic Text (Hebrew)	And so he says unto her, “As speaks one of the foolish woman you speak. Furthermore, the good we receive from with the Elohim and the evil we do not receive?” In all of this had not sinned Job with his lips.
Peshitta (Syriac)	But he said to her, You speak as one of the foolish women speaks. We have indeed received Gods blessings, now shall we not also receive his afflictions? In all these misfortunes Job did not sin, nor did he blaspheme against God with his lips.
Charles Thomson (Greek)	Whereupon he <u>looking stedfastly at</u> her said, Like one of the women without understanding hast thou spoken ? If we have received good things at the <u>hand of</u> the Lord, shall we <u>not bear up under</u> afflictions ? In all these things which befel him, Job transgressed not with his lips against God.
Septuagint (Greek)	But he <u>looked at her</u> , and said to her, You have spoken like one of the foolish women. If we have received good things of <u>the hand of</u> the Lord, shall we not <u>endure</u> evil things? In all these things that happened to him, Job sinned not with his lips before God.

Significant differences: The Greek apparently has Job looking right at his wife when he speaks to her.

One could make an argument that the preposition group are equivalent to the word *the hand of*. The Greek appears to have some word like *bear up*, *endure* rather than the simple *receive*. As is nearly always the case, these differences do not affect the sense of the passage.

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	Job replied, "Don't talk like a fool! If we accept blessings from God, we must accept trouble as well." In all that happened, Job never once said anything against God.
Easy English	But Job told her, 'Your words are foolish words. God gives good things to us. So, we must expect to suffer some evil things.'
Easy-to-Read Version	Although Job's troubles were great, Job's words were not evil.
Good News Bible (TEV)	Job answered his wife, "You talk like a foolish woman! God gives us good things, and we accept them. So we should also accept trouble {and not complain}." All these things happened. But Job did not sin. He did not speak against God.
<i>The Message</i>	Job answered, "You are talking nonsense! When God sends us something good, we welcome it. How can we complain when he sends us trouble?" Even in all this suffering Job said nothing against God.
New Century Version	He told her, "You're talking like an empty-headed fool. We take the good days from God--why not also the bad days?" Not once through all this did Job sin. He said nothing against God.
New Living Translation	Job answered, "You are talking like a foolish woman. Should we take only good things from God and not trouble?" In spite of all this Job did not sin in what he said. But Job replied, "You talk like a foolish woman. Should we accept only good things from the hand of God and never anything bad?" So in all this, Job said nothing wrong.

The Voice **Job:** <sup>10</sup>You're speaking nonsense like some depraved woman. Are we to accept the good that comes from God, but not accept the bad?  
Throughout all of this, Job did not sin with his mouth; he would not curse God as the Accuser predicted.

### Partially literal and partially paraphrased translations:

American English Bible But he looked at her and said: 'Why are you acting like such a foolish woman? If we have looked for good things from the hand of Jehovah, shouldn't we also endure the bad?'

Christian Community Bible Job replied, "You talk foolishly. If we receive good things from God, why can't we accept evil from him?" In spite of this calamity, Job did not utter a sinful word.

God's Word™ He said to her, "You're talking like a godless fool. We accept the good that God gives us. Shouldn't we also accept the bad?" Through all this Job's lips did not utter one sinful word.

New Advent (Knox) Bible Spoken like a foolish wife, Job answered. What, should we accept the good fortune God sends us, and not the ill? So well, even now, did Job guard his lips.

New American Bible But he said to her, "Are even you going to speak as senseless women do? We accept good things from God; and should we not accept evil?" Through all this, Job said nothing sinful.

NIRV Job replied, "You are talking like a foolish woman. We accept good things from God. So we should also accept trouble when he sends it."  
In spite of everything, Job didn't say anything that was sinful.

New Jerusalem Bible 'That is how a fool of a woman talks,' Job replied. 'If we take happiness from God's hand, must we not take sorrow too?' And in all this misfortune Job uttered no sinful word.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear But he said to her, "You speak as a vile one speaks. We also received good from God, shall we not receive evil?" In all this Job never sinned with his lips.

Bible in Basic English And he said to her, You are talking like one of the foolish women. If we take the good God sends us, are we not to take the evil when it comes? In all this Job kept his lips from sin.

The Expanded Bible Job answered, "You are talking like a foolish woman. Should we take only good things from God and not ·trouble [or evil]?" In spite of all this Job did not sin ·in what he said [<sup>L</sup>with his lips].

Ferar-Fenton Bible But he replied to her, "You speak as one of the worthless women speak. We accepted comforts from God, so should we not also accept discomfort?"  
In all that Job did not sin with his lips.

NET Bible® But he replied [Heb "he said to her."], "You're talking like one of the godless [The word "foolish" (לָבֵן, *naval*) has to do with godlessness more than silliness (Ps 14:1). To be foolish in this sense is to deny the nature and the work of God in life its proper place. See A. Phillips, "NEBALA – A Term for Serious Disorderly Unruly Conduct," VT 25 (1975): 237-41; and W. M. W. Roth, "NBL," VT 10 (1960): 394-409.] women would do! Should we receive [The verb לָבַק (*qibbel*) means "to accept, receive." It is attested in the Amarna letters with the meaning "receive meekly, patiently."] what is good from God, and not also [The adverb גַּם (*gam*, "also, even") is placed here before the first clause, but belongs with the second. It intensifies the idea (see GKC 483 §153). See also C. J. Labuschagne, "The Emphasizing Particle GAM and Its Connotations," Studia Biblica et Semitica, 193-203.] receive [The two verbs in this sentence, Piel imperfects, are deliberative imperfects; they express the reasoning or deliberating in the interrogative sentences.] what is evil [A question need not be introduced by an interrogative particle or adverb. The natural emphasis

on the words is enough to indicate it is a question (GKC 473 §150.a).] [The Hebrew words טוב (tov, "good") and ער (ra', "evil") have to do with what affects life. That which is good benefits people because it produces, promotes and protects life; that which is evil brings calamity and disaster, it harms, pains, or destroys life.]" **In all this Job did not sin by what he said** [Heb "sin with his lips," an idiom meaning he did not sin by what he said.].

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But he answered her, "You're talking like a low-class woman! Are we to receive the good at God's hands but reject the bad?" In all this lyov did not say one sinful word.
JPS (Tanakh—1985)	But he said to her, "You talk as any shameless woman might talk! Should we accept only good from God and not accept evil?" For all that, Job said nothing sinful.
Orthodox Jewish Bible	But he said unto her, Thou speakest as one of the nevalot (foolish women) speaketh. What? Shall we receive hatov from Elohim, and shall we not accept harah? In all this did not lyov sin in what he said.

### **Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	But he said to her, You speak as one of the impious and foolish women would speak. What? Shall we accept [only] good at the hand of God and shall we not accept [also] misfortune and what is of a bad nature? In [spite of] all this, Job did not sin with his lips.
Concordant Literal Version	Yet he said to her, Like the speech of some decadent woman are you speaking. Indeed should we receive good from the One, Elohim, and should we not receive evil? In all this, Job did not sin with his lips.
Context Group Version	But he said to her, You speak as one of the shameless women speaks. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job disgrace [ God ] with his lips.
The updated Geneva Bible	But he said unto her, You speak as one of the foolish women speaks. What? Will we receive good at the hand of God, and will we not receive evil [That is, to be patient in adversity as we rejoice when he sends prosperity, and so to acknowledge him to be both merciful and just. ]? In all this did not Job sin with his lips [He so bridled his desires that his tongue through impatience did not murmur against God.].
New King James Version	But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.
Syndein/Thieme	{Job Passes Second Evidence Test} But he said unto her {from that integrity in his soul} "You are speaking as a foolish woman would speak. Shall we accept good at the hand of 'Elohim/Godhead, and not trouble?" In all of this, Job did not sin with his lips. {Note: Job did not call her a name like lesser spiritually mature men certainly would have. Instead he states the fact - her 'thinking' is WRONG. Job did have integrity. And, we never hear from this wife of Job again. She steps off the scene. She could not handle it, so she moved off the scene. In Chapter 42, Job apparently has a new wife that he loves dearly - and he loves dearly the progeny of his second marriage.} {Note: From this point on and for quite a while, Job does not do very well. He will fail his evidence testing.}.
World English Bible	But he said to her, "You speak as one of the foolish women would speak. What? Shall we receive good at the hand of God, and shall we not receive evil?" In all this Job didn't sin with his lips.

Young's Updated LT

And he says unto her, "As one of the foolish women speaks, you speak; yea, the good we receive from God, and the evil we do not receive." In all this Job has not sinned with his lips.

**The gist of this verse:**

Job tries to calm his wife, telling her that she is speaking like a foolish woman speaks. We receive good from God and sometimes we receive evil from Him. Job has not sinned with his lips.

**Job 2:10a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #413 BDB #39

**Translation:** He said to her,... Job uses the preposition of respect when speaking to his wife. She did not use this same preposition when speaking to him.

**Job 2:10b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct	Strong's #1696 BDB #180
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	feminine singular numeral adjective, construct form	Strong's #259 BDB #25

## Job 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâbâl (נָבֵל) [pronounced naw <sup>b</sup> -VAWL]	<i>stupid, foolish, fool, foolish with regard to spiritual matters, having no spiritual understanding; foolishly impious</i>	feminine plural adjective used as a substantive; with the definite article	Strong's #5036 BDB #614
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 <sup>nd</sup> person feminine singular, Piel imperfect	Strong's #1696 BDB #180

**Translation:** ...“You speak as foolish women speak. Job does *not* say, “You foolish woman.” Job accuses her of speaking *like* foolish women speak. So, even in his great pain, Job goes out of his way to speak kindly to his wife. Remember, she has just gone on a tirade—if the Greek is to be believed—about how bad her life is. Job has had all of his fortunes destroyed and his children killed, and now he is so covered with sores and skin eruptions that there is no way for him to sit without being in constant pain.

Note that Job does not call his wife a foolish woman. He speaks to her with a great deal of tact. He does not say to her, “Why, you ungrateful bitch;” words that might have occurred to me in similar circumstances (as if I could bear up under the paint that Job is).

It is possible that she is repeating things which she has heard, and that Job knows that. Job tells her that she is merely speaking as a foolish person would speak; but he does not call her foolish. Let’s also increase our accuracy of the understanding of this word: nâbâl (נָבֵל) [pronounced naw<sup>b</sup>-VAWL], which means *foolish with regard to spiritual matters* (Deut. 32:6,21 Psalm 14:1 30:8 53:1 2Sam. 3:33). Keil and Delitzsch say it is *one who thinks madly and acts impiously*. Strong’s #5036 BDB #614. Job himself does not know what is going on or why he is suffering so greatly; but he knows Who God is, and, therefore, trusts God in all of this. His wife, on the other hand, suffering, but nearly as much as he, has essentially blasphemed God and told her husband to die. So, she is revealing absolutely no spiritual perspective here; she does not appreciate Who God is, His character, or the fact that she can trust Him in all that is happening. Therefore, she is talking just like a woman who lacks any spiritual insight.

McEwan provides a measured view of Job’s wife, as it is easy to trash her based on v. 9: *Job rebukes her strongly, [saying that she speaks like]...a “foolish woman”, and this indicates that previously he held her intelligence in high regard. This is not a “stupid woman”, but a thoughtful and previously good woman. She has brought up her family to love each other, and no dysfunctional woman can ever achieve that. This woman has been pushed too far, and her theology, like that of Job’s friends has unhinged under the great pressure she faces. She simply can’t trust God any longer and she rejects her faith and walks away from Job and her past life and faith.*<sup>88</sup>

Still, he tries to speak doctrine to her. And Job does not belittle or browbeat his wife. At this point in time, Job is under momentum testing, which we considered in the stages of spiritual growth.

<sup>88</sup> From [ebcwa.x10.mx/OTCommentaries/48-1\\_JOB\\_CH\\_1-14.DOC](http://ebcwa.x10.mx/OTCommentaries/48-1_JOB_CH_1-14.DOC) which is from *The Problem of Pain* by Dr John C McEwan accessed May 25, 2013; p. 23.

We may not like this part of the Christian life. This may be our least favorite part of the Christian walk. We reach a certain spiritual plateau and then, suddenly, God throws a test at us. Most of us, it is the attack of the mosquito. With Job, it is the charge of the hungry lion. But, as a teacher of many years experience, testing is necessary and it should be over short periods of time, to help to ingrain the information into their little heads. It also takes them to a point when they can advance from.

**Application:** This is a bit off-topic, but this is, in part, what is wrong with our school system. Kids who cannot add, subtract, multiply or divide are being moved ahead in grade, with the mistaken notion that, "There are calculators to do this." For those who do not comprehend adding, subtracting and multiplying whole numbers, they will never understand this when it comes to integers, fractions, polynomials, etc. And if you must grab your calculator every time you have to work out 5x6, then you are not going to go anywhere in the realm of mathematics. This process slows down to a grinding halt when such simple calculations require a calculator.

**Application:** I am sure that I sound like an old fuddy duddy who hates calculators, but I like them and used them in the classroom as soon as they became readily available at reasonable prices. They cannot replace understanding the fundamentals, which is also true of the Christian life (to bring this full circle).

But, back to Job—he is way up there in terms of spiritual growth. This set of difficulties can be dealt with; and he will accelerate his spiritual growth as a result.

### Job 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Gam has five primary usages. ❶ It is used to denote <i>in addition to</i> or a continuation of or an adding to a previous thought or point. It is often rendered <i>also</i> . ❷ Gam can be used as an intensifier ( <i>even</i> ) and is sometimes used this way with a negative. ❸ Gam can be used to make a sentence emphatic ( <i>yea, indeed, truly</i> ) or it can simply be used to give considerable emphasis to the next word. ❹ It can be rendered <i>even if</i> when followed by an imperfect verb. ❺ Finally, it can be rendered as an adverb— <i>however, but</i> —but usually followed by a negative particle.			
ʾêth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭôwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373
As a noun, this can mean <i>the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]</i> .			
qâbal (לָקַח) [pronounced <i>kaw-BAHL</i> ]	<i>to receive, to take, to accept; to choose; to assume</i>	1 <sup>st</sup> person plural, Piel imperfect	Strong's #6901 BDB #867
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## Job 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min ʿêth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** [Do we receive \[only\] the good from Elohim...](#) For much of their lives, both Job and his wife have received good things from God. Their lives had been defined by great blessing. We do not know how far back this goes, but let's say at least 20 years, since they have 10 children. There was certainly some time in there for Job to grow spiritually. And there was time for the increase of his flocks and herds.

As before, this appears to begin a question, although there are none of the standard Hebrew marks indicating that this is a question. This could suggest that the original text was not Hebrew.

## Job 2:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
raʿ (רָע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun with the definite article	Strong's #7451 BDB #948
lôʿ (אֵין or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâbal (לָקַח) [pronounced kaw-BAHL]	<i>to receive, to take, to accept; to choose; to assume</i>	1 <sup>st</sup> person plural, Piel imperfect	Strong's #6901 BDB #867

**Translation:** ...but we do not receive the bad?" We receive good things from God, but, for some reason, we are not able to receive things which are difficult? We cannot any longer receive injury or distress from God?

Matthew Henry gives Job's argument: "Shall we receive so much good as has come to us from the hand of God during all those years of peace and prosperity that we have lived, and shall we not now receive evil, when God thinks fit to lay it on us?" Note, The consideration of the mercies we receive from God, both past and present, should make us receive our afflictions with a suitable disposition of spirit. If we receive our share of the common good in the seven years of plenty, shall we not receive our share of the common evil in the years of famine?.<sup>89</sup>

Job and his wife have known great prosperity as a couple and now they have hit a rough patch—in fact, they are lower than they have ever been before. Job does not know why and is not aware of the scenario in heaven which led to this. However, he trusts God and recognizes that he cannot expect to be blessed his entire life. **Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life, which has been promised to those who love Him. Observe, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful** (James 1:12 5:11). His wife, on the other hand, when she walked into Nieman Marcus and they took her credit card and cut it up; and then the same scenario was repeated in Saks Fifth Avenue; and to make ends meet, she had to do maid work for people she used to look down upon—this was just too much for her.<sup>90</sup>

#### Job 2:10 graphic.

From <http://reversingverses.com/> and accessed May 25, 2013



One of the key lessons in the book of Job is just how much doctrine was in the souls of those who believed in the Revealed Lord. Job had a fairly thorough understanding of God, apart from not quite getting the Angelic Conflict. We read later in Isa. 45:5–7 I am Jehovah, and there is none other, no God besides Me; I embraced you, though you have not known Me; that they may know from the rising of the sun, to its setting, that there is none besides Me. I am

Jehovah, and there is no other; forming the light and creating darkness; making peace and creating evil. I, Jehovah, do all these things. (VW) This is very much what Job has just said. Or Lam. 3:38 From the mouth of the Most High does not come forth both evil and good. (VW)

Another of the key lessons of the book of Job is that calamity, pressure and problems are not solely the afflictions of the sinful. Sometimes difficult circumstances result in the spiritual growth of a believer. **Consider it all joy, my brothers, when you encounter various trials, knowing that the testing of your faith produces endurance** (James 1:2–3). I do not presume to place myself in the place of Job, and to simply come out with, "Consider it all joy, Mr. and Mrs. Job." However, Job is so far along in his spiritual growth that God points him out as one of a kind on earth. God will take us, at various stages of growth, and then put that faith to the test; and this test is commensurate with Job's spiritual status. God does test our faith; and this faith does accelerate growth, as James tells us. However, what is happening here is very much in line with Philip 4:12 **I know how to be abased, and I know how to abound. Everywhere and in everything I am taught both to be full and to be hungry, both to abound and to lack.** (VW)

<sup>89</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 2:7–10.

<sup>90</sup> This is based somewhat on the Greek and by no little conjecture on my part.

We are, in fact, in the devil's world. We are in a world of sin. This is what our circumstance is. We ourselves sin. Therefore, pain and misery are to be expected now and again. What Job is receiving is tremendous pain and misery—beyond the sort of pain that most of us have ever received—yet, ultimately, it is from the hand of God, so, ultimately, it is for the good of all. **All things do work together for good** (Rom. 8:28). I look at my puny problems, when studying the book of Job, and think, "What do I have to complain about?"

Bear in mind that Job says this in real time (for him). He has no promises of the restoration of his wealth; there are no promises that his life will be good again. He is facing circumstances and difficulties that most of us can barely imagine. And many of us, when studying the book of Job know the end already, that God will restore him. Job does not know this. Job knows that he is in God's plan; and, for the moment, that plan is filled with great pain and difficulties—and as Job is the man that God points to, I think that we can reasonably conclude that, up till that point in time, no man had suffered as Job is suffering.

What appears to be the case is, he will pass the first two great tests, but under the continued pressure of his physical maladies combined with the accusations of his friends, that Job will not pass the 3<sup>rd</sup> test. That still puts him 2 up on you and I.

### Job 2:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zô'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châṭâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2398 BDB #306
ʾÿyyôwb (יֹבִיא) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sâphâh (שִׁפְהַ) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something], shore</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8193 BDB #973

**Translation:** [And], in all this, Job had not sinned with his lips. This is interesting, because this was Satan's allegation: "You physically harm Job and he will curse you." But Job had not cursed God at any time. So Job is showing Satan to be wrong, although we do not know what Job is thinking at this time.

Job is in tremendous pain, yet he does not even curse his wife for what she says and how she treats him, let alone God. How many of us, when under difficult circumstances, lash out at our spouses, or those close to us; or kick the dog? Job doesn't do this, even though his wife gives him the perfect opening.

Job sits alone day after day in pain and in ashes and he receives absolutely no sympathy from her. The only thing worse than the foolish nagging of a woman is the foolish nagging of a woman while you are in pain. Most men would have said, "Dammit, honey, just shut the hell up, because you don't have a clue as to what you are talking about." Job does not use the words "Insufferable bitch;" although they certainly occurred to me. Job amazingly did not take out his pain and suffering, which was far greater than his wife's, on his wife. He speaks tactfully to her with great respect. Personally, if I had been under a tenth of the pressure that Job was under and then my wife said that to me, I do believe that I might have given her a piece of my mind. Job was a much greater person.

What we do not know is what went on in Job's soul. How troubled was he? Had he been involved in mental attitude sins? This is not yet revealed. However, what Satan said would happen, did not happen.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Job's 3 Friends Come to Comfort Him

Then God takes this whole situation a big step further. The set up for this entire book was Satan making a challenge to God, lodging an objection that God's people only served Him because He blessed them; and that, remove that blessing, and they would curse Him. But most of the book is going to involve a conversation between Job and 3 of his friends. Satan is out of the picture by this time. We may interpret this as God taking a very difficult situation and bringing good out of it.

In this, and the chapters which follow, we will be able to look into the souls of men of that era who believed in the Revealed God.

It would not be wrong to see this last section as a part of Job 3 or as a prelude to Job 3–31.



To the right is a painting of Job and his wife and his 3 associates by Gerard Seghers 1591 - 1651 called **The Patient Job**. From **Art and the Bible** accessed June 16, 2013.

**And so hear three of friends of Job all the evil the coming upon him. And so they come a man from his place: Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite. And so they make an appointment together to come to mourn to him and to comfort him.**

Job  
2:11

**Three associates of Job heard [about] all the misery that had come upon him. Therefore, each one came from his place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They made an appointment with one another to come [to him], to mourn regarding him, as well as to comfort him.**

**Three of Job's associates of Job heard about the misery that had come upon him. Therefore, each man came from his own place: Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. They scheduled a time when they could all come to him as a group, to mourn with him and to comfort him.**

Here is how others have translated this verse:

#### **Ancient texts:**

Chaldee paraphrase	And the three friends of Job heard of all the evil which had come upon him, and when they saw the trees of his gardens (Chaldee, "Paradise" נוהיסדרפ) that they were dried up, and the bread of his support that it was turned into living flesh (ארסבל ונחיתשמ רפהתא), and the wine of his drink turned into blood (איח מחלו ונחתדועס רפהתא אמדל רמחו). This is only a portion of the Chaldee paraphrase and this is very likely a false reading of this passage. It will be discussed at the end of this verse.
Latin Vulgate	Now when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Eliphaz, the Themanite, and Baldad, the Suhite, and Sophar, the Naamathite. For they had made an appointment to come together and visit him, and comfort him.
Masoretic Text (Hebrew)	And so hear three of friends of Job all the evil the coming upon him. And so they come a man from his place: Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite. And so they make an appointment together to come to mourn to him and to comfort him.
Peshitta (Syriac)	Now when Jobs three friends heard of all this misfortune that had come upon him, they set a time of meeting, and came to him every one from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to console and comfort him.
Charles Thomson (Greek)	Now when his three friends heard of all the calamities which were come upon him, they came to him each fro-m his own country, namely, Eliphaz <u>the king</u> of the Thaimanites, Baldad <u>the sovereign</u> of the Saucheans, and Sophar <u>the king of the Minaians</u> . Having made an appointment they came to him to comfort and take care of him,...
Septuagint (Greek)	Now his three friends, having heard of all the evil that had come upon him, came to him each from his own country: Eliphaz <u>the king of</u> the Temans, Bildad <u>sovereign</u> of the Shuhites, and Zophar, <u>king of the Minaeans</u> . And they came to him with one accord, to comfort him, and to visit him.
Significant differences:	Eliphaz is called the <i>king</i> of the Temanites in the Greek. Bildad is called a sovereign and Zophar is called <i>the king of the Minaeans</i> .

#### **Thought-for-thought translations; paraphrases:**

Contemporary English V.	Eliphaz from Teman, Bildad from Shuah, and Zophar from Naamah were three of Job's friends, and they heard about his troubles. So they agreed to visit Job and comfort him.
Easy English	<b>Job's three friends arrive</b> Job had three friends. Their names were: <ul style="list-style-type: none"> <li>· Eliphaz, who belonged to the people called Temanite;</li> <li>· Bildad, who belonged to the people called Shuhites;</li> <li>· Zophar, who belonged to the people called Naamathites.</li> </ul> These men heard about Job's troubles. So, they left their homes. They agreed to go to Job. Then, they would sympathise with Job. And they would comfort him.
Easy-to-Read Version	Three of Job's friends were Eliphaz from Teman, Bildad from Shuah, and Zophar from Naamah. These three friends heard about all the bad things that happened to

	Job. These three friends left their homes and met together. They agreed to go and show sympathy to Job and to comfort him.
Good News Bible (TEV)	Three of Job's friends were Eliphaz, from the city of Teman, Bildad, from the land of Shuah, and Zophar, from the land of Naamah. When they heard how much Job had been suffering, they decided to go and comfort him.
<i>The Message</i>	Three of Job's friends heard of all the trouble that had fallen on him. Each traveled from his own country--Eliphaz from Teman, Bildad from Shuhah, Zophar from Naamath--and went together to Job to keep him company and comfort him.
New Berkeley Version	Now when Job's three friends heard of all this misfortune which had befallen him, they came each from his place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met by appoint and came to sympathize with him and to comfort him.
New Century Version	<b>Job's Three Friends Come to Help</b> Now Job had three friends: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. When these friends heard about Job's troubles, they agreed to meet and visit him. They wanted to show their concern and to comfort him.
New Living Translation	<b>Job's Three Friends Share His Anguish</b> When three of Job's friends heard of the tragedy he had suffered, they got together and traveled from their homes to comfort and console him. Their names were Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.
The Voice	Now Job had three friends: Eliphaz from Teman, Bildad from Shuah, and Zophar from Naamath. When these three received word of the horror that had befallen Job, they left their homes, and agreed to meet together to mourn with and comfort their friend. <b>These friends are from different regions: Eliphaz comes from Edomite lands to the southeast, while Bildad and Zophar come from more eastern lands.</b>

#### Partially literal and partially paraphrased translations:

American English Bible	Then, when three of his friends heard of all the bad things that had happened to him, they each came from their lands to see him. There was EliPhaz the Temanite (a king), Baldad the Shuhite (a sovereign ruler), and Zophar the Minaean (a king). Now, they all came to visit him for the purpose of comforting him;...
New Advent (Knox) Bible	News of the calamity that had befallen him reached three of his friends, Eliphaz the Themanite, Baldad the Suhite, and Sophar the Naamathite. From their far homes all, by agreement made, came to visit him, and give him comfort.
New American Bible (R.E.)	<i>Job's Three Friends.</i> Now when three of Job's friends heard of all the misfortune that had come upon him, they set out each one from his own place: Eliphaz from Teman [Teman: in Edom (see Gn 36:9-11). The Temanites (Jer 49:7; cf. Ob 8) enjoyed a reputation for wisdom. Shuh and Naamath: locations unknown.], Bildad from Shuh, and Zophar from Naamath. They met and journeyed together to give him sympathy and comfort.
NIRV	<b>Job's Three Friends Come to Comfort Him</b> Job had three friends named Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They heard about all of the troubles that had come to Job. So they started out from their homes. They had agreed to meet together. They wanted to go and show their concern for Job. They wanted to comfort him.
New Jerusalem Bible	The news of all the disasters that had fallen on Job came to the ears of three of his friends. Each of them set out from home -- Eliphaz of Teman, Bildad of Shuah and Zophar of Naamath -- and by common consent they decided to go and offer him sympathy and consolation.
New Simplified Bible	Job's three friends heard about all the terrible things that happened to him. Each of them came from his home: Eliphaz of Teman, Bildad of Shuah, and Zophar of

Naama. They agreed they would go together to sympathize with Job and comfort him.

Revised English Bible When Job's three friends, Eliphaz of Teman, Bildad of Shuah, and Zophar of Naamah, heard of all these calamities which had overtaken him, they set out from their homes, arranging to go and console with him and comfort him.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Job's three neighbors heard of all this evil coming over him, and the men came to his place: Eliphaz of Tawilan, Bildad of Shuah, and Zophar of Naaman. They met together to come to console and comfort him.

Bible in Basic English And Job's three friends had word of all this evil which had come on him. And they came every one from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. So they came together to a meeting-place, in order that they might go and make clear to Job their grief for him, and give him comfort.

The Expanded Bible **Job's Three Friends Come to Help**  
Now Job had three friends: Eliphaz the Temanite [<sup>c</sup>from Tema, a town in Edom (1:1)], Bildad the Shuhite, and Zophar the Naamathite. When these friends heard about Job's troubles, they agreed to meet and visit him. They wanted to show their concern [mourn] and to comfort him.

Ferar-Fenton Bible Now three friends of Job heard of all these troubles that had come upon him, so each came from his house—Eliphaz the Themanite, and Bildad the Shuhite, and Zophar the Namathite—and agreed to go and mourn with him, and comfort him;...

NET Bible® *The Visit of Job's Friends*  
When Job's three friends heard about all this calamity that had happened to him, each of them came from his own country [Heb "a man from his place"; this is the distributive use, meaning "each man came from his place."] - Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite [Commentators have tried to analyze the meanings of the names of the friends and their locations. Not only has this proven to be difficult (Teman is the only place that is known), it is not necessary for the study of the book. The names are probably not symbolic of the things they say.]. **They met together** [The verb can mean that they "agreed together"; but it also (and more likely) means that they came together at a meeting point to go visit Job together.] **to come to show sympathy** [The verb "to show grief" is דוּג (nud), and literally signifies "to shake the head." It may be that his friends came to show the proper sympathy and express the appropriate feelings. They were not ready for what they found.] **for him and to console** [The second infinitive is from נָחַם (nakham, "to comfort, console" in the Piel). This word may be derived from a word with a meaning of sighing deeply] him.

NIV – UK When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathise with him and comfort him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now when Iyov's three friends heard of all the calamities that had overwhelmed him, they all came. Each came from his own home - Elifaz from Teiman, Bildad from Shuach and Tzofar from Na'amah. They had agreed to meet together in order to come and offer him sympathy and comfort.

exeGesés companion Bible **THE THREE FRIENDS OF IYOB**  
And the three friends of Iyob hear of all this evil coming upon him, and each man comes from his own place;

Eli Phaz the Temaniy  
and Bildad the Shuachiy  
and Sophar the Naamahiy;  
for they come to congregate together  
to wag with him and to sigh with him.

Hebrew Names Version	Now when Iyov's three friends heard of all this evil that had come on him, they each came from his own place: Elifaz the Temanite, Bildad the Shuchite, and Tzofar the Na`amatite, and they made an appointment together to come to sympathize with him and to comfort him.
Judaica Press Complete T.	Now Job's three friends heard about all this evil that befell him, and they came, each one from his place; Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, and they met together to come to bemoan him and console him.
Orthodox Jewish Bible	Now when the three friends of Iyov heard of all this ra'ah that had come upon him, they came every one from his own place; Eliphaz the Temani, and Bildad the Shuchi, and Tzophar the Na'amati; for they had made an appointment together to come to sympathize with him and to comfort him.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	Now three associates of Job heard about all this evil coming on him, and they set out, each one from his place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite. They appointed a time together to come and condole with him and comfort him.
Context Group Version	Now when Job's three confidants heard of all this evil that came on him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, and they made an appointment together to come to bemoan him and to comfort him.
<i>Emphasized Bible</i>	Now when the three friends of Job heard of all this misfortune which had befallen him,—they came, every man from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—for they had by appointment met together to come to shew sympathy with him, and to comfort him.
The Geneva Bible	Now when Jobs three friends [Who were men of authority, wise and learned, and as the Septuagint writes, kings, and came to comfort him, but when they saw how he was visited, they conceived an evil opinion of him, as though he was a hypocrite and so justly plagued by God for his sins. ] heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.
New King James Version	<b>Job's Three Friends</b> Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place-Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.
Syndein/Thieme	{Part III -Verses 11 and following almost to the end of the book: Loss of Friends and Maligning Test} When Job's three friends: Eliphaz the Temanite {Teman is in North-Western Arabia} {Eliphaz was a fantastic theologian - but he was stuck on judging others}, and Bildad the Shuhite {Shuh is just west of the Euphrates River and is an Arab tribe descended from Abraham from his second wife -Ka-tur-a}, and Zophar the Naamathite {Naam was probably in Northern Arabia - near Chaldea} {Zophar is the youngest and thinks he knows a lot - he can not even agree with his friends who judge Job - he can not stand to be told he is wrong - he is a jerk} heard of all the troubles that had come upon him {Job}, they 'left their homes'/'came every one from his own place' . . . for they had made an 'agreement to meet'/'appointment together'

to go and sympathize with him and to comfort him. {Note: Nice to know their purpose (to sympathize and comfort) because this is the last time we will actually see it! They were well intentioned, but failed miserably from self-righteousness and crusader arrogance.}

World English Bible

Now when Job's three friends heard of all this evil that had come on him, they each came from his own place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, and they made an appointment together to come to sympathize with him and to comfort him.

Young's Updated LT

And three of the friends of Job hear of all this evil that has come upon him, and they come in each from his place—Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite—and they are met together to come in to bemoan him, and to comfort him.

**The gist of this verse:**

Job has 3 associates, all of whom hear about his troubles, and gather together to comfort him.

### Job 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
shêlôshâh (שְׁלֹשָׁה) [pronounced shiloh-SHAW]	a three, a trio, a triad, a threesome	feminine numeral construct	Strong's #7969 BDB #1025
rêa' (עַר) [pronounced RAY-ahç]	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine plural construct	Strong's #7453 BDB #945
îyyôwb (יֹאֵבֶד) [pronounced ee-YOBE]	hated, object of enmity; persecuted; transliterated Job	masculine singular proper name	Strong's #347 BDB #33
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	the whole, all of, the entirety of, all; can also be rendered any of	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
râ'âh (רָעָה) [pronounced raw-ÇAW]	evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible	feminine singular noun with the definite article	Strong's #7451 BDB #949

## Job 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zô'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
bôw' (בֹּוֹ) [pronounced boh]	<i>the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]</i>	Qal active participle with the definite article	Strong's #935 BDB #97
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** Three associates of Job heard [about] all the misery that had come upon him. I have mentioned the limited vocabulary of this book.<sup>91</sup> We find the same word used three times in this verse. It is the word bôw' (בֹּוֹ) [pronounced boh], a word which means *to come in, to come, to go in, to go*. In v. 11a, it is found in the Qal active participle and it means *a coming of*. It is followed by the preposition *upon*. In v. 11b, bô' is in the 3<sup>rd</sup> person masculine plural, Qal imperfect and should be rendered *they came*. The imperfect indicates that a journey of some length was involved. In v. 11f, we have the prefixed lâmed preposition and the Qal infinitive construct of bôw', meaning *to come, to come of*. Strong's #935 BDB #97

Job developed relationships throughout his part of the world, as he was a businessman. He certainly traded and bargained and he was doubtless a businessman of great integrity. People who work with you in the business community respect that. They are happy that your word is meaningful and that you have sound business practices.

**Application:** A believer with his own business should be the most honorable businessman around. His word should be his bond; he should have respect for his customers and his employees; and he should be honest in all of his dealings.

There are 3 men who have heard of Job's troubles, and it is not necessarily that these men are Job's close friends; however, they could have been people with whom Job has had many business dealings with; and these men do, given what is said here, have a sincere concern for Job and his difficulties.

Although it remains to be seen whether these men would be considered close friends of Job; these are certainly not men who have had business dealings with Job, and now have come to do a victory dance because Job is down.

**Application:** In the real world, your business depends much more upon the success of others than it does upon their failure. In fact this is why liberalism and redistribution of wealth does not have their stated goals as a natural consequence. This is why a stimulus bill does not stimulate the economy. We have a sudden and deep recession; and what is often the case is, as sudden and as bad as a recession is, so follows a sudden and equally radical recovery. A U.S. economy which is just keeping pace grows at 2–2.5%/year.<sup>92</sup> The idea is to keep pace with the increasing number of people going into the job market. When you read this, if population growth is down, then these figures will be down. Now, we had a sudden downturn in 2008. What would have been expected is a significant upturn in 2009. That is the normal response. A 3–5% growth rate in 2009 and a 3–6% growth rate in 2010 would have been expected (or something along those lines). The idea is, as other businesses begin to

<sup>91</sup> There are a handful of unusual words found as well.

<sup>92</sup> I write this in the year 2013

recover and do well, this reverberates throughout the economy. This time, the government decided to step in and do a really big fix, which was the largest stimulus bill up to that point in time in U.S. history. As a result of pulling so much money out of the economy (actually, in this case, as a result of taking on so much debt), our recovery from 2008 as been limp and mostly flat. The expectations of the president (“Only something as big as the government can fix this”)<sup>93</sup> turned out to be false.

Getting back to Job. These are not 3 businessmen who have seen Job’s business falter, and now they are happy about it. Job would purchase feed and food and equipment for his huge operation; and others around him would continue to prosper for that reason.

One should also note that God does not name any of these men to Satan as examples of men in spiritual maturity. However, they all appear to be believers, but with a limited understanding of God.

Job 2:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
bôw’ (בו) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong’s #935 BDB #97
’îysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong’s #376 BDB #35
min (מ) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong’s #4480 BDB #577
mâqôwm (מקום) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #4725 BDB #879

**Translation:** *Therefore, each one came from his place:...* These are men who work in areas not far from Job. I could not put any sort of exact number on it, but probably these men live within 200 miles of Job—probably closer than that. So each man comes from his place of business, his home, to go to Job.

Job 2:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’Ēlîyphaz (אֱלִיפַז) [pronounced ehl-ee-FAHZ]	<i>God of gold, my God is fine gold; transliterated Eliphaz</i>	masculine singular proper noun	Strong’s #464 BDB #45
The Greek calls Eliphaz the king of the Temanites.			

<sup>93</sup> Not an exact quote.

## Job 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Têymânîy (תַּימָנִי) [pronounced <i>tay-maw-NEE</i> ]	<i>southward</i> , an inhabitant of Teman; transliterated <i>Temanite</i> , <i>Temani</i>	gentilic singular adjective	Strong's #8489 BDB #412

**Translation:** ...[Eliphaz the Temanite](#),... The three men are named. It should not be out of the ordinary if their names have been changed slightly to fit their personality and values. Eliphaz means *my God is gold; God of gold*. Although we do not know for certain if his name was changed, he appears to associate God with success; his name has God in close proximity with the concept of wealth.

It is very likely that Eliphaz subscribed to the prosperity gospel. Pray to God, give a lot of your money, and God will prosper you greatly. Now, although these things are important (we should give a reasonable percentage of our income), this does not insure that we will be rich. Wealth is a relative, not an absolute, concept. So there is no salary at which everyone would agree, "That's wealthy;" particularly if everyone else has the same salary or higher. In terms of possessions, the poor today have far more than working class people had in, say, the 1950's. However, many of them feel as if they are owed something, that they were shafted somehow by our economy; where as those in the 1950's had no such attitude, even though their possessions were less. In the 1950's, the working family looked around, and everyone had about the same, so that was fine. Today, people with far more stuff, look around, and they see that there are others who have much more stuff, and they are jealous.

In any case, Eliphaz will associate a godly life with a good business; and Job's state of affairs reveals to him that there is something wrong with Job.

This is true in many cases. God does bless His Own. This is not always the case, but we have already studied how Satan complained about the hedge that God had erected about the person and holdings of Job. That indicates that there was protection provided by God for Job and Job's possessions and Job's family. God removed this according to Satan's objection; but, for most of Job's life, this is what he enjoyed.

There are certainly people who do not have these same material benefits. Most missionaries do not live high on the hog. In fact, many missionaries choose to live in inferior surroundings compared to what they are used to. Pastor-teachers rarely get paid a high salary. Few CEO's think, "Hmm, I ought to get into the pastor game, because that is where there is money to be made."

We have had recently a man from Iran who returned to Iran to [evangelize](#) his people. Now, he could have followed the American dream, but he had a burden for his own people (much like Paul had a burden for fellow Jews).

**Application:** In the previous chapter of Job, I made a point of explaining how wealth and success is not the end all or the be all for the believer. Wealth does not make a person happy; wealth does not solve all of a person's problems. In fact, with wealth comes a whole new set of problems than average people do not know exists. The average person looks at the wealth of another (his nicer house, his nicer car, his expensive suits, or whatever) and thinks, "Wow, that is the life. If only I could lead that life." But wealthy people, average people and poor people all live in the devil's world. We are all subject to pain and suffering; and having a huge amount of money in the bank does not fix the problems a person has.

Since we are going to look at name and places which are found in the book of Genesis, we need to discuss the following topic:

## Dating the Book of Job

1. Some of the people and places named in the book of Job are found in the book of Genesis, one or two generations after Abraham.
2. There are two approaches to determining when the book of Job was written:
  - 1) You take into consideration the age of Job.
  - 2) Or you consider that the people and places named in this book are also found in the book of Genesis.
3. Job is said to live 140 years after this incident. So Job lived, was married, had 10 children, and grew to spiritual maturity; and was greatly blessed by God. I would guess that Job had to have lived 60–100 years for that to take us to Job 1. Therefore, he would live to the final age of 200–240 years old.
4. This makes Job roughly the age of Reu (239), Serug (230) and Terah (205), Abraham's great great grandfather, great grandfather and father respectively. So, this would place Job somewhere between Peleg (when the separation of the peoples occurred) and the time of Abraham (who lived to be 175).
5. Given Job's supposed location, in the area that would become Edom, this all makes sense.
6. However, Esau has a son named Eliphaz (Esau is the grandson of Abraham). That Eliphaz names one of his sons Teman, which is a coincidence, because Eliphaz is called a Temanite. Abraham will later have another family by Ketura, and one of their sons will have the name Shuah. That would possibly make Eliphaz and Shuah contemporaries (perhaps with a 50 year difference in ages, but they could both be associated through business).
7. If this is the case, then the age could be explained in 2 ways:
  - 1) Job was very young at this point in his life (say 40 years old); which will take him to live to an age of 180, which is consistent with Abraham's age.
  - 2) The other explanation is, the genetics of this was not a perfectly exponential curve with all families decreasing in age the same amount. There was generally a decrease in age, but not every generation and not every person fell within 5 or 10 years of his contemporaries.
8. Even if we decided, "Since these names are in Genesis, they must be the people in Job;" we are left with a problem: in Job, Eliphaz is a Temanite; in Genesis, he names his son Teman. Even though this is easily explained (he gives the tribal name to his son); it is just as easy to explain that this Eliphaz of Genesis is different from the Eliphaz in the book of Job.
9. The other alternative is, these names which we find in Genesis were simply names taken from the Bible which existed to that point: the book of Job and a few chapters of Genesis. People name their children after Bible names all of the time today; so it does not seem crazy that this occurs back then as well.
10. I lean toward the age as being the determining factor here, more than finding a few names in Genesis which are also in the book of Job.

There are simply not enough names and places for us to properly date the book of Job using the ones found in this book.

### Chapter Outline

### Charts, Maps and Short Doctrines

Dunagan: *Eliphaz might have been the oldest of the three, for he is listed first (2:11; 42:9), speaks first, and his speeches are longer and more mature in content. God will also address him as the representative for the others (42:7).*<sup>94</sup>

Let's put together a few points on Eliphaz:

### Eliphaz

1. Eliphaz is said to mean various things: *God is victorious, God is fine gold, God is strong, God is dispenser, God a dispenser.*

<sup>94</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2 introduction, Job 2:11.

## Eliphaz

2. He apparently was the eldest of the three friends and the leader, if you will, of that group (Job 42:7). A.B. Davidson considers him to be the *oldest, most dignified, the calmest, and most considerate of Job's friends*.<sup>1</sup>
3. His speeches are given the greatest amount of space and God speaks to him as the representative of the three. In speaking to Job, Eliphaz tends to take the lead and make the main points, possibly owing this to the self-confidence of age. Their friends add a few points of their own. In fact, Keil and Delitzsch are of the opinion that all three say essentially the same things. It would be reasonable to suppose that he heard of Job's troubles first and contacted the other two friends of Job.
4. He was also rich like Job and was a ruler of men.
5. He depends upon a strange, mystical vision and he would continually shift the attention to himself and to this vision of his.
6. Like his two friends, he assumed that the problem was some sin or sins which Job had committed. He had this vision which he felt was pertinent about man's inherent sinfulness before God.
7. In his first address to Job, he is ingratiatingly pleasant (Job 4:12–5:27).
8. In his second address, one can sense that Job has irritated him because Job did not accept his vision or his explanation for Job's suffering (Job 15).
9. In his third statement to Job (Job 22), he takes off the kid gloves and this is the most bitter of all the speeches made to Job.
10. There are some people whose *niceness* is merely a thin veneer; that when you get below the surface, you find how vicious and cruel they can be. Eliphaz accuses Job of the worst sins according to that time period.
11. However, in observing Job's severe distress, his tirade softens at the end, asking that Job appeal to God's mercy.
12. *His utterances are well-composed and judicial (too coldly academic, Job thinks, 16 4,5), full of good religious counsel abstractly considered. Their error is in their inveterate presupposition of Job's wickedness, their unsympathetic clinging to theory in the face of fact, and the suppressing of the human promptings of friendship*.<sup>2</sup>
13. What Eliphaz has is a portion of the truth. Man *is* inherently evil and pernicious. God does punish the wicked.
14. What Eliphaz neglects or does not fully realize is that we have a Savior, a Deliverer, a Mediator between God and man. As the NIV Study Bible put it: *The problem is not so much with what the friends [of Job] knew but with what they did not know: God's high purpose in allowing Satan to buffet Job*.<sup>3</sup>
15. Eliphaz, along with the others, also ignores the Angelic Conflict.

<sup>1</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 291.

<sup>2</sup> *The International Standard Bible Encyclopedia*; Hendrickson Publishers, ©1956, Vol. II, p. 934.

<sup>3</sup> *The NIV Study Bible*; ©1995; p. 729.

### Chapter Outline

### Charts, Maps and Short Doctrines

Eliphaz is said to be a Temanite, which means he is from the city of Teman or his clan name is Teman.

## Teman

If the Teman mentioned here and the Teman of Gen. 36:11 are one and the same, then Eliphaz's place of origin was located in Edom, as the person of Teman was the grandson of Esau and his Hittite wife (Gen. 36:11 1Chron. 1:36). Teman is located in the northern portion of Edom (Jer. 49:20 Ezek. 25:13). The time frame does not really allow for this, as Job probably lived 5 or so generations before Esau. However, it is not impossible to suppose that either there are two different things with this name; or that Esau named his child after the city in which they lived.

## Teman

Barnes tells us *The word rendered “Temanite” יַנְמִית tēymānîy is a patronymic from תַּמָּן tēmân, meaning properly “at the right hand,” and then “the South.” The Hebrew geographers are always represented as looking to the East, and not toward the North, as we do; and hence, with them, the right hand denotes the South.*<sup>95</sup> Presumably, people look toward the east because that is the direction that they migrated from and that is where the sun rises. Both reasons explain why they would orient facing east.

At one time, the inhabitants of Teman were known for their wisdom (Jer. 49:7). The amount of pottery discovered in that area suggests that this may have been one of the largest cities of Edom and that vicinity. Since Teman is mentioned several times in the Bible (I believe all the references have been noted already, with the exception of Obad. 9), then this would place Job roughly during the time of Israel’s stay in Egypt. This causes two problems: (1) the age of Job, which should certainly be in the 200's and (2) the wealth of Job, who is said to be the richest man of his day. I can square these two facts more easily with a time period several generations prior to Abraham, rather than after the time of Abraham.

Teman could have been a family name for the wife of Esau.

It is a big assumption that these names place the book of Job in time. Two of the names suggest a time period between the time of Abraham and Moses. Therefore, even though it appears as though we may get something from the name *Teman*, that is not the case here. And there certainly could have been two cities named Teman.

### Chapter Outline

### Charts, Maps and Short Doctrines

## Job 2:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
Bildad (בִּדְדָד) [pronounced <i>bihl-DAHD</i> ]	<i>confusing (by mingling) love; Bel has loved; old friendship; son of contention; transliterated Bildad</i>	masculine singular proper noun	Strong’s #1085 BDB #115
The Greek calls Bildad the <i>sovereign</i> of the Shuhites.			
Shûwchîy (שׁוּחִי) [pronounced <i>shoo-KHEE</i> ]	<i>wealth; a descendant of Shuach; transliterated Shuhite</i>	gentilic singular adjective with the definite article	Strong’s #7747 BDB #1001

**Translation:** ...Bildad the Shuhite,... It is quite difficult to figure out what Bildad’s name means. Every commentator had a different idea about this.

Bildad (*Bel has loved* or *son of contention* or *brought up without his mother’s milk*)<sup>96</sup> was a man with very superficial observations of life. His name suggests that he comes from a heathen culture and we do not know whether he is a believer or not. He will suggest that Job’s sons had been killed for their sins. However, recall that Job offered rebound offerings on their behalf (Job 1:5), so Job had his bases covered there as the priest of the family (a priest represents man to God).

<sup>95</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Job 2:11.

<sup>96</sup> As you can see, the opinions as to the meaning of Bildad’s name are quite a varied.

The term Shuite is found only in Job 2:11 8:1 18:1 25:1 42:9 and it is spelled in two different ways. It is the adjective genitive Shûwchîy (שׁוּחִי) [pronounced *shoo-KHEE*] and this was the name of a son of Abraham and Keturah, whom Abraham married after the death of Sarah (Gen. 25:1–2 1Chron. 1:32). Strong's #7744 BDB #1001. This does throw a monkey wrench into the time frame which I have presented. Furthermore, there are other men named Shûwach in Scripture who follow long after the time period of Abraham. However, this either means that my time frame a few generations off or there was a child who preceded Shûwach who had the same name and established an area which was named after him. Abraham would have been familiar with the name and area and liked it enough to call his son that. There is nothing in Scripture to indicate that the first time a name occurs in the Bible, that is the first time that name is used in the history of mankind.

The International Standard Bible Encyclopedia places Shuah east or southeast of Palestine, possibly in connection with Abraham's son and possibly not. His name suggests that his wisdom is from the east; either that he is a transplant from the Babylonian culture, or that we have misplaced his hometown of Shuah. *The International Standard Bible Encyclopedia* points out that this place cannot be definitely located.

Bildad emphasizes God's justice and calls upon Job to repent so that God would restore to him his fortunes and his health. Bildad points out what he considers to be the obvious—that God destroys the wicked and He prospers the upright. In his second speech to Job, he tells Job that sinners receive nothing but pain in this life and dishonor in the next. In his third speech, he *upholds the majesty and perfection of god over against the imperfection of all created things*.<sup>97</sup> He appears to ape Eliphaz, but he is more vehement and less sympathetic. It is possible that the situation is so obvious to him (even though he is wrong) that he is frustrated that Job cannot see this as well.

### Job 2:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Tsôwphar (צֹפָר) [pronounced <i>tsoh-FAHR</i> ]	<i>sparrow; departing; goat; and is transliterated Zophar</i>	masculine singular proper noun	Strong's #6691 BDB #862
Na'âmâthîy (נְאֻמַּתִּי) [pronounced <i>nah-guh-maw-THEE</i> ]	<i>pleasantness, delight; an inhabitant of Naamah; and is transliterated Naamathite</i>	gentilic singular adjective with the definite article	Strong's #5284 BDB #654

In the Greek, Zophar is called the *king of the Minaeans*.

**Translation:** ...and Zophar the Naamathite. Zophar was either seen by his parents as a pleasant addition to their lives or this name was given to him by God the Holy Spirit, indicating that he had a very pleasant life; suggesting that he is incapable of understanding what Job is going through.

Zophar was a know-it-all legalist. Keil and Delitzsch call him a person with *excitable vehemence, neither skilled nor disposed for a lasting contest*.<sup>98</sup> He was the harshest of Job's three friends—who knows, maybe having been jealous of Job at one time?—and he tells Job that he ought to suffer even more than he has for whatever it was that he did. He appears to be *the most dogmatic and impetuous of the three*.<sup>99</sup> Although he only speaks twice, he is the first of Job's friends to accuse Job of iniquity. In his second speech, he goes off on quite a tangent about

<sup>97</sup> *Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. I, p. 611. Much of what is found in this verse commentary came from the *Zondervan Pictorial Encyclopedia of the Bible*.

<sup>98</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 291.

<sup>99</sup> *The International Standard Bible Encyclopedia*; Hendrickson Publishers, ©1956, Vol. IV, p. 3156.

what the wicked should expect from life. The New Bible Dictionary writes: *He is distinguished by the brutality of his commonsense position.*<sup>100</sup>

It could very well be that Zophar had Job figured out from the beginning as a man who has sinned greatly and that God is punishing Job for that. He may have gotten frustrated when his two associates appeared to dance around the issue, so he lays it out without pulling any punches. In other words, this is not a man given to subtleties.

His hometown was Naamah, which was possibly located right outside of Palestine. As with Shuite, the first occurrence of Naamite is late compared to what we would have expected (Num. 26:40). There is also a city called Naamah in Joshua 15:41, which would have been in the southern portion of Judah. These could represent the same city, but it is impossible to say if a city with this name existed back in the time of Job (however, the city noted in Num. 26:40 and/or Joshua 15:41 would be reasonable for what we believe to be true about the location of Job.

Apart from the book of Job, Naaman is a name given to a grandson of Benjamin, the youngest of Jacob's sons. Again this places the book of Job much later than I have presented it, leaving us with the two possibilities that there was a previous Naamah or that my determination of the dating of Job is incorrect. *Naamah is too common of a place-name to permit of the identifications of Zophar's home. LXX renders, "king of the Minaeans."*<sup>101</sup> [Naamah]...*is a tribe and a place unknown.*<sup>102</sup> For all three of Job's friends, it is difficult to determine for certain the exact geographical nature of their homes, as the Arabs tended to be migratory and unsettled. They would not be leaving behind much more than tents for archeologists and would therefore be untraceable.

Summing up the nature of these men might help us in future chapters.

### The Pulpit Commentary Sums up the Characteristics of these Men

(1) Eliphaz, a man of erudition, a person given to profound spiritual reflection, a seer who discerned spirits, dreamed dreams, and enjoyed intercourse with the unseen world, may be held to represent the prophet of the period.

(2) Bildad, of smaller build and narrower vision, a strong traditionalist in religion, with a profound veneration for the ancients, who accepted his theology from his ancestors without putting ugly questions as to its truth, and was prepared, by quoting maxims and citing proverbs of hoary antiquity, to contend for the faith once delivered to the saints, was probably designed to typify the sage of the time.

(3) Zophar the Naamathite, an echo of his friends as to sentiment, as to manner more boisterous and arrogant than either, full of commonplaces and conventional dogmas, which he enunciated with imposing dignity and tremendous authority, may be regarded as the good man of the day "the vulgar but sincere formalist, who says sharp and bitter things, and always means what he says, as well as says what he means (Cox).

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 2:11.

## Chapter Outline

## Charts, Maps and Short Doctrines

It is possible the Elihu is there along with this group—perhaps a young man compared to Job and the others; and we will first hear him speak in Job 32. He might feel that his silence is necessary throughout most of the book of Job.

<sup>100</sup> *The New Bible Dictionary*; J.D. Douglas, organizing editor; © 1962; Eerdmans Publishing Co.; p. 1361.

<sup>101</sup> *The International Standard Bible Encyclopedia*; Hendrickson Publishers, ©1956, Vol. III, p. 2106.

<sup>102</sup> Op. cite., Vol. IV, p. 3156.

As an aside, Elihu says that these men are all aged (Job 32:6), which is not an insult in that culture. However, this is one more reason why Job is better placed in time by his age rather than by the names which we find in here.<sup>103</sup>

### Job 2:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâ'ad (יָאָד) [pronounced yaw-ĠAHD]	<i>to make an appointment, to meet [by appointment], to meet together, to gather, to assemble [by appointment]</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #3259 BDB #416
yachad (יָחַד) [pronounced YAHKH-ahd]	<i>together, alike, all together; union, junction, mutually, with one another; equally</i>	adverb	Strong's #3162 BDB #403
There are several slightly different spellings of this adverb.			
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (בָּו) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	Qal infinitive construct	Strong's #935 BDB #97

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.<sup>104</sup> (4) Lâmed with the infinitive can connote *shall or must*.<sup>105</sup>

**Translation:** They made an appointment with one another to come [to him],... This portion of v. 11 begins with the 3<sup>rd</sup> person plural, Niphal imperfect of yâ'ad (יָאָד) [pronounced yaw-ĠAHD], which means, in the Niphal, *to make an appointment, to meet, to meet together, to assemble*. Strong's #3259 BDB #416. These men did not just show up at Job's doorstep one day, look at each other and say, "Oh, we all must have had the same idea." They all apparently had the same idea and they contacted one another so that they could take some time and go to Job and to commiserate with him.

The fact that they communicated with one another and set an appointment to come together, suggests that at least a week has gone by before they set out on this journey. It could easily be several weeks. This is in agreement with several references by Job to others who have reviled him during this time of trouble (Job 16:10 19:18 30:1). One also needs to factor in some period of time for them to get the news about Job. That certainly took no less

<sup>103</sup> Matthew Henry writes: *Eliphaz descended from Teman, the grandson of Esau (Gen. 36:11), Bildad (it is probable) from Shuah, Abraham's son by Keturah, Gen. 25:2. Zophar is thought by some to be the same with Zepho, a descendant from Esau, Gen. 26:11.* Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 2:11–13. This puts us several generations past Abraham, with men who are all considered aged by Elihu. But Job's age just does not easily fit into that era.

<sup>104</sup> The bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>105</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

than a week, and possibly several before they were all made aware of it. In other words, Job will be in this horrendous condition for weeks—and possibly several months—before these men come to him. So Job has suffered over a very long period of time (given the intensity of his disease); and he has had a long time to think.

What would be interesting is to determine how Job and his three friends happened to know one another. This passage takes great pains to point out that they came from their respective areas—that is, they all lived in different places than Job and the other two. They had possibly grown up together in the same area, or had become associated through their businesses in trading. They may have traded with one another a few times through their servants and decided to get to know the person that they were actually trading with. However, it appears as though all of them knew each other. They may have been the prominent businessmen of their respective areas; but their friendship seemed to imply more than just that. That is, one millionaire does not drive over to the house of another millionaire after a financial set back to commiserate with him just because they are both millionaires. They had a background which I would guess took them back to their teens or early twenties when they lived near one another and formed friendships with one another quite apart from their business dealings. Or, just as likely, a few of them had that relationship from youth, but got to know one another through their business dealings as adults.

The adverb used here indicates that they made the appointment with one another; not with Job.

All these men are probably successful businessmen who have done business with Job and have a good business relationship with him. Since they have businesses (probably farms and/or ranches), they cannot just pick up and leave. However, each man determined a time frame, set things up so that their business could be handled by someone else, and they apparently contacted one another. Very likely, one would contact another and said, “Did you hear about Job? I am going down to see him in two days. I know he would like to see you as well.” So, through a number of messengers, these men determined to come to see Job all together. Eliphaz could have set the time from the beginning and the other two men worked their business schedules around that.

This appointment has 3 objectives. The first is to go to where Job is. That objective is named in this portion of v. 11.

<b>Job 2:11g</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
nûwd (נוד) [pronounced <i>nood</i> ]	<i>to wander about, to be moved; to be agitated; to remove; to flee, to take flight (Prov. 26:2 Jer. 49:30 50:3); to mourn, to commiserate, to show sympathy, to pity (Job 2:11 42:11 Psalm 69:20 Isa. 51:19) when followed by the lâmed preposition</i>	Qal infinitive construct	Strong's #5110 BDB #626

## Job 2:11g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i> . <sup>106</sup> (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i> . <sup>107</sup>			
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...to mourn regarding him,... These men are going to commiserate with respect to Job. They are going to him to show them their support for him.

This is followed by three infinitive constructs: *to come* (previously discussed) and then the Qal infinitive construct of *nûwd* (נוד) [pronounced *nood*], a word which means *to mourn, to commiserate, to show sympathy* (Job 2:11 42:11 Psalm 69:20 Isa. 51:19), as well as *to wander about, to remove* (Prov. 26:2 Jer. 49:30 50:3). Strong's #5110 BDB #626. This is followed by the lâmed preposition with the 3<sup>rd</sup> person masculine suffix (*to him*).

## Job 2:11h

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
nâcham (נחם) [pronounced <i>naw-KHAHM</i> ]	<i>to comfort, to console, to have compassion, to show compassion</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5162 BDB #636

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.<sup>108</sup> (4) Lâmed with the infinitive can connote *shall* or *must*.<sup>109</sup>

**Translation:** ...as well as to comfort him. And they intend to console Job and to show him compassion.

The final verb is the Piel infinitive of *nâcham* (נחם) [pronounced *naw-KHAHM*] and it means *to be sorry, to be moved to pity, to have compassion, to be sorry, to suffer grief*. The KJV often translates this *repent* (Gen. 6:7

<sup>106</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>107</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

<sup>108</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>109</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

Ex. 32:12 1Sam. 15:11), but the meaning gets lost with that Old English word. Here, it should be rendered to *comfort*. I believe the relationship between the two apparently disparate meanings are that one refers to feeling sorry because you did something and you want to change it; and the other refers to a friend who feels sorry and you want to change him (through comforting him). In the Piel, this is consistently rendered *comfort*. Strong's #5162 BDB #636.

The first instinct of these friends was absolutely correct. There was nothing in Job's life which was undeniably sinful. We cannot judge another person's life without evidence. Paul tells us to **rejoice with those who rejoice and weep with those who weep** (Rom. 12:15). Hard times and difficult circumstances is not evidence that someone is under discipline. We are not supposed to carefully examine and pick apart someone's life who is under severe pressure—that is not our job. **Who are you to judge the servant of another? To his own master, he stands or falls** (Rom. 14:4).. On the other hand, had Job been involved in overt homosexuality, promiscuity, materialism lust, self-righteousness—some set of sins which he flagrantly displays, then the reason for his troubles would have been obvious. However, there is none of that.

When they begin to speak, they almost to a man accuse Job of committing some sin or series of sins which places him into this situation. As a result, Job will call them miserable comforters in Job 16:2.

What they find when they arrive at Job's former ranch<sup>110</sup> is something that they did not expect. They did not expect Job to have been so completely devastated.

Barnes has some interesting information as a footnote, wholly apart from the book of Job per se, but pertaining to additions which have been made to the book of Job: *In the first part of this verse, a remarkable addition occurs in the Chaldee paraphrase.—It is as follows: "And the three friends of Job heard of all the evil which had come upon him, and when they saw the trees of his gardens [or Paradise] that they were dried up, and the bread of his support that it was turned into living flesh..., and the wine of his drink turned into blood..." Here is evidently the doctrine of transubstantiation, the change of bread into flesh, and of wine into blood, and bears the marks of having been interpolated by some friend of the Papacy. But when or by whom it was done is unknown. It is a most stupid forgery. The evident intention of it was to sustain the doctrine of transubstantiation, but the plea that it was found far back in the times of Job, and that it could not be regarded, therefore, as an absurdity. To what extent it has ever been used by the advocates of that doctrine, I have no means of ascertaining. Its interpolation here is a pretty sure proof of the conviction of the author of it that the doctrine is not found in any fair interpretation of the Bible... They had agreed to go together, and they evidently set out on the journey together. The Chaldee—or some one who has interpolated a passage in the Chaldee—has introduced [again] a circumstance in regard to the design of their coming, which savours also of the papacy. It is as follows: "They came each one from his place, and for the merit of this they were freed from the place destined to them in Gehenna"... , a passage evidently intended to defend the doctrine of purgatory, by the authority of the ancient Chaldee Paraphrase.*<sup>111</sup>

**And so they lift up their eyes from afar and they do not recognize him. And so they lift up their voice and so they weep and so they tear a man his robe; and so they sprinkle dust upon their heads the [two] heavens-ward.**

Job  
2:12

**They lifted up their eyes from a distance [and saw him], but they did not recognize him. Then they lifted up their voices and wept [aloud]. Each [man] also tore his robe and then sprinkled dust on their heads toward the heavens.**

<sup>110</sup> It is possible that they were directed to the trash areas out of town, where the ash heaps and dung hills are.

<sup>111</sup> *Barnes' Notes, Job, Volume 1; Baker Books; pp. 120–121.*

**When they began to approach Job, they lifted up their eyes, but did not recognize him. Then they lifted up their voices and wept aloud. Each man tore his robe and threw dust on his head and toward the heavens.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward heaven.
Masoretic Text (Hebrew)	And so they lift up their eyes from afar and they do not recognize him. And so they lift up their voice and so they weep and so they tear a man his robe; and so they sprinkle dust upon their heads the [two] heavens-ward.
Peshitta (Syriac)	And when they lifted up their eyes from afar, they did not recognize him, and they lifted up their voices, and wept; and they rent every one his mantle, and threw dust upon their heads toward the heaven.
Charles Thomson (Greek)	...but seeing him at a distance they did not know him. Then raising their voices they wept aloud, and having rent each his robe and sprinkled themselves with dust,...
Septuagint (Greek)	And when they saw him from a distance they did not know him; and they cried with a loud voice, and wept, and everyone tore his garment, and sprinkled dust upon their heads,...
Significant differences:	The Greek leaves out the word <i>heavenward</i> .

**Thought-for-thought translations; paraphrases:**

Common English Bible	When they looked up from a distance and didn't recognize him, they wept loudly. Each one tore his garment and scattered dust above his head toward the sky.
Contemporary English V.	When they came near enough to see Job, they could hardly recognize him. And in their great sorrow, they tore their clothes, then sprinkled dust on their heads and cried bitterly.
Easy English	But when the three friends saw Job, they could not even recognise him. They cried out. They tore their clothes. They put dust on their heads.
Easy-to-Read Version	But when the three friends saw Job from far away, they were not sure it was Job—he looked so different! They began to cry loudly. They tore their clothes and threw dirt in the air and on their heads {to show they were sad and upset}.
<i>The Message</i>	When they first caught sight of him, they couldn't believe what they saw--they hardly recognized him! They cried out in lament, ripped their robes, and dumped dirt on their heads as a sign of their grief.
New Century Version	They saw Job from far away, but he looked so different they almost didn't recognize him. They began to cry loudly and tore their robes and put dirt on their heads to show how sad they were.
New Life Bible	And when they looked up from far away and saw how different he looked, they cried in loud voices. They tore their clothing and threw dust over their heads toward the sky.
New Living Translation	When they saw Job from a distance, they scarcely recognized him. Wailing loudly, they tore their robes and threw dust into the air over their heads to show their grief.
The Voice	<i>They approached the town ash-heap, but they were still far off when they caught sight of Job. His sores were so severe and his appearance so changed by his condition that they almost didn't recognize him. Upon seeing him and apprehending the extent of his suffering, they cried out, burst into tears, tore their robes, reached down into the dust and ashes at their feet, and threw ash into the air and onto their heads.</i>

**Partially literal and partially paraphrased translations:**

American English Bible	...but as they approached, they didn't even recognize him. So, they each started shouting, crying, ripping their clothes, and throwing dust in the air.
Christian Community Bible	Failing to recognize him from the distance, they wept aloud, tore their garments and poured dust upon their heads.
New Advent (Knox) Bible	Scarcely, upon a distant view, could they recognize him; loud they cried out, and sore they wept, tore their garments about them and threw the dust over their heads heaven-high.
New American Bible	But when, at a distance, they lifted up their eyes and did not recognize him, they began to weep aloud; they tore their cloaks and threw dust upon their heads.
NIRV	When they got closer to where he lived, they could see him. But they could hardly recognize him. They began to sob out loud. They tore their robes and sprinkled dust on their heads.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	And lifting up their eyes when they were still far off, it did not seem that the man they saw was Job because of the change in him. And they gave way to bitter weeping, with signs of grief, and put dust on their heads.
The Expanded Bible	They saw Job [lifted their eyes] from far away, but he looked so different they almost didn't recognize him. They began to cry loudly and tore their robes and put dirt [dust] on their heads [ancient mourning customs].
Ferar-Fenton Bible	...but when they from a distance raised their eyes and could not recognize him, they lifted up their voices and wept, and each tore his robe, and flung dust on their heads, and were stupefied,...
NET Bible®	But when they gazed intently [Heb "they lifted up their eyes." The idiom "to lift up the eyes" (or "to lift up the voice") is intended to show a special intensity in the effort. Here it would indicate that they were trying to see Job from a great distance away.] from a distance but did not recognize [The Hiphil perfect here should take the nuance of potential perfect - they were not able to recognize him. In other words, this does not mean that they did not know it was Job, only that he did not look anything like the Job they knew.] him, they began to weep loudly. Each of them tore his robes, and they threw dust into the air over their heads [Heb "they tossed dust skyward over their heads."].

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	When they saw him from a distance, they couldn't even recognize him. They wept aloud, tore their coats and threw dust over their heads toward heaven.
JPS (Tanakh—1985)	When they saw him from a distance, they could not recognize him, and they broke into loud weeping, each one tore his robe and threw dust into the air onto his head.
Orthodox Jewish Bible	And when they lifted up their eyes afar off, and recognized him not, they lifted up their voice, and wept; and they made the keriah every one on his mantle, and sprinkled dust upon their heads toward Shomayim.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	And when they looked from afar off and saw him [disfigured] beyond recognition, they lifted up their voices and wept; and each one tore his robe, and they cast dust over their heads toward the heavens.
Concordant Literal Version	When they lifted their eyes from afar, they did not recognize him. Then they lifted their voice and lamented, while each one tore his robe, and they sprinkled soil toward the heavens on their heads.

Syndein/Thieme

And when they saw him from a distance, they 'could hardly recognize him/'knew him not', they began to weep aloud. And they each one tore his robe, and sprinkled dust upon their heads toward heaven. {Note: These were believers. They became emotional and now could not match up the correct doctrine in their souls with the true situation. They did not know all the facts. So, they will make wrong assumptions. Principal: Wrong application of right doctrine distorts that doctrine.}

Third Millennium Bible

And when they lifted up their eyes afar off and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

World English Bible

When they lifted up their eyes from a distance, and didn't recognize him, they raised their voices, and wept; and they each tore his robe, and sprinkled dust on their heads toward the sky.

Young's Literal Translation

And they lift up their eyes from afar and have not discerned him, and they lift up their voice and weep, and rend each his robe, and sprinkle dust on their heads--heavenward.

**The gist of this verse:**

Job was almost unrecognizable. This struck his friends so profoundly, that they wept, tore their robes and threw dust on their heads (all signs of great sorrow).

**Job 2:12a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסְאוּ) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5375 (and #4984) BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i> ); ❸ <i>to lift up one's own countenance</i> , i.e., <i>to be cheerful, full of confidence</i> ; ❹ <i>to bear, to carry</i> ; ❺ <i>to lift up in a balance</i> , i.e., <i>to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> ; ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument)); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i> ); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i> .			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'êynayim (עֵינַיִם) [pronounced 'gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual/plural noun; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5869 (and #5871) BDB #744
I am not sure if this is the plural or just the dual of eyes.			
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

### Job 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râchôwq (רְחוֹק) [pronounced raw-KHOHK]	<i>distant, far</i> ; as a noun, it means <i>distance</i> (which can be a reference to time or space)	Noun/adjective	Strong's #7350 BDB #935
Min + râchôwq mean <i>from afar off, from an emotive distance</i> .			

**Translation:** *They lifted up their eyes from a distance [and saw him],...* These men came to Job as a group. As noted before, they got in touch with one another to set up a time where they could all visit Job. Undoubtedly, this took a week or more to organize; and certain a few weeks went by before they were informed of Job's condition. They simply wanted to go there and gather with him as a trio.

At least one of them had been to Job's ranch, although it is not clear that is where they found Job. Job may have been dispossessed of his ranch; and was at the town dump outside of town. In any case, they were able to pick out Job from a distance. It is certainly possible that these men were redirected to the dump by someone who knew that Job would be there. Remember, Job is sitting in ashes, covered with sores, scraping away at these sores with sharp pieces of pottery. So, they may have been told, "Job does live here anymore; you can find him at the city dump, which is that direction. He's probably sitting in a pile of ashes." Job would be the only man sitting in ashes at the dump.

From a distance, one of them says, "Is that him?" pointing off toward a man sitting on the ground, far away from them.

### Job 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and; even; in particular, namely; when, since, seeing, though; so, then, therefore; or, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâkar (רָכַן) [pronounced naw-KAHR]	<i>to contemplate, to behold, to recognize, to acknowledge, to be acquainted with, to know, to know how, to care for</i>	3 <sup>rd</sup> person masculine plural, Hiphil perfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5234 BDB #647

**Translation:** *...but they did not recognize him.* However, as they looked and strained from afar, Job was not even recognizable. He was so covered with sores and in such terrible physical condition that he was not recognizable. However, at some point as they moved closer, they were able to realize that this is Job, their friend and business associate.

If someone told them where to find Job, then there would have been only one man sitting in ashes at the dump; so they would know that they had come upon him. However, his visage is so distorted now, that he is unrecognizable to them.

The second verb is the 3<sup>rd</sup> person plural (with a 3<sup>rd</sup> person masculine singular suffix), Hiphil perfect of *nâkar* (נָכַר) [pronounced *naw-KAHR*], and it means *to regard, to recognize, to acknowledge*. Strong's #5234 BDB #647. Job looked so horrible, so disfigured by the diseases which he had, that he could not even be recognized. This is obviously a figure of speech here, as how could his friends know who he was except that they recognized him. It was because of the fact that they knew him so well that they recognized him; however, Job was so disfigured that he hardly looked like the man they had known. Our Lord, immediately prior to His crucifixion, was also subject to such disfigurement. *Just as many were astonished at you, so His appearance was marred more than any man, and his form more than the sons of men* (Isa. 52:13). *He was despised and forsaken of men; a man of sorrows, and acquainted with grief; and like one from whom men hide their faces. He was despised and we did not esteem Him* (Isa. 53:3). Therefore, Job does allow us some foreshadowing of our Lord's death on the cross.

### Job 2:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5375 (and #4984) BDB #669
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i>; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is misused to mean <i>to make one cheerful or merry</i>); ❸ <i>to lift up one's own countenance, i.e., to be cheerful, full of confidence</i>, ❹ <i>to bear, to carry</i>, ❺ <i>to lift up in a balance, i.e., to weigh carefully</i>; ❻ <i>to bear one's sin or punishment</i>, ❼ <i>to lift up the voice</i> (this can be used in the sense of bewailing, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i>.</p>			
qôwl (קוֹל) [pronounced <i>kohl</i> ]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6963 BDB #876

**Translation:** *Then they lifted up their voices...* They lift up their voices. In the ancient world, and among Jewish culture, they are very demonstrative in their emotions. So what will come from them will be loud.

We find the verb for *lifted up* used twice here. Nâsâ' (נָסָא) [pronounced *naw-SAW*]. Strong #5375 BDB #669. They first lifted up their eyes to see Job; and then they lifted up their voices in sorrow to cry out for him.

*Barnes: This [lifting up of the voice] is a common expression in the Scriptures, to denote grief; Gen. xxvii. 38; xxix. 11; Judg. ii. 4; Ruth i. 9; 1Sam. xxiv. 16...We learn to suppress the expressions of grief. The ancients gave vent to their sorrows aloud.—They even hired persons to aid them in their lamentations; and it became a professional business of women to devote themselves to the office of making an outcry on occasions of mourning. The same thing prevails in the East at present. Friends sit around the grave of the dead, or go there at different times, and give a long and doleful shriek or*

*howl, as expressive of their grief.*<sup>112</sup> Barnes goes on illustrate by mentioning a passage from the Iliad (18:21–27) where Achilles gives a similar reaction who he learns of the death of Patroclus.

All of these men had heard about Job and what happened to him. However, none of the descriptions that they had been given of his poverty and sorrow prepared them for what they observed firsthand. Seeing Job and how much his disease had deformed and humbled him, was a sight that defied description. They were unprepared for how degraded Job had become.

### Job 2:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bākâh (בָּכָה) [pronounced <i>baw-KAW</i> ]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113

**Translation:** ...and wept [aloud]. They weep. We know that they weep aloud because we are told that they lift up their voices. So all of this is quite loud, even to where Job could possible hear them from a distance. This is how bad Job looked to them; this is how far he had fallen in physical appearance.

### Job 2:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâra' (עָרָה) [pronounced <i>kaw-RAHG</i> ]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7167 BDB #902
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
m <sup>e</sup> ʾîyl (מִעֵיל) [pronounced <i>m<sup>e</sup>ʕEEL</i> ]	<i>robe, upper coat or cloak</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4598 BDB #591

**Translation:** Each [man] also tore his robe... Also, a part of grief was a tearing of the robe. This is much more than we have ever done. We do not wear our Sunday best to a funeral and then rip our black suits as we arrive, but this is what they did. And even though these men were rich, it is unlikely that they had an abundance of clothes.

<sup>112</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 121.

Literally, when this verse reads that they tore their robes, it is followed literally by the word *man*. However, in some cases like this, this may be understood as *each man, each one*. Strong's #376 BDB #35.

Job 2:12f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
zâraq (זָרַק) [pronounced zaw-RAHK]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2236 BDB #283
‘âphâr (אֲפָר) [pronounced ġaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive	Strong's #6083 BDB #779
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
râ'shîym (רִאשִׁיִּים) [pronounced raw-SHEEM]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7218 BDB #910
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the directional hê	Strong's #8064 BDB #1029
When followed by the letter hê (ה), it means <i>toward heaven</i> or <i>towards the heavens</i> .			
This word does not appear in the LXX.			

**Translation:** ...and then sprinkled dust on their heads toward the heavens. They threw dust on their own heads and apparently into the heavens (which is what the final word seems to indicate).

This verse ends with the definite article and the word for heavens; which describes either to where they lifted their voices or where they threw the dust. The idea is, these men are so emotionally affected by what they see that this manifests itself in the text. Sometimes when you are upset by grief, you say things that do not come out just right. Perhaps that is the idea here; this word is just thrown in here. They lifted their eyes heavenward, they lifted up their voices heavenward, and they throw the dust heavenward. But, they are so emotionally devastated by what they see, so the writer just throws the word onto the end of this verse.

This was their way of commiserating with Job. So far, these friends have done just what anyone should have done under these circumstances.

When they began to approach Job, they lifted up their eyes, but did not recognize him. Then they lifted up their voices and wept aloud. Each man tore his robe and threw dust on his head and toward the heavens. The language here suggests that, even though they had received reports of Job and his condition, but seeing him in person was even a greater shock than they imagined. He will look so bad to them that they will sit in stunned silence for 7 days.

The tearing of one's clothes, the wailing and the dust on one's head were all a part of this very demonstrative culture (Lam. 2:10 Neh. 9:1 1Sam. 4:12 Joshua 7:6 Ezek. 27:30 Acts 22:23). All of these demonstrations of sorrow were usually reserved for a loved one who has just died and not for a man who is still alive. That is how bad that Job looked to them.

**And so they sit with him to the earth seven of days and seven of nights; and no one is speaking unto him a word, for they saw that was great the pain exceedingly.**

Job  
2:13

**Therefore, they sat with him on the ground for seven days and nights, but no one said a thing, because they saw that his pain was exceedingly great.**

**Therefore, they sat with Job on the ground for seven days and nights, yet no man said a thing, as they could see that his pain was severe.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And they sat with him on the ground seven day and seven nights and no man spoke to him a word: for they saw that his grief was very great.
Masoretic Text (Hebrew)	And so they sit with him to the earth seven of days and seven of nights; and no one is speaking unto him a word, for they saw that was great the pain exceedingly.
Peshitta (Syriac)	So they sat down with him upon the ground seven days and seven nights, and none spoke a word to him; for they saw that his affliction was very great.
Charles Thomson (Greek)	...they sat down by him seven days and seven nights. And none of them spoke. For they saw that the stroke was grievous and very great.
Septuagint (Greek)	...and they sat down beside him seven days and seven nights, and not one of them spoke; for they saw that his affliction was dreadful, <u>and very great</u> .

Significant differences: Where the Hebrew has an adverb, the Greek adds on a phrase at the end instead.

#### **Thought-for-thought translations; paraphrases:**

Common English Bible	They sat with Job on the ground seven days and seven nights, not speaking a word to him, for they saw that he was in excruciating pain.
Contemporary English V.	For seven days and nights, they sat silently on the ground beside him, because they realized what terrible pain he was in.
Easy English	For a whole week, they sat with Job. They sat on the ground, even during the night. And they said nothing to him. They saw that Job was suffering greatly. So, they were silent.
Easy-to-Read Version	Then the three friends sat on the ground with Job for seven days and seven nights. No one said a word to Job, because they saw Job was suffering so much.
<i>The Message</i>	Then they sat with him on the ground. Seven days and nights they sat there without saying a word. They could see how rotten he felt, how deeply he was suffering.
New Life Bible	Then they sat down on the ground with him for seven days and seven nights. No one said a word to him, for they saw that his suffering was very bad.
New Living Translation	Then they sat on the ground with him for seven days and nights. No one said a word to Job, for they saw that his suffering was too great for words.
The Voice	Then, they sat with him on the ground and stayed there with him for seven days and seven nights, <i>mourning as if he were already dead</i> . All the while no one spoke a <i>single</i> word because they saw his profound agony <i>and grief</i> .

#### **Partially literal and partially paraphrased translations:**

American English Bible	Then they sat down beside him for seven days and seven nights without speaking a word; for, they recognized that this was an awful calamity, which was much worse than they had anticipated.
Christian Community Bible	For seven days and seven nights, they sat on the ground beside him. They did not say a word to Job, for they saw how terribly he suffered.
New Advent (Knox) Bible	And for seven days and seven nights they sat there on the ground beside him, and no word spoken; here, they saw plainly, was overmastering grief.
NIRV	Then they sat down on the ground with him for seven days and seven nights. No one said a word to him. That's because they saw how much he was suffering.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They dwelled with him on the ground for seven days and seven nights, and none spoke a word into him, for they saw his pain grow a hundredfold.
Bible in Basic English	And they took their seats on the earth by his side for seven days and seven nights: but no one said a word to him, for they saw that his pain was very great.
Ferar-Fenton Bible	...and sat with him for seven days and seven nights on the earth, but did not speak to him, for they saw that his despair was great.
HCSB	Then they sat on the ground with him seven days and nights, but no one spoke a word to him because they saw that his suffering was very intense.
NET Bible®	Then they sat down with him on the ground for seven days and seven nights, yet no one spoke a word to him, for they saw that his pain [The word כָּבֵד (k'y'ev) means "pain" – both mental and physical pain. The translation of "grief" captures only part of its emphasis.] was very great [The three friends went into a more severe form of mourning, one that is usually reserved for a death. E. Dhorme says it is a display of grief in its most intense form (Job, 23); for one of them to speak before the sufferer spoke would have been wrong.].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then they sat down with him on the ground. For seven days and seven nights, no one spoke a word to him; because they saw how much he was suffering.
Judaica Press Complete T.	Now they sat down with him on the ground for seven days and seven nights, but no one said a word to him because they perceived that the pain was very severe.
Orthodox Jewish Bible	So they sat [shiva] with him upon the ground shivat yamim and shivat lailah, and none spoke a word unto him; for they saw that his suffering was very great.

### Literal, almost word-for-word, renderings:

Darby Translation	And they sat down with him on the ground seven days and seven nights; and none spoke a word to him; for they saw that [his] anguish was very great.
<i>Emphasized Bible</i>	And they sat with him upon the ground, seven days and seven nights,—and none was speaking unto him a word, for they saw that, exceeding great, was the stinging pain.
English Standard Version	And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.
The Geneva Bible	So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that [his] grief was very great [And therefore thought that he would not have listened to their counsel.].
Syndein/Thieme	They sat down with him upon the ground for seven days and seven nights, and no one said a word {dabar} unto him for they saw how great his suffering was. {Note: You can not sit for 7 days with someone in trouble and not think about the cause of their problems. This is the start of the failure of the three friends. They will turn from

'comfort' to 'counseling'. In their self-righteous arrogance, they will 'judge' Job as being sinful.}.  
 World English Bible So they sat down with him on the ground seven days and seven nights, and none spoke a word to him, for they saw that his grief was very great.  
 Young's Literal Translation And they sit with him on the earth seven days and seven nights, and there is none speaking unto him a word when they have seen that the pain hath been very great.

**The gist of this verse:** Job's friends are so stunned at his condition that they all sit in silence for 7 days and nights.

### Job 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>pv</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3427 BDB #442
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
shib <sup>ev</sup> âh (שִׁבְעָה) [pronounced shi <sup>pv</sup> v <sup>e</sup> -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shib <sup>ev</sup> âh (שִׁבְעָה) [pronounced shi <sup>pv</sup> v <sup>e</sup> -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
lêylôwth (לַיְלוֹת) [pronounced lay-LOHTH]	<i>nights</i>	masculine plural noun	Strong's #3915 BDB #538

**Translation:** *Therefore, they sat with him on the ground for seven days and nights,...* Although I would have expected the preposition *on, upon*; we have a different preposition, which means *to, for, regarding, by*. I would have written *and then they sat with him upon the ground for seven days and seven nights*. However, in the Hebrew, this is written *lâ'ereṯ* (לְאֶרֶץ) [pronounced *law-EH-rets*], which is the prefixed preposition *lâmed* (*to, for, in regards to*) (Strong's #none BDB #510) and the word for *earth* (*all or a portion*), *land*. Strong's #776 BDB #75. What is meant is that they say with him in the dust; but what is said is in contrast to the lifting of their voices toward the heavens. *In regards to the earth* is rather poetical describing their place in the universe where trouble and pain abounds. I don't know why the different preposition is used here than what would be expected. In any case, they commiserated with him for seven days and nights.

We may reasonably assume that they ate meals during this time, which would have necessitated prayers, in thanks to God. It is unreasonable to assume that nothing was said, but what was said could have been prayers in thanks to God for the food which they ate.

At roughly that time in the ancient world, seven days mourning was apparently the standard. *When they came to the threshing floor of Atad which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days of mourning for his father* (Gen. 50:10; see also 1Sam. 31:13). Bear in mind that this was the time allotted for mourning for the dead, which Job was not. However, I am sure that Job looked on the verge of death.

This length of time was not for all cultures (see Gen. 50:3 where the mourning by the Egyptians for the death of Jacob was 70 days). Unfortunately, when you sit quietly with a friend for seven days, you just do not turn your thinking off. So Job's friends, during this time became guilty of the mental attitude sin of judging. Each one thought for a long time and evaluated Job's situation (see Job 4:2).

McGee: *During all those seven days they are thinking, and they all come to one conclusion. The come at it from different angles, but the conclusion is the same: Job must be an awful sinner for these things to happen to him. God must be punishing him. He had better get his life straightened out. This is the conclusion of each of them.*<sup>113</sup> We will see this in Job also gave all of this a great deal of thought during this time period, as we will find in Job 3:13–16 7:21.

Dunagan: *The usual time for mourning for the dead was seven days (Genesis 50:10; 1 Samuel 31:13; Ezekiel 3:15).*<sup>114</sup> Job is obviously not dead; but he is as close to death as these men can imagine.

### Job 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êyn (אֵין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>speaking, declaring, proclaiming, announcing; leading, guiding; ruling, directing</i>	Qal active participle	Strong's #1696 BDB #180

<sup>113</sup> Job; J. Vernon McGee, ©1977, pp. 29–30.

<sup>114</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 2 introduction; Job 2:13.

## Job 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
dâbâr (דָּבַר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

**Translation:** ...but no one said a thing,... None of the 3 men could say a thing. Job's devastation was that great. Job could not say a word. He felt so devastated by life. So they all just sat there.

As Gaebelain<sup>115</sup> says, it would have been in poor taste for any of these men to just start speaking, apart from offering their condolences for Job's life, such as it is. It would be right for Job to speak first, and presumptuous for any of these men to speak—particularly given their thoughts.

Barnes suggests<sup>116</sup> some other reasons: (1) they may have been shocked into silence over Job's ordeal; (2) they may not have had any idea what to say—Job's state of being was that profound. (3) They might be wondering to themselves about Job's piety. They did not want to say it out loud, but this certainly occurred to all of them, given what they say.

## Job 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gâdal (גָּדַל) [pronounced gaw-DAHL]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1431 BDB #152

<sup>115</sup> From Mark Dunagan, Commentary on selected text; from e-Sword, Job 2 introduction; Job 2:13. Dunagan quotes Gaebelain p. 887.

<sup>116</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 2:13. Barnes lists some other possibilities as well.

## Job 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k <sup>e</sup> êb (כָּאֵב) [pronounced k <sup>e</sup> AY <sup>B</sup> V]	pain [mental, physical]; anguish, sorrow	masculine singular noun with the definite article	Strong's #3511 BDB #456
m <sup>e</sup> ôd (מְאֹד) [pronounced m <sup>e</sup> -ODE]	exceedingly, extremely, greatly, very	adverb	Strong's #3966 BDB #547

**Translation:** ...because they saw that his pain was exceedingly great. It was quite obvious that Job was in deep sorrow and in great physical pain. There is nothing that could be said that seemed appropriate. Therefore, they were there only in presence,

The verb with the word pain is the Qal perfect of gâdal (גָּדַל) [pronounced gaw-DAHL], which means *to grow strong, to become great, to grow up, to become mighty*. Strong's #1431 BDB #152. The adverb which accompanies this word is m<sup>e</sup>ôd (מְאֹד) [pronounced m<sup>e</sup>-ODE] means *muchness, abundance, exceedingly, greatly, very*. Strong's #3966 BDB #547.

On the linguistic side, the participle of the verb *to speak* is in the construct, meaning that it should be followed by the preposition *of* in the English translation (generally speaking); however, in the Hebrew the participle is followed first by *to him* and then by *a word*, which indicates that the construct can apply to a word further into the sentence.

McGee: Job's friends had come to console him, ...but they had now nothing to say. They saw that his affliction was much greater than they had anticipated. They said nothing because, as Scripture says at this point, they observed that his pain was incredibly intense. This is given as the reason why they were silent... They were amazed at the extent of his sufferings. Amazement is often expressed by silence. Furthermore, the effect of great calamity is often to prevent utterance. Nothing is more natural or common than profound silence when we go to the house of mourning. "It is the lesser cares only that speak; the greater ones find not language." Thirdly, they might not have known what to say. They had come to sympathize with him, and to offer consolation. But their anticipated topics of consolation may have been seen to be inappropriate. The calamity was greater than they had before witnessed. The loss of property and children; the deep humiliation of a man who had been one of the most distinguished of the land; the severity of his bodily sufferings, and his changed and haggard appearance, constituted so great a calamity, that the usual topics of conversation did not meet the case. What they had to say, was the result of careful observation on the usual course of events, and it is by no means improbably that they had never before witnessed sorrows so keen, and that they now saw that their maxims would by no means furnish consolation for such a case. Finally, they seem to have been very early thrown into doubt in regard to the real character of Job. They had regarded him as a pious man, and had come to him under that impression. But his great afflictions seem soon to have shaken their confidence in his piety, and to have led them to ask themselves whether so great a sufferer could be the friend of God. Their subsequent reasonings show that it was with them a settled opinion that the righteous would be prospered, and that very great calamities were proof of great criminality in the sight of God. It was no inconsistent with this belief to suppose that the righteous might be slightly afflicted, but when they saw such sorrows, they supposed they were altogether beyond what god could send upon his friends; and with this doubt on their minds and this change in their views, they knew not what to say. How could they console him when it was their settled belief that great sufferings were proof of great guilt? They could say nothing which would not seem to be a departure from this, unless they assumed that he had been a hypocrite, and should administer reproof and rebuke for his sins. However, given Job's great suffering, to administer rebuke would seem to be cruel. It would aggravate the sorrows which already were more than he could bear... When calamity comes upon a person as the result of his sins; when property is taken away which has been gained in an unlawful manner; when a friend dies, leaving no evidence that he was

*prepared; when it is impossible to speak of that friend without recalling the memory of his irreligious, prayerless, or dissolute life, how difficult is it to administer consolation! How often is the Christian friend constrained to close his lips in silence, or utter only torturing general truths that can give no consolation, or refer to facts which will tend only to open the wound in the heart deeper! To be silent at such times is all that can be done<sup>117</sup>.*

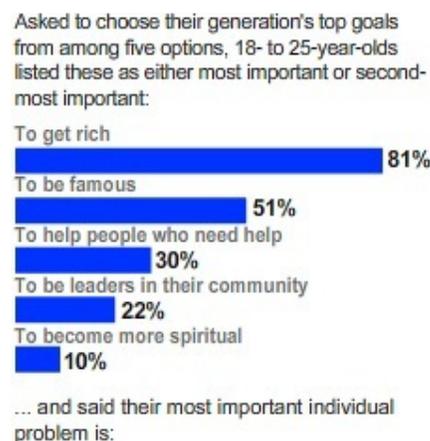
Now allow me to balance this. First of all, these were great associates of Job—possibly even great friends. Their arrival to his side to commiserate with him shows this. Much is made out of the fact that they present an incorrect interpretation of the facts. Recall that we are in a time of little or no revealed Scripture. Today, people have trouble and are confused by the existence of injustice, pain and death in the world—and that is with the full revelation from God. Even some groups of Christians and quasi-Christians think that, in many cases, that God should heal them of their diseases through miraculous cures; or that illness is a sign of a weak spiritual life. And these are people who have the book of Job in its entirety where Job is God’s man—God’s illustration of spiritual greatness—and his is afflicted like no other man in history (again, a parallel to Jesus Christ in that respect). So we cannot fault his friends too much for associating Job’s pain and adversity with discipline from God. **And His disciple asked Him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?” Jesus answered, “It was neither that this man sinned, nor his parents; but it was in order that the works of God might be displayed in him.”** (John 9:2–3). Even Job on several occasions asks to speak directly to God, to plead his case, to find out what he has done wrong or why he is under such adversity.

Job himself said, **“Why then have You brought me out of the womb? Would that I had died and no eye had seen me! I should have been as though I had not been, carried from womb to tomb.”** (Job 10:18–19). If Job was nonplussed by his situation, then we cannot hold his friends to a spiritual standard above Job. Job’s friends will make statements which are true, at least in part, and reveal some spiritual growth. Their views are often just misapplied to Job.

This passage reveals Job’s friends at their wisest; when they do not share all their thoughts with him, for when they begin speaking to him, their tone will be accusatory. Job became quite frustrated with what they had to say to him. **“I have heard many such things; sorry comforters are you all. Is there no limit to windy words? Or what plagues you that you answer?”** (Job 16:2–3). The writer of Proverbs tells us: **Even a fool, when he keeps silent, is considered wise. When he closes his lips, he is prudent** (Prov. 17:28).

If my placement of this narrative in time is correct, then we are only a few generations out from the flood; and that Noah and his sons would have had a fairly good knowledge of truth, something which they had received from their parents. Noah’s sons would have been taught by him; and he would have learned from his parents and grandparents. I would think that, at that time, the concept of right and wrong was fairly well-defined, as compared to our era, where our schools not only teach a false philosophy but often back this up with false historical “facts” (I was taught, for instance, that the founding fathers of America were mostly deists—which is false).

The concept of right and wrong was a big concern to mankind in that era. Kings attempted to codify it in their laws; parents taught it to their children; and Job’s friends will attempt to share what they believe is true with Job. This is not the case, for instance, with young people today in the United States. The survey at right came from **USA Today** from 2007, and, although wanting to understand right and wrong may not have been an option, but bottom 3 indicate that personal goals are much more important to youth (now, in fairness to youth, young people are almost always self-centered and think mostly or totally of themselves).



<sup>117</sup> I have quoted at large from *Barnes' Notes, Job, Volume 1*; Baker Books; p. 122, making a few additions here and there.

Understanding the importance of knowing right from wrong has one downside to it, and that is legalism. This appears to be the problem with Job's friends. They understand right and wrong and God's blessing to a limited degree—do right and you are rewarded by God; do wrong and He punishes you. However, life is far more subtle than that.

It is quite important, in any society, to understand the difference between right and wrong and to do that which is right. These would be known as the **laws of divine establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)), which laws act somewhat like gravity—they are very real, whether you can see them or not. Just as when you jump into the air, gravity is going to pull you to the ground; following the laws of divine establishment usually insures that your life will be better and that the health of your country will be better for you doing so. Good and honest business practices usually results in a good and prosperous business. Working hard day in and day out is also generally a guarantee of prosperity and a good mental attitude. Happiness is often found, even for the unbeliever, in a wife and family.

Back to Job: In order to be better prepared for the subsequent chapters, let's summarize all that Satan has taken from Job:<sup>118</sup>

### McGee on What Satan has Taken from Job

1. Satan removed from Job all of his material possessions. Our basic needs are often described as food, clothing and shelter. Job has apparently been left with just these things and barely these. He is sitting outside in an ash heap; you recall what his wife said to him: **"Curse God and die."** (Job 2:9b). Don't think he wants to spend most of the day inside the tent with her. We will find out in the next chapter that his appetite was ruined by indigestion and mouth sores (Job 3:24). His entire body is covered by painful, cancerous sores, making the wearing of any clothing painful. Sleep is also a basic need and it is clear in Job 3 by his continued desire for rest that he is not receiving any. *Physical things can be spiritual blessings. Prosperity is a gift of God. There is nothing wrong in building bigger barns. The danger lies in depending on these things, leaning upon them as if that is all there is to life. Job lost all. He went from prosperity to poverty. Job was moved, but he wasn't removed from the foundation.*<sup>119</sup>
2. God allowed Satan to remove Job's loved ones from him. *You and I need loved ones to prop us up. I think the reason the Lord makes little babies so attractive is so that we will cuddle them and hug them. That is what they need....a child...goes to parents for love and sympathy. He hurts his little finger and runs to mama to kiss it. You know that doesn't do it a bit of good, but it sure helps him. Without this, kind of love the child develops conflicts and complexes.*<sup>120</sup> That familial love continues, with the brief interlude of the teens. At that point in time, the kid's desire for independence sometimes makes him unbearable, making the late teens or the early twenties a good time for the parents and child to go their separate ways. The young person's love is transferred then to his spouse; however, with a little maturity, his love for his parents returns and when he has his own children, then the cycle begins again.
3. Satan took from Job his health in the second chapter, allowing him little or no rest at night and a painful existence during the day.
4. Satan left Job his wife and his wife had no sympathy for his condition. *God has instituted marriage for the welfare and happiness of man. Many a man who stands at the forge of life today, faithful and strong, facing the battle and daily grind goes home and pillows his head on the breast or in the lap of a wife who understands him, and maybe he even sobs out his soul to her. How wonderful that is! Job has lost the sympathy and the compassion of his wife.*<sup>121</sup>

<sup>118</sup> I took these points from *Job*; J. Vernon McGee, ©1977, pp. 33–36.

<sup>119</sup> *Job*; J. Vernon McGee, ©1977, p. 33.

<sup>120</sup> *Job*; J. Vernon McGee, ©1977, pp. 33–34.

<sup>121</sup> *Job*; J. Vernon McGee, ©1977, p. 34.

## McGee on What Satan has Taken from Job

5. Job has lost the dignity of his own soul. He went from being rich and successful and famous to being a derelict. *It was during the dark ages that Mueritus, a brilliant scholar, fell sick and was picked up on the highway. The doctors, thinking he was a bum, began talking about him in Latin. They said, "Shall we operate on this worthless creature?" Mueritus understood Latin very well. He raised up and answered them in Latin, "Do not call a creature worthless for whom Christ died."*<sup>122</sup>
6. Job will lose his grasp of the character of God—God's perfect justice and righteousness and love. In the next chapter we will see Job say things which imply that God is not righteous in his treatment of Job (Job 3:20–23). One attack of Satan is for us to lose sight of God's perfect character and to question His decisions. Some Christians become so focused on the world, the hunger and disease and pain, that they lose sight of Who and What God is.
7. *Job will also lose his sense of the love of God. The man who said, "the LORD gave, and the LORD has taken away; blessed be the name of the LORD," is the same man who later cried, "For the arrows of the Almighty are in me; my spirit drinks their poison; the terrors of God are arrayed against me" (Job 6:4; ESV). Then in chapter 9 we hear his cry, "Oh, that there were a daysman to stand between us." In other words, someone to take hold of the hand of God and take hold of my hand and bring us together! We will need to go to the New Testament to find the answer to this cry of Job: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1Timothy 2:5). Thank God you and I have Someone who is our daysman!*<sup>123</sup>

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As we will soon find out, Job's friends, despite their feeling bad for Job, thought that Job must have done something to deserve this. God would not do this to one of His Own, so they are confused about this situation. **As Jesus passed by, He saw a man blind from birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him."** (John 9:1–3).

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Before we move forward in the book of Job, we need to examine the Doctrine of Suffering.

## McEwan's Doctrine of Suffering

1. Ultimately, all suffering is a result of the sin of Adam.
2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (Romans)
  - 1) To bring people to a point of helplessness where they call out to Him
  - 2) To test and develop faith, so bringing glory to Himself.
3. There will be no suffering for believers in eternity (Revelation 21:4).
4. Unbelievers will suffer forever in the Lake of Fire (Revelation 20:12-15).
5. Suffering can be caused by:
  - 1) Discipline for your own sins
  - 2) The effect of the sins of others on you - gossip, war, crime
  - 3) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship

<sup>122</sup> Job; J. Vernon McGee, ©1977, p. 35.

<sup>123</sup> Job; J. Vernon McGee, ©1977, pp. 35–36 (edited).

## McEwan's Doctrine of Suffering

- 4) The sovereign will of God - health, weather.
6. Premise of Suffering:
  - 1) All suffering is designed for blessing in the Christian walk (1 Peter 1:7, 8, 4:14)
  - 2) Even discipline is designed to restore fellowship (Hebrews 12:6)
  - 3) Suffering follows the principle of grace (Romans 8:28, 1 Thessalonians 5:18).
7. Purpose of Christian Suffering:
  - 1) To receive discipline for carnality or backsliding (Psalm 38)
  - 2) To glorify God (Job 1:8-12, Luke 15:20, 21)
  - 3) To illustrate doctrine (Book of Hosea)
  - 4) To learn obedience (Philippians 2:8, Hebrews 5:8)
  - 5) To keep down pride (2 Corinthians 12:7-10)
  - 6) To develop faith (1 Peter 1:7, 8)
  - 7) To witness for Christ (2 Corinthians 13:4)
  - 8) To demonstrate the power of God (2 Corinthians 11:24-33, 2 Corinthians 12:7-10)
  - 9) To manifest the fruit of the Spirit (2 Corinthians 4:8-11)
  - 10) To help others who suffer (2 Corinthians 1:3-5)
  - 11) From indirect action - because other believers get out of fellowship (Romans 14, 1Corinthians 12:12, 13, 26, 1Samuel 21, 1Chronicles 21).
8. Dealing With Suffering - Applying Spiritual Daily Orders: To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength. The five "Daily Orders" for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in 1Peter 5:8,9. They will protect us against the cunning of the "lion".
  - 1) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. Romans 13:11-13. 1 Thessalonians 5:6 -8.
  - 2) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.
  - 3) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7.
  - 4) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.
  - 5) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

From [ebcwa.x10.mx/OTCommentaries/48-1\\_JOB\\_CH\\_1-14.DOC](http://ebcwa.x10.mx/OTCommentaries/48-1_JOB_CH_1-14.DOC) which is from *The Problem of Pain* by Dr John C McEwan accessed May 25, 2013; pp. 18–19. It is certainly possible that some of this came from R. B. Thieme, Jr.'s work.

### Chapter Outline

### Charts, Maps and Short Doctrines

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#### Doctrines Covered and Alluded to

#### Chapters of the Bible Alluded To

#### Psalms Appropriately Exegeted with this Chapter

#### Other Chapters of the Bible Appropriately Exegeted with this Chapter

#### Definition of Terms

#### Introduction

#### Addendum

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[Links to the Chapters of Job](#)

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## Addendum

### What We Learn from Job 2

1. There appears to be a protocol when the angels meet with God. The scene of Job 1 is repeated in this chapter as well.
2. Satan continues to raise objections, without really knowing the outcome. However, the outcome here would result in great pain and suffering for Job, although Job did not react as Satan said that he would.
3. God does know what the future will bring; Satan does not.
4. Satan is only concerned for himself. The pain he causes others does not appear to be a consideration to him.
5. Satan’s power is limited; he can go no further than God permits.
6. Satan can destroy and/or rearrange; he cannot create as God can.
7. Once Satan received the go-ahead from the Revealed God, he immediately went to work on Job. Once he harmed Job physically, he disappears from the narrative.
8. God sets the limitations upon Satan. God entertains objections, but God limits what can be done.
9. We see in v. 12 that Jesus is foreshadowed in the book of Job.
10. Despite being in great physical pain and being questioned by his wife, Job does not berate her nor does he sin with his mouth.
11. Suffering is a part of life and can supercharge our spiritual growth.
12. Exceptions to this are self-induced suffering and suffering for being out of fellowship.
  - 1) One could make the argument that, under self-induced suffering, we learn not to do that again.
  - 2) One could also argue that, discipline, when we are out of fellowship, gets us back into fellowship (if we choose to rebound); and no spiritual growth occurs outside of fellowship with God.
13. The same circumstances (or similar circumstances) can affect believers in different ways. Job’s reversal of fortune did not cause him to sin, but it did cause his wife to seemingly lose her faith.
14. The book of Job probably predated Abraham by several generations rather than come after.
15. Job was so harmed by Satan, that his friends were speechless for 7 days and nights.
16. If you are still alive, God has a plan for your life.

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It may be helpful to see this chapter as a contiguous whole:

#### A Complete Translation of Job 2

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
God confronts Satan over Job; Satan wants God to physically harm Job	
And the day is when the sons of Elohim come to take a stand against Y <sup>e</sup> howah. The adversary also [= the Satan] came in their midst to take a stand against Y <sup>e</sup> howah.	The day came when the sons of God [= angels] came to take a stand against Jehovah. The adversary—Satan—also came with them, taking his stand with the fallen angels against Jehovah.
Y <sup>e</sup> howah said to the adversary, “From where have you come?”	Jehovah asked Satan, “Where did you come from?”
And the adversary answered Y <sup>e</sup> howah, saying, “From going around the earth and from wandering [about] on it.”	And Satan replied, “I was going around the earth and wandering throughout it.”

<b>A Complete Translation of Job 2</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
Y <sup>e</sup> howah said to the adversary, “Have you considered [lit., <i>set your heart upon</i> ] My servant Job? For [there is] no one like him on earth—a man [who is] perfected and accurate [in his knowledge of doctrine]; [and one] who fears [respects] Elohim and [one who] avoids evil. And yet he holds fast [to his integrity] by means of [or, <i>through, within the sphere of</i> ] his integrity. You moved Me against him, to destroy him for no reason.”	Jehovah then said to Satan, “Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil. And even now, he still holds fast to his spiritual integrity, even though you incited Me to work against him for no reason.”
The adversary answered Y <sup>e</sup> howah and said, “Skin for skin! He will give all that he has [lit., <i>all which is to the man</i> ] for his life. Indeed, I implore You: stretch out Your hand and violate his flesh and bone; surely he will curse You to Your face [lit., <i>surely he will curse (bless?) against Your face</i> ].”	Satan replied to Jehovah, “A man will do anything to preserve his life. Therefore, I ask You to right now stretch out Your hand against him and harm his flesh and bone—then he will curse You to Your face.”
Y <sup>e</sup> howah said to the adversary, “Note, he [is] in your hand; but preserve his life.”	Jehovah said to Satan, “Take note that he is in your power, to harm as you choose; but you may not take his life.”
<b>Satan leaves to afflict Job</b>	
The adversary [immediately] went from the presence of Y <sup>e</sup> howah. He struck Job with a vicious inflammation [or sores] [that ran] from the sole of his foot to [the top of] his head.	Satan immediately departed from the presence of Jehovah, and went and struck Job with a vicious skin disease, with sores that ran all the way from the sole of Job’s foot to the very top of his head.
Job [lit., <i>he</i> ] took for himself a potsherd to scrape himself with [lit., <i>with it</i> ] while he sat in the midst of [a pile] ashes.	Job took a sharp piece of pottery and used it to scrape off some of the lesions from his body while he sat in a pile of ashes.
<b>Job’s wife reacts</b>	
His wife said to him, “[Are you] still holding onto your integrity? Curse Elohim and die.”	His wife finally said to him, “Do you think you have some kind of integrity? Show some personal pride and curse God and die.”
He said to her, “You speak as foolish women speak. Do we receive [only] the good from Elohim but we do not receive the bad?”	Job said to her, “You are speaking like a foolish woman. Do we presume to receive only the good from the hand of God, but not the bad?”
[And], in all this, Job had not sinned with his lips.	Yet, in all this, Job did not sin with his lips.
<b>Job’s 3 friends come to commiserate with him</b>	
Three associates of Job heard [about] all the misery that had come upon him. Therefore, each one came from his place: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.	Three of Job’s associates of Job heard about the misery that had come upon him. Therefore, each man came from his own place: Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite.
They made an appointment with one another to come [to him], to mourn regarding him, as well as to comfort him.	They scheduled a time when they could all come to him as a group, to mourn with him and to comfort him.

A Complete Translation of Job 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They lifted up their eyes from a distance [and saw him], but they did not recognize him. Then they lifted up their voices and wept [aloud]. Each [man] also tore his robe and then sprinkled dust on their heads toward the heavens.	When they began to approach Job, they lifted up their eyes, but did not recognize him. Then they lifted up their voices and wept aloud. Each man tore his robe and threw dust on his head and toward the heavens.
Therefore, they sat with him on the ground for seven days and nights, but no one said a thing, because they saw that his pain was exceedingly great.	Therefore, they sat with Job on the ground for seven days and nights, yet no man said a thing, as they could see that his pain was severe.

Chapter Outline

Charts, Maps and Short Doctrines

Job, a Type of Christ from [WordPress](#).

## JOB, TYPE OF CHRIST

<p><b>BOTH HAD EVERYTHING:</b> <i>1:1-3; Jn.1:1,2,10,14</i></p> <p><b>BOTH LOST EVERYTHING:</b> <i>1:13-22; Phil.2:5-8; Lk.22:39-44</i> <i>Is.53:1-3</i></p> <p><b>BOTH WERE TEMPTED BY SATAN:</b> <i>1:12-20; Mt.4:1-10</i> <i>Is.53:4-7</i></p> <p><b>BOTH WERE FALSELY ACCUSED OF BEING SINNERS:</b> <i>chapters 4-31; Jo.8:33-58</i></p>		<p><b>BOTH SUFFERED THOUGH DID NOTHING WRONG:</b> <i>1:21-22; IPt.2:21-23; Is.53:9</i></p> <p><b>BOTH REMAINED FAITHFUL TO GOD:</b> <i>1:21-22; Rev.5:1-10</i> <i>Heb.5:8-9; Acts 1:1-11;</i> <i>IPt.3:22; Lk.23:46</i></p> <p><b>BOTH WERE BLESSED MORE ABUNDANTLY IN THE END:</b> <i>42:10-17; Is.53:10-12</i> <i>SO WILL WE BE!</i></p>
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Job, a type of Christ, from [andyinoman.files.WordPress.com](http://andyinoman.files.wordpress.com), accessed May 25, 2013.

The following Psalms would be appropriately studied at this time:

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Introduction	Addendum	
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Links to the Chapters of Job</a>	

