

# Job 3

## Job 3:1–26

## Job Complains of His Present Condition

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 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 3 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.

Job speaks of the utter misery of his life and longs for death.

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Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction		Addendum
<a href="http://www.kukis.org">www.kukis.org</a>		Links to the Chapters of Job

Pre-Introduction Links		
Doctrines Covered and Alluded To	Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter	Definition of Terms

Doctrines Covered	Doctrines Alluded To		
	Angelic Conflict	Laws of Divine Establishment	Slavery

Chapters of the Bible Alluded To			
	Job 2		

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	
Divine Establishment viewpoint	This is thinking the way that God thinks about things, generally in relationship to man's relationship to other men.
Ellipsis	An ellipsis means that there is an intention gap left in the writing (or speaking), and the reader fills in this gap himself. <i>This omission arises not from any want of thought, or lack of care, or from accident, but from design, in order that we may not stop to think or, or lay stress on, the word or thought omitted, but may dwell on the other words which are thus emphasized by the omission.</i> <sup>1</sup>
Laws of Divine Establishment	These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population.

<sup>1</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 1 (slightly edited).

Definition of Terms	
<b>Logistical Grace</b>	<p>Logistical grace is defined as what God has planned for us, the Divine support he gives us, His Divine provision, and his Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.</p> <p>Logistical grace is Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25-33.<sup>2</sup></p>
<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>The Revealed God (the Revealed Lord)</b>	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that?
<p>Some of these definitions are taken from</p> <p><a href="http://gracebiblechurchwichita.org/?page_id=1556">http://gracebiblechurchwichita.org/?page_id=1556</a></p> <p><a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a></p> <p><a href="http://www.realtime.net/~wdoud/topics.html">http://www.realtime.net/~wdoud/topics.html</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	

## An Introduction to Job 3

**Introduction:** With Job 3, we settle in for the long ride of theological discussions. Here is the point at which many people (including myself) have become confused. When is Job saying something that is accurate? When is he just expressing pity for himself? When do his friends speak accurately? And how did ancient men understand this all to mean?

There are a couple of misconceptions which need to be cleared up. We look at our spiritual advantages and nature as something which is progressive, and, in many ways, it is. You and I have the ability to understand far more than Moses understood; for more than David understood; and we can even reach the peak of theological understanding that Paul had.

But, how do we stand up against Adam? How about Seth? What about Enoch or Noah? Adam came from the hand of God, and, upon eating from the Tree of the Knowledge of Good and Evil (or *Right and Wrong*), he had a near-perfect understanding of good and evil, right and wrong. He passed this information along to his son Seth

<sup>2</sup> Both definitions from [http://gracebiblechurchwichita.org/?page\\_id=268](http://gracebiblechurchwichita.org/?page_id=268) accessed June 9, 2013.

(although it is unclear how much he passed along to Cain). However, Cain came up with a new idea, one that had never been done on earth before—a murder. Committing murder never occurred to Adam, so how does Adam teach about that?

So, as man progressed, and as sins of various kinds became more widespread, so did an understanding of right and wrong as well. Men of that era had a much greater cerebral development, so their brains held more information, including complex concepts of right and wrong, good and evil.

Therefore, most people understood the issues that are discussed in Job. We have, for most of the book, four men discussing what they know based upon some very unusual circumstances—Job's life has been destroyed, and without any apparent reason (something that Job's friends could not accept).

So, Job will complain greatly in this chapter; but it will become clear that his friends, all of this time, are looking him over, thinking about his life, and figuring, "No way does God strike down a righteous man like this. Job must have done something wrong." And generally speaking, they would be right. But what they leave out is the key to this book, which is the Angelic Conflict. Without Job 1–2, this book makes no sense. However, for Job's friends (and for Job in most of this book) there is no Job 1–2. The events of those chapters do not enter into their brains. Therefore, all that they knew about life and God tells them that Job not only did something wrong, but that he did something that was *very* wrong.

As I have said before, I believe that Job was an early primer; and early reader, if you will, although it was not in written form. Children memorized it as a part of their education; and this was the perfect book. It begins with a lot of repetition; a limited vocabulary; a poetic structure; so that children could learn it and repeat it. Then the parents could discuss the theological aspects of this book with their children.

I always thought that a television show which would have great success would be one which features the faiths of the people on the show. *Seventh Heaven* was one of those shows, and, although there were limited theological discussions and the theology was somewhat liberal, there was a strong dosage of **divine establishment** viewpoint included in this show. I think that it ran for 9 or 10 seasons; so there was a desire by many to watch it.

I think a similar show, with several families of several different faiths, who are thrown together in various ways (as neighbors, as people who socialize together, as people who work together), who sometimes end up talking about religion and their faith and even politics now and again—I believe that this would be a great hit, if it is well-written. These are things that people think about. Even those who are settled in their faith sometimes give thought to other ideas and other approaches; and who doesn't like to argue? I think that much of America would love a show where there are no car crashes, no gun fights, and no aliens or vampires—just real people who think like real people and discuss issues like real people.

In many ways, that is what we have here in the book of Job. Here are 4 intelligent and successful businessmen (we are assuming that his friends are successful businessmen); and Job's life has taken this great turn for the worse; and now they are going to discuss this. This is something which really did take place; and since it all happened a little before television, and even before books, it was presented in the medium of the mind. It was something that many families memorized and discussed; and perhaps it helped many people to hone their skills when it comes to understanding right and wrong.

Job 3 begins with Job cursing the day of his birth. Although Job certainly does not express a wish to be dead nor does he request his friends to kill him, he does give voice to the frustration of being alive and having such a miserable life. Although Zophar speaks of the internal conflict that Job was having—had he committed a sin so vile as to require this kind of discipline or was God just unjust?—this conflict is actually not mentioned in this chapter. Job speaks of his intense pain and suffering, asking more general questions, such as *why did I not just die at birth?* He is completely unaware of what had occurred in heaven, as were his friends. The idea that Job was being tested for approval does not cross any of their minds throughout the entirety of the book of Job.

McGee: *The book of Job presents the problem. It states the stripping of a man's soul. It does not give the solution, although answers are suggested in this book. You must go to the New Testament for the real answer. It is sort of like the algebra book I had at school. The problems were in the front and the answers were in the back of the book. The Bible is like that. You get the problem here, but you must turn over to the New Testament to get the answer.*<sup>3</sup>

*This chapter contains Job's complaint. At the end of seven days, when he saw no prospect of relief from his sufferings, and when his friends did not utter one word of condolence, he unburdens his heart in the language of bitter lamentation and despair.*<sup>4</sup>

One of the issues which has been in the back of my mind is how much of this is truth? That is, we are assured by the inerrancy of Scripture that Job is a real person under real suffering and that this is what Job actually said. However, how much of his speech is accurate? Barnes points out that *there is undoubtedly, much in this complaint that is irreverent, impatient, and improper.*<sup>5</sup> One of the reasons that I rarely quote from the book of Job is that it is too easy to take a passage out of context, when just the opposite of what the passage says is often what is true. Our rule of thumb, which is not going to always been helpful, is that all of what God says is accurate and true; much of what Job says will be accurate and true; and some of what Job's friends say will be accurate and true.

We also need, at this juncture, an outline to guide us through the following speeches. We have three rounds of speeches by Job and his friends. Each friend will speak and Job will give his answer and this will occur three times.<sup>6</sup>

An Outline of the Discourses in Job	
Round One:	Chapter
Job. . . . .	3
Eliphaz—first discourse.. . . .	4–5
Job's reply.. . . .	6–7
Bildad's first discourse. . . . .	8
Job's answer.. . . .	9–10
Zophar's first discourse.. . . .	11
Job's answer.. . . .	12–14
Second Round:	Chapter
Eliphaz—second discourse.. . . .	15
Job's reply.. . . .	16–17
Bildad's second discourse.. . . .	18
Job's answer.. . . .	19
Zophar's second discourse.. . . .	20
Job's answer.. . . .	21
Third Round:	Chapter
Eliphaz—third discourse. . . . .	22
Job's reply.. . . .	23–24
Bildad's third discourse. . . . .	25
Job's answer.. . . .	26–31

<sup>3</sup> Job; J. Vernon McGee, ©1977, p. 32.

<sup>4</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 123 (Noyes).

<sup>5</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 124.

<sup>6</sup> I took this chart from Job; J. Vernon McGee, ©1977, p. 36.



Chapter Outline

the Chart Index

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

The Principals of Job 3

Characters	Biographical Material
Job	God has allowed Satan to destroy Job’s life and this will show how different God and Satan are.
Job’s 3 friends (or business associates)	In this chapter, they listen respectfully as Job speaks.
Only Job will speak, but he will not speak about Satan or about his friends.	

Chapter Outline

Charts, Maps and Short Doctrines

Here are two ancient works of art which go with this chapter of Job.

Job and His Three Associates (graphics)

Repin’s Job and his Friends



Ilya Repin (1844 - 1930)  
*Job and his Friends* (oil on canvas - 1869)

Fouquet’s Job and his False Comforters



Jean Fouquet (ca. 1420 - 1477/81)  
*Job and his False Comforters* (illumination - 1452-60)

From <http://www.artbible.info/art/large/136.html> accessed June 16, 2013.

From <http://www.artbible.info/art/large/729.html> accessed June 16, 2013.

It is important to understand what has gone before.

The Prequel of Job 3

In heaven, there was a convocation of angels, where Satan was; and God has brought Job to the attention of Satan, as a godly man. Satan challenges that Job only respects God because God blesses him. God first allows Satan to destroy Job’s possessions and family; and, in the end, Job worshiped God. **Job 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Then there is a second convocation and Satan alleges that Job needs to have his own life threatened and then he will reject Y<sup>e</sup>howah worship. So God gives Satan permission to physically strike Job but not to kill him. Satan destroys Job’s health with a skin disease like elephantitis, so that Job is constantly in pain and very deformed. Satan leaves Job’s wife alive, and she tells him to curse God and die. However, Job still does not sin against God with his lips.

At the end of **Job 2** ([HTML](#)) ([PDF](#)) ([WPD](#)), 3 friends and/or business associates come to Job, but they are so shocked by what they have seen that they mourn in silence with Job for 7 days and nights.

The first two chapters were a set-up for most of the chapters which follow.

A Synopsis of Job 3

Job finally speaks; he will speak for the entire chapter without interruption. Vv. 1–26

Job first curses the day that he was born, and the night in which he was conceived, and asks for these times to be removed from the present-day calender. He calls for thick darkness to envelop them both. Vv. 2–10

Job then poses several related questions: Why was he not stillborn? Why did he not die soon after being born? Why was there provision for him right out of the womb? Why was he not miscarried? Vv. 11–12, 16

If he had died, Job would have enjoyed true rest, with kings and princes who have long since died. He would be with those who, whether slave or free, small or great, would be there together. Vv. 13–15, 17–19

Job asserts that some people are absolutely miserable in life, and are joyous to find death. He asks why God gives life to a man who has no idea what he should do; and a variety of difficulties fence him in. Vv. 20–23

Finally, Job says that he is not at ease, he is not rested; but great turmoil continues in his life. Vv. 24–26

It is quite difficult to outline poetry.

Clarke’s Outline of Job 3

- I. Job curses the day of his birth, and regrets that he ever saw the light. Job. 3:1–12.
- II. Job describes the empire of death and its inhabitants. Job. 3:13–19.
- III. Job regrets that he is appointed to live in the midst of sorrows, for the calamities which he feared had



### Clarke's Outline of Job 3

overtaken him. Job 3:20–26.

From Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3 chapter introduction.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

Henry's outline is interesting, and matches most people's division of this chapter.

### Matthew Henry's Outline of Job 3

1. Job first complains that he was born (Job. 3:1–10). Keil and Delitzsch: Job expresses a *delirious cursing of life is expressed*.
2. Then he complains that he did not die as soon as he was born (Job. 3:11–19). Keil and Delitzsch: Job expresses an *eager longing for death*.
3. Finally, he complains that his life was now continued when he was in misery (Job. 3:20–26). Keil and Delitzsch: Job expresses a *reproachful inquiry after the end of such a life of suffering*.

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3 chapter introduction; and Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 3:1–2.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

Job speaks, after a week of silence. His reversal of fortune is so dramatic that he cannot even utter a word when his 3 associates comes to him. Now, remember that Job has not sinned with his mouth, although it is certainly possible that he has some mental attitude sins. This is unclear in Job 2; but there certainly seems to be a great deal of self-pity in Job 3. I do not say that casually, as I cannot imagine the amount of pain and suffering that Job is subjected to. I am not saying that he is justified in this; but I am certainly not saying that dealing with what he is dealing with is beyond imaginable.

What will ensue will be a discussion of suffering, God's righteousness, God's plan and purpose, and how men of Job's era understood these things to interrelate. It ought to be no secret that all of these men will assume that Job has done something to warrant all that has come upon him. Since we have been allowed to look behind the curtain, we know that this is not the case.

This will be a little tricky, because Job himself admits to saying some things which were wrong (Job 42:3–6).

I will go with the assumption that most people, in this era, understood the **laws of divine establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)) at the very least, something which was taught to them by father to son. Therefore, much of what we read is going to be accurate. We have to simply keep a few things in mind: (1) Job is in great pain, and he may say some wrong things based upon this great pain. (2) Job's associates will look at Job and judge him; they will assume that he has done something wrong to deserve his life, but he hasn't. (3) Finally, none of them appear to understand the Angelic Conflict, that which is playing out behind the scenes, which we saw in Job 1–2.

### Principles that Introduce us to Job 3–31

1. We will make the assumption that most adults at this period of time understand the laws of divine establishment. That is, they understand the basic laws of human behavior and human relationships.
2. At the same time, there does not appear to be a corresponding understanding of the Angelic Conflict.
3. So Job and his 3 associates understood right and wrong, reward and punishment; but they were weak

## Principles that Introduce us to Job 3–31

- in the area of theology, and they did not understand the Angelic Conflict at all.
4. Job's area of lack will come from the great pain and suffering that he is in. Therefore, we accept as truthful how Job feels about his pain, but whatever he says based upon that pain is not necessarily doctrinal.
  5. Job's associates lack judgment when it comes to properly evaluating Job, as he has not done anything wrong to deserve what he is enduring. So, they may say things which are accurate and doctrinal; but when they speak of Job being at fault, then they are going astray in their thinking and exposition.
  6. This suggests that much of Job's growth is based upon knowing and doing the right thing. As an aside, we might postulate that, the further we get away from the original teaching of Adam and Eve, the further we stray from a proper understanding of right and wrong.
  7. This doctrinal knowledge would have come from parental training, and not from the Word of God, and the Word of God did not exist at this time.
  8. For these reasons, the book of Job is one of the more difficult books of the Bible to correctly interpret.
  9. Therefore, we may assume that parental training was much better in Job's era, in part because of the proximity to Adam and Noah.
  10. Barnes comments on this very topic: *Job had far less light than we have; that he lived at an early period of the world, when the views of the divine government were obscure, and that he was not sustained by the hopes and promises which the Christian possesses now. What light he had was probably that of tradition, and of the result of careful observation on the course of events. His topics of consolation must have been comparatively few. He had few or no promises to sustain him.*<sup>1</sup>
  11. However, in our study of Job, we are going to come across a number of things which Job knows which are quite sophisticated spiritual doctrines.
  12. Job himself will be overwhelmed by the pain and suffering he is enduring, and that will color what he says.
  13. Job's friends are overwhelmed by Job's misery. This will color much of what they say.
  14. Job's friends will be overwhelmed by their judgment that Job has done something wrong to be in this situation. In chapters to come, this will appear to be their only approach to understanding Job's troubles.

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:3.

### Chapter Outline

### Charts, Maps and Short Doctrines

Interestingly enough, Job only speaks the name of God (an unusual name for God) twice; and several more times by using 3<sup>rd</sup> person masculine singular verbs.

Poetry is not always easy to read and grasp. For this reason, I suggest that you pay close attention to the plethora of translations which precede the discussion of each verse. This will afford you the greatest understanding of that verse prior to its exegesis.

As an aside, when I first read through a chapter of the Word of God before I am about to exegete it, very rarely do I have much of an idea where it will lead, and what questions will be asked and answered. This is actually one of the very fascinating aspects of the Word of God. Once you begin digging into this or that chapter, there is no telling what you might unearth, and how fascinating the topics are which the chapter itself suggests. There is the previously mentioned problem of this chapter—at what point is Job expressing divine viewpoint and when is he just declaring his own personal misery? This chapter is an excellent example of this. Job complains of his suffering by essentially wishing that he had died in utero or shortly after birth. And yet, even with this—even with text where it is very difficult to isolate from it what is truth and what is sadness caused by pain—there is still a great deal of gold to be mined here.

## Chapter Outline

## Charts, Maps and Short Doctrines

## Job Begins to Speak

Slavishly literal:

Moderately literal:

**After so opened Job his mouth and so he curses his day. And so answers Job and so he says,...**

Job  
3:1–2

**After this, Job opened his mouth and cursed his day. And so Job speaks up and he says,...**

**After this, Job opened his mouth and cursed his day. Then Job began to speak, saying,...**

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>7</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 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.

<sup>7</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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:

Latin Vulgate	After this, Job opened his mouth, and cursed his day, And he said:...
Masoretic Text (Hebrew)	After so opened Job his mouth and so he curses his day. And so answers Job and so he says,...
Peshitta (Syriac)	AFTER this Job opened his mouth, and cursed <u>the day wherein he was born</u> . Then Job spoke and said,...
Charles Thomson (Greek)	After this Job opened his mouth and cursed his day, saying,...
Septuagint (Greek)	After this Job opened his mouth, and cursed the day of his birth, saying,...
Significant differences:	In the Hebrew, Job curses <i>his day</i> ; in the Syriac, he curses <i>the day of his birth</i> . In the second sentence, there appears to be some reiteration in the Hebrew; and the Greek and Latin appear to only use one verb, where the Hebrew used two.

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

Common English Bible	<b>Job responds differently</b> Afterward, Job spoke up and cursed the day he was born. Job said:...
Contemporary English V. Easy English	Finally, Job cursed the day of his birth by saying to God:... <b>Job's first speech</b> <b>Job regrets his own birth</b> Afterwards, Job spoke. He regretted his own birth. He said:...
Good News Bible (TEV) <i>The Message</i>	Finally Job broke the silence and cursed the day on which he had been born. Then Job broke the silence. He spoke up and cursed his fate:...
New Century Version	<b>Job Curses His Birth</b> After seven days Job cried out and cursed the day he had been born, saying:...
The Voice	After all of this, Job opened his mouth <i>and broke the silence</i> . He spoke a curse, <i>not upon God but</i> upon his day of birth.

### Partially literal and partially paraphrased translations:

American English Bible	Well, after this, Job opened his mouth and cursed his day, saying:...
Beck's American Translation	<b>Job: "Perish the Day I Was Born"</b> Finally Job spoke and cursed the day of his birth. Job said:...
Christian Community Bible	<b>May that day perish when I was born</b> At length it was Job who spoke, cursing the day of his birth. This is what he said:...
<i>God's Word</i> <sup>TM</sup>	After all this, Job finally opened his mouth and cursed the day he was born. Job said,...
New Advent (Knox) Bible	At last, Job himself broke into utterance, and fell to cursing the day on which he was born. And this was his plaint:...
New American Bible (R.E.)	<i>Job's Complaint.</i> After this, Job opened his mouth and cursed his day [His day: that is, the day of his birth.]. Job spoke out and said:.
NIRV	<b>Job Wishes He Had Never Been Born</b> After a while, Job opened his mouth to speak. He called down a curse on the day he had been born. He said,...
New Jerusalem Bible	In the end it was Job who broke the silence and cursed the day of his birth. This is what he said:...
Revised English Bible	After this Job broke his silence and cursed the day of his birth:...

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

Ancient Roots Translinear Bible in Basic English	So afterward Job opened his mouth, and cursed his day. Job answered, and said... Then, opening his mouth, and cursing the day of his birth, Job made answer and said,...
The Expanded Bible	<b>Job Curses His Birth</b> ·After seven days [ <sup>L</sup> Afterward] Job ·cried out [ <sup>L</sup> opened his mouth] and cursed ·the day he had been born [ <sup>L</sup> his day; Jer. 20:14-18], saying:...
Ferar-Fenton Bible NET Bible®	At length Job opened his mouth, and cursed his day; and Job exclaimed and said:...
	<b>II. Job's Dialogue With His Friends</b> <b>(3:1-27:33)</b> [The previous chapters (chapters 1-2) were prose narrative, this chapter, however, commences the poetic section of the book (chapters 3-41) containing the cycles of speeches.] <i>Job Regrets His Birth</i> After this Job opened his mouth [The detailed introduction to the speech with "he opened his mouth" draws the readers attention to what was going to be said. As the introduction to the poetic speech that follows (Job. 3:3-26), Job. 3:1-2 continue the prose style of chapters 1-2. Each of the subsequent speeches is introduced by such a prose heading.] and cursed [The verb "cursed" is the Piel preterite from the verb לָלַךְ (qalal); this means "to be light" in the Qal stem, but here "to treat lightly, with contempt, curse." See in general H. C. Brichto, The Problem of "Curse" in the Hebrew Bible (JBLMS); and A. C. Thiselton, "The Supposed Power of Words in the Biblical Writings," JTS 25 (1974): 283-99.] the day he was born [Heb "his day" (so KJV, ASV, NAB). The Syriac has "the day on which he was born." The context makes it clear that Job meant the day of his birth. But some have tried to offer a different interpretation, such as his destiny or his predicament. For this reason the Syriac clarified the meaning for their readers in much the same way as the present translation does by rendering "his day" as "the day he was born." On the Syriac translation of the book of Job, see Heidi M. Szpek, Translation Technique in the Peshitta to Job (SBLDS).]. Job spoke up [The text has וַיַּא'ן (vayya'an), literally, "and he answered." The Septuagint (LXX) simply has "saying" for the entire verse. The Syriac, Targum, and Greek A have what the Masoretic Text (MT) has. "[Someone] answered and said" is phraseology characteristic of all the speeches in Job beginning with Satan in Job. 1:9. Only in Job. 40:1 is it employed when God is speaking. No other portion of the OT employs this phraseology as often or as consistently.] and said:... 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	<b>Job speaks</b> After this, Job opened his mouth and cursed the day of his birth. He said:...

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible exeGesés companion Bible	At length, Iyov broke the silence and cursed the day of his [birth]. Iyov said,...
	<b>IYOB SPEAKS</b> After this Iyob opens his mouth and abases his day;...
Judaica Press Complete T.	Afterwards, Job opened his mouth and cursed his day. Now Job raised his voice and said,...
Orthodox Jewish Bible	After this opened Iyov his mouth, and cursed his yom. And Iyov spoke, and said,...

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



The Amplified Bible  
Concordant Literal Version

After this, Job opened his mouth and cursed his day (birthday). And Job said,...  
Afterward Job opened his mouth, and he maledicted his day. Thus Job asserted and said:...

NASB

### Job's Lament

Afterward Job opened his mouth and cursed the *day of his birth* [Lit his day]. 2 And Job said [Lit answered and said],...

New King James Version

### Job Deplores His Birth

After this Job opened his mouth and cursed the day of his birth. And Job spoke, and said:...

New RSV  
Syndein/Thieme

After this Job opened his mouth and cursed the day of his birth. Job said:.

{Chapter 3: Job Cracks Up Completely}

{Job's Arrogant Self-pity}

After this {7 days and 7 nights of silence} Job opened his mouth, and cursed his day. {Note: Job's friends were judging him in their thoughts - arrogant self-righteousness (this will be brought out soon). Job must have noticed their gradual change of attitude toward him. He must have added this to all of his other losses and finally cracked up - he failed as all of us do from time to time.} {Perfect Hebrew Poetry -

Job's Subtle Form of Arrogant Self-Pity - the 'Birth Curse' Syndrome}

And Job spoke, and said,...

Webster's Bible Translation  
Young's Updated LT

After this Job opened his mouth, and cursed his day. And Job spoke, and said...

After this has Job opened his mouth, and he reviles his day. And Job answers and says: --...

### The gist of this verse:

After sitting in silence for 7 days, Job finally opens up his mouth and begins to lament his life.

## Job 3:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'achărêy (אַחֲרַי) [pronounced <i>ah-kuh-RAY</i> ]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.			
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
pâthach (פָּתַח) [pronounced <i>paw-THAHKH</i> ]	<i>to open, to open up; to let loose [as in, to draw (a sword); to begin, to lead in</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6605 BDB #834 (& #836)
'ÿyyôwb (יְיָוֵב) [pronounced <i>ee-YOBE</i> ]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33



## Job 3:1a

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
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6310 BDB #804

**Translation:** *After this, Job opened his mouth...* *After this* refers back to the end of Job 2, where 3 friends or business associates of Job have joined him in his grief and have sat with him in silence for 7 days and nights.

Whatever disease that Job was stuck with, it did not harm his ability to think or to speak. This would have been Satan's intention. He said that Job would curse God; so Job has to have the wherewithal to curse God.

As was discussed previously, it is likely that these men had light meals and that thanks to God was given for the food. That is nowhere stated, but likely the case. However, nothing in addition was added to this.

But now, Job opens his mouth to speak.

The verbiage, *Job opening his mouth*, is indicative of the fact that Job will begin a long dissertation or that he is speaking after a long period of silence (recall the verbiage found in Matt. 5:2 of our Lord's sermon on the mount).<sup>8</sup> We find a very similar phrasing in Homer.

## Job 3:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886
'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
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3117 BDB #398

**Translation:** *...and cursed his day.* This time, we have the actual word for *curse*, and a word which could have been used earlier in the book of Job, but was not (the full discussion of this can be found in both Job 1 and 2).

<sup>8</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 842.

This verb is the Piel imperfect of qālal (קָלַל) [pronounced *kaw-LAL*] and it means, in the Niphal, *to treat something lightly, in a trifling manner* (1Sam. 18:22 Isa. 49:6); *to curse, to despise* in the Piel (Lev. 20:9 Deut. 23:4), and *to be accursed* in the Pual (Job 24:18 Isa. 65:20). The connection is simple; you may treat something as unimportant; and when that is intensified, you curse it. However, in the Qal stem, *swift, moving quickly, moving aside* seem to be the meaning (Gen. 8:8 II Sam. 1:23 Job 7:6). The Hiphil is a mixture of these meanings (Ex. 18:22 Isa. 23:9 Jonah 1:5). Strong's #7043 BDB #886. Jeremiah himself said, “*Cursed be the day when I was born; let the day not be blessed when my mother bore me!*” (Jer. 20:14).

Job does not curse God, but he does *curse his day*. If Job were 15 and speaking as a young man today, he<sup>9</sup> would have said, “My life sucks” or “My life totally sucks.” Whereas teens all over America are saying this (or words to this effect), Job’s life has become something to despair about, and finally he expresses it.

Although this appears, in the English, as if this is in addition to what Job says in subsequent verses; it appears more likely that what follows in vv. 3–26 represents the content of Job’s cursing. What we will study is the content of Job’s cursing. The imperfect tense here allows for an extended period of time devoted to Job cursing his life.

Gill: *what is meant by cursing...is, he wished either it had never been, or he had never been born; but since that was impossible, that it might be forgotten, and never observed or had in esteem, but be buried oblivion and obscurity, and be branded with a black mark, as an unhappy day, forever.*<sup>10</sup>

Keil and Delitzsch point out that it was unfortunate that Job was the first one to speak. That, after the seven days, each of the friends should have offered their sympathy verbally—that perhaps their relationship would not have turned so confrontational at the beginning.

### Job 3:2a

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
ʿânâh (אָנַח) [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
ʾĪyyôwb (יְיָוֵב) [pronounced <i>ee-YOBE</i> ]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

**Translation:** *And so Job speaks up...* The word found here, ʿânâh (אָנַח) [pronounced *gaw-NAWH*], can mean *to answer, to respond*; but it can also mean *to speak loudly, to speak up, to speak in a public forum*. Strong's #6030 BDB #772. We can consider all of these meanings. Job is sitting silently with these men, but he knows how much he is suffering and he knows that, during these 7 days of silence, these men are thinking about him and wondering, “What the hell happened to Job?” So we can consider that Job is either providing the answer to this unspoken question, or that Job is speaking in an open forum, before these 3 men.

<sup>9</sup> I write this in 2013 as an out-of-touch 62 year-old, so this terminology may be passe today.

<sup>10</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 3:1 (slightly edited).

## Job 3:2b

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
'amar (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

**Translation:** ...and he says,... Now Job is speaking (what he says begins in v. 3). Here we have 2 imperfect verbs held together by 2 wâw consecutives. Many times, this would indicate either successive or coterminous actions. Obviously, it is hard to separate these verbs into successive acts. We cannot translate this, *Job answers and then Job says*,... Therefore, let me offer a theory as to how we should understand this: Job first initiates or begins an extended action, and follows this through with speaking (I don't think I expressed that very well). So, we may possibly translate this, *Then Job began to speak, and he said*,...

Verse 1 gives us the content of what Job said and in v. 2 we have the *quotation marks*, so to speak. The use of the word *answered* often begins a discourse when no particular question was asked (Deut. 26:5 27:14 Isa. 14:10 Zech. 3:4). Strong's #6030 BDB #772. This word is also used when it would have been apropos to ask a question, but one was not actually asked. The NT equivalent word is used in much the same way (Matt. 17:4, 17 28:5 Mark 9:5 10:51).

After this, Job opened his mouth and cursed his day. And so Job speaks up and he says,... At the first Satanic attack, Job praised God. In the second, Job carefully reproved his wife; however, by the time his associates arrive, the pain has taken its toll on Job.

## Chapter Outline

## Charts, Maps and Short Doctrines

## Job Despairs of the Day and Night in Which He was Born

It is interesting that Job has enjoyed probably 50–100 wonderful years of life. He is now suffering as he has never suffered before, and he will complain about his entire life, as if suffering is all he has had. This is something I must point out in evaluating this chapter; it is not from the standpoint that the average believer ought to have weighed the good and the bad out. This is actually quite sobering to realize that, if this is how Job reacts to such powerful suffering, how ought we to respond? It seems likely that, few, if any of us, have been touted by the God of the Universe as someone that Satan and all of angelic creation ought to pay attention to.

**“Perishes [or, *is wretched*] the day I was born in it; and the night had said, ‘Was conceived a man-child.’**

Job  
3:3

**“The day in which [lit., *in it*] I was born is wretched; and the night [which] said, ‘A male was conceived’ [is wretched as well].**

**“The day in which I was born was a miserable day; the night in which someone said, ‘A man-child has been conceived’—this night is miserable as well.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.
Masoretic Text (Hebrew)	"Perishes [or, <i>Is wretched</i> ] the day I was born in it; and the night he said, 'Was conceived a man-child.'
Peshitta (Syriac)	Let the day perish wherein I was born, and the night in which it was said, A male child is conceived.
Charles Thomson (Greek)	Perish the day in which I was born-and the night in which they said, It is a male!
Septuagint (Greek)	Let the day perish in which I was born, and that night in which they said, <u>Behold</u> a male child!

Significant differences: The Greek might be adding in the word *behold*.

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

Common English Bible	Perish the day I was born, the night someone said, "A boy has been conceived."
Contemporary English V.	Blot out the day of my birth and the night when my parents created a son.
Easy English	I regret my own birth. I am sorry that I was ever born.
Good News Bible (TEV)	O God, put a curse on the day I was born; put a curse on the night when I was conceived!
<i>The Message</i>	"Obliterate the day I was born. Blank out the night I was conceived!
New Century Version	"Let the day I was born be destroyed, and the night it was said, 'A boy is born!'
New Life Bible	"Let the day be lost on which I was born, and the night which said, 'A boy is born.'
New Living Translation	"Let the day of my birth be erased, and the night I was conceived.
The Voice	<b>Job:</b> May the day die on which I was born, along with the night that spoke the words, "a boy is conceived."

**Partially literal and partially paraphrased translations:**

American English Bible	'May the day I was born be destroyed, along with the night when they said, <i>Look! It's a boy!</i>
<i>God's Word</i> ™	"Scratch out the day I was born and the night that said, 'A boy has been conceived!'
New Advent (Knox) Bible	Blotted out for ever be the day of my birth; that night, too, which gave word that a human life had been conceived in the womb!
New American Bible (R.E.)	Perish the day on which I was born [Jer 20:14.], the night when they said, "The child is a boy!"
NIRV	"May the day I was born be wiped out. May the night be wiped away when people said, 'A boy is born!'
New Jerusalem Bible	Perish the day on which I was born and the night that told of a boy conceived.

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

Ancient Roots Translinear Bible in Basic English	"Vanish the day I was begotten. The night said, 'Conceive a fellow,... Let destruction take the day of my birth, and the night on which it was said, A man child has come into the world.
The Expanded Bible	"Let the day I was born be destroyed, and the night it was said, 'A boy is ·born [·conceived]!'
Ferar-Fenton Bible	Perish the Day I was born,

NET Bible®	<p>When Night said, "A man is conceived!"</p> <p>"Let the day on which [The relative clause is carried by the preposition with the resumptive pronoun: "the day [which] I was born in it" meaning "the day on which I was born" (see GKC 486-88 §155.f, i).] I was born [The verb is the Niphal imperfect. It may be interpreted in this dependent clause (1) as representing a future event from some point of time in the past — "the day on which I was born" or "would be born" (see GKC 316 §107.k). Or (2) it may simply serve as a preterite indicating action that is in the past.] perish,</p> <p>and the night that said [The Masoretic Text (MT) simply has "and the night — it said...." By simple juxtaposition with the parallel construction ("on which I was born") the verb "it said" must be a relative clause explaining "the night." Rather than supply "in which" and make the verb passive (which is possible since no specific subject is provided, but leaves open the question of who said it), it is preferable to take the verse as a personification. First Job cursed the day; now he cursed the night that spoke about what it witnessed. See A. Ehrman, "A Note on the Verb 'amar,'" JQR 55 (1964/65): 166-67.],</p> <p>`A man [The word is רֶבֶג (gever, "a man"). The word usually distinguishes a man as strong, distinct from children and women. Translations which render this as "boy" (to remove the apparent contradiction of an adult being "conceived" in the womb) miss this point.] has been conceived [The announcement at birth is to the fact that a male was conceived. The same parallelism between "brought forth/born" and "conceived" may be found in Psalm 51:7 HT (Job. 51:5 ET). The motifs of the night of conception and the day of birth will be developed by Job. For the entire verse, which is more a wish or malediction than a curse, see S. H. Blank, "'Perish the Day!' A Misdirected Curse (Job. 3:3)," Prophetic Thought, 61–63.]"</p>
NIV, ©2011	<p>"May the day of my birth perish,</p> <p>and the night that said, 'A boy is conceived!'</p>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	<p>"Perish the day I was born and the night that said, 'A man is conceived.' Destroy the day I was birthed; and the night that says, A mighty child is conceived;...</p>
Judaica Press Complete T.	"Would the day in which I was to be born be lost, and the night when one said, 'A man has impregnated.'
Orthodox Jewish Bible	Let the yom perish wherein I was born, and halailah in which it was said, There is a geveer born.

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

<i>The Amplified Bible</i>	Let the day perish wherein I was born, and the night which announced, There is a man-child conceived.
Concordant Literal Version English Standard Version	May the day perish in which I was born, And the night that said, Behold, a master!" "Let the day perish on which I was born, and the night that said, 'A man is conceived.'
The Geneva Bible	Let the day perish [Men should not be weary of their life and curse it, because of the infinities that it is subject to, but because they are given to sin and rebellion against God. ] wherein I was born, and the night [in which] it was said, There is a man child conceived.
Green's Literal Translation	Let the day perish in <i>which</i> I was born, and the night <i>which</i> said, A man-child has been conceived.
New King James Version	"May the day perish on which I was born, And the night <i>in which</i> it was said,



Syndein/Thieme	<i>'A male child is conceived.'</i> "May the day of my birth perish. And the night it was said, "A boy/man-child is born,...
Updated Bible Version 2.11	Let the day perish in which I was born, And the night which said, A [noble] man was conceived.
Webster's Bible Translation	Let the day perish in which I was born, and the night [in which] it was said, There is a male child conceived.
Young's Updated LT	Let the day perish in which I am born, And the night that has said: "A man-child has been conceived."

**The gist of this verse:** Job calls for the day of his birth to disappear from history, along with the night when he was born.

Job 3:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbad (אָבַד) [pronounced aw <sup>b</sup> -VAHD]	<i>to be lost, to lose oneself, to wander; to perish, to be destroyed; to be ready to perish, to be wretched [miserable or unfortunate]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6 BDB #1
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to be born; in the participle, being born, receiving birth</i>	1 <sup>st</sup> person singular, Niphal imperfect	Strong's #3205 BDB #408
b <sup>e</sup> (בְּ) [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 1 <sup>st</sup> person singular suffix	No Strong's # BDB #88

**Translation:** "The day in which [lit., in it] I was born is wretched;... Job speaks of the day of his birth as being wretched or miserable.

The first verb is the 3<sup>rd</sup> person masculine singular, Qal imperfect of 'âbad (אָבַד) [pronounced aw<sup>b</sup>-VAHD] is fairly consistently rendered in the Qal stem as *perish* (Lev. 26:38 Esther 4:16 Joel 1:11). Strong's #6 BDB #1.

The verb here is not in a stem or in a tense which requires us to render this as an imperative. This is why I have rendered this as a matter-of-fact as opposed to a request.

Keil and Delitzsch: *Job wishes his birth-day may...[be] swallowed up by darkness as into nothing.*<sup>11</sup>

We are dealing in poetry now, and sometimes the rules are different. There are times when I do not know the rules. Many follow the KJV, which is a very respectable version, and have "Let the day that I was born perish" (or words to that effect). In Hebrew prose, there is a way to express the word *let*; which we do not find here. However, since Job probably did not speak Hebrew and given that this book may have been originally written in another language, it would be difficult to say whether Job's voice or the other language (or the fact that we are in poetry) allows for *let*.

<sup>11</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 3:3–5.



Or, we can simply use the Hebrew which is right in front of us and Job is saying, “[The day of my birth is miserable;](#)” or “[My birthday is a wretched day.](#)” In essence, Job is in so much physical pain, he is saying, in so many words, “I wish that I had never been born.” Or, even more severe, “I wish that I were dead.”

This is one of the odd things that pain and misery can do to a person. A person may have a relatively good life (Job had a great life); but at this point in his life, he is so miserable that he wishes he were dead. This is a man who still has 140 years of a happy life in front of him. But he hates this one rough patch so much, that he calls the day of his birth wretched and miserable. This is a very odd aspect of life: a man can have a life that is 99% great (which is at least the impression that is given of Job’s life), but the 1% can be so miserable as to blot everything else out.

Job 3:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ו (or ו) (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
לַיְלָה (לַיְלָה) [pronounced <i>LAY-law</i> ]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; with the definite article	Strong’s #3915 BDB #538
אָמַר (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 perfect	Strong’s #559 BDB #55
הָרָא (הָרָא) [pronounced <i>haw-RAW</i> ]	<i>to be conceived</i>	3 <sup>rd</sup> person feminine singular, Pual perfect	Strong’s #2029 BDB #247
גֵּבֶר (גֵּבֶר) [pronounced <i>GEH<sup>6</sup>-vehr</i> ]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun	Strong’s #1397 (& #1399) BDB #149

**Translation:** ...and the night [which] said, ‘A male was conceived’ [is wretched as well]. Job called the day in which he was born *miserable*. We may similarly apply that to this night as well.

Keil and Delitzsch: *Transl. the night which said*, not: “in which they said;” the night alone was witness of this beginning of the development of a man-child, and made report of it to the High One, to whom it is subordinate.<sup>12</sup> Keil and Delitzsch confirm that the [personified] night is speaking.

The night that Job was conceived looks back upon the day that he was conceived, and says, “[A male-child has been conceived.](#)” We carry over the description *wretched, miserable* to apply to this night as well. We might even consider this night to be the night Job was conceived.

Therefore, the use of *day* refers to that 24-hour period of time during which Job was born; and is perpetuated as a birthday after that.

<sup>12</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 3:3–5.

The night part of this is trickier. Was Job born at night and the night said, “This is a male-child conceived 9 months ago;” or does the night of his conception proclaim, “A male child was conceived this night.” In either case, the accurate implication is, at conception, Job is a male.

However, that is not the point of what Job is saying. He is saying either (1) that night when his gender was announced—that was a wretched, miserable night in the history of man; or, (2) the night of his conception proclaimed him a male.

The order of the Hebrew is *Perishing the day I was born in it and the night said, ‘Conceived a man-child.’* “ I am even re-thinking my less than literal translation, as Job may be making a statement here as opposed to making a request. The way this is translated obviously changes its meaning. He is not looking toward heaven and asking God to remove his day of birth—he may instead simply making a statement of fact that the day of his birth will perish. In a majority of the English versions, we have inserted throughout this chapter the word *let*. This is apropos when the verb is a jussive or is in the imperative mood; however, most of these verbs are simple Qal imperfects and Qal perfects. Therefore, in both the literal and less-than-literal translation, I will not use a *let* unless one can be justified linguistically.

The word *night* carries with it through poetic parallelism—therefore, the verb and the preposition of the word *day* can be rightly translated along with it. This could also be rendered: *...and the night in which he said,...* However, I don’t feel that we need to look for another subject of the verbs *perish* or *said* when *day* and *night* easily fit the bill. The verbs are both in the 3<sup>rd</sup> person, masculine singular and the nouns are both in the 3<sup>rd</sup> person, masculine singular. Barnes concurs with this personification of day and night<sup>13</sup>, as does Keil and Delitzsch.<sup>14</sup> When all four of us agree, that’s a fact, Jack.

The Septuagint, which Rotherham goes with at this point, reads: “Behold—a man-child!”

Job later says: “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 3:18–19). Now, we will get into the abortion issue soon enough in this chapter, as some go to the book of Job for their ammunition. However, keep in mind that Job is not a medical doctor and Scriptural inspiration insures us that these are his words, not that these words represent divine viewpoint. Furthermore, when a meteorologist or an astronomer speaks of the setting and the rising of the sun, they fully realize that is scientifically incorrect, but it is the viewpoint that we are familiar with. That is, the setting and rising of the sun is strictly a man-centered observation which is acceptable both as common verbiage among scientists and even in the Bible. Therefore, we cannot look too closely at what Job says in order to justify or to condemn abortion.

An interesting observation: Job is hovering around a hundred years old<sup>15</sup>; he has had ten children, they are grown; and he has spent hours upon hours of enjoyment with his family, and he has been prospered beyond any other man. However, what has come upon him has been so horrendous that he would prefer to have never lived. Furthermore, Job is a person who is spiritually mature; we are not observing some unbelieving twit with no regard or interest in his relationship to God. We are comparing almost a lifetime of satisfaction to a month of calamity—in our lives, clearly the calamity outweighs the enjoyment of life that has gone on before.

This is not all completely self-centered here. His children are no longer alive; so he, in essence, did not produce anything—his line has ended, as far as he knows.

V. 3 reads: “The day in which [lit., in it] I was born is wretched; and the night [which] said, ‘A male was conceived’ [is wretched as well].

<sup>13</sup> Barnes’ Notes, Job, Volume 1; Baker Books; p. 125.

<sup>14</sup> Keil & Delitzsch’s Commentary on the Old Testament; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 285.

<sup>15</sup> My guess is, Job is somewhere between 60 and 100.

NIV Study Bible: *Job's very existence, which has been a joy to him because of God's favor, is now his intolerable burden. He is as close as he will ever come to cursing God, but he does not do it.*<sup>16</sup>

Barnes writes: *The sense of this expression in Job is plain. He wished there never had been such a day, and then he would not have been born. It is impossible to vindicate these expressions in Job and Jeremiah, unless it be on the supposition that it is highly worked poetic language, caused by sorrow so acute that it could not be expressed in prose.*<sup>17</sup>

Jeremiah, interestingly enough, has a similar passage in which he says much the same thing: “Cursed be the day on which I was born! The day when my mother bore me, let it not be blessed! Cursed be the man who brought the news to my father, ‘A son is born to you,’ making him very glad. Let that man be like the cities that the LORD overthrew without pity; let him hear a cry in the morning and an alarm at noon, because he did not kill me in the womb; so my mother would have been my grave, and her womb forever great. Why did I come out from the womb to see toil and sorrow, and spend my days in shame?” (Jer. 20:14–18).

What also must be taken into consideration is that there is no indication that there was any Scripture to which a person could cling. At best, there were some portions of Genesis floating about; but Job had not a promise or a hope to which he could cling. We take for granted God's Word, but within His Word are great promises and condolences designed for us to take a hold of and to embrace. We will, throughout the book of Job, learn what it was the Job knew and what he did have to cling to in the way of divine viewpoint; and we will see that God will shore up this lack at the end of this book.

I would think that the men of this day understood the laws of divine establishment; and they understood the character of God. They knew the difference between right and wrong. Based upon these things, Job was considered by God to be a great man, spiritually speaking.

Today, we understand promises from the Word of God; and often, we can assemble principles from Scripture, and fall back on these principles. Apparently, Job and his friends learned these principles from their parents and grandparents. What we will get from the book of Job is an idea of the understanding that these men had of life and their place on this earth, and their relationship to God.

I must quote from Barnes at this time, whose writing throughout his commentary is absolutely inspired: *Before we blame [Job] too severely, we must place ourselves in imagination in his circumstances, and ask what our piety would have done under the trials which afflicted him. Yet with all allowances, it is not possible to vindicate this language; and while we cannot but admire its force and sublimity, and it unequalled power and boldness in expressing strong passion, we at the same time feel that there was a want of proper submission and patience.—It is the impassioned language of a man who felt that he could bear no more; and there can be no doubt that it gave to Satan the hope of his anticipated triumph.*<sup>18</sup>

Now, I hesitate to point out Job's self-pity here because I would be screaming uncle at a tenth or less of what he endured. However, you will recall the last portion of Job 2:10 *In all this Job did not sin with his lips.* This is very specific and limited. Satan said Job would be cursing God, and Job 2:10 says that Job did not commit any verbal sins; but is Job feeling sorry for himself? Indeed he is. Hence, the very precise and specific words.

**Application:** We recently had such a precise response from President Obama at a recent news conference (I write this in 2013). Question: “Can you assure the American people that nobody in the White House knew about the [IRS] agency's actions before your Counsel's Office found out on April 22<sup>nd</sup>? And when they did find out, do you think that you should have learned about it before you learned about it from news reports as you said last Friday?” The President answered, after dancing around the question a bit, “I can assure you that I certainly did

<sup>16</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 728 (footnote).

<sup>17</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:3.

<sup>18</sup> *Barnes' Notes, Job, Volume 1*; Baker Books; p. 125.

not know anything about the IG [the Inspector General's] report before the IG report had been leaked through the press." You will note the precision of the answer. She did not ask about the IG report; but Obama specifically addressed the IG report, where the investigation into the IRS misdoing was referenced. At no time does Obama say, "I knew nothing about what was going on at the IRS until then; no one in my White House told me anything about what was going on at the IRS." The latter answer is a broader answer, but it addresses the reporter's specific question.

*Zuck: If the day on which he was born had been wiped from the calendar, he could have avoided being born. Job then backed up to the moment at night when he was conceived. Apparently, he considered conception the beginning of his existence. The night was personified as knowing and announcing the sex of the child conceived.<sup>19</sup> This is a good point, but I am not certain as to how far we can push it.*

One thing which we could conclude is, Job rightly believes that his gender was determined at conception. The night does not say, "A male is born;" but "A male was conceived."

Our verse again: "The day in which [lit., *in it*] I was born is wretched;  
and the night said,  
'A male was conceived' [is wretched as well].

There are several themes which are established here. First of all, almost every verse will be composed of 3 elements. Secondly, much of what follows is going to be all about the day Job was born and the night when his gender was proclaimed aloud—that this day and night are cursed.

<p><b>The day the this, let him be [deep] darkness; let not seek him Eloah from above; and let not shine over him light.</b></p>	<p>Job 3:4</p>	<p><b>Let this day [of my birth] be [in deep] darkness [or, <i>misery</i>]; and let not Eloah from above regard [or, <i>seek after</i>] it; and let not light shine upon it.</b></p>
<p><b>Let the day of my birth remain in deep darkness; and let not God from above concern Himself with it; let not the light shine upon that day.</b></p>		

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Let that day be turned into darkness, let not God <u>regard</u> it from above, and let not the light shine upon it.
Masoretic Text (Hebrew)	The day the this, let him be [deep] darkness; let not seek him Eloah from above; and let not shine over him light.
Peshitta (Syriac)	Let that day be darkness; let not God <u>regard</u> it from above, neither let the light shine upon it.
Charles Thomson (Greek)	Let that night be darkness: let not the Lord from above <u>regard</u> it, nor splendour come upon it: but let darkness.
Septuagint (Greek)	Let that night be darkness, and let not the Lord <u>regard</u> it from above, neither let light come upon it.

<sup>19</sup> From Mark Dunagan, Commentary on selected text; from e-Sword, Job 3:2; he quotes Zuck pp. 22–23.

Significant differences: The meaning of the second verb is suspect (all of the ancient translations appear to differ from the Hebrew). However, in checking the Greek, the verb used also means *to seek out, to search through*. Strong's #327. However, this is a rare usage of the Hebrew word to mean *to regard, to be concerned with*; which will be explored in the Hebrew exegesis.

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

Common English Bible	That day-let it be darkness; may God above ignore it, and light not shine on it.
Contemporary English V. Easy English	Forget about that day, cover it with darkness,... I would prefer if that day never existed. I would prefer if the sun never appeared on that day. I wish that God did not count that day.
Easy-to-Read Version	I wish that day had stayed dark. I wish God would forget that day. I wish light had not shined on that day.
Good News Bible (TEV)	Turn that day into darkness, God. Never again remember that day; never again let light shine on it.
<i>The Message</i>	Let it be a black hole in space. May God above forget it ever happened. Erase it from the books!
New Life Bible	Let that day turn to darkness. Don't let God care about it. Don't let light shine on it.
New Living Translation	Let that day be turned to darkness. Let it be lost even to God on high, and let no light shine on it.
The Voice	May that day <i>of birth</i> become darkness, and <i>when it has disappeared</i> , may God above neither seek it out nor light <i>find</i> a way to shine on it.

### Partially literal and partially paraphrased translations:

American English Bible	May that night become very dark; may the Lord up above not seek it; may it not see the coming of dawn.
Christian Community Bible	May that day be dark, may God on high ignore it. May no light shine upon it.
<i>God's Word™</i>	"That day- let it be pitch-black. Let God above not even care about it. Let no light shine on it.
New Advent (Knox) Bible	Plunged be that day in darkness; may God on high forget it, and grant it never shine of sun;...
New American Bible	May that day be darkness: let not God above call for it, nor light shine upon it!
New American Bible (R.E.)	May that day be darkness: may God [God: in Heb. 'Eloah, another name for the divinity, used frequently in Job.] above not care for it, may light not shine upon it!.
New Jerusalem Bible	May that day be darkness, may God on high have no thought for it, may no light shine on it.
Revised English Bible	May that day turn to darkness, may God above not look for it; nor light of dawn shine on it.

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



Ancient Roots Translinear	...for his day <i>will</i> be darkness. God will request nothing from above and <i>will</i> never shine insight over him.'
Bible in Basic English	That day--let it be dark; let not God take note of it from on high, and let not the light be shining on it;...
The Expanded Bible	Let that day turn to darkness [ <sup>C</sup> contrast Gen. 1:3]. Don't let God care about [ <sup>L</sup> seek] it. Don't let light shine on it.
Ferar-Fenton Bible	Let that day be darkness itself, Let GOD not look down from above Nor shine upon it with His light!
HCSB	If only that day had turned to darkness! May God above not care about it, or light shine on it.
NET Bible®	That day [The first two words should be treated as a <b>casus pendens</b> (see D. J. A. Clines, Job [WBC], 69), referred to as an extraposition in recent grammarians.] - <b>let it be darkness</b> [This expression by Job is the negation of the divine decree at creation - "Let there be light," and that was the first day. Job wishes that his first day be darkness: "As for that day, let there be darkness." Since only God has this prerogative, Job adds the wish that God on high would not regard that day.]; <b>let not God on high regard</b> [The verb שָׁדַד (darash) means "to seek, inquire," and "to address someone, be concerned about something" (cf. Deut 11:12; Jer 30:14,17). Job wants the day to perish from the mind of God.] <b>it,</b> <b>nor let light shine</b> [The verb is the Hiphil of עָפָה (yafa'), which means here "cause to shine." The subject is the term הָרָהָה (nĕharah, "light"), a hapax legomenon which is from the verb נָהַר (nahar, "to gleam" [see Isa 60:5]).] <b>on it!</b>
NIV – UK	That day - may it turn to darkness; may God above not care about it; may no light shine on it.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	May that day be darkness, may God on high not seek it, may no light shine on it,...
exeGeses companion Bible	O that that day be darkness: that Eloah neither require it from above, nor the light shine on it;...
Orthodox Jewish Bible	Let that yom be choshech; let not Elohim regard it from above, neither let the light shine upon it.

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

Concordant Literal Version	That day! may it be darkness; Let not Eloah from above inquire of it, And let not a light beam shine on it.
Context Group Version	Let that day be darkness; Don't let God from above seek for it, Neither let the light shine on it.
Darby Translation	That day -- let it be darkness, let not God care for it from above, neither let light shine upon it.
Emphasized Bible	That day, be it darkness,—Let not God enquire after it from above, May there shine upon it no clear beam:...
The Geneva Bible	Let that day be darkness; let not God regard [Let it be put out of the number of days, and let it not have the sight of the sun to separate it from the night.] <b>it from above, neither let the light shine upon it.</b>
Green's Literal Translation	Let that day be darkness! Let not God look on it from above, nor let the light shine on it.
Modern KJV	Let that day be darkness. Let not God look upon it from above, neither let the light shine upon it.



Syndein/Thieme	May that day, it turn to darkness. May 'Elohiym/Godhead above not care about it. May not light shine upon it.
Webster's Bible Translation	Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
World English Bible	Let that day be darkness; Don't let God from above seek for it, Neither let the light shine on it.
Young's Literal Translation	That day--let it be darkness, Let not God require it from above, Nor let light shine upon it.

**The gist of this verse:** Job asks for the day of his birth to remain enshrouded in darkness.

### Job 3:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
hûw' (הוּא) [pronounced hoo]	that; this; same	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

These first two words form a casus pendens. From *The verbless clause in Biblical Hebrew: linguistic approaches* edited by Cynthia Lynn Miller *Casus pendens, on the one hand, does not belong to the sentence to which it is prefixed, although it is close associated with it; it constitutes a separate sentence that plays the role of the protasis while the following main sentence plays the role of the apodosis.* Accessed June 1, 2013. You will note that several translators (CEB, God's Word™, NIV–UK, Darby, Rotherham) understood this and so translated this first phrase.

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; apocopate; jussive	Strong's #1961 BDB #224
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Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

A jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.<sup>20</sup> The jussive involves only the imperfect form of a verb and may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.<sup>21</sup>

chôshek <sup>e</sup> (חֹשֶׁךְ) [pronounced KHOH-shek <sup>e</sup> ]	darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance	masculine singular noun	Strong's #2822 BDB #365
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<sup>20</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>21</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

## Job 3:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The idea of <i>extreme darkness</i> can be found in its use in Ex. 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB.</p>			

**Translation:** *Let this day [of my birth] be [in deep] darkness* [or, *misery*];... Job is totally miserable, and it is hard to blame him for that. His life has been destroyed and he is covered with painful sores. He asks for *this day* to be in deep darkness. *This day* would refer back to the *day of his birth*, spoken of in the previous verse.

In this verse we have the 3<sup>rd</sup> person masculine singular, Qal imperfect, apocopated jussive of the verb *to be*. This is a request from Job and here we may rightly insert the word *let* and this is exactly the same form of the verb that we find in Gen. 1:3a, where it reads: *Then God said, "Let it become light."*

Darkness here is the word *chôshek*<sup>e</sup> (חֹשֶׁךְ) [pronounced *KHOH-shek*<sup>e</sup>], and, although it means *extreme darkness*; it can be used metaphorically to mean *misery*, *adversity*, and *sadness*. Strong's #2822 BDB #365. So Job says that the day of his birth should remain enshrouded in darkness, because of the great misery associated with it. He is so sorrowful at this moment and in such pain, that there is nothing in his life which stands out as meaningful. It is all darkness and misery.

Job does more than just say, "Let the day of my birth become enshrouded in darkness." He says, "*Let the day of my birth be darkness.*" His day will become completely and totally identified with darkness and misery and sorrow. Taking the New Testament vocabulary, Job might be saying, "Let the day of my birth be baptized into darkness."

In this, Job does not curse God, but he is cursing the day of his birth.

*The game afoot in the background is to bring Job to curse God. Job does not curse God, but curses his circumstances. Job calls for a curse on the day of his birth.*<sup>22</sup>

Matthew Henry brilliantly states: *Yet it was not so bad as Satan promised. Job cursed his day, but he did not curse his God; Job was weary of his life, and would gladly have parted with that, but not weary of his religion; he resolutely cleaves to that, and will never let it go. The dispute between God and Satan concerning Job was not whether Job had his infirmities, and whether he was subject to like passions as we are (that was granted), but whether he was a hypocrite, who secretly hated God, and if he were provoked, would show his hatred; and, upon trial, it proved that he was no such man.*<sup>23</sup>

Again, I want to remind you how people learned Bible doctrine at that time. There was no Bible; there was no Mosaic Law. But God's Law is quite specific; the concept of right and wrong is very clear. For us, this is hard to grasp, because we now live in a time of great *relativism*, where this person's thoughts and that person's thoughts are equal. Unless they are a Christ, and then, of course, they are seen as *terribly bigoted*. This is not true of the time of Job, when people, not many generations from Noah, have had solid values taught to them by their parents, grandparents and great grandparents. This is how Job knew what was right and wrong; this is how Abraham knew what was right and wrong.

<sup>22</sup> From [http://www.newwineonline.com/files/pdf/books/Commentary\\_on\\_Job\\_WWWells.pdf](http://www.newwineonline.com/files/pdf/books/Commentary_on_Job_WWWells.pdf) p. 28, accessed June 16, 2013.

<sup>23</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3:1–10 (edited).

However, at this point, Job is so beaten down by his life and physical illness that he is only able to focus upon those things as being definitive in his life.

### Job 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
<p>'al can mean ❶ <i>nothing</i>; ❷ it can act as the adverb of negative, much like μή; ❸ it can take on the idea of <i>nay [do not do so]</i>; ❹ it is used simply as a negative, but, like the Greek μή, it is put only in what are called subjective propositions, and thus is only found with the imperfect tense (the other negative in the Hebrew is not so confined); ❺ 'al is used most often as a conjunction of prohibiting, dehorting, deprecating, wishing that anything <i>not</i> be done. It can be used in an imprecation. ❻ It can be used interrogatively, meaning <i>whether</i> when a negative reply is expected; <i>have [you] not</i>.</p>			
dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire; to require</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix; jussive	Strong's #1875 BDB #205

The NET Bible writes: *The verb דָּרַשׁ (darash) means "to seek, inquire," and "to address someone, be concerned about something" (cf. Deut 11:12; Jer 30:14,17). Job wants the day to perish from the mind of God.*<sup>24</sup> The problem is that, this understanding is reasonable in Deut. 11:12; but it is harder to make that case for the Jeremiah passages.

The original meaning of this word appears to be *to tread a place with the feet*; hence, *to go to a place, to frequent a place*; therefore, this verb can be used for a city or place that is *frequented, celebrated*. Gesenius takes this further to mean *to apply oneself [to anything]; to study; to follow, to practice [anything]*. From that, Gesenius concludes that this word can mean *to care for, to take the care of*; and therefore, *to regard* and even *to reverence*.<sup>25</sup> You would *seek out* a place (or a person) because you have an interest in that place (or person); or a high regard for that place or person. This concept could then be applied to Jer. 30:14, 17.

This may appear to be way too much study of one simple word; however, we first determine how a passage should be translated, then we determine how was understood when spoken (written) and how ought we to interpret it. I certainly recall R. B. Thieme, Jr. speaking of studying this or that verb for an hour, by which he meant, he not only went into the various lexicons for meaning, but he would search out this word in ancient non-Biblical writings. And, after that, a determination would have to be made (particularly in the New Testament), whether this word was appropriated into the Bible with a technical use (like *dispensation*, for instance).

A jussive expresses the speaker's desire, wish or command. We often add into the translation *may* or *let*.<sup>26</sup> The jussive involves only the imperfect form of a verb and may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.<sup>27</sup>

<sup>24</sup> From: <http://bible.org/netbible/index.htm?job3.htm> (footnote); accessed June 6, 2013.

<sup>25</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; pp. 209–210.

<sup>26</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>27</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

## Job 3:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlôhah (אֱלֹהִים) [pronounced <i>el-OH-hah</i> ]	<i>God, a false god</i>	masculine singular noun	Strong's #433 BDB #43
ʾĒlôhah (אֱלֹהִים) [pronounced <i>el-OH-hah</i> ] is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This name for God occurs 41 times in the book of Job.			
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
ma'al (מֵעַל) [pronounced <i>MAH-gah</i> ]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			

**Translation:** ...and let not Elohah from above regard [or, seek after] it;... There is a different name for God found in this verse than we find elsewhere. ʾĒlôhah (אֱלֹהִים) [pronounced *el-OH-hah*] is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This name for God occurs 41 times in the book of Job. This suggests to me that Job spoke a different language, and that this word was taken into the Hebrew as a transliteration.

The second verb is the Qal imperfect jussive of *dāraśh* (דָּרַשׁ) [pronounced *daw-RASH*], which means *to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire*. This word is used often for man seeking or making inquiry of God (Gen. 25:22 2Kings 8:8 Psalm 105:4). It is used less often when God is the subject (Gen. 9:5 Deut. 18:19 Job 3:4 10:6 39:8). The difference between the two uses of this verb is a difference in the intelligence of the subject. Man is limited in his cognizance, so this verb is used to me *seek, inquire* to fill in some of the gaps of his intelligence. However, since God is omniscient, He does not need to seek after knowledge. Here, God has *carefully examined* the land. God looking into things is an anthropopathism. He knows this in His omniscience already. Furthermore, one would *seek out* a place (or a person) because he has an interest in that place (or person); or a high regard for that place or person. I realize that *it's a long way to Tipperary*, but sometimes we have to do that in order to ascertain the meaning of the words used. Strong's #1875 BDB #205. Again, because this is in the jussive, it is correct to insert the word *let*.

Job asks that God not investigate the day of Job's birth; that God forget that it ever happened. God need not concern himself with Job's life, appears to be the point that Job is making.

Clarke writes: "Let that day be blotted out of the calendar." However distinguished it may have been, as the birthday of a man once celebrated for his possessions, liberality, and piety, let his day no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and most wretched of human beings.<sup>28</sup>

Gill: [The sense of this statement is], let the day of Job's birth be so expunged from the days of the year, the when it is sought for, and if even it should be by God himself, let it not be found.<sup>29</sup> As if that day were simply removed from history.

<sup>28</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:4 (edited).

<sup>29</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 3:4 (edited).

Again, Job is wrong to be making these statements; they are statements made from a place of severe pain.

What Job appears to do is to turn this birthday into a metonym for himself. He keeps referring back to this 3<sup>rd</sup> person masculine singular suffix, which logically goes back to *the day of my birth*; but with all of the darkneses of the different kinds which are spoken of here, it will become clear that Job is speaking of himself and his own life.

He is not all hopped up about his birthday being a dark day, although it may sound that way. He is overwhelmed and in great pain because so much darkness and misery have fallen upon him personally.

Job 3:4c			
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
'al (אֵל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yâpha' (יָפָא) [pronounced <i>yaw-FAHÇ</i> ]	<i>to shine out, to shine forth, to cause to shine, to send out beams</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #3313 BDB #422
'al (עַל) [pronounced <i>gah</i> ]	<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
nehârâh (נֶהָרָה) [pronounced <i>neh-haw-RAW</i> ]	<i>daylight, light</i>	feminine singular noun	Strong's #5105 BDB #626
This word only occurs in Job 3:4, but there is a verbal cognate with a similar meaning.			

**Translation:** ...and let not light shine upon it. Job asks for no light to shine upon *it*; again, the 3<sup>rd</sup> person masculine singular suffix refers back to *the day of his birth*. It is as if Job wants only to enter into darkness; to quietly end living; with no interest in his life in any way.

Now, since Job's birthday is a metonym for Job himself, Job asks that no light be shown upon him. Job is not embarrassed for anything that he has done—we have already seen that his life has been exemplary—but he is so depressed about his present state of affairs. He does not want anyone to look upon him. He does not want people to see what he looks like now.

You may know people who are like this—particularly people who are near death; and their bodies are ravaged with this or that disease—and they do not want to be surrounded by anyone—not family or friends. They just want to quietly expire.

Job asks that this day become completely enshrouded in darkness and asks that God not carefully examine that day—that God would not seek for this day enshrouded in darkness to bring it out of that darkness.



Barnes: *What we value, we would wish God to remember and bless; what we dislike, we would wish him to forget. This seems to be the idea here. Job hated that day, and he wished all other beings to forget it. He wished it blotted out, so that even God would never inquire after it, but regard it as if it had never been.*<sup>30</sup>

**Application:** You may have noticed that older people, sometimes unprompted, will tell you about every operation that they have had recently; and/or about the medications which they are taking. Someone who has seemed quite interested in outside things suddenly is more concerned with what is happening in their day-to-day life—more specifically, in their life as it relates to their health. Our personal health is of the utmost importance to us; and sometimes, an older person who speaks like this is reaching out, either to connect, to indicate that they are worried, or even to indicate that they are ready to hear the gospel of Jesus Christ. Sometimes, such a person is being so struck by his own mortality that he is having a difficult time dealing with it, and they are processing it verbally with other people. They clearly understand that, coming to the end of their lives when their bodies are beginning to fall apart, is a more important topic than, say, what happened on this or that television show last night; or what this or that politician said or did.

This verse is translated: **Let this day [of my birth] be [in deep] darkness [or, misery];  
and let not Eloah from above regard [or, seek after] it;  
and let not light shine upon it.**

Job asks for the day of his birth to be removed from history; as if it had never existed. He asks that the day of his birth will be enshrouded in darkness; disappearing into a pall of gloom.

Barnes: *The sense may be, either that Job wished the day sunk beneath the horizon, or in the deep waters by which he conceived the land to be surrounded, and prays that God would not seek it and bring it from its dark abode; or he desired that God would never inquire after it, that it might pass from his remembrance and be forgotten. What we value, we would wish God to remember and bless; what we dislike, we would wish him to forget. This seems to be the idea here. Job hated that day, and he wished all other beings to forget it. He wished it blotted out, so that even God would never inquire after it, but regard it as if it had never been.*<sup>31</sup>

We will see this theme of *darkness* repeated many times in this chapter. Job explores not only a variety of words for darkness, but a variety of ways of associating the day of his birth with darkness.

<p><b>Acts as a kinsman darkness and a death-shadow; pitches a tent over him a cloud [of darkness]; falls upon him suddenly blacknesses of day.</b></p>	<p>Job 3:5</p>	<p><b>[Both] darkness and a death shadow have redeemed [possibly, stained, defiled] that day [lit., him]; a [storm] cloud settles over it; the [absolute] darkness of day suddenly falls upon it.</b></p>
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**Both the darkness and death shadow have stained and defiled that day;  
a dark storm cloud settles over it;  
the absolute darkness of day suddenly falls upon it.**

Here is how others have translated this verse:

#### Ancient texts:

<sup>30</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 126.

<sup>31</sup> Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, Job 3:4 (edited).



Latin Vulgate	Let darkness, and the shadow of death, <u>cover</u> it, let a mist overspread it, and let it be wrapped up in bitterness.
Masoretic Text (Hebrew)	Acts as a kinsman darkness and a death-shadow; pitches a tent over him a cloud [of darkness]; falls upon him suddenly blacknesses of day.
Peshitta (Syriac)	Let the darkness and the shadow of death <u>cover</u> it; let a cloud overshadow it; let those whose days are bitter be terrified by it.
Charles Thomson (Greek)	...but let darkness and the shadow of death <u>cover</u> it: upon it let there <u>come</u> a thick darkness. May the day be execrated!
Septuagint (Greek)	But let darkness and the shadow of death <u>seize</u> it; let blackness <u>come</u> upon it.
Significant differences:	The first Hebrew verb means <i>to act as a redeemer</i> ; often shortened to, <i>to redeem</i> . The English verbs from the other ancient languages does not match the Hebrew verb. The second verb is close in the Syriac and Latin; but the English translation from the Greek seems off.

The final phrase seems to be left out of the Greek; and the verb in the Syriac at first seems questionable, but it is a derived meaning from the Hebrew.

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

Common English Bible	May deepest darkness claim it and a cloud linger over it; may all that darkens the day terrify it.
Contemporary English V. Easy English	...and send thick, gloomy shadows to fill it with dread. I would prefer if a dense cloud had covered the sun. I would prefer if the daylight was darkness.
Easy-to-Read Version	I wish that day had stayed dark— as dark as death. I wish clouds would hide that day. I wish black clouds could scare away the light from the day I was born.
Good News Bible (TEV)	Make it a day of gloom and thick darkness; cover it with clouds, and blot out the sun.
<i>The Message</i>	May the day of my birth be buried in deep darkness, shrouded by the fog, swallowed by the night.
New Life Bible	Let darkness and a heavy shadow take it for their own. Let a cloud come upon it. Let the darkness of the day bring fear upon it.
New Living Translation	Let the darkness and utter gloom claim that day for its own. Let a black cloud overshadow it, and let the darkness terrify it.
The Voice	<i>Rather</i> , let darkness and the shadow of death claim the day <i>and its life-giving light</i> . Let <i>storm</i> clouds roll over it and threatening blackness terrorize it.

### Partially literal and partially paraphrased translations:

American English Bible	Rather, may it be taken by darkness, and by the shadow of death. May that day become dimmed. may that day now be cursed,...
Christian Community Bible	May the shadow of death claim it as its own. May a cloud settle over it; may blackness obstruct its light.
<i>God's Word</i> ™	Let the darkness and long shadows claim it as their own. Let a dark cloud hang over it. Let the gloom terrify it.

New Advent (Knox) Bible	...shades, like the shades of death, claim it for their own; deep gloom lie heavy on it, and wrap it all in desolation.
New American Bible (R.E.)	May darkness and gloom claim it, clouds settle upon it, blackness of day [Blackness of day: that is, an eclipse.] affright it!
NIRV	May darkness and deep shadow take it back. May a cloud settle over it. May blackness cover up its light.
New Jerusalem Bible	May murk and shadow dark as death claim it for their own, clouds hang over it, eclipse swoop down on it.
New Simplified Bible	»Let darkness and the shadow of death claim it once more. May a cloud settle over it and may blackness overwhelm its light.
Revised English Bible	May gloom and deep darkness claim it again; may cloud smother that day, blackness eclipse the sun.
Today's NIV	May gloom and utter darkness claim it once more; may a cloud settle over it; may blackness overwhelm it.

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

Ancient Roots Translinear	The death-shadow polluted the darkness and frightend the day by a spell. A cloud resided over it, and...
Bible in Basic English	Let the dark and the black night take it for themselves; let it be covered with a cloud; let the dark shades of day send fear on it.
The Expanded Bible	Let darkness and gloom ·have that day [redeem it]. Let a cloud ·hide [settle over] it. Let thick darkness ·cover its light [overwhelm the day].
Ferar-Fenton Bible	Let Death's gloomy shadow avenge, Black clouds makes their resting-place there; And terrors in daytime affright.
HCSB	May darkness and gloom reclaim it, and a cloud settle over it. May an eclipse of the sun terrify it.
NET Bible®	Let darkness and the deepest shadow [The translation of תּוֹמָלֶצַח (tsalmavet, "shadow of death") has been traditionally understood to indicate a dark, death shadow (supported in the LXX), but many scholars think it may not represent the best etymological analysis of the word. The word may be connected to an Arabic word which means "to be dark," and an Akkadian word meaning "black." It would then have to be repointed throughout its uses to תּוֹמָלֶצַח (tsalmut) forming an abstract ending. It would then simply mean "darkness" rather than "shadow of death." Or the word can be understood as an idiomatic expression meaning "gloom" that is deeper than כְּחוֹשֶׁךְ (khoshekh; see HALOT 1029 s.v. תּוֹמָלֶצַח). Since "darkness" has already been used in the line, the two together could possibly form a nominal hendiadys: "Let the deepest darkness...." There is a significant amount of literature on this; one may begin with W. L. Michel, "SLMWT, 'Deep Darkness' or 'Shadow of Death'?" BR 29 (1984): 5-20.] claim it [The verb is גָּאֵל (ga'al, "redeem, claim"). Some have suggested that the verb is actually the homonym "pollute." This is the reading in the Targum, Syriac, Vulgate, and Rashi, who quotes from Mal 1:7,12. See A. R. Johnson, "The Primary Meaning of ga'al," VTSup 1 (1953): 67-77.]; let a cloud settle on it; let whatever blackens the day [The expression "the blackness of the day" (כּוֹמֵל יוֹם, kimrire yom) probably means everything that makes the day black, such as supernatural events like eclipses. Job wishes that all ominous darknesses would terrify that day. It comes from the word כָּמַר (kamar, "to be black"), related to Akkadian kamaru ("to overshadow, darken"). The versions seem to have ignored the first letter and connected the word to מָרַר (marar, "be bitter").] terrify it!

New Heart English Bible	Let darkness and the shadow of death claim it for their own. Let a cloud dwell on it. Let all that makes black the day terrify it.
NIV – UK	May gloom and utter darkness claim it once more; may a cloud settle over it; may blackness overwhelm it.

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

Complete Jewish Bible	...may gloom dark as death defile it, may clouds settle on it, may it be terrified by its own blackness.
exeGesés companion Bible	...that darkness and the shadow of death redeem it; that a cloudiness tabernacle on it; that the eclipses of the day frighten it;...
Hebrew Names Version	Let darkness and the shadow of death claim it for their own. Let a cloud dwell on it. Let all that makes black the day terrify it.
JPS (Tanakh—1985)	May darkness and deep gloom reclaim it, May a pall lie over it, May what blackens [Meaning of Hebrew uncertain] the day terrify it.
Judaica Press Complete T.	May darkness and the shadow of death defile it; let pitch darkness dwell upon it; let them frighten it like demons of the day.
Orthodox Jewish Bible	Let choshech and the tzalmavet (shadow of death) claim it; let an anan dwell upon it; let the blackness of the yom terrify it.
<i>The Scriptures</i> 1998	Let darkness and the shadow of death buy it back, let a cloud dwell on it, let all that blackens the day frighten it.

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

American KJV	Let darkness and the shadow of death stain it; let a cloud dwell on it; let the blackness of the day terrify it.
Concordant Literal Version	May darkness and the blackest shadow sully it; May a cloud tabernacle over it; May rolling fogs of the day frighten it.
<i>Emphasized Bible</i>	Let darkness and death-shade buy it back, May there settle down upon it a cloud, Let a day's dark eclipse cause it terror:...
English Standard Version	Let gloom and deep darkness claim it. Let clouds dwell upon it; let the blackness of the day terrify it.
The Geneva Bible	Let darkness and the shadow [That is, most obscure darkness, which makes them afraid of death that they are in it.] of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
Green's Literal Translation	Let darkness and the shadow of death seize upon it. Let a cloud dwell on it. Let all that blackens the day terrify it.
New RSV	Let gloom and deep darkness claim it. Let clouds settle upon it; let the blackness of the day terrify it.
Syndein/Thieme	May darkness and 'deep shadow' claim it once more. May a cloud settle over it. May blackness overwhelm its light.
Webster's Bible Translation	Let darkness and the shades of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.
World English Bible	Let darkness and the shadow of death claim it for their own. Let a cloud dwell on it. Let all that makes black the day terrify it.
<i>Young's Literal Translation</i>	Let darkness and death-shade redeem it, Let a cloud tabernacle upon it, Let them terrify it as the most bitter of days.

**The gist of this verse:** Job asks for darkness to redeem the day of his birth, and for a dark cloud to rest upon it.

### Job 3:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to purchase; to claim; to exact vengeance</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #1350 BDB #145
With God as the subject, <i>to redeem [individuals from death; Israel from Egyptian bondage, Israel from exile]</i>			
There seems to be another set of meanings for this verb: <i>to stain, to defile.</i> The word means either to "redeem," or to "defile," "pollute," "stain." These senses are not very closely connected, and I know not how the one has grown out of the other, unless it be that redemption was accomplished with blood, and that the frequent sprinkling of blood on an altar rendered it defiled, or unclean. In one sense, blood thus sprinkled would purify, when it took away sin; in another, it would render an object unclean or polluted...The word means to defile, stain, or pollute, in the following places, namely: it is rendered "pollute" and "polluted" in Mal. 1:7, 12 Zep. 3:1 Lam. 4:14 Ezra 2:62 Neh. 7:64 "defile" or "defiled" in Isa. 59:3 Dan. 1:8 Neh. 13:29; and "stain" in Isa. 63:3. <sup>32</sup>			
chôshek <sup>e</sup> (חֹשֶׁק) [pronounced KHOH-shek <sup>e</sup> ]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun	Strong's #2822 BDB #365
The idea of <i>extreme darkness</i> can be found in its use in Ex. 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB.			
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
tsal <sup>e</sup> mâveth (תְּסַלְמָוֶת) [pronounced tsal-MAW-veh]	<i>deep darkness, death-shadow, deep shadow</i>	masculine singular noun	Strong's #6757 BDB #853

<sup>32</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

## Job 3:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>From the NET Bible: The translation of תּוֹמַלֵּצ (tsalmavet, “shadow of death”) has been traditionally understood to indicate a dark, death shadow (supported in the LXX), but many scholars think it may not represent the best etymological analysis of the word. The word may be connected to an Arabic word which means “to be dark,” and an Akkadian word meaning “black.” It would then have to be repointed throughout its uses to תּוֹמֵלֵצ (tsalmut) forming an abstract ending. It would then simply mean “darkness” rather than “shadow of death.” Or the word can be understood as an idiomatic expression meaning “gloom” that is deeper than כְּשֶׁחַ (khesekh; see HALOT 1029 s.v. תּוֹמֵלֵצ). Since “darkness” has already been used in the line, the two together could possibly form a nominal hendiadys: “Let the deepest darkness....” There is a significant amount of literature on this; one may begin with W. L. Michel, “SLMWT, ‘Deep Darkness’ or ‘Shadow of Death’?” BR 29 (1984): 5-20.<sup>33</sup></p> <p>Barnes: <i>The Hebrew word תּוֹמַלֵּצ tsalmâveth is exceedingly musical and poetical. It is derived from צֶלַח tsêl, “a shadow,” and מוֹת מâveth, “death;” and is used to denote the deepest darkness...[This word] used to denote the abode of departed spirits, described by Job as “a land of darkness, as darkness itself; of the shadow of death without any order, and where the light is as darkness;” (Job 10:21-22).</i><sup>34</sup></p>			

**Translation:** [Both] darkness and a death shadow have redeemed [possibly, stained, defiled] that day [lit., him];... The first verb is the 3<sup>rd</sup> person masculine plural, 3<sup>rd</sup> person masculine suffix, Qal imperfect of gâ'al (גָּאֵל) [pronounced gaw-AHL], which means to purchase, to redeem, to claim. This verb has several implications—near relationship and payment. Strong's #1350 BDB #145.

I should take a little side trip here for anyone who can read a lexicon or concordance—this exact same word means to stain, to defile, to pollute. The way that came about is that a fallen man was redeemed by the sprinkling of blood upon the altar. The blood stained the altar; the blood became defiled or the altar became defiled; so this exact same verb was used later in Scripture (during the time of the prophets—and never in the Qal) to mean stain, defile. This is why you find the renderings stain and sully in the list of translations above. Strong's #1351 BDB #146.

Barnes: *If the word here means to “redeem,” the sense is, that Job wished darkness to resume its dominion over the day, and redeem it to itself, and thus wholly to exclude the light. If the word means to defile or pollute, the sense is, that he desired the death-shade to stain the day wholly black; to take out every ray of light, and to render it wholly obscure.*<sup>35</sup>

The suffix, it, of this verb, refers to the day of Job's birth.

The subjects of this verb follow: the first word is chôshek<sup>e</sup> (חֹשֶׁךְ) [pronounced KHOH-shek<sup>e</sup>], which means darkness, obscurity, extraordinary darkness. The idea of extreme darkness can be found in its use in Ex. 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB and I would take issue with some of them (I didn't look them all up). In this passage, we would refer to a darkness of perplexity and distress. Strong's #2822 BDB #365. At one time, the earth was enshrouded in such darkness. And the earth became a waste and barren; and [extraordinary] darkness was over the surface of the raging waters (Gen. 1:2a).

<sup>33</sup> From <http://bible.org/netbible/index.htm?job3.htm> accessed June 1, 2013.

<sup>34</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

<sup>35</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

Tsal<sup>e</sup>mâveth (צַלְמָוֶת) [pronounced *tzal-MAW-veth*], which means *deep darkness, death-shadow, deep shadow*. The KJV consistently renders this *shadow of death*, as it is a compound word made up of *shadow* and *death*. It can characterize extreme danger (Psalm 23:4 44:20 Jer. 2:6), distress (Psalm 107:10, 14 Jer. 13:16) and could perhaps signify the world of the dead (Job 10:11). The Bible uses this word *death shadow* a great deal and it is often used to denote the world of departed spirits of fallen man and disobedient angels. Strong's #6757 BDB #853. Job has asked for extraordinary darkness and for death-shadow to repurchase the day of his birth.

Barnes: *The idea seems to have been, that "death" was a dark and gloomy object that obstructed all light, and threw a baleful shade afar, and that that melancholy shade was thrown afar over the regions of the dead. The sense here is, that Job wished the deepest conceivable darkness to rest upon it.*<sup>36</sup>

Again, *that day* is really a metonym for Job. We are redeemed by Jesus Christ. To Job, he knows that he is redeemed by Eloah, God. However, given his present state of affairs, he wants darkness to purchase him; he wants the death shadow that will stand over every man, to purchase him.

Before you were born, where were you? There was nothing; there was no existence. This is the blackness that Job is referring to. Job asks for that blackness, than nothingness to come and claim the day of his birth; to take him back to the state of never-having existed. Insofar as he was concerned, that is what had claim on his existence before he existed; so he calls for that blackness, that shadow, that non-existence as returning and taking that day out of history—reclaiming that day and returning him to a non-existent form.

Job uses similar imagery in Job 10:20–22, where he asks that God leave him alone. *"Would He not let my few days alone? Withdraw from me that I may have a little cheer. Before I go—and I will not return—to the land of extraordinary darkness and deep shadow; the land of darkness—even utter gloom; a death shadow without order and the land shines even as utter gloom."* (Job 10:20–22).

Barnes: *The idea seems to have been, that death was a dark and gloomy object that obstructed all light, and threw a baleful shade afar, and that that melancholy shade was thrown afar over the regions of the dead. The sense here is, that Job wished the deepest conceivable darkness to rest upon it.*<sup>37</sup>

Elihu will recall Job's wish for complete enshrouding of his day of birth by darkness and say, *"For His [God's] eyes are upon the ways of man, and He sees all his steps. There is no utter darkness or deep shadow where the workers of iniquity may hide themselves."* (Job 34:21–22). That is, he believes Job is calling for this utter darkness and deep shadow in order to hide his iniquity.

### Job 3:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i> ]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7931 BDB #1014
‘al (עַל) [pronounced <i>gahl</i> ]	<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
‘ânânâh (עָנָנָה) [pronounced <i>guh-aw-NAW</i> ]	<i>cloud, cloudy</i>	feminine singular noun	Strong's #6053 BDB #778

<sup>36</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

<sup>37</sup> *Barnes' Notes, Job, Volume 1*; Baker Books; p. 127.



## Job 3:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Barnes tells us that this word <i>ʿānānāh</i> occurs nowhere else in this form. It is the feminine form of the word <i>ענן</i> <i>ʿānān</i> , “a cloud,” and is used “collectively” to denote “clouds;” that is, clouds piled on clouds; clouds “condensed, impacted, heaped together” (Dr. Good), and hence, the gathered tempest, the clouds assembled deep and dark, and ready to burst forth in the fury of a storm. Theodotion renders it <i>συννεφέα</i> <i>sunnefea</i> , “assembled clouds;” and hence, “darkness,” The Septuagint renders it <i>γνόφος</i> <i>gnophos</i> , “tempest,” or “thick darkness.” <sup>38</sup>			

**Translation:** ...a [storm] cloud settles over it;... A storm cloud settles over, Job and obscures him. He is not the Job of 2 or 3 months ago, where he was young, strong and vigorous; now he is covered over by a storm cloud; now his visage has been obscured by great disease that has rotted his flesh.

The second verb is the 3<sup>rd</sup> person feminine singular, Qal imperfect of *shākan* (שָׁכַן) [pronounced *shaw-KAHN*] means *to tabernacle* also means *to pitch a tent*; and therefore it means *to dwell, to reside, to live in, to domicile at*. Strong's #7931 BDB #1014. The preposition for *upon* follows, which has the masculine singular suffix, referring again back to the day of Job's birth. The subject of this verb is the feminine singular of *cloud*, which, incidentally, is the only time that this form of the word *cloud* is found. The rest of the time it is in the masculine. Strong's #6053 BDB #778 (feminine); Strong's #6051 BDB #777 (masculine).

Barnes tells us that, *The sense is, that Job wished clouds piled on clouds to settle down on the day permanently, to make that day their abode, and to involve it in deep and eternal night.*<sup>39</sup>

Job asks for this storm-cloud to hover over the day of his birth; to obscure the day of his birth; to remove this day from the history of mankind. Job's pain is so great that he wants to be completely removed from life. He is not simply asking for death here; he is asking that he had never been born.

## Job 3:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<i>bā'ath</i> (תֵּבַח) [pronounced <i>baw-ḠATHH</i> ]	<i>to fall upon, to fall upon suddenly</i> and therefore <i>to startle, to terrify</i> due to the surprise	3 <sup>rd</sup> person masculine plural, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1204 BDB #129
<i>kim<sup>e</sup>rīyr</i> (רִיחֶמֶת) [pronounced <i>kih-REER</i> ]	<i>darkness of day, an eclipse of the day, blackness; gloominess; that which obscures the light; metaphorically for the greatest bitternesses of life</i>	masculine plural construct	Strong's #3650 BDB #485

This word is found only in this passage and it is given the meaning *darkness, gloominess* by BDB. However, it is derived from the verb *to become warm, to grow hot*. Therefore, some might render this *the heat of day*. I would possibly accept *blackness* as when something comes out of the oven from being in there too long, it tends to be black.

<sup>38</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

<sup>39</sup> Barnes' Notes, *Job, Volume 1*; Baker Books; p. 128.

## Job 3:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Barnes writes: <i>If it is supposed to be derived from the word כָּמַר kâmar, to be warm, to be hot, to burn, then it would mean the deadly heats of the day, the dry and sultry blasts which prevail so much in sandy deserts. Some writers suppose that there is a reference here to the poisonous wind Samum or Samiel, which sweeps over those deserts, and which is so much dreaded in the heat of summer. "Men as well as animals are often suffocated with this wind. For during a great heat, a current of air often comes which is still hotter; and when human beings and animals are so exhausted that they almost faint away with the heat, it seems that this little addition quite deprives them of breath. When a man is suffocated with this wind, or when, as they say, his heart is burst blood is said to flow from his nose and ears two hours after his death. The body is said to remain long warm, to swell, to turn blue and green, and if the arm or leg is taken hold of to raise it up, the limb is said to come off."</i><sup>40</sup> But then Barnes adds: <i>Burder's Oriental customs, No. 176. From the testimony of recent travelers, however, it would seem that the injurious effects of this wind have been greatly exaggerated.</i><sup>41</sup></p>			
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly immediately	masculine singular noun	Strong's #3117 BDB #398

**Translation:** ...the [absolute] darkness of day suddenly falls upon it. The absolute evil darkness of the day; all of the miseries of life have come upon him. It was sudden. Now, properly, this refers back to Job's day of birth; to as a metonym, this refers to Job himself.

The third verb is the 3<sup>rd</sup> person masculine plural, 3<sup>rd</sup> person masculine singular suffix, Piel imperfect of bâ'ath (תֵּבַח) [pronounced *baw-ÇAHTH*] and it means *to fall upon, to fall upon suddenly* and therefore *to startle, to terrify* due to the surprise. Strong's #1204 BDB #129.

The subject of this verb is generally rendered *darkness of day, an eclipse of the day*. However, this word is found only in this passage and it is given the meaning *darkness, gloominess* by BDB, but it is derived from the verb *to become warm, to grow hot*. Therefore, I have rendered this *the heat of day*. I would possibly accept *blackness* as when something comes out of the oven from being in there too long, it tends to be black. Noun: Strong's #3650 BDB #485.

For those who live in places where there are violent storms and tornadoes, there is nothing more eerie than the night-cast in the middle of a day that proceeds a great storm. I recall the first year that I lived in Texas, and kids were being hustled home early because of the impending storm. I was, at the time, quite unused to the idea of it turning dark in the middle of the day. I asked one of the principals, "How serious is this, anyway?" He looked at me grimly and answered with a somber voice, "This is very serious." After witnessing a few Texas storms firsthand, I began to take them seriously.

Since there is no past or present or future in these verbs, I have taken the liberty to translate them as past and present realities. I mention each and every verb and parse it simply to show you that there is no cohortative-jussive and no imperative found in this verse. Therefore, it is possible that Job is not asking for these things to happen; he may be saying that they have all occurred and their effects continue. Job is simply stating poetically the pain and discomfort and the sudden of same upon his life. He is not making a request for these things to occur. This is his life, living under a great storm-cloud. Now, even though all of these references go back to his day of birth; bear in mind that his day of birth is a metonym for his very existence. The two things go hand-in-hand: no day of birth, no existence.

<sup>40</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

<sup>41</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:5.

**Application:** As of yet, it does not appear that Job is asking to die or asking for his friends to assist him in ending his life. I do not want to be flippant about the concept of assisted suicide, but God places us on this earth for a reason; and when that time is up, then He calls us home—not a moment before.

**The night the this will take him darkness;  
let him not be glad in [possibly, *united with*]  
days of a year;  
in a number of months, he will not come.**

Job  
3:6

**[Regarding] this night, darkness will take it;  
let it not be united with [or, *glad in*] the days  
of a year;  
it will not come in the numbering of months.**

**Let darkness seize that night;  
let that night not be united with the year;  
do not let it go into the numbering of the months.**

Here is how others have translated this verse:

#### Ancient texts:

The targum	Let darkness seize upon that night; let it not be reckoned among the annual festivals; in the number of the months of the calendar let it not be computed.
Latin Vulgate	Let a darksome whirlwind seize upon that night, let it not be <u>counted</u> in the days of the year, nor numbered in the months.
Masoretic Text (Hebrew)	The night the this will take him darkness; let him not be glad in days of a year; in a number of months, he will not come.
Peshitta (Syriac)	As for that night, let thick darkness cover it; let that day not be <u>reckoned</u> in the number of the days of the year, let it not come into the number of the months.
Charles Thomson (Greek)	And as for that night, may a pitchy darkness sweep it away! May that never <u>come into</u> the days of the year; nor be numbered among the days of months.
Septuagint (Greek)	Let that <u>day and</u> night be cursed, let darkness carry them away; let it not <u>come into</u> the days of the year, neither let it be numbered with the days of the months.
Significant differences:	One version from the Greek includes <i>the day</i> in the first phrase; the other does not (and the Hebrew lacks that addition).

The verb in the Hebrew in the second phrase seems odd; and it is in disagreement with the English translations from the other ancient tongues. This is a real problem which will be discussed in the Hebrew exegesis below.

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

Contemporary English V. Easy English	Erase that night from the calendar and conceal it with darkness. (And I regret the night when my life began.) I would prefer if darkness destroyed that night. I would prefer if that night was not in the calendar. I wish that such a night did not belong in any month.
Easy-to-Read Version	Let the darkness keep that night. Leave that night off the calendar. Don't put that night in any of the months.
Good News Bible (TEV) <i>The Message</i>	Blot that night out of the year, and never let it be counted again;... And the night of my conception--the devil take it! Rip the date off the calendar, delete it from the almanac.
New Berkeley Version	As for that night, let utter gloom seize it; let it no longer be among the days of the year; let it not be counted in the number of the month.

New Century Version	Let thick darkness capture that night. Don't count it among the days of the year or put it in any of the months.
New Life Bible	As for that night, let darkness take hold of it. Let it not have joy among the days of the year. Let it not come into the number of months.
New Living Translation	Let that night be blotted off the calendar, never again to be counted among the days of the year, never again to appear among the months.
The Voice	As to that night of <i>my conception</i> - may it be snatched by the thick darkness of <i>death's realm</i> , Never to be released again for any year or any month- <i>so my conception and life could never have happened.</i>

### Partially literal and partially paraphrased translations:

American English Bible	...and its night carried away into darkness. May it not be a day of the year, nor may it be counted in one of the months.
Christian Community Bible	Let darkness swallow that night let it not add to the rest of the year let it not be included in the month.
God's Word™	"That night- let the blackness take it away. Let it not be included in the days of the year or be numbered among the months.
New Advent (Knox) Bible	Shrouded be that night in a black storm, let it not be reckoned among the days of the year, nor marked in the moon's calendar;...
New American Bible (R.E.)	May obscurity seize that night; may it not be counted among the days of the year, nor enter into the number of the months!.
NIRV	May deep darkness take over the night I was born. May it not be included among the days of the year. May it never appear in any of the months.
New Jerusalem Bible	See! Let obscurity seize on it, from the days of the year let it be excluded, into the reckoning of the months not find its way.
New Simplified Bible	»About that night, may thick darkness seize it. May it not be included among the days of the year nor be entered in any of the months.
Revised English Bible	May blind darkness swallow up that night! May it not be counted among the days of the year or reckoned in the cycle of the months.

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

Ancient Roots Translinear	<sup>5</sup> The death-shadow polluted the darkness and frightend the day by a spell. A cloud resided over it, and <sup>6</sup> fog took his night. Never acclaim the day of the year, and never number the coming of the moon. V. 5 was included for context.
Bible in Basic English	That night--let the thick dark take it; let it not have joy among the days of the year; let it not come into the number of the months.
Ferar-Fenton Bible	And terrors in daytime affright. Count it not in the course of the year, Nor reckon along with the months...
HCSB	If only darkness had taken that night away! May it not appear among the days of the year or be listed in the calendar....
NET Bible®	That night - let darkness seize [The verb is simply לָקַח (laqakh, "to take"). Here it conveys a strong sense of seizing something and not letting it go.] <b>it</b> ; <b>let it not be included</b> [The pointing of the verb is meant to connect it with the root קָדַח (khadah, "rejoice"). But the letters in the text were correctly understood by the

versions to be from יָחַד (yakhad, “to be combined, added”). See G. Rendsburg, “Double Polysemy in Genesis 49:6 and Job 3:6,” CBQ 44 (1982): 48-51.] **among the days of the year;**

**let it not enter among the number of the months** [The choice of this word for “moons,” מִיָּרָחִי (yġrakhim) instead of מִיִּשְׁכָּח (khodashim) is due to the fact that “month” here is not a reference for which an exact calendar date is essential (in which case שָׁדָח [khodesh] would have been preferred). See J. Segal, “yrh’ in the Gezer ‘Calendar,’” JSS 7 (1962): 220, n. 4. Twelve times in the OT יָרָח (yerakh) means “month” (Exod 2:2; Deut 21:13; 33:14; 1 Kgs 6:37, 38; 8:2; 2 Kgs 15:13; Zech 11:8; Job 3:6; 7:3; 29:2; 39:2).]!

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**That night-may thick darkness seize it;**  
**may it not be included among the days of the year**  
**nor be entered in any of the months.**

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...as for that night, O that darkness take it; that it not rejoice to the days of the year; that it not come into the number of the moons.
Judaica Press Complete T.	That night-may pitch darkness take it; it shall not rejoice among the days of the year; in the number of months it shall not come.
Orthodox Jewish Bible	As for that lailah, let darkness seize upon it; let it not be joined unto the yamim of the shanah, let it not come into the number of the months.

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

American KJV	As for that night, let darkness seize on it; let it not be joined to the days of the year, let it not come into the number of the months.
Concordant Literal Version	That night! may gloom take hold of it; May it not be one of the days of the year; In the numbering of the months, may it not enter.
Syndein/Thieme	That night, may thick darkness seize it. May it not be included among the days of the year. May it not be entered into any of the months.
Updated Bible Version 2.11	As for that night, let thick darkness seize on it: Don't let it rejoice among the days of the year; Don't let it come into the number of the months.
A Voice in the Wilderness	As for that night, let darkness take it away; let it not rejoice among the days of the year, let it not come into the number of the months.
World English Bible	As for that night, let thick darkness seize on it. Let it not rejoice among the days of the year. Let it not come into the number of the months.
Young's Literal Translation	That night--let thick darkness take it, Let it not be united to days of the year, Into the number of months let it not come.

**The gist of this verse:** Job asks for the night of his birth (or conception) to be removed and blotted out of the calendar.

### Job 3:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lay <sup>o</sup> lâh (הַלַּיִל) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; with the definite article	Strong's #3915 BDB #538



## Job 3:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוה) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
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; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3947 BDB #542
The BDB gives the following meanings: <i>to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).</i>			
'ôphel (אֶפֶל) [pronounced OH-fell]	<i>darkness, absence of light; darkness of calamity; gloom; metaphorical for unreceptive of spiritual information; figurative for calamity</i>	masculine singular substantive	Strong's #652 BDB #66

**Translation:** [Regarding] this night, darkness will take it;... As before, Job will speak of the night that he was conceived (or, born). This is either the night when his gender was determined or the night that the midwife held him up and said, "It's a boy." But it is not really the night that we are talking about; the night is a metonym for Job and his miserable life.

This verse begins with the object of the verb, *that night* referring to the night when it was said, *a boy has been conceived* (Job 3:2). We have in this verse yet another word for *darkness*—this time *darkness, gloom, the gloom of the underworld, the darkness of calamity*. Strong's #652 BDB #66. This is marvelous poetic imagery. Recall from v. 4 that Job asked for the day of his birth to become darkened. "That day—let it become darkened." (Job 1:4). Here he asks that the darkness take away that night.

Wesley: [This refers to] Constant and extraordinary darkness, without the least glimmering of light from the moon or stars.<sup>42</sup>

The verb is the 3<sup>rd</sup> person masculine singular (referring to *darkness*), 3<sup>rd</sup> person masculine singular suffix (referring back to *that night*), Qal imperfect of the verb *lâqach* (לָקַח) [pronounced law-KAHKH] means, among other things, *to take, to take from, to take in marriage, to seize*. Strong's #3947 BDB #542.

The idea appears to be similar to what has gone before. The night [=s Job's life] is so terrible, that even the darkness will not take. It.

Barnes: *Let deep and horrid darkness seize it as its own. Let no star arise upon it; let it be unbroken and uninterrupted gloom...[this is]...a darkness accompanied with clouds and with a tempest,...[a darkness which]...should seize upon that night and bear it away, so that it should not be joined to the months of the year...Job wished so deep darkness to possess it, that no star would rise upon it; no light whatever be seen.*<sup>43</sup>

<sup>42</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Job 3:6.

<sup>43</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 129.



Keil and Delitzsch: *Darkness is so to seize it, and so completely swallow it up, that it shall not be possible for it to pass into the light of day. It is not to become a day, to be reckoned as belonging to the days of the year and rejoice in the light thereof.*<sup>44</sup>

Let that night be deprived of all light—take away even the stars and the moon—let complete and total darkness seize that night.

### Job 3:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
châdâh (חָדָה) [pronounced khaw-DAW]	<i>to be glad, to rejoice</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect apocopated jussive	Strong's #2302 BDB #292
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . <sup>45</sup> The jussive involves only the imperfect form of a verb and may be used in the 2 <sup>nd</sup> or 3 <sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. <sup>46</sup>			
The verb here might be yâchad (יָחַד) [pronounced yaw-KHAHD], which means <i>to be united; to make one, to declare one, to unite</i> . Strong's #3161 BDB #402. The difference is vowel pointing here, which was added long after the Old Testament was completed. This verb would be in agreement with the Latin, Greek and Syriac translations.			
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
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** ...let it not be united with [or, glad in] the days of a year;... The verb which is found in the Masoretic text is *to rejoice, to be glad*. This would give us the interpretation that, there will be no rejoicing on that night. Generally speaking, the night of the birth of a child is a happy event; however, the night of Job's birth has been seized by thick darkness.

<sup>44</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 286.

<sup>45</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>46</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

You may be now wondering how the heck did NIV come up with the rendering *included*; REB with *counted*; and Young's with *united*. In the Septuagint, the Syriac, the Aramaic and the Vulgate all have the word *united*, *joined* instead of *rejoice*.<sup>47</sup> You will notice disparate renderings of this verb in v. 6b. It is apocopated, which means to *be shortened*, so that we are not exactly certain of which verb it is. One verb which occurs infrequently in the Bible is given the two disparate meanings *grow sharp*, *rejoice*. However, it is possible that this is the verb for *cease* or the verb which means *surround*, *enclose*. See Strong's #'s2300, 2302, 2308, 2314, and 2318. BDB #292–293.

This is in the jussive, so we may insert the word *let*. The verb is followed literally by *in days of a year*. Therefore, we have: *Thick darkness has seized that night; let it not rejoice in days of a year* or *Thick darkness has seized that night; let it not cease in days of a year* or *Thick darkness has seized that night; let it not be united with the days of a year*. BDB goes with the first meaning and explains: *let it not rejoice among...the days of the year, i.e. not take its place joyfully among them (fig. Of day of Job's birth)*.<sup>48</sup>

The only difference in the Hebrew is the vowel points; change the vowel points and we no longer have the apocopated imperfect of *rejoice* but the imperfect of *yâchad* (יָחַד) [pronounced *yaw-KHAHD*], which means *to be united; to make one, to declare one, to unite*. Strong's #3161 BDB #402. This appears to be the more accurate rendering. You see, the vowel points as found in the Massoretic text were added centuries after the birth of Christ, based upon their tradition—they are not a part of the original text and are not inspired. These points are like the verse numbering; an addition of man which, on the one hand, can be very helpful, and on the other, has caused a great many problems with interpretation. The vowel points help us to pronounce the words and distinguishes some verbs from others which have the same consonants. Although this verb is not found much in the Old Testament (only 3 times), its noun cognate is found nearly 150 times in the Old Testament, and 12 times in the book of Job.

Why are we able to do something like this? What gives us the justification? All of the ancient translations from the Hebrew—which use manuscripts much more ancient than the ones which we have—translate this *to unite*, *to join to*. Therefore, this is a legitimate rendering.

Job is simply asking that the night of his conception (or birth?) be removed from all of the other nights of the year—as if it did not exist.

### Job 3:6c

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
miç <sup>e</sup> phâr (מִצְפָּאֵר) [pronounced mis <sup>e</sup> -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
y <sup>e</sup> râhîym (יָרְחַיִם) [pronounced YEH-rakh]	<i>months, lunar months; moons</i>	masculine plural noun	Strong's #3391 (& #3394) BDB #437

Except for the vowel points, this is equivalent to Strong's #3394.

<sup>47</sup> What first surprised me here is that Young tends to go with the Massoretic text no matter what; this is one of the few exceptions to its default. However, in this case, not only do the codices point toward the use of *joined* instead of *rejoice*, but the difference is simply one of vowel points. *Barnes Notes* p. 129 covers this.

<sup>48</sup> *The Brown-Driver-Briggs Hebrew-English Lexicon*; Hendrickson, ©1996, p. 292.

## Job 3:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (אֵל) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
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 singular, Qal imperfect	Strong's #935 BDB #97

**Translation:** ...it will not come in the numbering of months. It refers here to *that night in which Job was born*. Job asks for a night like that not to come again over a counting or numbering of the months.

The last line literally reads: in a numbering of months, it will not enter in. I.e., when the days of rejoicing for certain days of the month are enumerated, the day of Job's birth will not be included. It would not *enter in* to the discussion or the enumeration of those days. In going with the rendering *joined*, in an enumeration of the months, this day of his birth is not to be a part of that—it is not to be joined with the rest of the days of the year.

As Barnes wrote: *Let it never be reckoned among the days which go to make up the number of the months. Let there be always a blank there; let its place always be wanting.*<sup>49</sup>

V. 6 reads: [Regarding] this night, darkness will take it;  
let it not be united with [or, *glad in*] the days of a year;  
it will not come in the numbering of months.

Darkness—completely devoid of light—will take the night of Job's birth (or conception). It will not be a part of the days of the year; it will not enter into the months. Job wants his birth and conception completely removed from the calendar. He is essentially saying that he wishes he had never been born.

**Behold! The night the this let it be barren;  
will not come a joyful cry into it.**

Job  
3:7

**Listen! Let this night be barren;  
[let] not a joyful cry come into it.**

**Listen, this night should have been barren;  
no one should have shouted for joy when I was born.**

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate	Let that night be solitary, and not <u>worthy of praise</u> .
Masoretic Text (Hebrew)	Behold! The night the this let it be barren; will not come a joyful cry into it.
Peshitta (Syriac)	Lo, let that night be desolate, let no <u>voice of praise</u> come therein.
Charles Thomson (Greek)	But as for that night, may it be sorrow, and may there never come upon it gladness or mirth!
Septuagint (Greek)	But let that night be pain, and let not mirth come upon it, nor joy.

<sup>49</sup> Barnes' Notes, Job, Volume 1; Baker Books; p. 129.

Significant differences: The Latin and Greek appear to leave off the *behold*. The Greek has *sorrow, grief* instead of *barren*.

The second phrase in the Latin and Syriac is slightly different.

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

Common English Bible	May that night be childless; may no happy singing come in it.
Contemporary English V. Easy English	Don't let children be created or joyful shouts be heard ever again in that night. I am sorry that anyone's life began on that night. I wish that no family were happy on that night.
Easy-to-Read Version	Don't let that night produce anything. Let no happy shout be heard on that night.
Good News Bible (TEV) <i>The Message</i>	...make it a barren, joyless night. Oh, turn that night into pure nothingness-- no sounds of pleasure from that night, ever!
New Life Bible	Yes, let that night be alone and empty. Let no sound of joy come into it.
New Living Translation	Let that night be childless. Let it have no joy.
The Voice	May that night prove infertile, and may no moan of pleasure be heard there.

### Partially literal and partially paraphrased translations:

American English Bible	May that night become one of grief. not one that's happy and joyful;...
Beck's American Translation	May that night produce nothing and no happy shouting come into it.
Christian Community Bible	That night—oh, let it be barren, untouched by shouts of joy.
<i>God's Word</i> ™	Let that night be empty. Let no joyful singing be heard in it.
New Advent (Knox) Bible	...a night doomed to exile, a night that never wakes the sound of praise.
New American Bible	May that night be barren; let no joyful outcry greet it!
NIRV	May no children ever have been born on that night. May no shout of joy be heard in it.
New Jerusalem Bible	And may that night be sterile, devoid of any cries of joy!
Revised English Bible	May that night be desolate; May not sound of joy be heard in it;...

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

Ancient Roots Translinear The Expanded Bible	Behold, that night was solitary and none brought a cheering voice for him. Let that night be ·empty [barren], with no shout of joy ·to be heard [ <sup>L</sup> entering it].
Ferar-Fenton Bible	Let solitude be in that night, That in it no joy may be heard!
NET Bible®	Indeed [The particle הִנֵּה (hinneh, “behold”) in this sentence focuses the reader’s attention on the statement to follow.], let that night be barren [The word דּוֹמָלִד (galmud) probably has here the idea of “barren” rather than “solitary.” See the parallelism in Isa 49:21. In Job it seems to carry the idea of “barren” in 15:34, and “gloomy” in 30:3. Barrenness can lead to gloom.]; let no shout of joy [The word is from רָנָה (ranan, “to give a ringing cry” or “shout of joy”). The sound is loud and shrill.] penetrate [The verb is simply אָבַח (bo’, “to enter”).]

The NIV translates interpretively “be heard in it.” A shout of joy, such as at a birth, that “enters” a day is certainly heard on that day.] **it!**

New Heart English Bible

**Behold, let that night be barren. Let no joyful voice come therein.**

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible  
exeGeses companion Bible

...may that night be desolate, may no cry of joy be heard in it;...  
**Behold, O that that night be sterile,  
that no shout come therein;...**

Judaica Press Complete T.  
Orthodox Jewish Bible  
The Scriptures 1998

**Behold that night shall be lonely; no joyful singing shall come therein.  
Hinei, let that lailah be barren; let no joyful shout come therein.  
Look, let that night be silent! Let no singing come into it!**

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

The Amplified Bible  
Concordant Literal Version  
New RSV

**Yes, let that night be solitary and barren; let no joyful voice come into it.  
Behold, that night! may it be stark; Let no jubilation enter into it.  
Yes, let that night be barren;  
let no joyful cry be heard [Heb come] in it.**

Webster's Bible Translation  
World English Bible  
Young's Literal Translation

**Lo, let that night be solitary, let no joyful voice come therein.  
Behold, let that night be barren. Let no joyful voice come therein.  
Lo! that night--let it be gloomy, Let no singing come into it.**

### The gist of this verse:

Job calls for the night of his birth to be without a birth; without joyful voices proclaiming his birth.

## Job 3:7a

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	Strong's #2009 (and #518, 2006) BDB #243
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.			
lay <sup>l</sup> âh (לַיְלָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities; with the definite article	Strong's #3915 BDB #538
hûw' (אוּה) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; apocopate; jussive	Strong's #1961 BDB #224



## Job 3:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).</p> <p>A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i>.<sup>50</sup> The jussive involves only the imperfect form of a verb and may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.<sup>51</sup></p>			
gal <sup>e</sup> mûwd (גַּלְמוּד) [pronounced gahlê-MOOD]	barren, desolate; unproductive, unfruitful	masculine singular adjective	Strong's #1565 BDB #166
<p>Gal<sup>e</sup>mûwd only occurs four times in Scripture (Job 3:7 15:34 30:3 Isa. 49:21*). Rendered <i>barren</i> (<i>The Emphasized Bible</i>, NASB, NAB, NKJV, NRSV, Owen, REV), <i>sterile</i> (NJB) and <i>solitary</i> (<i>The Amplified Bible</i>, KJV). Barnes writes: <i>The Hebrew word used here...means properly hard; then sterile, barren, as of a hard and rocky soil. It does not mean properly solitary, but that which is unproductive and unfruitful. It is used of a woman who is barren, Isa. xlix. 21, and also of that which is lean, famished, emaciated with hunger; Job xv. 34; xxx. 3.</i><sup>52</sup></p>			

**Translation:** Listen! Let this night be barren;... It is not the night that is going to be barren or fruitless, but the womb of Job's mother. He is asking that no child be conceived in her womb that night when he was conceived. He is saying, "I wish that I had never been born; in fact, I wish that I had never been conceived."

This verse begins with the demonstrative particle often rendered *behold, lo;* and by me, *look, listen up, observe, get this.* *That night* again refers to the night of Job's birth. *Let it be* is the 3<sup>rd</sup> person masculine singular, Qal imperfect apocopated jussive of *to be*. The predicate nominative is rendered *barren* (*The Emphasized Bible*, NASB, NAB, NKJV, NRSV, Owen, REV), *sterile* (NJB) and *solitary* (*The Amplified Bible*, KJV) is the word gal<sup>e</sup>mûwd (גַּלְמוּד) [pronounced gahlê-MOOD], and it should be rendered *desolate*. It only occurs four times in Scripture (Job 3:7 15:34 30:3 Isa. 49:21\*). The closest verb is found once in 2Kings 2:8 (Strong's #1563 BDB #166); and if these words are related, it might mean *wrapped up*. However, it is possible that these words may be unrelated. Strong's #1565 BDB #166.

Barnes writes: *Dr. Good, "O! that night! Let it be a barren rock!" Noyes, "O let that night be unfruitful!" Herder, "Let that night be set apart by itself." The Hebrew word used here...means properly hard; then sterile, barren, as of a hard and rocky soil. It does not mean properly solitary, but that which is unproductive and unfruitful. It is used of a woman who is barren, Isa. xlix. 21, and also of that which is lean, famished, emaciated with hunger; Job xv. 34; xxx. 3. According to this it means that that should be a night in which none would be born - a night of loneliness and desolation. According to Jerome, it means that the night should be solitary, lonely, and gloomy; a night in which no one would venture forth to make a journey, and in which none would come together to rejoice.*<sup>53</sup> When one takes this to refer to the inside of a womb, no conception takes place; the egg has no place to anchor itself.

<sup>50</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>51</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

<sup>52</sup> *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 129.

<sup>53</sup> *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 129.



## Job 3:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (לא) [pronounced a/]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
bôw' (אוב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97
r <sup>e</sup> nânâh (הִנָּן) [pronounced r <sup>e</sup> naw-NAW]	<i>joyful singing, shouting for joy, exultation</i>	feminine singular noun	Strong's #7445 BDB #943
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:...***[let] not a joyful cry come into it.* When a baby is born, there is joyous shouting. People are laughing, often, in a normal family, everyone is happy about this birth. But Job is saying that he does not want a joyful cry to be heard that night of his birth. He wishes that he had never been born; or that he is stillborn.

The second line is not in the jussive, so it simply reads: *a joyful cry will not come in it.* The night of Job's birth is to be like any other night, except perhaps a little more desolate and sullen.

*Barnes: The sense of the whole is, that Job wished that night to be wholly desolate. He wished there might be no assembling for amusement, congratulation, or praise, no marriage festivals, and no rejoicing at the birth of children; he would have it as noiseless, solitary, and said, as if all animals and men were dead, and no voice were heard. It was a night hateful to him, and he would have it in no way remembered.*<sup>54</sup>

V. 7: *Listen! Let this night be barren;  
[let] not a joyful cry come into it.*

So, the first half of this verse appears to refer to the night of conception; and the second half of it refers to the night of birth. All of this refers back to Job and his life—a life that he wishes had never been.

Job is a great spiritual giant of his day; and the destruction of his family and flesh have rendered him to the point where he wishes that his life had never been.

**Will curse cursers of the day;  
the ones skilled [in] raising up Leviathan.**

Job  
3:8

**Cursers of the day will curse;  
those who are skilled in raising up  
Leviathan.**

**Let those who curse the day (those who know how to wake up Leviathan) curse that night.**

I took my relaxed translation from God's Word™.  
Here is how others have translated this verse:

<sup>54</sup> *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 130.

**Ancient texts:**

Latin Vulgate	Let them curse it who curse the day, who are ready to raise up a leviathan.
Masoretic Text (Hebrew)	Will curse cursers of the day; the ones skilled [in] raising up Leviathan.
Peshitta (Syriac)	Let them curse it who curse the day, who are ready to stir up Leviathan.
Charles Thomson (Greek)	But let him curse it who curseth the day-him who is to attack the great sea monster.
Septuagint (Greek)	But let him that curses that day curse it, even he that is ready to attack the Great Whale.

Significant differences: There are certainly problems with Leviathan and what he is.

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

Common English Bible	May those who curse the day curse it, those with enough skill to awaken Leviathan.
Contemporary English V. Easy English	Let those with magic powers place a curse on that day. People should curse that day. They should curse it, if they waken a crocodile! (A crocodile is a very strong animal.)
Easy-to-Read Version	Some magicians are always wanting to wake Leviathan [Here this is probably a giant sea monster. Some people thought magicians were able to make it 'swallow the sun', that is, cause an eclipse of the sun.]. So let them say their curses, and curse the day I was born.
Good News Bible (TEV) <i>The Message</i>	Tell the sorcerers to curse that day, those who know how to control Leviathan. May those who are good at cursing curse that day. Unleash the sea beast, Leviathan, on it.
New Berkeley Version	Let those curse it who curse the day, who are skilled in rousing up Leviathan [The ancients regarded Leviathan as the dragon, which in eclipses swallowed the sun.].
New Century Version	Let those who curse days curse that day. Let them prepare to wake up the sea monster Leviathan.
New Life Bible	Let those curse it who curse the day, who are able to wake up the Leviathan.
New Living Translation	Let those who are experts at cursing- whose cursing could rouse Leviathan [The identification of Leviathan is disputed, ranging from an earthly creature to a mythical sea monster in ancient literature.]- curse that day.
The Voice	Bring out <i>the enchanters, the diviners</i> who cast their spells on the day- who can awaken <i>that beast</i> , Leviathan-.

**Partially literal and partially paraphrased translations:**

American English Bible	...and may He who brought curses to that day, Also heap curses upon it. May it be [swallowed by] a monster from the sea,...
Christian Community Bible	Let it be cursed by those who hate the light, sorcerers who call on the Devil.
<i>God's Word</i> ™	Let those who curse the day (those who know how to wake up Leviathan) curse that night.
New Advent (Knox) Bible	Wizards that can overcast the sun, and rouse old Chaos from his lair, on that night lay your ban;...
New American Bible	Let them curse it who curse the sea, the appointed disturbers of Leviathan! Leviathan: in ⇒ Job 40:25 the crocodile; here the reference is probably to a mythological sea monster symbolizing primeval chaos. Cf ⇒ Job 9:13; ⇒ 26:13; ⇒ Psalm 74:13-14; ⇒ 104:26; ⇒ Isaiah 27:1.

New American Bible (R.E.)	Let them curse it who curse the Sea, those skilled at disturbing Leviathan! <b>Leviathan:</b> a mythological sea monster symbolizing primeval chaos. It is parallel to Sea, which was the opponent of Baal in the Ugaritic legends. Cf. 9:13; 26:13; 40:25-41:26; Ps 74:13-14; 104:26; Is 27:1.
NIRV	May people call down a curse on that day. May those who are ready to wake up the sea monster Leviathan curse that day.
New Simplified Bible	»May those who curse days curse that day, those who are ready to lift up Leviathan (Babylonian symbol of sadness and mourning).
Revised English Bible	Let it be cursed by those whose spells bind the sea monster, who have the skill to tame Leviathan.

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

Ancient Roots Translinear Bible in Basic English	Reprimand the jinxed day and ready to awaken the whale. Let it be cursed by those who put a curse on the day; who are ready to make Leviathan awake.
The Expanded Bible	Let those who curse ·days [or the Sea; <sup>c</sup> a symbol of chaos] curse that day [ <sup>c</sup> Balaam (Num. 22-24) is an example of a professional curser]. Let them prepare to wake up the sea monster Leviathan [ <sup>c</sup> a creature in ancient Near Eastern texts that represents chaos; 41:1, 12; Ps. 74:14; 104:26; Is. 27:1].
Ferar-Fenton Bible	Let them curse it, who curse at the day, Those stripped to be offered the Snake.
HCSB	Let those who curse certain days cast a spell on it, those who are skilled in rousing Leviathan.
NET Bible®	Let those who curse the day [Not everyone is satisfied with the reading of the MT. Gordis thought "day" should be "sea," and "cursers" should be "rousers" (changing 'alef to 'ayin; cf. NRSV). This is an unnecessary change, for there is no textual problem in the line (D. J. A. Clines, Job [WBC], 71). Others have taken the reading "sea" as a personification and accepted the rest of the text, gaining the sense of "those whose magic binds even the sea monster of the deep" (e.g., NEB).] [Those who curse the day are probably the professional enchanters and magicians who were thought to cast spells on days and overwhelm them with darkness and misfortune. The myths explained eclipses as the dragon throwing its folds around the sun and the moon, thus engulfing or swallowing the day and the night. This interpretation matches the parallelism better than the interpretation that says these are merely professional mourners.] curse it [The verb is probably "execrate, curse," from בָּקַע (qavav). But E. Ullendorff took it from בָּקַע (naqav, "pierce") and gained a reading "Let the light rays of day pierce it (i.e. the night) apt even to rouse Leviathan" ("Job 3:8," VT 11 [1961]: 350-51).] - those who are prepared to rouse [The verbal adjective דִּיתַע ('atid) means "ready, prepared." Here it has a substantival use similar to that of participles. It is followed by the Polel infinitive construct הָרַע ('orer). The infinitive without the preposition serves as the object of the preceding verbal adjective (GKC 350 §114.m).] Leviathan [Job employs here the mythological figure Leviathan, the monster of the deep or chaos. Job wishes that such a creation of chaos could be summoned by the mourners to swallow up that day. See E. Ullendorff, "Job 3:8," VT 11 (1961): 350-51].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...may those who curse days curse it, those who[se curses] could rouse Livyatan;...
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JPS (Tanakh—1985)	May thos ewho cast spells upon the day [Or, “sea,” taking Hebrew hom as equivalent of yam; compare the combination of sea with Veliathan in Psalm 74:13, 14 and with Dragon in Job 7:12; cf. Also Isa. 27:1.] damn it, Those prepared to disable Leviathan;...
Judaica Press Complete T.	May those who curse the day, curse it-those destined to be childless in their union.

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

Concordant Literal Version The Geneva Bible	May those cursing the day revile it, Who are equipped to rouse the dragon. Let them curse it that curse the day, who are ready to raise up their mourning. Who curse the day of their birth, let them lay that curse on this night.
Green’s Literal Translation New King James Version	Let those curse it who curse the day, those ready to stir up Leviathan. May those curse it who curse the day, Those who are ready to arouse Leviathan.
New RSV	Let those curse it who curse the Sea [Cn: Heb day], those who are skilled to rouse up Leviathan.
Syndein/Thieme	May those who curse days, curse that day . . . those who are ready to 'rouse livyathan'/'wake up the crocodile'.
Webster’s Bible Translation World English Bible	Let them curse it that curse the day, who are ready to raise up their mourning. Let them curse it who curse the day, Who are ready to rouse up leviathan.
Young’s Literal Translation	Let the cursers of day mark it, Who are ready to wake up Leviathan.

**The gist of this verse:** Let professional cursers curst that day and rouse up the sea monster to swallow that day.

### Job 3:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
nâkab (נָכַב) [pronounced naw-KA <sup>BV</sup> ]	to bore [a hole], to perforate; to thrust through; to separate, to distinguish; to designate, to specify, to call by name; to curse [to pierce with cursing]	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong #5344 BDB #666
’ârar (רָאָר) [pronounced aw-RAHR]	those who curse, ones who [bitterly] curse, ones receiving a curse	masculine plural, Qal passive participle; construct form	Strong's #779 BDB #76
yôwm (יוֹם) [pronounced yohm]	day; time; today (with a definite article); possibly immediately	masculine singular noun	Strong's #3117 BDB #398

**Translation:** *Cursers of the day will curse;*... Whereas the previous verse was clear, this appears to refer to those who would curse the day of Job’s birth; and he says that they will curse.

The first line of this verse is easy—let those who are adept at the cursing of a day, let them curse the day of Job’s birth. That is easy to grasp. In the ancient world, there were mourners who were hired and cursers as well (Balaam is an example of a professional curser).

Barnes gives a thorough examination of this: *It seems evident that it refers to some well-known class of persons, who were accustomed to utter imprecations, and were supposed to have the power to render a day propitious or unpropitious—persons who had the power of divination or enchantment. A belief in such a power existed early in the world, and has prevailed in all savage and semi-barbarous*

nations, and even in nations considerably advanced in civilization. The origin of this was a desire to look into futurity; and in order to accomplish this, a league was supposed to be made with the spirits of the dead, who were acquainted with the events of the invisible world, and who could be prevailed on to impart their knowledge to favoured mortals...such person also claimed to be the favourites of heaven, and to be endowed with control over the elements, and over the destiny of men; to have the power to bless and to curse, to render propitious or calamitous. Balaam was believed to be endowed with this power...The practice of cursing the day, or cursing the sun, is said by Herodotus to have prevailed among a people of Africa, whom he calls the Atlantes, living in the vicinity of Mount Atlas. "...when the sun is at the highest they heap on it reproaches and execrations, because their country and themselves are parched by its rays." Some have supposed, also, that there may be an allusion here to a custom which seems early to have prevailed of hiring people to mourn for the dead, and who probably in their official lamentation bewailed or cursed the day of their calamity...the correct interpretation is doubtless that which refers it to pretended prophets, priests, or diviners—who were supposed to have power to render a day one of ill omen. Such a power Job wished exerted over that unhappy night when he was born. He desired that the curses of those who had power to render a day unpropitious or unlucky, should rest upon it.<sup>55</sup>

Job's life and line are so miserable, it is as if professional cursers had been hired to curse it. Given this verse, it is possible that someone even hired professional cursers to curse Job while he is down.

That there are professional mourners in the Bible is found here: 2Chron. 35:25 Jer. 9:17, Jer. 9:18 Amos 5:16 Matt. 11:17 Mark 5:38. Balaam (Num. 22–24) is the only person that I can recall who is a professional curser.

NIV Study Bible of professional cursers: *Eastern soothsayers, like Balaam (see Num. 22–24), who pronounced curses on people, objects and days.*<sup>56</sup>

One of the problems with this verse, is that the word *curse* is possibly a result of a corruption in the text<sup>57</sup> (as this word seems to be associated only with Balaam in Num. 22–24, at least according to *The New Englishman's Hebrew Concordance*, whereas BDB also places this in Lev. 24:11 (Zodhiates and NEHC do not). I do not know what the alternative to this would be.

### Job 3:8b

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
ʾāthîyd (אֲתִיד) [pronounced gaw-THEED]	ready, prepared; skilled; and, as a substantive, means those things which have been prepared; those who are prepared; a destiny prepared; skilled men; those with a skill	masculine plural adjective with the definite article	Strong's #6264(&6259) BDB #800
ʾûwr (אוּר) [pronounced goor]	to awake, to arouse from sleep; to excite; to rouse up one's strength; to raise up [a spear]	Pilel (Polel) infinitive construct	Strong's #5782 BDB #734

<sup>55</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 130.

<sup>56</sup> The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 728 (footnote).

<sup>57</sup> The Brown-Driver-Briggs Hebrew-English Lexicon; Hendrickson, ©1996, p. 866.

## Job 3:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
liv <sup>e</sup> yâthân (לִיָּאֲתָן) [pronounced liv-yaw-THAWN]	(it appears as though the linguists are basically guessing here) <i>a very large serpent, a crocodile, any large aquatic creature; dragon, leviathan, whale; used of a fierce enemy; transliterated leviathan</i>	masculine singular noun	Strong's #3882 BDB #531

This word occurs only a few times in Scripture: Job 3:5 41:1 Psalm 74:14 104:26 Isa. 27:1.

**Translation:** ...those who are skilled in raising up Leviathan. And this last phrase is difficult. There are ones who are skilled in rousing up Leviathan, a sea-monster (a whale?). Although I would like to skip over this particular verse, this word leviathan occurs 4 more times in the Word of God, so this is not a typo. Therefore, we will tackle this word.

Let's first focus on how this verse has been translated.

## Translating Job 3:8

Scripture	Text/Commentary
<b>The Amplified Bible</b>	Let those curse it who curse the day, who are skilled in rousing up Leviathan.
<b>The Emphasized Bible</b>	Let day-cursers denounce it, Those skilled in rousing the dragon of the sky:
<b>Keil and Delitzsch</b>	Let those who curse the day curse it, Who are skilled in stirring up leviathan.
<b>KJV</b>	Let them curse it that curse the day, who are ready to raise up their mourning.
<b>NAB</b>	Let them curse it who curse the sea, the appointed disturbers of Leviathan.
<b>NIV</b>	May those who curse days curse that day, those who are ready to rouse Leviathan.
<b>REB</b>	Let it be cursed by those whose spells bind the sea monster, who have the skill to tame Leviathan.
<b>Young's Lit. Trans.</b>	Let the cursers of day mark it, Who are ready to wake up leviathan.

Many of these translations attempt to tie the phrases together, which is reasonable.

## Chapter Outline

## Charts, Maps and Short Doctrines

Several questions ought to occur to us: is Leviathan a real sea creature or one from legend? Could the leviathan be a antediluvian sea creature destroyed by the flood, but known from historical accounts? Is the reference to Leviathan similar from passage to passage?

You may wonder what happened in the last line; in the KJV, they are *raising up their mourning*; and in the other versions there is this rousing up of Leviathan.



## Commentators Explaining Leviathan

Commentators	Commentary
Barnes	<i>The correct interpretation is doubtless that which refers it to pretended prophets, priests, or diviners - who were supposed to have power to render a day one of ill omen. Such a power Job wished exerted over that unhappy night when he was born. He desired that the curses of those who had power to render a day unpropitious or unlucky, should rest upon it...Here leviathan is evidently used to represent the most fierce, powerful and frightful of all the animals known, and the allusion is to some power claimed by necromancers to call forth the most terrific monsters at their will from distant places, from the "vasty deep," from morasses and impenetrable forests. The general claim was, that they had control over all nature; that they could curse the day, and make it of ill omen, and that the most mighty and terrible of land or sea monsters were entirely under their control. If they had such a power, Job wished that they would exercise it to curse the night in which he was born.<sup>58</sup></i>
Clarke	<i>This translation is scarcely intelligible. I have waded through a multitude of interpretations, without being able to collect from them such a notion of the verse as could appear to me probable.</i>
Easton	<i>A transliterated Hebrew word (livyathan), meaning "twisted," "coiled." In Job. 3:8, Revised Version, and marg. of Authorized Version, it denotes the dragon which, according to Eastern tradition, is an enemy of light; in Job. 41:1 the crocodile is meant; in Psalm 104:26 it "denotes any large animal that moves by writhing or wriggling the body, the whale, the monsters of the deep." This word is also used figuratively for a cruel enemy, as some think "the Egyptian host, crushed by the divine power, and cast on the shores of the Red Sea" (Psalm 74:14). As used in Isa. 27:1, "leviathan the piercing [R.V. 'swift'] serpent, even leviathan that crooked [R.V. marg. 'winding'] serpent," the word may probably denote the two empires, the Assyrian and the Babylonian.<sup>59</sup></i>
Easy-to-Read Version	Here this is probably a giant sea monster. Some people thought magicians were able to make it 'swallow the sun', that is, cause an eclipse of the sun.
Fausset	<i>From lewy "joined" (referring to its joined, plate armour like scales) and than a monster drawn out, i.e. long; or else Arabic lavah "to twist." So Job. 41:15-17. The crocodile. The whale having a smooth skin and no scales cannot be meant. The crocodile's teeth, 30 on each side of each jaw, lock into each other. Lips are wanting, so that the teeth are seen even when the mouth is closed, illustrating Job. 41:14, "<a href="#">who can open the doors of his face? his teeth are terrible round about.</a>" As behemoth is the hippopotamus, so leviathan is the crocodile, both found in Egypt along the Nile. The term elsewhere is used for any large monster of the "sea" or water. Psalm 104:26; Psalm 74:13-14; "<a href="#">You break the heads of leviathan in pieces, and gave him to be meat to the people inhabiting the wilderness.</a>" The king of Egypt is symbolized by the "dragons" and "leviathan" (compare Ezek. 32:2-3); he and his host at their overthrow in the Red Sea became a spoil to Israel (compare "bread for us," Num. 14:9) "in the wilderness."</i>

<sup>58</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:8.

<sup>59</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Leviathan.

Commentators Explaining Leviathan	
Commentators	Commentary
Fausset continued	<i>The context shows that it is the benefits of God to Israel that are here recounted. In Job. 3:8 translated "let them curse it (my day of birth) ... who are ready to raise up a leviathan," i.e. necromancers who rouse and control wild beasts at will (compare Psalm 58:5). In Isa. 27:1, "leviathan the piercing serpent, even leviathan that crooked (wriggling) serpent," "the dragon in the sea," literally refers to the crocodile in the sea or Nile, or else to the great rock snakes. Spiritually every foe of Israel and the church. Antitypically and finally Satan "the dragon, that old serpent, which is the devil" (Rev. 20:2, 10), whom finally "Jehovah with His sore, great, and strong sword shall punish." For "piercing" (bariach) translated "darting from side to side." Foiled on one side he tries to gain on the other side (Job. 26:13 2Cor. 11:14 2:11). Typhon, the destroyer, was worshipped in Egypt under the form of a crocodile.<sup>60</sup></i>
Keil and Delitzsch	<i>Keil and Delitzsch give an interesting approach to this verse: According to vulgar superstition, from which the imagery of v. 8 is borrowed, there was a special art of exciting the dragon, which is the enemy of sun and moon, against them both, so that, by its devouring them, total darkness prevails. The dragon is called in Hindu râbu; the Chinese, and also the natives of Algeria, even at the present day make a wild rumoult with drums and copper vessels when an eclipse of the sun or moon occurs until the dragon will release his prey. Job wishes that this monster may swallow up the sun of his birth-day.<sup>61</sup></i>
NET Bible	<i>Job employs here the mythological figure Leviathan, the monster of the deep or chaos. Job wishes that such a creation of chaos could be summoned by the mourners to swallow up that day. See E. Ullendorff, "Job 3:8," VT 11 (1961): 350-51.</i>
NIV Study Bible	<i>According to the NIV Study Bible, these are Eastern soothsayers who pronounced curses upon man, objects and days. Using vivid, figurative language, Job wishes that "those who curse days" would arouse the sea monster Leviathan...to swallow the day-night of his birth.<sup>62</sup></i>
New Jerusalem Bible	<i>Leviathan is the monster of primeval chaos, always lurking to engulf order.<sup>63</sup></i>
The New Simplified Bible	<i>»May those who curse days curse that day, those who are ready to lift up Leviathan (Babylonian symbol of sadness and mourning)</i>
The Pulpit Commentary	<i>"Rousing leviathan" may be understood in two ways. It may be regarded as spoken in the literal sense of those who are rash enough and desperate enough to stir up the fury of the crocodile, (see the comment on Job. 41:1) or in a metaphorical sense of such as stir up to action by their sorceries the great power of evil, symbolized in Oriental mythologies by a huge serpent, or dragon, or crocodile. On the whole, the second and deeper sense seems preferable; and we may conceive of Job as believing in the power of sorcery, and wishing it used against the night which he so much dislikes.<sup>64</sup></i>

<sup>60</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Leviathan.

<sup>61</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 286. Keil and Delitzsch footnote their references for these things in their excellent commentary.

<sup>62</sup> *The NIV Study Bible*; ©1995; p. 728.

<sup>63</sup> *The Complete Parallel Bible*; Oxford University Press, ©1993, p. 1051. May I point out at this time that this is a wonderful parallel Bible containing versions which are rarely found in parallel Bibles—the New Revised Standard Version, the Revised English Bible, the New American Bible and the New Jerusalem Bible. These are four versions of which you may own one of, but unlikely that you own two.

<sup>64</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:8.

## Commentators Explaining Leviathan

Commentators	Commentary
Smith	<i>Leviathan occurs five times in the text of the Authorized Version, and once in the margin of Job. 3:8 where the text has "mourning." In the Hebrew Bible, the word livyathan, which is, with the foregoing exception, always left untranslated in the Authorized Version, is found only in the following passages: Job. 3:8; Job. 41:1; Psalm 74:14; Psalm 104:26; Isa. 27:1.</i>
Smith continued	<i>In the margin of Job. 3:8 and text of Job. 41:1, the crocodile is most clearly the animal denoted by the Hebrew word. Psalm 74:14 also clearly points to this same saurian. The context of Psalm 104:26 seems to show that, in this passage, the name represents some animal of the whale tribe, which is common in the Mediterranean; but it is somewhat uncertain what animal is denoted in Isa. 27:1.</i>
Smith continued	<i>As the term leviathan is evidently used in no limited sense, it is not improbable that the "leviathan the piercing serpent," or "leviathan the crooked serpent," may denote some species of the great rock-snakes which are common in south and west Africa.<sup>65</sup></i>

Additional Scriptures on Leviathan: Gen. 1:21 Job 41:1, 8, 10, 25 Psalm 74:14 104:26. It seems that this must be a reference to a whale, or (and I feel that this is less likely), a huge fish from the antediluvian time period.

What Job said was likely very clear to himself and his friends, and less clear to us in our day and time. However, the gist seems to be that this great sea monster swallows the day of Job's birth and the night of his conception. Perhaps it is the cursers who are able to rouse leviathan from the deep to do this.

Unless otherwise noted, the translations and footnotes came from those Bible translations.

### Chapter Outline

### Charts, Maps and Short Doctrines

The translations given are in this order, from most accurate to least accurate<sup>66</sup>: the ESV, the HCSB, God's Word™, followed by the NET Bible with its copious notes.

## Leviathan in Old Testament Scriptures

Scripture	Text/Commentary
Job. 3:8	<p>Let those curse it who curse the day, who are ready to rouse up Leviathan. (ESV)</p> <p>Let those who curse <i>certain</i> days cast a spell on it, those who are skilled in rousing Leviathan. (HCSB)</p> <p>Let those who curse the day (those who know how to wake up Leviathan) curse that night. (God's Word™)</p>

<sup>65</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Leviathan.

<sup>66</sup> I mean this as a word-by-word translation. Sometimes we get a better idea of what a verse says from a paraphrase than we do from a word-for-word translation.

## Leviathan in Old Testament Scriptures

Scripture	Text/Commentary
Job. 3:8 (NET Bible)	<p><b>Let those who curse the day</b> [Not everyone is satisfied with the reading of the MT. Gordis thought "day" should be "sea," and "cursers" should be "rousers" (changing 'alef to 'ayin; cf. NRSV). This is an unnecessary change, for there is no textual problem in the line (D. J. A. Clines, Job [WBC], 71). Others have taken the reading "sea" as a personification and accepted the rest of the text, gaining the sense of "those whose magic binds even the sea monster of the deep" (e.g., NEB).] [Those who curse the day are probably the professional enchanters and magicians who were thought to cast spells on days and overwhelm them with darkness and misfortune. The myths explained eclipses as the dragon throwing its folds around the sun and the moon, thus engulfing or swallowing the day and the night. This interpretation matches the parallelism better than the interpretation that says these are merely professional mourners.] <b>curse it</b> [The verb is probably "execrate, curse," from בִּבֶק (qavav). But E. Ullendorff took it from בִּקַּק (naqav, "pierce") and gained a reading "Let the light rays of day pierce it (i.e. the night) apt even to rouse Leviathan" ("Job 3:8," VT 11 [1961]: 350-51).] -</p> <p><b>those who are prepared to rouse</b> [The verbal adjective דִּיתֶע ('atid) means "ready, prepared." Here it has a substantival use similar to that of participles. It is followed by the Polel infinitive construct יִרְע ('orer). The infinitive without the preposition serves as the object of the preceding verbal adjective (GKC 350 §114.m).] <b>Leviathan</b> [Job employs here the mythological figure Leviathan, the monster of the deep or chaos. Job wishes that such a creation of chaos could be summoned by the mourners to swallow up that day. See E. Ullendorff, "Job 3:8," VT 11 (1961): 350-51.]. (NET Bible)</p>
The idea seems to be, that the cursers rouse leviathan, who will swallow up the day of Job's birth and the night of his conception.	
Job. 41:1	<p><b>Can you draw out Leviathan with a fishhook or press down his tongue with a cord?</b> (ESV)</p> <p><b>Can you pull in Leviathan with a hook or tie his tongue down with a rope?</b> (HCSB)</p> <p><b>Can you pull Leviathan out of the water with a fishhook or tie its tongue down with a rope?</b> (God's Word™)</p>
Job. 41:1 (NET Bible)	<p><b>"Can you pull in</b> [The verb מִשָּׁחַ (mashakh) means "to extract from the water; to fish." The question here includes the use of a hook to fish the creature out of the water so that its jaws can be tied safely.] <b>Leviathan with a hook,</b></p> <p><b>and tie down</b> [The verb שָׁקַט (shaqa') means "to cause to sink," if it is connected with the word in Amos 8:8 and Job 9:5. But it may have the sense of "to tie; to bind." If the rope were put around the tongue and jaw, binding tightly would be the sense.] <b>its tongue with a rope?</b></p>
What appears to be implied here is, no one would be able to go fishing and pull in leviathan—he is too great a size. This would be comparable to using a fishing pole to attempt to catch a whale.	
Psalms 74:14	<p><b>You crushed the heads of Leviathan; you gave him as food for the creatures of the wilderness.</b> (ESV)</p> <p><b>You crushed the heads of Leviathan; You fed him to the creatures of the desert.</b> (HCSB)</p> <p><b>You crushed the heads of Leviathan and gave them to the creatures of the desert for food.</b> (God's Word™)</p>

## Leviathan in Old Testament Scriptures

Scripture	Text/Commentary
Psalms 74:14 (NET Bible)	<p><b>You crushed the heads of Leviathan</b> [The imagery of vv. 13-14 originates in West Semitic mythology. The description of Leviathan should be compared with the following excerpts from Ugaritic mythological texts: (1) "Was not the dragon [Ugaritic <i>tnn</i>, cognate with Hebrew <i>תַּנִּין</i> (<i>tanin</i>), translated "sea monster" in v. 13] vanquished and captured? I did destroy the wriggling [Ugaritic <i>'qltn</i>, cognate to Hebrew <i>וּתְלַקֵּט</i> (<i>'aqallaton</i>), translated "squirming" in Isa 27:1] serpent, the tyrant with seven heads" (note the use of the plural "heads" here and in v. 13). (See CTA 3.iii.38-39 in G. R. Driver, <i>Canaanite Myths and Legends</i>, 50.) (2) "For all that you smote Leviathan the slippery [Ugaritic <i>brh</i>, cognate to Hebrew <i>בָּרִיַח</i> (<i>bariakh</i>), translated "fast moving" in Isa 27:1] serpent, [and] made an end of the wriggling serpent, the tyrant with seven heads" (See CTA 5.i.1-3 in G. R. Driver, <i>Canaanite Myths and Legends</i>, 68.) In the myths Leviathan is a sea creature that symbolizes the destructive water of the sea and, in turn, the forces of chaos that threaten the established order. In the OT, the battle with the sea motif is applied to Yahweh's victories over the forces of chaos at creation and in history (see Pss 74:13-14; 77:16-20; 89:9-10; Isa 51:9-10). Yahweh's subjugation of the waters of chaos is related to his kingship (see Pss 29:3, 10; 93:3-4). Isa 27:1 applies imagery from Canaanite mythology to Yahweh's eschatological victory over his enemies. Apocalyptic literature employs the imagery as well. The beasts of Dan 7 emerge from the sea, while Rev 13 speaks of a seven-headed beast coming from the sea. Here in Ps 74:13-14 the primary referent is unclear. The psalmist may be describing God's creation of the world (note vv. 16-17 and see Ps 89:9-12), when he brought order out of a watery mass, or the exodus (see Isa 51:9-10), when he created Israel by destroying the Egyptians in the waters of the sea.);</p> <p><b>you fed him to the people who live along the coast</b> [This pictures the fragments of Leviathan's dead corpse washing up on shore and being devoured by those who find them. If the exodus is in view, then it may allude to the bodies of the dead Egyptians which washed up on the shore of the Red Sea (see Exod 14:30).].</p>
God is great enough to destroy the leviathan and to let him become food for others.	
Psalms 104:26	<p><b>There go the ships, and Leviathan, which you formed to play in it.</b> (ESV)</p> <p><b>There the ships move about, and Leviathan, which You formed to play there.</b> (HCSB)</p> <p><b>Ships sail on it, and Leviathan, which you made, plays in it.</b> (God's Word™)</p>
Psalms 104:26 (NET Bible)	<p><b>The ships travel there,</b></p> <p><b>and over here swims the whale</b> [Heb "[and] this Leviathan, [which] you formed to play in it." Elsewhere Leviathan is a multiheaded sea monster that symbolizes forces hostile to God (see Ps 74:14; Isa 27:1), but here it appears to be an actual marine creature created by God, probably some type of whale.] <b>you made to play in it.</b></p>
God made the seas large enough for ships to travel over and for large sea animals to play in.	
Isa. 27:1	<p><b>In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.</b> (ESV)</p> <p><b>On that day the LORD with His harsh, great, and strong sword, will bring judgment on Leviathan, the fleeing serpent--Leviathan, the twisting serpent. He will slay the monster that is in the sea.</b> (HCSB)</p> <p><b>On that day the LORD will use his fierce and powerful sword to punish Leviathan, that slippery snake, Leviathan, that twisting snake. He will kill that monster which lives in the sea.</b> (God's Word™)</p>



Leviathan in Old Testament Scriptures	
Scripture	Text/Commentary
Isa. 27:1 (NET Bible)	<p>At that time the LORD will punish with his destructive, great, and powerful sword Leviathan the fast-moving ["fleeing" (so NAB, NASB, NRSV). Some translate "slippery" or "slithering."] serpent, Leviathan the squirming serpent; he will kill the sea monster</p> <p>[The description of Leviathan should be compared with the following excerpts from Ugaritic mythological texts: (1) "Was not the dragon (Ugaritic tnn, cognate with Hebrew תַּנִּין [tannin, translated "sea monster" here]) vanquished and captured? I did destroy the wriggling (Ugaritic 'qltn, cognate to Hebrew נוֹתָלָקֶט [aqallaton, translated "squirming" here]) serpent, the tyrant with seven heads (cf. Psalm 74:14)." (See CTA 3 iii 38–39.) (2) "for all that you smote Leviathan the slippery (Ugaritic brh, cognate to Hebrew בָּרִיַחַךְ [bariakh, translated "fast-moving" here]) serpent, [and] made an end of the wriggling serpent, the tyrant with seven heads" (See CTA 5 i 1–3.).</p>
<p>This is the time when the Jews will be captives in Babylon, and God is about to rescue them. God must also free up the land from the leviathan, which is a great sea serpent, and which refers to the Philistines.</p>	
<p>It appears as though the leviathan is a huge sea monster—perhaps a whale, perhaps an unknown sea creature living in the antediluvian world—but one which is real, even though reports of this creature may have taken on a mythological tone.</p>	

Chapter Outline

Charts, Maps and Short Doctrines

v. 8 reads   Cursers of the day will curse;  
                  those who are skilled in raising up Leviathan.

Separate understandings of these two lines is easy: the day of Job’s birth is cursed, as if cursed by professional cursers. He seems to be calling for, in the second line, for leviathan—a huge sea creature—to be called up to swallow the day and night of his birth and conception. This would be an animal, observed by some like Noah and his sons, who may have attained some mythical qualities over the centuries after the flood. Perhaps it is the professional cursers who have the ability to call forth the leviathan.

The next problem is, why would Job, a man of God, use this illustration? Even if a leviathan is a real sea creature, albeit destroyed by the flood, it is obvious that one who is a professional curser cannot call up this creature with the result that, he will consume the day of Job’s birth. This suggests that, at some time—perhaps even while his associates were commiserating with him—that Job himself may have been subject to professional cursers. Someone, aware of what was going on with Job, hired cursers to go and curse Job. Job speaks of these professional cursers, that perhaps they might rouse up leviathan to consume the day of Job’s birth. This would be a neat poetic way of acknowledging the cursers and stating what he wants—the complete removal of his day of birth from the calendar. It is even possible that these hired cursers said much the same thing—they cursed the day of Job’s birth, and Job took this one step further. This is, mind you, a theory; but when a believer is taken down, as Job was, there are always critics and/or unbelievers there to gloat. Recall the Job was hugely successful, and there are those who honestly believe that, if someone is successful, then it is because he somehow took this money from those who are not successful. Today, this is the 99% movement. Their forefathers from that day would have loved to have cursed Job.

Are darkening stars of twilight;  
let him wait for light and none;  
and he does not see into eyelids [or, rays] of  
the dawn.

Because he did not shut the doors of my  
womb and so is [not] hiding intense labor  
[or, misery] from my eyes.

Job  
3:9–10

The stars of twilight are becoming dark;  
let it [the night] wait for light but [there is]  
none;  
it will not see the rays of dawn.  
Because it [that night] did not shut the doors  
of my womb,  
intense labor [or, misery] is [not] hidden  
from my eyes.

As the stars of twilight become dark, let the night wait for light, but there is none;  
it will not see the sunlight of the dawn.  
Because that night did not shut the doors of my womb,  
intense labor is [not] hidden from my eyes.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	<u>Let the stars be darkened with the mist thereof</u> : let it expect light, and not <u>see</u> it, nor the <u>rising of the dawning of the day</u> : Because it shut not up the doors of the womb <u>that bore me</u> , nor took away <u>evils</u> from my eyes.
Masoretic Text (Hebrew)	Are darkening stars of twilight; Let him wait for light and none; and he does not see into eyelids [or, rays] of the dawn. Because he did not shut the doors of my womb and so is not hiding intense labor [or, misery] from my eyes.
Peshitta (Syriac)	<u>Let the stars of twilight thereof be dark</u> ; let the people wait for light, but <u>receive</u> none; neither let them see the <u>dawning of the day</u> ; Because it did not shut the doors of my <u>mother's</u> womb, nor hide <u>trouble</u> from my eyes.
Charles Thomson (Greek)	<u>May the stars of that night be obscured in darkness</u> : may it long for light but never <u>reach</u> it; nor see the <u>rising of the morning star</u> : because it shut not up the door of my <u>mother's</u> womb : for that would have removed <u>sorrow</u> from mine eyes : for why did I not end my days in the womb? A portion of v. 11 was included for context.
Septuagint (Greek)	<u>Let the stars of that night be darkened</u> ; let it <u>remain dark</u> , and not <u>come into light</u> ; and let it not see the <u>morning star arise</u> : because it shut not up the gates of my <u>mother's</u> womb, for so it would have removed <u>sorrow</u> from my eyes.

Significant differences: All of the ancient translations render the first phrase as a jussive. The Latin has something different from the Hebrew word *twilight*, *night*.

In the second phrase, the Latin appears to add the verb *see*; the Syriac adds the verb *receive*; and the Greek changes the second phrase up entirely.

In the third phrase, the Hebrew has *and he does not see into the eyelids of the dawn*; and the ancient translations have variations on this.

In the fourth phrase, the Greek and Syriac added *mother's* in front of womb; and the Latin does something similar.

There seems to be disagreement on the final phrase as to what is being hidden from his eyes. These are a lot of discrepancies, but these two verses are difficult to understand.

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

Common English Bible	May its evening stars stay dark; may it wait in vain for light; may it not see dawn's gleam, because it didn't close the doors of my mother's womb,[a] didn't hide trouble from my eyes.
Contemporary English V.	Darken its morning stars and remove all hope of light, because it let me be born into a world of trouble.
Easy English	I should not have seen the morning stars on that day. I should not have seen the dawn. I should not have seen the daylight. I should have died on that day. Then, I would have avoided my troubles.
Easy-to-Read Version	Let that day's morning star be dark. Let that night wait for the morning, but may that light never come. Don't let it see the first rays of sunlight. Why? Because that night didn't stop me from being born. That night didn't stop me from seeing these troubles.
Good News Bible (TEV)	Keep the morning star from shining; give that night no hope of dawn. Curse that night for letting me be born, for exposing me to trouble and grief.
<i>The Message</i>	May its morning stars turn to black cinders, waiting for a daylight that never comes, never once seeing the first light of dawn. And why? Because it released me from my mother's womb into a life with so much trouble.
New Century Version	Let that day's morning stars never appear; let it wait for daylight that never comes. Don't let it see the first light of dawn, because it allowed me to be born and did not hide trouble from my eyes.
New Life Bible	Let the early morning stars be made dark. Let it wait for light but have none. Do not let it see the light of day. Because it did not keep my mother from giving birth to me, or hide trouble from my eyes.
New Living Translation	Let its morning stars remain dark. Let it hope for light, but in vain; may it never see the morning light. Curse that day for failing to shut my mother's womb, for letting me be born to see all this trouble.
The Voice	And may the early-morning stars be extinguished. Let the day wait for a light that won't ever come, And may it never see the eyelids of dawn <i>crack open</i> . Because it neither closed the door of my mother's womb nor covered my eyes to <i>these</i> sorrows.

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Reflecting on his conception, Job wishes darkness and death could have prevailed over light and life on that day. The one place that represents such darkness and death is called sheol. Job and his contemporaries believe all people go to sheol when they die. The Bible describes it as the very opposite of the heavens, a land of no return that is dark, dusty, and silent. Certainly this is not the heaven or hell of the New Testament; it is neither a place of communion with God nor a place of torment. One's comfort after death is not

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determined by where he goes, but by whom he is with. The people of the Old Testament hope to "leave this world to sleep with their ancestors." Such a fate is the reward of following God's path in life.

### Partially literal and partially paraphrased translations:

American English Bible	May it be [swallowed by] a monster from the sea, and may darkness cover the stars of that night, so they will no longer be seen. and may they shine not again. May the morning star not arise, for, it failed to close my mother's womb, so my eyes wouldn't see all this misery. V. 8 is included for context.
Beck's American Translation	When its morning dawns, may its starts turn dark. May it look for light and get none and not see the rays of dawn— because it didn't shut the doors of the womb I came from or hide trouble from my eyes.
Christian Community Bible	Let its morning stars no longer shine; let it wait for light in vain and never see the first rays of dawn, since it did not close the womb to keep my eyes from seeing doom.
New Advent (Knox) Bible	<sup>8</sup> Wizards that can overcast the sun, and rouse old Chaos from his lair, on that night lay your ban; <sup>9</sup> blacken its starlight, let it wait for the morning light, and see it never, nor break of rising dawn; <sup>10</sup> the night that should have closed the doors of the womb against me, shut these eyes forever to sights of woe! V. 8 is included for context.
New American Bible (R.E.)	May the stars of its twilight be darkened; may it look for daylight, but have none, nor gaze on the eyes of the dawn, Because it did not keep shut the doors of the womb to shield my eyes from trouble!
NIRV	May its morning stars become dark. May it lose all hope of ever seeing daylight. May it not see the first light of the morning sun. It didn't keep my mother from letting me be born. It didn't keep my eyes from seeing trouble.
New Jerusalem Bible	Dark be the stars of its morning, let it wait in vain for light and never see the opening eyes of dawn. Since it would not shut the doors of the womb on me to hide sorrow from my eyes.
Revised English Bible	May no star shine out in its twilight; may it wait for a dawn that never breaks, and never see the eyelids of the morning, because it did not shut the doors of the womb that bore me; and keep trouble away from my sight.
Today's NIV	May its morning stars become dark; may it wait for daylight in vain and not see the first rays of dawn, for it did not shut the doors of the womb on me to hide trouble from my eyes.

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

Ancient Roots Translinear	The stars of the twilight darkened, waiting for light, and no eyelid saw the daylight. "For nothing closed the doors of the belly on me to hide slavery from my eyes.
Bible in Basic English	Let its morning stars be dark; let it be looking for light, but may it not have any; let it not see the eyes of the dawn. Because it did not keep the doors of my mother's body shut, so that trouble might be veiled from my eyes.
The Expanded Bible	Let that day's morning stars ·never appear [·become dark];

	<p>let it ·wait [hope] for daylight that never comes.          Don't let it see the first light of dawn,          because it ·allowed me to be born [·did not shut the doors of my (mother's) womb]          and did not hide trouble from my eyes.</p>
Ferar-Fenton Bible	<p>Let the stars of its dawning be dark,          Let it long for, but never have light,          And see not the eyelids of the morn!          For it closed not the doors of the womb,          Nor hid my distress from my sight!</p>
NET Bible®	<p>Let its morning stars [Heb “the stars of its dawn.” The word נֶשֶׁף (neshef) can mean “twilight” or “dawn.” In this context the morning stars are in mind. Job wishes that the morning stars – that should announce the day – go out.] <b>be darkened;</b>  <b>let it wait</b> [The verb “wait, hope” has the idea of eager expectation and preparation. It is used elsewhere of waiting on the Lord with anticipation.] <b>for daylight but find none</b> [The absolute state אַיִן (‘ayin, “there is none”) is here used as a verbal predicate (see GKC 480 §152.k). The concise expression literally says “and none.”],  <b>nor let it see the first rays</b> [The expression is literally “the eyelids of the morning.” This means the very first rays of dawn (see also Job 41:18). There is some debate whether it refers to “eyelids” or “eyelashes” or “eyeballs.” If the latter, it would signify the flashing eyes of a person. See for the Ugaritic background H. L. Ginsberg, The Legend of King Keret (BASORSup), 39; see also J. M. Steadman, “Eyelids of Morn’: A Biblical Convention,” HTR 56 (1963): 159-67.] <b>of dawn,</b>  <b>because it</b> [The subject is still “that night.” Here, at the end of this first section, Job finally expresses the crime of that night - it did not hinder his birth.] <b>did not shut the doors</b> [This use of doors for the womb forms an implied comparison; the night should have hindered conception (see Gen 20:18 and 1 Sam 1:5).] <b>of my mother's womb on me</b> [The Hebrew has simply “my belly [= womb].” The suffix on the noun must be objective - it was the womb of Job's mother in which he lay before his birth. See however N. C. Habel, “The Dative Suffix in Job 33:13,” Bib 63 (1982): 258-59, who thinks it is deliberately ambiguous.],  <b>nor did it hide trouble</b> [The word אָמַל (‘amal) means “work, heavy labor, agonizing labor, struggle” with the idea of fatigue and pain.] <b>from my eyes!</b></p>
NIV – UK	<p>May its morning stars become dark;          may it wait for daylight in vain          and not see the first rays of dawn,          for it did not shut the doors of the womb on me          to hide trouble from my eyes.</p>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>...may the stars of its twilight be dark, may it look for light but get none, may it never see the shimmer of dawn because it didn't shut the doors of the womb I was in and shield my eyes from trouble.</p>
exeGesés companion Bible	<p>O that the stars of the evening breeze darken;          that it await light, but have none;          that it not see the eyelids of the dawn;          because it neither shut the doors of my belly,          nor hide toil from my eyes.</p>
JPS (Tanakh—1985)	<p>May its twilight stars remain dark;          May it hope for light and have none;          May it not see the glimmerings of the dawn—          Because it did not block my mother's womb,          And hide trouble from my eyes.</p>



Orthodox Jewish Bible	Let the kokhavim of the dawn thereof be dark; let it look for ohr, but have none; neither let it see the dawning of the shachar, Because it shut not up the dalatot of my mother's womb, nor hid amal (tzoros) from mine eyes.
<i>The Scriptures</i> 1998	Let the stars of its twilight be dark. Let it wait for light, but have none. And let it not see the eyelashes of the dawn. For it did not shut up the doors of <i>my mother's</i> womb, nor hide trouble from my eyes.

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

<i>The Amplified Bible</i>	Let the stars of the early dawn of that day be dark; let [the morning] look in vain for the light, nor let it behold the day's dawning, Because it shut not the doors of my mother's womb nor hid sorrow and trouble from my eyes.
Concordant Literal Version	May the stars of its gloaming be darkened; May it expect light and there be none, And let it not see the eyelids of the dawn. For it did not close the doors of my mother's belly Or conceal misery from my eyes.
English Standard Version	Let the stars of its dawn be dark; let it hope for light, but have none, nor see the eyelids of the morning, because it did not shut the doors of my mother's womb, nor hide trouble from my eyes.
The Geneva Bible	Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it see the dawning of the day. Let it be always night, and never see day.
NASB	"Let the stars of its twilight be darkened; Let it wait for light but have none, And let it not see the breaking [Lit eyelids] dawn; Because it did not shut the opening of my mother's womb, Or hide trouble from my eyes. V. 10 was included for context.
Syndein/Thieme	May the morning stars become dark. May it wait for daylight in vain and not see the first rays of dawn . . . for it did not shut up the doors of my mother's womb on me, to hide trouble from my eyes.
Third Millennium Bible	<sup>9</sup> Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day, <sup>10</sup> because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.
World English Bible	Let the stars of the twilight of it be dark. Let it look for light, but have none, Neither let it see the eyelids of the morning,...
Young's Updated LT	Let the stars of its twilight be dark, Let it wait for light, and there is none, And let it not look on the eyelids of the dawn Because it has not shut the doors Of the womb that was mine! And hide misery from my eyes.

<b>The gist of this verse:</b>	Job calls for the stars of that night—the night of his birth—to have been darkened; and for there never to be the shining of the next day.
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## Job 3:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châshak <sup>e</sup> (חָשַׁק) [pronounced <i>khaw-SHAHK<sup>e</sup></i> ]	<i>to be dark, to be darkened, to surround with darkness; to grow dim; to be black (or a dark color); to be hidden; to obscure, confuse (figuratively)</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2821 BDB #364
kôwkâb (כּוֹכָב) [pronounced <i>koh-KAW<sup>B</sup>V</i> ]	<i>star; figuratively, it is used of Messiah, brothers, youth, numerous progeny, personification, God's omniscience</i>	masculine plural construct	Strong's #3556 BDB #456
nesheph (נֶשֶׁף) [pronounced <i>NEH-shef</i> ]	<i>literally blowing, breathing; but translated evening, twilight [of the evening or morning]</i>	masculine singular substantive with 3 <sup>rd</sup> person masculine singular suffix	Strong's #5399 BDB #676

**Translation:** *The stars of twilight are becoming dark;...* As the stars of twilight become dark, one would expect morning to come next.

The word translated *evening twilight* is nesheph (נֶשֶׁף) [pronounced *NEH-shef*], which literally means *blowing, breathing*; it comes from the verb *blow* (Strong's #5398 BDB #676). It is a reference to the gentle breeze which accompany the morning and the evening, and therefore can refer to the morning or evening; here, it stands for the early evening. Strong's #5399 BDB #676.

For awhile, Job has been talking about the day of his birth and the night of his conception. The AEB ties these thoughts together in this way: *May it [= the day of his birth] be [swallowed by] a monster from the sea, and may darkness cover the stars of that night, so they will no longer be seen. and may they shine not again.*

The other approach is to treat v. 9 as beginning a new topic; where Job himself believed that the stars of twilight were becoming dark, as if this were either the end of his life and a metaphor for the sadness of his life.

Barnes sees it this way: *That is, [let the stars of the twilight] be extinguished, so that it shall be total darkness - darkness not even relieved by a single star...He wishes that the evening of that night, instead of being in any way illuminated, should "set in" with total darkness and continue so.*<sup>67</sup>

## Job 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâvâh (קָוָה) [pronounced <i>kaw-VAW</i> ]	<i>to wait for, to wait expectantly for, to look for, to lie in wait for</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect; apocopated jussive	Strong's #6960 BDB #876

Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

<sup>67</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:9.

## Job 3:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i> . <sup>68</sup> The jussive involves only the imperfect form of a verb and may be used in the 2 <sup>nd</sup> or 3 <sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect. <sup>69</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôwr (אור) [pronounced ôhr]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun	Strong's #216 BDB #21
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
'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

**Translation:** ...*let it wait for light but [there is] none*... So, the day of Job's birth waits for light, but there is no light. He is waiting for the next day, but there is no day.

Again, the day of Job's birth is a metonym for Job, and he does not want to live to see the next day. His life is so terrible that he wishes that he could have died on the day of his birth. Job desires for this to happen; he wants there to be no dawning of the next day for him.

Barnes sees it this way: *Personifying the night, and representing it as looking out anxiously for some ray of light. This is a beautiful poetic image - the image of "Night," dark and gloomy and sad, anxiously looking out for a single beam or a star to break in upon its darkness and diminish its gloom.*

The Pulpit Commentary: *The night is regarded as consciously waiting in hope of the appearance of morning, but continually disappointed by the long lingering of the darkness.*<sup>70</sup>

## Job 3:9c

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 weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

<sup>68</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>69</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

<sup>70</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:9.

## Job 3:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'al (לֹא) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
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 singular, Qal imperfect with the voluntative hê	Strong's #7200 BDB #906
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
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
'aph <sup>e</sup> aphphîym (מִיֶּפְעַיִם) [pronounced gahf-gahf-PHEEM]	<i>eyelids; figuratively for rays of the sun</i>	masculine plural construct	Strong's #6079 BDB #733
shachar (שָׁחַר) [pronounced SHAH-khahr]	<i>dawn, morning; felicity [a dawning after misery]</i>	masculine singular noun; pausal form	Strong's #7837 BDB #1007

**Translation:** ...it will not see the rays of dawn. Job desires that he will never see the daylight of the next day; if he has his way. Is this is hope for the day of his birth, or is this his desire for the next day of his life?

In this verse, we have a poetical way of saying that it was a dark day, the evening of the birth of Job—his sadness is so great, that the stars of his evening twilight have become darkened. We used the phrase *light at the end of the tunnel*; Job uses the phrase *let it wait for light, but there is none*.

The night of his birth has been so marked by his present state, that Job asks for it not to see the eyelids of the day, a poetical nuance meaning *the dawning of the morning*; do not allow it to see daylight. That is, do not allow the day to open its eyes. Barnes: This is a personification of the night, *representing it as looking out anxiously for some ray of light*.<sup>71</sup>

Or, as Keil and Delitzsch write: *When the first rays of morning shoot up in the eastern sky, then the dawn raises its eyelids; they are Sophocles'...eyelid of the gold day, and therefore of the sun, the great eye [of light].*<sup>72</sup> *If the night in which he was conceived...is to become day, then let the stars of its twilight...become dark. It is to remain for ever dark, never behold with delight the eyelids of the dawn.*<sup>73</sup>

<sup>71</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 131.

<sup>72</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 286. They quote from Sophocles' *Antigone*, 103.

<sup>73</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 1:6–9.

Wesley: *Let the darkness [of the night] be aggravated with the disappointment of its expectations of light.*<sup>74</sup>

V. 9 reads: **The stars of twilight are becoming dark;  
let it [the night] wait for light but [there is] none;  
it will not see the rays of dawn,...**

There is this transition time in the morning, when the stars of the twilight seem to disappear, and this is because the sun is rising, which a greater light than these stars. Job is saying that those stars of twilight become dark, but, at the same time, there is no corresponding light of day.

There are two ways to interpret this: Job has been asking for the day of his birth to be pulled out of time; which means that, for that day, there will not be a period of time in its night where the stars of the night fade and the sun rises, because that day has been removed.

Or, this could also be seen as a description of Job's life right then—and perhaps a hope that there would be no tomorrow for him. Perhaps this is a two-track approach that Job has,<sup>75</sup> describing one the one hand how the night of his conception should have gone no further; and that his present-day life is itself enshrouded in deep darkness. Before you dismiss the idea that Job is of two minds in this poetic approach, he will, in Job 30:26, say, **“When I waited for good, evil came. When I looked for light, darkness came.”** (God's Word™)

Barnes: *Job's wish was, that there might be no star in the evening twilight, and that no ray might illuminate that of the morning; that it might be enveloped in perpetual, unbroken darkness.*<sup>76</sup>

Clarke: *Here the personification [of the night] is still carried on. The darkness is represented as waiting for the lustre of the evening star, but is disappointed; and these for the aurora or dawn, but equally in vain. He had prayed that its light, the sun, should not shine upon it (Job. 3:4); and here he prays that its evening star may be totally obscured, and that it might never see the dawning of the day. Thus his execration comprehends every thing that might irradiate or enliven it.*<sup>77</sup>

### Job 3:10a

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
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çâgar (צָגַר) [pronounced saw-GAHR]	<i>to shut up, to close up</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5462 BDB #688

<sup>74</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Job 3:9 (slightly edited).

<sup>75</sup> We have studied passages of Scripture, where the human author is teaching one thing, but God the Holy Spirit is teaching something entirely different. Gen. 22 and Psalm 22 are prime examples of this.

<sup>76</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:9.

<sup>77</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:9.



## Job 3:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d <sup>e</sup> lâthôwth (דלתות) [pronounced d <sup>e</sup> -law-THOHTH]	doors, gates of a city; figuratively for the doors of the heavens	feminine plural construct	Strong's #1817 BDB #195
beten (בטן) [pronounced BEH-ten]	womb; belly, stomach [in reference to a man]; inside; appetite, craving	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #990 BDB #105

**Translation:** *Because it* [that night] *did not shut the doors of my womb*;... Throughout most of this chapter, the 3<sup>rd</sup> person masculine singular refers to the day or the night of Job's birth; which is often used as a metonymy for Job. Here, the night did not close the doors of his mother's womb.

In using the phrase *my womb*, Job is not speaking of personally having a womb, but he is speaking of the womb of his mother wherein he was formed and grew; being his temporary place of residence, he calls it *my womb*. Job calls it *my womb* because that is where he resided for 9 months. It still refers back to the night of his birth.

Job asks for the things of the previous verse to be true because the night of his conception did not shut the doors of his womb; and afterwards, he was therefore not shielded from the horrible misery of his life. *It*, in this verse, is not a reference to God, but a reference to the personification of the night of his conception; Job is saying that the night of his conception did not shut the womb of his mother.

Barnes: *Throughout the description the day and the night are personified, and are spoken of as active in introducing him into the world. He here curses them because they did not wholly prevent his birth.*<sup>78</sup>

This is what we have so far: *The stars of twilight are becoming dark; let it* [the night] *wait for light but [there is] none; it will not see the rays of dawn. Because it* [that night] *did not shut the doors of my womb*,... The exact way that the previous line transitions into this one is difficult to understand. However, the subject of the verbs, *the night*, seems to be the unifying factor.

You will note that Job does not impugn God at this point, but he continues to personalize the night of his conception, saying, *if only that night had shut up the womb I was carried in*. The *night of Job's conception* is not an entity with thought or volition; Job is giving it that.

Job is carefully avoiding laying the blame of his suffering on God's doorstep. In reality, God could have shut down Job's birth, but He did not. However, Job does not appear to be going there—at least in this context. However, Job is skirting dangerously close to the edge with these comments, because if what he says applies to God, then it calls into question God's omniscience or His omnipotence. God has a purpose for our lives and He has a purpose for every day of our lives. Therefore, despite the pain that Job is in, all of this has a purpose. *Can God not see forward enough in time to Job; and therefore, why did God not let Job expire in the womb? Is God not able to do this?* Job is not to the point of asking these questions yet, but he comes quite close to saying this.

Job will take this approach again in Job 10:18–19 *Why did You bring me out of the womb? I should have died and never been seen. I wish I had never existed but had been carried from the womb to the grave.*

<sup>78</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:10.

## Job 3:10b

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
The wâw consecutive here might simply continue the thought of the kîy preposition. <i>Because [of this], the result has been...</i> appears to be the sense of this sentence structure. We also carry over the negation from the previous half of this verse.			
ḡāthar (גָּתַר) [pronounced saw-THAR]	<i>to hide, to cover over</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5641 BDB #711
ʿâmâl (עָמַל) [pronounced ḡaw-MAWL]	<i>intense labor, exhausting toil, exhaustion, miserable work, work and toil so tiring, you just want to cry; misery, travail; production from labor</i>	masculine singular noun	Strong's #5999 BDB #765
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
ʿêynayim (עֵינַיִם) [pronounced ḡay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #5869 (and #5871) BDB #744

Gesenius says the dual form is used for the plural. Owen lists this as a plural noun. Although I don't know how much difference this really makes, I don't think I can distinguish between the plural and the dual when there is a suffix as well as being in the pausal form.

**Translation:** ...*intense labor* [or, *misery*] *is [not] hidden from my eyes*. What Job asks to be hidden from his eyes is ʿâmâl (עָמַל) [pronounced ḡaw-MAWL]—a word found often in the poetical books (Job through Ecclesiastes). Its verbal cognate means *to labor, to toil*; however, it is translated *perverseness, toil, misery, wickedness, trouble, mischief, sorrow, painful, labor, travail, grievousness, grievances*. Context will decide whether this refers to *wearisome labor* or simple *misery* from laborious living. Strong's #5999 (and #5998) BDB #765. The mention of the womb suggests that this would be labor pains. His mother went through labor pains and produced Job. However, at the same time, this could simply refer to Job's personal misery of just getting through each day, diseased as he is.

Now, why does Job use this particular word, which could refer to labor pains? He throws this in, because of the mention of the womb. When a mother gives birth, her labor is perhaps the most intense and concentrated pain of her life. Job is going through this day after day after day. Therefore, he appropriates this word because it communicates what is his life. The pain and suffering of a woman giving birth is what Job is doing every single day. He is not giving birth to anything other than intense personal suffering.

This may help to explain the transition: because the night did not shut the doors of his mother's womb, intense personal misery is not hidden from Job's eyes.

V. 10 reads: *Because it [that night] did not shut the doors of my womb, misery is [not] hidden from my eyes*. An alternate reading might be: ...*because that night did not shut the doors of my womb, and thus misery would have*

been hidden from my eyes. V. 9 describes what Job wishes for, but v. 10 describes what he got (the second phrase tells us what is life would have been, had that night shut the doors of his womb).

There are two possible ways of understanding Job 3:10.

### Two Approaches to Job 3:10

1. The first approach is: **Because it [that night] did not shut the doors of my womb, misery is [not] hidden from my eyes.**
  - 1) We take this as a complete thought, related to what has come before, but a complete thought in itself.
  - 2) Job has had a desire that the day of his birth be removed from time and that the night of his conception produce nothing.
  - 3) However, that is not what happened; Job was born; the womb from which he came was not shut down.
  - 4) Because the night did not shut down his womb, Job is in the miserable state in which we find him.
  - 5) Therefore, we carry the negative from the first half of this verse to the second half. **Because the night did not shut down the doors of Job's womb, the intense misery he endures is not hidden from him.**
2. Approach #2: **The stars of twilight are becoming dark; let it [the night] wait for light but [there is] none; it will not see the rays of dawn; because that night did not shut the doors of my womb, and thus misery would have been hidden from my eyes.**
  - 1) Job has been expressing some desires deep in his soul that he had not been born.
  - 2) He had hoped that the night of his conception would wait for the morning light, but that no morning light would come.
  - 3) That misery would have been hidden from Job's eyes would be a result of his desires; it would have been a result of Job never seeing the light of day.
  - 4) The BBE gives a reasonable translation of this: **Because it did not keep the doors of my mother's body shut, so that trouble might be veiled from my eyes.**

Both approaches have their problems. The first requires that a negative be carried into the second phrase (which nearly everyone does); the second requires a more complex understanding of the entire sentence.

God's Word™ offers a third approach, but one which is not supported by the text: **Let it not see the first light of dawn because it did not shut the doors of the womb from which I came or hide my eyes from trouble.** (Job 3:9b–10)

### Chapter Outline

### Charts, Maps and Short Doctrines

Clarke sums this up simply: *Here is the reason why he curses the day and the night in which he was conceived and born; because, had he never been brought into existence, he would never have seen trouble.*<sup>79</sup>

Vv. 9–10 read: **The stars of twilight are becoming dark;  
let it [the night] wait for light but [there is] none;  
it will not see the rays of dawn.  
Because it [that night] did not shut the doors of my womb;  
intense labor [or, misery] is [not] hidden from my eyes.**

McGee's commentary on these verses: *This is a very beautiful speech, very flowery, but when you add it all up, boil it down, and strain it, he is simply saying, "I wish I hadn't been born." How many times have you said that? I'm of the opinion that many of us have said it, especially when we were*

<sup>79</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:10.

*young and something disappointed us. This is what Job is saying, only he is saying it in poetic language...It is interesting, my friend, that this attitude never solves any problems of this life. You may wish you had never been born, but you can't undo the fact that you have been born. You may wish that you could die, but you will not die by wishing. It is all a waste of time. It may help a person let off some steam. That seems to be what it does for Job now.*<sup>80</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

### Jobs Asks Why Was He Even Born and Speaks to the Futility of Life

With this verse, we begin a series of rhetorical questions. Job is no longer cursing the day and night in which he was born, but he is asking why is he alive; why was he even born. Job expresses the melancholy of his soul as a series of plaintive questions and statements which glorify the state of death or non-existence progressing from here through v. 23.

<p><b>For why not from a womb I perish?</b>  <b>From a womb I had come forth and I expire?</b></p>	<p>Job 3:11</p>	<p><b>Why did I not perish from the womb?</b>  <b>[Why did] I [not] come from the womb and expire?</b></p>
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**Why did I not perish out from the womb?**  
**Why did I not come from the womb and my first breath became my last?**

Here is how others have translated this verse:

#### Ancient texts:

<p>Latin Vulgate Masoretic Text (Hebrew)</p>	<p>Why did I not die in the womb? why did I not perish when I came out of the belly?          For why not from a womb I perish?          From a womb I had come forth and I expire?</p>
<p>Peshitta (Syriac) Charles Thomson (Greek)</p>	<p>Why did I not die from the womb? Why did I come forth at birth?          ...for why did I not end my days in the womb?- Or when I came forth from the belly          why did I not instantly perish</p>
<p>Septuagint (Greek)</p>	<p>For why did I not die in the belly? And why did I not come forth from the womb and die immediately?</p>

Significant differences: No dramatic differences.

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

<p>Common English Bible</p>	<p><b>Job laments his misfortune</b>          Why didn't I die at birth,          come forth from the womb and die?</p>
<p>Contemporary English V. Easy English</p>	<p>Why didn't I die at birth?  <b>Job's original ideas about death</b>          I would be happier:          if I died at birth;</p>
<p>Easy-to-Read Version</p>	<p>Why didn't I die when I was born?          Why didn't I die at birth?</p>
<p>Good News Bible (TEV) <i>The Message</i></p>	<p>I wish I had died in my mother's womb or died the moment I was born.          "Why didn't I die at birth, my first breath out of the womb my last?</p>

<sup>80</sup> Job; J. Vernon McGee, ©1977, pp. 37–38.

New Life Bible	"Why did I not die at birth? Why did I not come from my mother and die?"
New Living Translation	"Why wasn't I born dead? Why didn't I die as I came from the womb?"
The Voice	<b>Job:</b> Why did I not die at my birth, <i>simply</i> pass from the womb into death?

### Partially literal and partially paraphrased translations:

American English Bible	'Why didn't I die in her belly, instead of having ever been born? Why wasn't I killed there and then?
Beck's American Translation	Why didn't I die right after I was born and perish when I came out of the womb?
Christian Community Bible	Why didn't I die at birth, or come from the womb without breath?
God's Word™	"Why didn't I die as soon as I was born and breathe my last breath when I came out of the womb?"
New Advent (Knox) Bible	<sup>11</sup> Had but the womb been the tomb of me, had I died at birth, <sup>12</sup> had no lap ever cherished me, no breast suckled me, <sup>13</sup> all would be rest now, all would be silence. Vv. 12–13a have been added for context.
New American Bible (R.E.)	Why did I not die at birth, come forth from the womb and expire? Jb 10:18-19.
NIRV	"Why didn't I die when I was born? Why didn't I die as I came out of my mother's body?"

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

Ancient Roots Translinear Bible in Basic English	Why <i>did</i> I not die in the womb? <i>or expire</i> proceeding from the belly? Why did death not take me when I came out of my mother's body, why did I not, when I came out, give up my last breath?
The Expanded Bible	"Why didn't I die as soon as I ·was born [ <sup>1</sup> came out of the womb]?" Why didn't I die when I came out of the ·womb [ <sup>1</sup> belly; Eccl. 6:3-5]?
Ferar-Fenton Bible	Why died I not in the womb? Or expired in the act of my birth?
HCSB	Why was I not stillborn; why didn't I die as I came from the womb?
NET Bible®	<i>Job Wishes He Had Died at Birth</i> [Job follows his initial cry with a series of rhetorical questions. His argument runs along these lines: since he was born (v. 10), the next chance he had of escaping this life of misery would have been to be still born (vv. 11-12, 16). In vv. 13-19 Job considers death as falling into a peaceful sleep in a place where there is no trouble. The high frequency of rhetorical questions in series is a characteristic of the Book of Job that sets it off from all other portions of the OT. The effect is primarily dramatic, creating a tension that requires resolution. See W. Watson, <i>Classical Hebrew Poetry</i> , 340-41.] "Why did I not [The negative only occurs with the first clause, but it extends its influence to the parallel second clause (GKC 483 §152.z).] die [The two verbs in this verse are both prefix conjugations; they are clearly referring to the past and should be classified as preterites. E. Dhorme (Job, 32) notes that the verb "I came out" is in the perfect to mark its priority in time in relation to the other verbs.] at birth [The translation "at birth" is very smooth, but catches the meaning and avoids the tautology in the verse. The line literally reads "from the womb." The second half of the verse has the verb "I came out/forth" which does double duty for both parallel lines. The second half uses "belly" for the womb.], and why did I not expire as [The two halves of the verse use the prepositional phrases ("from the womb" and "from the belly I went out") in the temporal sense of "on emerging from the womb."] I came out of the womb?



**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	"If I had been stillborn, if I had died at birth, had there been no knees to receive me or breasts for me to suck. V. 12 is included for context.
Judaica Press Complete T. Orthodox Jewish Bible	Why did I not die from the womb? <i>Why did I not</i> emerge from the belly and perish? Why did I not come to mot at birth? Why did I not perish when I came out of the beten (belly, womb)?

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

<i>The Amplified Bible</i>	Why was I not stillborn? Why did I not give up the ghost when my mother bore me?
Darby Translation	Wherefore did I not die from the womb, -- come forth from the belly and expire?
<i>Emphasized Bible</i>	Wherefore, in the womb, did I not die? From the womb, come forth and cease to breathe?
English Standard Version	"Why did I not die at birth, come out from the womb and expire?
The Geneva Bible	Why died I not from the womb? [why] did I [not] give up the ghost when I came out of the belly? This, and that which follows declares, that when man gives place to his passions, he is not able to stay or keep measure, but runs headlong into all evil unless God calls him back.
Syndein/Thieme	Why did I not perish at birth?
Third Millennium Bible	Why did I not expire/die {gava`} when I came from the womb?
World English Bible	"Why died I not from the womb? Why did I not give up the ghost when I came out of the belly?
Young's Literal Translation	"Why didn't I die from the womb? Why didn't I give up the spirit when my mother bore me?
	Why from the womb do I not die? From the belly I have come forth and gasp!

**The gist of this verse:** Job asks why did he not die at birth.

**Job 3:11a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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



## Job 3:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rechem (רֶחֶם) [pronounced REH-khem]	womb; inner parts; poetically used to mean a girl, a woman	masculine singular noun	Strong's #7358 (and #7356) BDB #933
mûwth (מוֹת) [pronounced mooth]	to die; to perish, to be destroyed	1 <sup>st</sup> person singular, Qal imperfect	Strong's #4191 BDB #559

**Translation:** *Why did I not perish from the womb?* Job's life is so miserable at this point, he asks why did he not die at birth.

We have two different words in this verse, both often translated *womb*. The first is rechem (רֶחֶם) [pronounced REH-khem], and this word is consistently translated *womb* (Gen. 20:18 29:31 30:22). Strong's #7358 (and #7356) BDB #933.

Although these appear to be different ways of asking the exact same question; in the first case, Job comes out of the womb stillborn; he never breathes. And he asks, *why couldn't this happen to me?*

## Job 3:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
beten (בֶּטֶן) [pronounced BEH-ten]	womb; belly, stomach [in reference to a man]; inside; appetite, craving	feminine singular noun	Strong's #990 BDB #105
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	1 <sup>st</sup> person singular, Qal perfect	Strong's #3318 BDB #422
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 wâw conjunction	No Strong's # BDB #251
gâva' (גָּוַעַ) [pronounced gaw-VAHÇ]	to expire, to perish, to die, to be about to die	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1478 BDB #157

There seems to be the sense here of taking one's last breath. The full listing of BDB meanings: *to expire, die, perish, give up the ghost, yield up the ghost, be dead, be ready to die; to be about to die*. Gesenius adds *to be destroyed*. Zodhiates adds, *to breath out one's life*; saying [this word] may not always connote the precise moment of death.

**Translation:** *[Why did] I [not] come from the womb and expire?* The particles from the previous portion of v. 11 can be applied here. Job asks why did he not come out from the womb (using a different word this time) and die (also a different word is used). Why did he not come out of the womb and die? In fact, this word can be used to *breathe one's last breath*. Job is asking, why was his first breath not his last?

The second word is *beten* (בֶּטֶן) [pronounced *BEH-ten*], which should be rendered *belly, stomach* when in reference to a man (Judges 3:21 Job 15:2 20:15, 20 32:19) or a woman who is not pregnant (Num. 5:21–22); and *womb* when it is in reference to a pregnant woman (Gen. 25:23–24 30:2 Deut. 28:4 Job 1:21). By application, this can even mean *inside of someone* (Job 32:18). Strong's #990 BDB #105. The first term would be a medically precise term while the second would be the less correct but well-understood term. We should not be disturbed about this. When a mother explains her pregnancy to a young child, she tells him that the baby is growing inside her stomach. She knows that this is medically unsound (in most cases, she knows this); however, the language communicates.

The phrase *give up the ghost*, which is found in the KJV, is strictly an English expression. It is not inaccurate insofar as an expression of what occurs at death—our soul and spirit are taken up; however, this is entirely inaccurate when it comes to representing the phrase in the Hebrew, which is simply a verb which means *to expire*. Strong's #1478 BDB #157. This suggests that Job is born alive, but that he dies soon thereafter.

R. B. Thieme, Jr. teaches that life begins at the baby's first breath, when God breathes life into each and every individual. There is a lot of merit to this viewpoint, which is covered in great detail in his booklet *The Origin of the Soul*. Furthermore, this has been basic Christian and Jewish doctrine for a long time. He used this approach to allow for abortion to be a decision between a woman and her doctor.

On the other hand, I have had my mind changed concerning abortion over the years. Even though the mother would not necessarily see the birth of a child who is the result of criminal activity (e.g., rape or incest) as a blessing; does that mean that the child should therefore suffer? I have no problem with death to the rapist (lawfully, of course), but I certainly do when it comes to the child/fetus.

I wonder whether *when* the beginning of soul life is the issue—that is, if true soul life, which I go along with Thieme here—begins at the baby's first breath, but does this allow for indiscriminate abortion throughout the term of a mother's pregnancy? We also must bear in mind that (1) Job is not giving an inspired treatise concerning life existing in the womb or not; and, furthermore, (2) we do not know how much of what Job is saying is divine viewpoint. There is certainly more divine viewpoint in what he says than what his three friends say, but that does not mean that Job does not say a few things which are incorrect. The Bible guarantees that this is an accurate representation of what Job actually said, but it does not guarantee that this is 100% divine viewpoint coming from the mouth of Job.

Adam Clarke references 3 deaths from this passage:

### Clarke's 3 Deaths in Job

Scripture	Text/Commentary
Job 3:10	1. Dying in the womb, or never coming to maturity, as in the case of an miscarriage. <a href="#">For that night did not shut the doors of my mother's womb, and hide sorrow from my eyes.</a> (HCSB)
Job 3:11a	2. Being still-born, without ever being able to breathe. <a href="#">Why was I not stillborn;...?</a> (HCSB) There is an expectation of birth, but the child does not take his first breath.
Job 3:11b	3. Or, if born alive, dying within a short time after. And to these states he seems to refer in the following verses. <a href="#">Why didn't I die as I came from the womb?</a> HCSB)

From: Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:11 (minor editing).

There is very little information on this particular subject in the Bible; however, I think there is enough to draw some conclusions.

### The Doctrine of Miscarriage in the Bible

1. A miscarriages is *The spontaneous, premature expulsion of a nonviable embryo or fetus from the uterus. Also called spontaneous abortion.*<sup>1</sup> More specifically, *Miscarriage means loss of an embryo or fetus before the 20th week of pregnancy. Most miscarriages occur during the first 14 weeks of pregnancy. The medical term for miscarriage is spontaneous abortion.*<sup>2</sup>
2. *Miscarriages are very common. Approximately 20% of pregnancies (one in five) end in miscarriage. The most common cause is a genetic abnormality of the fetus. Not all women realize that they are miscarrying and others may not seek medical care when it occurs. A miscarriage is often a traumatic event for both partners, and can cause feelings similar to the loss of a child or other member of the family. Fortunately, 90% of women who have had one miscarriage subsequently have a normal pregnancy and healthy baby; 60% are able to have a healthy baby after two miscarriages. Even a woman who has had three miscarriages in a row still has more than a 50% chance of having a successful pregnancy the fourth time.*<sup>2</sup>
3. Ex. 21:22–25 reads: *When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.* (ESV) We have two men engaged in a fight and a pregnant woman is harmed; so what was done was unintentional, but it occurs during activity which endangers those all around. The man who actually strikes the woman is liable for a fine and the woman suddenly (but successfully) gives birth. The man is liable for subsequent damages, which could be a life for a life. There is nothing in this passage which suggests that the baby's life is not a part of this consideration; and that only the mother's life is an issue. There is a way that Ex. 21:22 could have been stated, so that it reads, "If the woman is harmed;..." but that is *not* found in this passage. There is a more generic sense of, *there is no harm*, without specifying the recipient of this harm. Furthermore, the Bible makes no distinction here as to the condition of the baby at birth; *was he born dead, or born alive and dies later?* If such a distinction were made, then we could conclude that death of a child before it breathes is okay. Therefore, there is nothing in this passage which suggests that we are only focusing on the mother or a child who is born alive and subsequently dies. That simply requires threading a needle which is not there.
4. God has chosen to begin working on us in the womb. Psalm 139:13–16 *For You formed my inward parts; You knitted me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well. My frame was not hidden from You, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in Your book were written, every one of them, the days that were formed for me, when as yet there was none of them.* (ESV modified)
5. God's **logistical grace** goes back to the womb: Isa 46:3–5 *"Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from before your birth, carried from the womb; even to your old age I am He, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save. To whom will you liken Me and make Me equal, and compare Me, that we may be alike?"* (ESV modified) Now, although the concern that God expresses here is for the house of Jacob, the illustration is based upon God's care of a child in the womb.
6. Punish to a nation or a geographical area can include miscarriages among the women. Hosea 9:13 –15 *Ephraim, as I have seen, was like a young palm planted in a meadow; but Ephraim must lead his children out to slaughter. Give them, O LORD-- what will you give? Give them a miscarrying womb and dry breasts. Every evil of theirs is in Gilgal; there I began to hate them. Because of the wickedness of their deeds I will drive them out of my house. I will love them no more; all their princes are rebels.* (ESV) If an abortion is a neutral act, then a miscarriage is a neutral act, and it could not be expressed as a punishment.
7. Therefore, we must assume that God considers the life in the womb important enough to apply capital punishment to the man who causes this injury. We can argue as to the difference of quality of the person in the womb or outside of the womb, but the Bible suggests that the death of this child requires the death

## The Doctrine of Miscarriage in the Bible

- of the man who causes it.
8. Rom. 9:10–14 *And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls—she was told, "The older will serve the younger." As it is written, "Jacob I loved, but Esau I hated." What shall we say then? Is there injustice on God's part? By no means!* (ESV) There is an Old Testament passage which expresses the same sentiment. Jer. 1:4–5 *Now the word of the LORD came to me, saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations."* (ESV). This has nothing to do with the quality of life in the womb. This simply means that God knows the end from the beginning. God knows His servants in advance and He knows what we will do before we are born. There is no evaluation of the fetus in utero for God to come up with this foreknowledge. Therefore, this passage cannot be used on either side of this debate.
  9. We do know that, at conception, every person has a unique genetic makeup. Whether or not, this "person" will be in heaven is unclear.
  10. I hesitate to add any of the passages of Job into this mix because we have not yet determined, *when is Job speaking divine viewpoint and when is he mistaken*. However, it does appear that, on several occasions in this passage, he does refer to his conception.
  11. In conclusion, although none of these passages speak to the quality of life in the womb, it is clear that God has a concern for the fetus in utero, given Ex. 21:22–25.
  12. Therefore, it would be wrong to destroy that which is in the womb—God's chosen way to perpetuate the human race.

<sup>1</sup> From <http://www.thefreedictionary.com/miscarriage> accessed June 8, 2013.

<sup>2</sup> From <http://medical-dictionary.thefreedictionary.com/Miscarriage> accessed June 8, 2013.

### Chapter Outline

### Charts, Maps and Short Doctrines

Guzik: *It is easy – but very, very wrong – to think that Job was a sinner because he was so emotional. But the Bible does not present to us a stoic, unfeeling, "stiff upper lip" approach to the problems of life. "It cannot be emphasized too strongly that the startling sentiments expressed in this speech do not mean that Job has cracked under the strain. There is no hint that Satan has finally made his point. . . The Lord's testing is not to find out if Job can sit unmoved like a piece of wood."* (Andersen).<sup>81</sup>

So Job asks: *Why did I not perish from the womb? [Why did] I [not] come from the womb and expire?*

## The Pulpit Commentary on *Why Didn't Job Die at Birth?*

1. Because of God's sovereign will; man being God's creature, and (Gen. 5:1 Deut. 4:32 Jo Deut. 10:8 Deut. 12:10 Deut. 27:3 Deut. 33:4) God ever doing according to his will among the armies of heaven and the inhabitants of earth. (Job. 9:12 Job. 12:9 Job. 33:13)
2. Because of God's great power, the hour of birth being a time so fraught with peril to a tender babe as well as to a suffering mother, that only God's watchful guardianship can account for a child not dying as soon as it is born. (Job. 31:15 Psalm 71:6)
3. Because of God's spontaneous kindness; life being a gift to the bestowal of which God can be moved by nothing but his own free favour, as Job afterwards acknowledged. (Job. 10:12)

From *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:11.

<sup>81</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 3:11–19.

## Chapter Outline

## Charts, Maps and Short Doctrines

**Why go before me [two] knees?  
And why [two] breasts that I suck?**

Job  
3:12

**Why did knees precede me?  
Why did I suck [my mother's] breasts?**

**Why did my mother's knees go before me?  
Why did I suck at my mother's breasts?**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	Why received upon the knees? why suckled at the breasts?
Masoretic Text (Hebrew)	Why go before me [two] knees? And why [two] breasts that I suck?
Peshitta (Syriac)	Why was I <u>reared</u> at my mothers knee? Why did I suck the breasts?
Charles Thomson (Greek)	Why was I <u>dandled</u> upon the knees? And why have I sucked the breasts?
Septuagint (Greek)	And why did the knees support me? And why did I suck the breasts?
Significant differences:	The English translation from the Syriac and Thomson's translation have a verb that is suspect.

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

Contemporary English V. Easy English	Why was I accepted and allowed to nurse at my mother's breast? I would be happier: if I died at birth; if my mother never looked after me; if my mother's breasts had no milk. V. 11 is included for context.
Easy-to-Read Version	Why did my mother hold me on her knees? Why did my mother's breasts feed me?
<i>The Message</i> The Voice	Why were there arms to rock me, and breasts for me to drink from? Why did my mother's lap welcome me, and why did her breasts nourish me?

**Partially literal and partially paraphrased translations:**

American English Bible	Why did her knees come to meet me, and why did her breasts come to nurse me?
<i>God's Word</i> ™ NIRV	Why did knees welcome me? Why did breasts let me nurse? Why was I placed on her knees? Why did her breasts give me milk?

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

The Expanded Bible	Why did my mother's knees receive me, and my mother's breasts feed me [why were there breasts that I could suck]?
Ferar-Fenton Bible	Oh! Why did the knees give support? And why did the breasts that I sucked?
NET Bible®	Why did the knees welcome me [The verb יִנְמְדָּנִי (qiddymuni) is the Piel from נָמַד (qadam), meaning "to come before; to meet; to prevent." Here it has the idea of



going to meet or welcome someone. In spite of various attempts to connect the idea to the father or to adoption rites, it probably simply means the mother's knees that welcome the child for nursing. See R. de Vaux, *Ancient Israel*, 42.] [The sufferer is looking back over all the possible chances of death, including when he was brought forth, placed on the knees or lap, and breastfed.],

**and why were there** [There is no verb in the second half of the verse. The idea simply has, "and why breasts that I might suck?"] **two breasts** [The commentaries mention the parallel construction in the writings of Ashurbanipal: "You were weak, Ashurbanipal, you who sat on the knees of the goddess, queen of Nineveh; of the four teats that were placed near to your mouth, you sucked two and you hid your face in the others" (M. Streck, *Assurbanipal* [VAB], 348).]

**that I might nurse at them** [Heb "that I might suckle." The verb is the Qal imperfect of קָנַי (yanaq, "suckle"). Here the clause is subordinated to the preceding question and so function as a final imperfect.]]?

### Jewish/Hebrew Names Bibles:

exeGeses companion Bible	<b>Why did the knees anticipate me?</b> <b>Or why the breasts I suck?</b>
Orthodox Jewish Bible	<b>Madua (why) were there birkayim to receive me? Or why the shadayim that from them I should nurse?</b>

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

Concordant Literal Version	<b>For what reason did two knees anticipate me, And why were there two breasts that I could suck?</b>
Darby Translation <i>Emphasized Bible</i>	<b>Why did the knees meet me? and wherefore the breasts, that I should suck?</b> <b>For what reason, were there prepared for me—knees? and why—breasts, that I might suck?</b>
Green's Literal Translation Syndein/Thieme	<b>Why did the knees go before me; or why the breasts, that I should suck?</b> <b>Why were there knees to receive me?</b> <b>And, breasts that I might be nursed?</b>
Third Millennium Bible	<b>Why did the knees precede me, or why the breasts that I should suck?</b>
World English Bible	<b>Why did the knees receive me? Or why the breast, that I should suck?</b>
Young's Updated LT	<b>For what reason have knees been before me? And what are breasts, that I suck?</b>

**The gist of this verse:** Job continues to speak of the futility of his birth. He asks *why has God given me logistical grace?*

### Job 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maddu'a (מַדּוּעַ) [pronounced mah-DOO-ahg]	<i>why, wherefore, on what account</i> , and it is probably a contraction of a word which means <i>what being known</i>	adverb	Strong's #4069 BDB #396
qâdam (קָדָם) [pronounced kaw-DAHm]	<i>to precede, to go before; to get before; to anticipate; to do before; to rush on; to meet, to go to meet anyone; to bring when followed by a bēyth preposition</i>	3 <sup>rd</sup> person plural, Piel perfect with a 1 <sup>st</sup> person singular suffix	Strong's #6923 BDB #869

## Job 3:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
If you use a KJV, <i>to prevent</i> is no longer a correct rendering for this verb. At one time, <i>to prevent</i> meant <i>to go before</i> , <i>to precede</i> ; it no longer means this.			
berek (בָּרַךְ) [pronounced BEH-rehk]	knee; weak from fear	feminine dual noun	Strong's #1290 BDB #139

**Translation:** *Why did knees precede me?* The idea here is, the child is balanced on the knees of the mother or father (Gen. 48:12 50:23 Isa. 66:12). Job asks why this was done. That is, Job is asking "Why did my mother take me on her knees and nurse me, instead of casting me on the ground, where I should have perished?" <sup>82</sup>

The verb in the first line is the Piel perfect of qâdam (קָדַם) [pronounced kaw-DAHm], which is rendered both to *prevent* and *to come before*. Contrast 2Sam. 22:6 Job 3:12 30:27 Psalm 18:18 (*prevent*) with Deut. 23:4 Psalm 89:14 Micah 6:6 (*to come before*). In all cases, we are dealing with the Piel stem. The connection between the two seemingly disparate meanings is that when you stand before someone or move in front of them, you are preventing them from moving forward. You are right in their face. Barnes explains this word as a reference to the provision of God; as meaning *to anticipate*, *to make arrangements beforehand*. He is standing right before us, not necessarily to prevent us from going anywhere, but anticipating our needs (God did that in eternity past) and making arrangements beforehand for these needs. When a mother is about to give birth and she is assisted by a midwife, they are making preparations before hand for the birth. The midwife is right there in front of the mother giving birth. Strong's #6923 BDB #869.

Barnes speaks of this word: *There is much beauty in the word here. It refers to the provision which God has made in the tender affection of the parent to "anticipate" the needs of the child. The arrangement has been made beforehand. God has taken care when the feeble and helpless infant is born, that tender affection has been already created and prepared to meet it. It has not to be created then; it is not to be excited by the suffering of the child; it is already in existence as an active, powerful, and self-denying principle, to "anticipate" the needs of the newborn babe, and to save it from death.* <sup>83</sup>

The baby born is absolutely helpless, with no chance of survival apart from the provision of God by His anticipation. *By You I have been sustained from birth; You are the One Who took me from my mother's womb. My praise is continually of You* (Psalm 71:6). The psalmist here recognizes God's care of him from his birth forward. This does not mean that there is no grace given in the womb; this simply recognizes grace from one's birth and forward.

Being received by the knees refers to the involvement of a midwife in the birthing process or it may simply refer to the mother holding the child on her knees (as many mothers do).

## Job 3:12b

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]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>82</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:12.

<sup>83</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:12.

## Job 3:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
shôd (שׁוֹד or שֹׁד) [pronounced showd]	<i>female breast, bosom, teat</i>	masculine dual noun	Strong's #7701 BDB #993 & #994
The homonym for this word means <i>havoc, destruction, ruin; lawlessness, oppression; desolation</i> . Strong's #7701 BDB #994.			
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
yânaq (יָנַק) [pronounced yaw-NAHK]	<i>to nurse; to suck, to suck [a mother's breast]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3243 BDB #413

**Translation:** *Why did I suck [my mother's] breasts?* Job asks why did he suck from his mother's breasts. His life is so miserable that these things seem so meaningless and futile. "Is this my end? Does all of this lead to such a miserable end?" he appears to be asking.

Job is in such pain and misery that he does not see the value or the meaning of his life. This is a misconception and a feeling held by most men at one time or another. We do not understand why we have been placed here on earth or our lives seem to be so devoid of meaning. Job has no wealth to control, no family to lead and influence—he does not even have a physical body that he can command. His life seems meaningless and his struggles seem futile. Why did he bother to nurse? We might be Christians and we may have doctrine and we may have faith and there will still be times in our life when we do not understand the reason for our existence.

One of the keys is the unseen world. There are issues which are being resolved in that world that we are not always privy to. This is one reason that Job is such an excellent book is that it parallels our experience every single day. There is this unseen conflict, these issues which have been raised and are being resolved in the angelic realm to which we are not completely privy. Job does not know that God has set him before Satan as an example of piety and devotion. Job does not know that Satan desires to cause him as much pain and discomfort and misery as he can possibly muster up. Job does not know about any of that; most Christians have some kind of a clue that there are things like angels and demons, but do not realize how seriously this impacts our everyday life. What is not seen is of utmost importance. Even the unbeliever has an inkling of this. His soul is unseen; his thoughts, dreams, emotions, various lusts and aspirations are the driving force of his life. Without the soul, our life withers to that of a dog's. Furthermore, our life is tremendously affected by the souls of those around us. We may have all these physical repercussions, but they are a result of the thinking which occurs in the soul of another person. Whether someone loves us, hates us, respects us, disrespects us; whether their lives are completely self-centered—all of these soulish things come into play into our life—this entire unseen world affects our entire existence. Now we take this just one step further—not only are we affected by the souls of the people that we see (and some people that we do not see), but we are affected by the souls of the spirits that we do not see. We are affected by a conflict of ages past, the **Angelic Conflict** ([HTML](#)) ([PDF](#)).

V. 12 reads: *Why did knees precede me? Why did I suck [my mother's] breasts?* God provides us with logistical grace right from the very beginning. We have no ability to provide for ourselves at birth. In fact, for at least 3 years, we are quite helpless to take care of ourselves, and many of us for a longer period of time than that. God provided for Job at birth. The knees of the mother represent her care and nurturing; the breast milk is how God designed things, so the mother has right there the necessary nourishment for her child. It is all logistical grace that takes Job from a helpless babe to the man who sits before his 3 friends.

Now recall that Job is a fallible human being, pious, but not speaking 100% correct divine viewpoint. Much of what he is saying is based upon the misery in his soul and in his physical body. Therefore, even though we clearly have some sort of an existence given here for a person after they have been aborted, recall that this is not a treatise by Paul, for instance, or Moses, that we may take as an accurate description of what really is. In other words, even though Job speaks of an existence which follows a miscarriage, this does not mean that Job is correct in this.

One of the discussions which proceeds out of Job is when is there true life in the soul? As we have studied, Job has spoken of death occurring at 3 different stages: (1) as a miscarriage, (2) being stillborn, or (3) dying shortly after birth. Although Job appears to distinguish between these, he does not suggest that he is any less than Job at any of those stages.

### When does life occur?

1. Genetically, at conception, we are a unique human being. The matchup of the DNA of our parents is unique.
2. As we grow in the womb, we have the development of our brains and bodies. It is our brain which regulates a multitude of functions in the womb and outside of the womb.
3. At birth, when we take our first breath, many believe that this is the moment that God breathes life into us, and thereby places a soul inside of us, which is hard-wired to our brains. In fact, this has been the prevailing approach of both Christianity and Judaism.
  - 1) Psalm 22:8–10 "He trusts in the LORD; let Him deliver him; let Him rescue him, for he delights in Him!" Yet You are He who took me from the womb; You made me trust You at my mother's breasts. On You was I cast from my birth, and from my mother's womb You have been my God. (ESV modified)
  - 2) Psalm 71:5–7 For You, O Lord, are my hope, my trust, O LORD, from my youth. Upon You I have leaned from before my birth; You are He who took me from my mother's womb. My praise is continually of You. I have been as a portent to many, but You are my strong refuge. (ESV modified)
4. This is a process and this is a process which God has chosen. It is also a process that God legally guards, and requires punishment for those who interfere with that process. Ex. 21:22–25
5. God does have a regard for the child in the womb:
  - 1) Psalm 139:13–16 For You formed my inward parts; You knitted me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well. My frame was not hidden from You, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance [= *embryo, fetus*]; in Your book were written, every one of them, the days that were formed for me, when as yet there was none of them. (ESV modified)
  - 2) Psalm 58:8 Let them be like the snail that dissolves into slime, like the stillborn child who never sees the sun. (ESV) The context is what David wishes upon the wicked.
  - 3) Job 3:16 Or why was I not as a hidden stillborn child, as infants who never see the light? (ESV)
  - 4) Eccles. 6:3 If a man fathers a hundred children and lives many years, so that the days of his years are many, but his soul is not satisfied with life's good things, and he also has no burial, I say that a stillborn child is better off than he. (ESV)
  - 5) God's logistical grace goes back to the womb: Isa 46:3–5 "Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by Me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save. To whom will you liken Me and make Me equal, and compare Me, that we may be alike?" (ESV modified) Now, although the concern that God expresses here is for the house of Jacob, the illustration is based upon God's care of a child in the womb.
  - 6) Ex. 21:22–25 When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe. (ESV)
6. As previously mentioned, 1 out of 5 fetuses in the womb are miscarried, and that is usually related to

### When does life occur?

- some genetic problem; and usually this occurs within the first 14 weeks of pregnancy. Therefore, there is also a protection built into this process.
7. We do not really know what goes on in the soul in the womb; in fact, for the first year at least, we do not know what goes on in the brain, as we have no memories of that time.
  8. We do know that a person can be mentally damaged while in the womb through the use of drugs and alcohol; and we also know that a child can be irreparably damaged in the first several years of his life simply by environmental deprivation (this is from the study of wild children). This means that damage can be caused to the soul before birth and after a child is born.
  9. In any case, whether we conclude that there is a different quality of life in the womb and outside of the womb, God does not make a clear distinction in Scripture. Furthermore, God extends both logistical grace and legal protection for those in the womb and outside of the womb.
  10. If this is God's process for making a person, then we ought not to mess with it.
  11. Also, if we find ourselves wavering between abortion rights and the right to life, then we ought to consider two things: (1) we ought to choose life over death and (2) those who support abortion tend to be those on the **political left**, who tend to support all things which are anti-God and against the laws of divine establishment.

So, even though I have not definitively answered the question which was posed, I have answered the actual question which is, what should our point of view be? What should we do? And I believe that I have made it clear that God has a concern for the fetus in the womb.

### Chapter Outline

### Charts, Maps and Short Doctrines

Prior to covering this verse, we must keep in mind that we will never be able to stop people from sinning. Whether abortion is immoral or not, whether it is illegal or not, will not stop people from sinning. Going to the farthest extreme and agreeing that abortion is murder (which may be true), then what we have in practice in the United States is a legalized euthanasia of sorts. There are thousands of sins not prohibited by the government, some having more devastating affect on the fabric of our society than others. Neither divorce nor adultery are against the law, nor is pre-marital sex; however, all of these sins tend to severely corrupt the moral fabric of our nation. Gossiping is not against the law; nor are mental attitude sins; nor is blasphemy against God. We have a number of laws which regulate some form of sin and we even have some laws which prohibit moral behavior. Whether our laws should be strictly in line with Biblical standards is debatable and how far we should go in order to achieve these standards is totally ignored in the New Testament—not because the writers of Scripture did not speak about the relationship between man and his government, or between state and church, but because intense civic involvement in this regard is not mandated by the Bible. What I am saying is that, even if abortion is wrong in every sense under every circumstance, and our laws allow for it, then our political involvement in order to change this should not, under any circumstances, fall into the realm of illegal activity. The Bible clearly teaches that we are to obey the authorities over us and the laws of the land (Rom. 13).

**Application:** Furthermore, our civic activity should never stand in the way of our spiritual growth. You may spend all of your waking hours advocating against homosexual activity, which is clearly sinful, but, if this interferes with your spiritual growth, then you have a problem. God has not put us on this earth to correct society, because every society is filled with activities which are wrong and yet accepted by that society. Our duty to God is first and foremost to **grow in grace and knowledge of our Lord Jesus Christ** (2Peter 1:2 3:18). God will use us from there. Every single one of us would like to leave a better world or a better country for our children; however, that is not always possible, nor should such a goal take up your entire life.

**Application:** Allow me to be precise and apply all of this: you do not bomb abortion clinics, you do not unlawfully demonstrate or assemble unlawfully, you do not threaten the lives or property of those who work in abortion clinics—even if they are dead wrong. How politically involved you should be in order to change the law is also debatable; however, there are no lasting political solutions in the devil's world. For every law we change to the



good, ten more will be added in support of the evil. I'm not saying don't vote; I am not even telling you that you can't pass out pamphlets, knock on doors, or even lawfully assemble at an abortion clinic; however, if any of this interferes with your spiritual growth or hinders the spiritual growth of those God entrusted to you; if it causes an unbeliever to turn further away from Jesus Christ; if it causes a family member or a fellow Christian to stumble, then you have made an error in judgment. Now I realize that takes the wind out of your sails and gives you far fewer opportunities for self-righteousness, regardless of which way this verse points us.

Vv. 11–12: Why did I not perish from the womb?  
 [Why did] I [not] come from the womb and expire?  
 Why did knees precede me?  
 Why did I suck [my mother's] breasts?

The short answer to Job's question is, God's logistical grace. We are all recipients of it.

The longer answer comes from Matthew Henry: *[Note that] 1. What a weak and helpless creature man is when he comes into the world, and how slender the thread of life is when it is first drawn. We are ready to die from the womb, and to breathe our last as soon as we begin to breathe at all. We can do nothing for ourselves, as other creatures can, but should drop into the grave if the knees did not prevent us; and the lamp of life, when first lighted, would go out of itself if the breasts given us, that we should suck, did not supply it with fresh milk. 2. What a merciful and tender care divine Providence took of us at our entrance into the world. It was owing to this that we died not from the womb and did not give up the ghost when we came out of the belly. Why were we not cut off as soon as we were born? Not because we did not deserve it. Justly might such weeds have been plucked up as soon as they appeared. Nor was it because we did, or could, take any care of ourselves and our own safety: no creature comes into the world so shiftless as man. It was not our might, or the power of our hand, that preserved us these beings, but God's power and providence upheld our frail lives, and his pity and patience spared our forfeited lives. It was owing to this that the knees prevented us. Natural affection is put into parents' hearts by the hand of the God of nature: and hence it was that the blessings of the breast attended those of the womb. 3. What a great deal of vanity and vexation of spirit attends human life. If we had not a God to serve in this world, and better things to hope for in another world, considering the faculties we are endued with and the troubles we are surrounded with, we should be strongly tempted to wish that we had died from the womb, which would have prevented a great deal both of sin and misery.*<sup>84</sup>

Interestingly enough, this verse seems to match up nicely with v. 16; as if that should be the next verse. I don't believe that we have any manuscript evidence to back this up; however, the context and the flow of the text seems to demand that v. 16 follow v. 12. There are two similar and reasonable options to the life of Job—being born and immediately dying, or being stillborn. V. 11–12 deal with dying at birth and v. 16 deals with being miscarried or stillborn. Job distinguishes between these, but their results (vv. 13–15, 17–19) are similar, but not equivalent (vv. 13–15 seem to deal mostly with the futility of life; and vv. 17–19 deal with the wonderfulness of death). Even if v. 16 is not re-shuffled as I have done here, it is still followed by verse which would imply that there is some life, some sort of existence for such a one following a miscarriage. To follow v. 16 by any sort existence would imply that the unborn have some sort of soul.

When we get to v. 16, we will look at different ways of ordering these verses. Several Bible position v. 16 here, rather than several verses from now.

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<sup>84</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3:11–19 (edited).

For now I have lain down and I am quiet;  
 I have slept then he causes rest to me,  
 With kings and counselors of earth,  
 the ones building ruins for themselves;  
 Or with princes gold to them;  
 the ones filling their houses [with] silver.

Job  
 3:13–15

Surely then I have laid down and I am quiet;  
 I sleep [and] then [there] is rest for me;  
 with the kings and counselors of [this] world  
 who build ruins for themselves;  
 or with the princes who have gold;  
 the ones who fill their houses [with] silver.

Indeed, I could have lain down and been still;  
 I could have slept and I would have been rested  
 along with the kings and counselors of this world  
 who build ruins for themselves;  
 and with the princes who have so much gold;  
 the ones who fill their houses with silver.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	For now I <u>should</u> have been asleep and still, and <u>should</u> have rest in my sleep: With kings and consuls of the earth, who build themselves <u>solitudes</u> : Or with princes, that possess gold, and fill their houses with silver:...
Masoretic Text (Hebrew)	For now I have lain down and I am quiet; I have slept then he causes rest to me, With kings and counselors of earth, the ones building ruins for themselves; Or with princes gold to them; the ones filling their houses [with] silver.
Peshitta (Syriac)	For now I <u>should</u> have been laid in the grave and been quiet, I <u>should</u> have slept; then I <u>should</u> have been at rest, With kings and governors of the earth who built <u>desolate places</u> for themselves; Or with princes who had gold, who filled their houses with silver;...
Charles Thomson (Greek)	I <u>might</u> now have lain still and been quiet; I <u>might</u> have gone to sleep and been at rest; with despots of the earth who <u>gloried in their swords</u> : or with chiefs who abounded in gold-who filled their houses with silver;...
Septuagint (Greek)	Now I <u>should</u> have lain down and been quiet, I <u>should</u> have slept and been at rest, with kings and counselors of the earth, who <u>gloried in their swords</u> ; or with rulers, whose gold was abundant, who filled their houses with silver:...
Significant differences:	The other ancient translations appear to make the first two phrases into jussives.

When it comes to the kings and their counselors, the Hebrew has them building ruins (which will be explained in the exegesis). In the Latin and Syriac, they are building *desolate places* (a legitimate translation from the Hebrew); in the Greek, they are *gloried in their swords* (not a legitimate translation).

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

Common English Bible	For now I would be lying down quietly; I'd sleep; rest would be mine with kings and earth's advisors, who rebuild ruins for themselves, or with princes who have gold, who fill their houses with silver.
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Contemporary English V.	Now I would be at peace in the silent world below with kings and their advisors whose palaces lie in ruins, and with rulers once rich with silver and gold.
Easy English	(If I had died,) I would not suffer now. Instead, I would be lying down. And I would be like someone who sleeps. I would rest, with the world's great kings and advisers. Their great buildings are now heaps of stone. Or, I would rest with the rulers who collected gold and silver.
Easy-to-Read Version	If I had died when I was born, I would be at peace now. I wish I were asleep and at rest with the kings and wise men who lived on earth in the past. Those men built places for themselves that are now destroyed and gone. I wish I were buried with those rulers that filled their graves [Or, "houses."] with gold and silver!.
Good News Bible (TEV)	If I had died then, I would be at rest now, sleeping like the kings and rulers who rebuilt ancient palaces. Then I would be sleeping like princes who filled their houses with gold and silver,...
<i>The Message</i>	I could be resting in peace right now, asleep forever, feeling no pain, In the company of kings and statesmen in their royal ruins, Or with princes resplendent in their gold and silver tombs.
New Life Bible	For now I would have lain down and been quiet. I would have slept then. I would have been at rest, with kings and wise men of the earth who built cities for themselves that are now destroyed. I would have been at rest with princes who had gold, who filled their houses with silver.
New Living Translation	Had I died at birth, I would now be at peace. I would be asleep and at rest. I would rest with the world's kings and prime ministers, whose great buildings now lie in ruins. I would rest with princes, rich in gold, whose palaces were filled with silver.
The Voice	<i>If I had died</i> , then I would now be reposed in quiet; I would be sleeping in peace, <i>Resting</i> with kings and their earthly ministers who rebuilt ruined cities to <i>glorify</i> themselves, With princes who possessed gold, whose houses swelled with silver.

### Partially literal and partially paraphrased translations:

American English Bible	'Now, may I go to bed and lie still. 14 May I sleep and find rest with the kings. the councilors of the lands who once pranced with swords. 15 with the rulers who had so much gold, and who filled their houses with silver.
Christian Community Bible	For then I should have lain down asleep and been at rest with kings and rulers of the earth who built for themselves lonely tombs; or with princes who had gold to spare and houses stuffed with silver.  Most of what is said in the Christian Community Bible's translation of Job is centered; however, I don't generally show all of the formatting. Instead of being alive, I would now be quietly lying down. I would now be sleeping peacefully. I would be with the kings and the counselors of the world who built for
God's Word™	

	themselves what are now ruins. I would be with princes who had gold, who filled their homes with silver.
New Advent (Knox) Bible	<sup>11</sup> Had but the womb been the tomb of me, had I died at birth, <sup>12</sup> had no lap ever cherished me, no breast suckled me, <sup>13</sup> all would be rest now, all would be silence. Deeply I would take my repose, <sup>14</sup> with the old kings and senators, that once restored cities for their whim [ <sup>15</sup> 'Restored cities' is literally 'built up waste places', a phrase occurring in Is. 58.12 and 61.4, where the meaning is clear enough.], <sup>15</sup> the chieftains that had such wealth of gold, houses full of silver; <sup>16</sup> with babe still-born and babe unborn, hidden away in the sunless grave. <sup>17</sup> There the unquietness of the wicked is stilled, and the weary are at rest; <sup>18</sup> untroubled the thrall sleeps, his tyrant's bidding cannot reach him now; <sup>19</sup> master and slave are there, and the slave masterless. Because this Bible splits up this passage in some unusual ways, I have put several verses together to show the context.
NIRV	If all of that hadn't happened, I would be lying down in peace. I'd be asleep and at rest in the grave. I'd be with the earth's kings and advisers. They had built for themselves places that are now destroyed. I'd be with rulers who used to have gold. They had filled their houses with silver.
New Jerusalem Bible	Now I should be lying in peace, wrapped in a restful slumber, with the kings and high viziers of earth who have built their dwellings in desolate places, or with princes who have quantities of gold and silver cramming their tombs;...
Revised English Bible	<sup>16</sup> Or why was I not concealed like an untimely birth, like an infant who never saw the light? <sup>13</sup> For now I should be lying in the quiet grave asleep in death, at rest <sup>14</sup> with kings and their earthly counselors who built for themselves cities now laid waste, <sup>15</sup> or with princes rich in gold whose houses were replete with silver. V. 16 included for context (the Latin places this verse before v. 13).
Today's NIV	For now I would be lying down in peace; I would be asleep and at rest with kings and rulers of the earth, who built for themselves places now lying in ruins, with princes who had gold, who filled their houses with silver.

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

Ancient Roots Translinear	For now I lay calm and sleep for death. "Then I settled with kings and advisors of the land, building rubble for themselves, and with leaders filling their houses with their silver and gold.
Bible in Basic English	For then I might have gone to my rest in quiet, and in sleep have been in peace, With kings and the wise ones of the earth, who put up great houses for themselves; Or with rulers who had gold, and whose houses were full of silver;...
The Expanded Bible	If they had not been there, I would be lying dead in peace; I would be asleep and at rest with kings and wise men of the earth who built places for themselves that are now ruined. I would be asleep with rulers who filled their houses with gold and silver.
Ferar-Fenton Bible	For then I had lain, and been still, And then had rest and found ease for myself, With the kings and the statesmen of the earth,

NET Bible®

Who build themselves desolate tombs;  
Or with princes, along with their gold,  
Who fill up their graves with their wealth;...

**For now** [The word עַתָּה ('attah, "now") may have a logical nuance here, almost with the idea of "if that had been the case..." (IBHS 667-68 §39.3.4f). However, the temporal "now" is retained in translation since the imperfect verb following two perfects "suggests what Job's present state would be if he had had the quiet of a still birth" (J. E. Hartley, Job [NICOT], 95, n. 23). Cf. GKC 313 §106.p.] **I would be lying down**

**and** [The copula on the verb indicates a sequence for the imperfect: "and then I would.." In the second half of the verse it is paralleled by "then."] **would be quiet** [The text uses a combination of the perfect (lie down/sleep) and imperfect (quiet/rest). The particle עַתָּה ('attah, "now") gives to the perfect verb its conditional nuance. It presents actions in the past that are not actually accomplished but seen as possible (GKC 313 §106.p).],

**I would be asleep and then at peace** [The last part uses the impersonal verb "it would be at rest for me."]

**with kings and counselors of the earth**

**who built for themselves places now desolate** [The difficult term תֹּבוֹרֹת (khoravot) is translated "desolate [places]". The LXX confused the word and translated it "who gloried in their swords." One would expect a word for monuments, or tombs (T. K. Cheyne emended it to "everlasting tombs" ["More Critical Gleanings in Job," ExpTim 10 (1898/99): 380-83]). But this difficult word is of uncertain etymology and therefore cannot simply be made to mean "royal tombs." The verb means "be desolate, solitary." In Isa 48:21 there is the clear sense of a desert. That is the meaning of Assyrian huribtu. It may be that like the pyramids of Egypt these tombs would have been built in the desert regions. Or it may describe how they rebuilt ruins for themselves. He would be saying then that instead of lying here in pain and shame if he had died he would be with the great ones of the earth. Otherwise, the word could be interpreted as a metonymy of effect, indicating that the once glorious tomb now is desolate. But this does not fit the context – the verse is talking about the state of the great ones after their death.],

**or with princes who possessed gold** [The expression simply has "or with princes gold to them." The noun is defined by the noun clause serving as a relative clause (GKC 486 §155.e).],

**who filled their palaces** [Heb "filled their houses." There is no reason here to take "houses" to mean tombs; the "houses" refer to the places the princes lived (i.e., palaces). The reference is not to the practice of burying treasures with the dead. It is simply saying that if Job had died he would have been with the rich and famous in death.] **with silver.**

NIV – UK

**For now I would be lying down in peace;**

**I would be asleep and at rest**

**with kings and rulers of the earth,**

**who built for themselves places now lying in ruins,**

**with princes who had gold,**

**who filled their houses with silver.**

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible

**For now I lie down and rest;**  
**had I slept, then had I been at rest,**  
**with sovereigns and counsellors of the earth,**  
**who build parched areas for themselves;**  
**or with governors who have gold**



	- who fill their houses with silver;...
JPS (Tanakh—1985)	For now would I be lying in repose, asleep and at rest, With the world's kings and counselors who rebuild ruins for themselves, Or with nobles who possess gold and who fill their houses with silver.
Judaica Press Complete T.	For now, I would be lying tranquilly; I would sleep, then it would be restful for me. With kings and counselors of the earth, who build ruins for themselves, Or with princes who have gold, who fill their houses with silver.
Orthodox Jewish Bible	For atah (now) I would be lying still and quiet, have slept and been at rest, With melachim and yo'atzim of ha'aretz, which build ruins for themselves; Or with sarim (princes) that had zahav, who filled their batim (houses) with kesef;...

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

<i>The Amplified Bible</i>	For then would I have lain down and been quiet; I would have slept; then would I have been at rest [in death] With kings and counselors of the earth, who built up [now] desolate ruins for themselves, Or with princes who had gold, who filled their houses with silver.
Concordant Literal Version	For now I would lie and be quiet; I would sleep; then there would be rest for me, With kings and counsellors of the earth, The builders of desert tombs for themselves, Or with chiefs who had gold, Who were filling their houses with silver.
Context Group Version	For now I should have lain down and been quiet; I should have slept; then I would have been at rest, With kings and counselors of the land { or earth }, Who built up waste places for themselves; Or with princes that had gold, Who filled their houses with silver:...
The Geneva Bible	For now should I have lain still [The vehemency of his afflictions made him utter these words as though death was the end of all miseries, and as if there were no life after this, which he speaks not as though it were so, but the infirmities of his flesh caused him to break out in this error of the wicked. ] and been quiet, I should have slept: then had I been at rest, With kings and counsellors of the earth, which built desolate places [He notes the ambition of them who for their pleasure as it were change the order of nature, and build in most barren places, because they would by this make their names immortal. ] for themselves;
New RSV	Now I would be lying down and quiet; I would be asleep; then I would be at rest with kings and counsellors of the earth who rebuild ruins for themselves, or with princes who have gold, who fill their houses with silver.
Syndein/Thieme	For now I would be lying down in peace. I would be asleep and at rest with kings and counselors of the earth, who built for themselves places now lying in ruin or with rulers/princes who had gold and built their houses with silver {meaning that in death they would all be equal now}.
Webster's Bible Translation	For now should I have lain still and been quiet, I should have slept: then had I been at rest, With kings and counselors of the earth, who built desolate places for themselves; Or with princes that had gold, who filled their houses with silver:...
Young's Updated LT	For now, I have lain down, and am quiet, I have slept—then there is rest to me. With kings and counsellors of earth, These building wastes for themselves. Or with princes—they have gold, They are filling their houses with silver.

**The gist of this verse:** Job says that, at this point, he ought to be laying still and waiting on death, so that he is at rest. He then cites the temporal futility of the actions of kings, counselors and princes of the earth.

### Job 3:13a

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
‘attâh (עַתָּה) [pronounced ġaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
Together, kîy ‘attâh (כִּי עַתָּה) [pronounced kee-ġaht-TAWH] mean <i>for in this case, for then;</i> and after a protasis, <i>surely then, indeed</i> .			
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>B</sup> V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7901 BDB #1011
This verb can have several different connotations. It can mean <i>to lie down with the intention of lodging for the night</i> (Joshua 2:1 2Kings 4:11); <i>to have sexual relations</i> (Gen. 30:11, 14 Ex. 22:15); <i>to lie down in death</i> (Deut. 31:16 Isa. 14:8 Ezek. 31:18); lying down due to being diseased (1Kings 41:9); to lying down due to humiliation (Jer. 3:25); for a nap (2Sam. 4:7); lying down for sexual relations (Gen. 19:33 30:15–16); and there is the figurative use <i>to relax</i> (Job 30:17 Eccles. 2:23).			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâqaṭ (שָׁקַט) [pronounced shaw-KAHT]	<i>to be quiet, to be undisturbed, to be inactive; to rest</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #8252 BDB #1052

*It means to rest, to lie down, to have quiet. It is used of one who is never troubled, harassed, or infested by others, Judges 3:11 5:31 8:28; and of one who has no fear or dread, Psalm lxxvi 9. The meaning is, that he would not only have lain down, but would have been perfectly tranquil.*<sup>85</sup>

**Translation:** *Surely then I have laid down and I am quiet;*... Job is still thinking about being born and dying. Then he could lay down and be undisturbed. Job does not sleep much in his presence condition. His pain and discomfort wake him continually. It is like a man with prostrate problems, but greater than we can imagine, where every few minutes, he must rise and urinate. Job's pain keeps him from enjoying any complete rest. But, had he died at birth, then he could be laying down and resting.

The first sentence begins with kîy ‘attâh (כִּי עַתָּה) [pronounced kee-ġaht-TAWH] . The preposition kîy is used for causal relationships of all kinds, both antecedent and consequent, and is generally rendered *for, because, when, that*. ‘Attâh is an adverb of time meaning *now*. Together, however, they mean *for in this case, for then;* and after a protasis, *surely then*. Keil and Delitzsch, naming Gesenius as their source, explain that these two words make up *the usual expression after hypothetical clauses* and that they would take the perfect tense if the preceding clause was a condition not existing in the past (Gen. 31:42 43:10 Num. 22:29, 33 1Sam. 14:30), and they would take the imperfect tense if the condition did not exist in the present (Job 6:3 8:6 13:19). Keil and Delitzsch therefore say that this should be rendered *so I should now...indeed then I should*. Here it is accompanied with

<sup>85</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 132.

the perfect tense, which would indicate that the previous verse (v. 16, which dealt with having been aborted) was not a condition of the past. Kîy = Strong's #3588 BDB #471; 'attâh = Strong's #6258 BDB #773.

So far this combination has shown up at least twice in the book of Job, and it was translated in these ways:		
<b>Kîy 'attâh Translations</b>		
<b>Translator:</b>	<b>Job 3:13</b>	<b>Job 4:5</b>
<i>The Emphasized Bible</i>	Surely, at once...	But now...
NJB	Now...	And now...
NRSV	Now...	But now
<i>The Amplified Bible; NAB, Owen's translation</i>	For then...	But now...
KJV, NASB, NIV, NKJV, Noyes, REV, <i>Young's Literal Translation</i>	For now...	But now...

### Chapter Outline

### Charts, Maps and Short Doctrines

When Job speaks of *laying down* (in the Qal perfect), he is referring to the eternal rest, death. The implication is that had he died at birth, then he would be enjoying eternal rest. This is the weakest of the words used for death; he speaks of it as chance to fully recline, as his body is covered with boils and laying down places him in great pain.

Barnes on the second verb, which is in the Qal imperfect, is a continued state: *and I would continue to be quiet. It means to rest, to lie down, to have quiet. It is used of one who is never troubled, harassed, or infested by others, Judg. iii.11; v 31; viii 28; and of one who has no fear or dread, Ps. lxxvi 9. The meaning is, that he would not only have lain down, but would have been perfectly tranquil.*<sup>86</sup> Strong's #8252 BDB #1052.

<b>Job 3:13b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
yâshên (יָשָׁן) [pronounced yaw-SHAYN]	<i>to sleep, to go to sleep, to be asleep</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #3462 BDB #445
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
nûwach (נָוַח) [pronounced NOO-ahkh]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5117 (and #3240) BDB #628

<sup>86</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 132.

## Job 3:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** ...I sleep [and] then [there] is rest for me;... Then, had he died at childbirth, Job could be sleeping and he could enjoy rest.

The second two lines are a Qal perfect followed by a Qal imperfect again: the alternative to his life is that he would have died at birth and have enjoyed his rest until now, as opposed to the suffering that was his. The third verb represents an advance on the first two.

*Barnes: There would not only have been quiet, but there would have been a calm and gentle slumber. Sleep is often represented as "the kinsman of death."... This comparison is an obvious one, and is frequently used in the classic writers. It is employed to denote the calmness, stillness, and quiet of death. In the Scriptures it frequently occurs, and with a significance far more beautiful. It is there employed not only to denote the tranquility of death, but also to denote the Christian hopes of a resurrection and the prospect of being awakened out of the long sleep. We lie down to rest at night with the hopes of awakening again. We sleep calmly, with the expectation that it will be only a temporary repose, and that we shall be aroused, invigorated for augmented till, and refreshed for sweeter pleasure. So the Christian lies down in the grave.<sup>87</sup>*

The final verb of this verse indicates that rather than his constant pain, both mental and physical, he will feel rested. Some of us know that great feeling to have worked hard all day, to be exhausted, to lay down, and then to awaken totally refreshed and rested. It may not come but once a week or so, but it is a wonderful feeling. In Job's present state, he has no rest. He is in pain all of the day and suffers from insomnia throughout the night.

*Barnes: Job uses four expressions to describe the state in which he would have been if he had been so happy as to have died when an infant. It is evidently a very pleasant subject to him, and he puts it in a great variety of form. He uses the words which express the most quiet repose, a state of perfect rest, a gentle slumber; and then in the next verses he says, that instead of being in the miserable condition in which he then was, he would have been in the same state with kings and the most illustrious men of the earth.<sup>88</sup>*

v. 13 reads: Surely then I have laid down and I am quiet; I sleep [and] then [there] is rest for me. Barnes: In this verse Job uses four expressions to describe the state in which he would have been if he had been so happy as to have died when an infant.<sup>89</sup>

### Barnes Sums Up Job's Four Expressions of Happiness, Had He Died as an Infant

1. I should have lain still - - בכש shâkab. I should have been "lying down," as one does who is taking grateful repose. This is a word of less strength than any of those which follow.
2. And been quiet – – שקט shâqat. A word of stronger signification than that before used. It means to rest, to lie down, to have quiet. It is used of one who is never troubled, harassed, or infested by others (Judges 3:11 5:31 8:25); and of one who has no fear or dread (Psalm 76:9). The meaning is, that he would not only have lain down, but; would have been perfectly tranquil. Nothing would have harassed

<sup>87</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 133.

<sup>88</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 132.

<sup>89</sup> Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, Job 3:13. What follows is also from Barnes.

## Barnes Sums Up Job's Four Expressions of Happiness, Had He Died as an Infant

him, nothing would have given him any annoyance.

3. **I should have slept** - שי יֵשֶׁנׁ yâshên. This expression also is in advance of those before used. There would not only have been "quiet," but there would have been a calm and gentle slumber. Sleep is often represented as "the kinsman of death."
4. **Then had I been at rest** - נִחַח nûwach (נוח) Instead of the troubles and anxieties which I now experience. That is, he would have been lying in calm and honorable repose with the kings and princes of the earth.

This is spoken by a man who has not had an undisturbed sleep for weeks. If any of you have experienced this, you know how devastating that this can be on the psyche of a man.

### Chapter Outline

### Charts, Maps and Short Doctrines

Barnes: *[This description of Job's] is employed to denote the calmness, stillness, and quiet of death. In the Scriptures it frequently occurs, and with a significance far more beautiful. It is there employed not only to denote the tranquility of death, but also to denote the Christian hopes of a resurrection and the prospect of being awakened out of the long sleep. We lie down to rest at night with the hopes of awaking again. We sleep calmly, with the expectation that it will be only a temporary repose, and that we shall be aroused, invigorated for augmented toil, and refreshed for sweeter pleasure. So the Christian lies down in the grave. So the infant is committed to the calm slumber of the tomb. It may be a sleep stretching on through many nights and weeks and years and centuries, and even cycles of ages, but it is not eternal. The eyes will be opened again to behold the beauties of creation; the ear will be unstopped to hear the sweet voice of friendship and the harmony of music; and the frame will be raised up beautiful and immortal to engage in the service of the God that made us (compare Psalm 13:3 90:5 John 11:11 1Cor. 15:51 1Thess. 4:14 5:10). Whether Job used the word in this sense and with this understanding, has been made a matter of question, and will be considered more fully in the examination of the passage in Job 19:25–27.*<sup>90</sup>

We have a great deal of information available to us related to Job.

## Death, as Understood by Job

1. Job understood death to be a great rest from life; from the difficulties, pains and heartaches of life. Job 3:13
2. Job had desired to die in the womb, be born dead, or to die right after being delivered. He posits that would have been a great rest, essentially the opposite of his life at this point. Job 3:10–11, 13
3. Bear in mind that Job has been suffering for days on end—probably for weeks—with no end in sight, with not even a good night's sleep to comfort him.
4. Job will later testify: **For I know that my Redeemer lives, and at the last He will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, Whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!** (Job 19:25–27; ESV modified) So Job not only knew that there was to be a life after this, but that He would see His Redeemer in that life, despite the destruction of his own flesh, something which he was suffering from at this time.
5. Death is where **the wicked cease from troubling, and there the weary are at rest.** Job 3:17
6. However, Job did not have a full understanding of the state of death, which is stated by God in Job 38:2, 17.
7. What seems to be lacking in Job's understanding of death are the two compartments of Hades, one for those who have believed in the **revealed Lord** and another for those who have not.
8. The New Testament, of course, gives us much more detail on the state of death. 1Cor. 15:51 1Thess. 4:14 5:10

<sup>90</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:13.



This does not mean that there is soul sleep, but more that we will awaken from death refreshed, without weariness or troubles. 2Cor. 5:6–8

Dunagan observes: *Death in Scripture is at times compared to sleep (John 11:11,14 1Thess. 4:14). This imagery does not suggest that man is unconscious in death, but rather the word "sleep" describes the state of the physical body in death. "As the sleeper does not cease to exist while his body sleeps, so the dead person continues to exist despite his absence from the region in which those who remain can communicate with him, and that, as sleep is known to be temporary, so the death of the body will be found to be" (Jackson pp. 30-31).*<sup>91</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

V. 13 reads: **Surely then I have laid down and I am quiet; I sleep [and] then [there] is rest for me.** Even in the New Testament, death is associated with sleep (Matt. 9:24 John 11:11 Acts 7:60 1Cor. 15:18, 51), but for the reasons noted by Dunagan above.

Interestingly enough, the preacher of Ecclesiastes recommends that, since death is the inevitable end for us all, that we find a job that we like and perform that task; and find our right woman and marry her. **Enjoy life with the wife whom you love, all the days of your vain life that he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun. Whatever your hand finds to do, do it with your might, for there is no work or thought or knowledge or wisdom in Sheol, to which you are going** (Eccles. 9:9–10; ESV).

**The gist of this verse:** Kings and their inner circle build great palaces which are turned into ruins by their enemies. Their lives are just as empty as Job's is.

### Job 3:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿim (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine plural noun	Strong's #4428 BDB #572
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [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
yâ'ats (עָצָה) [pronounced <i>yaw-GAHTS</i> ]	<i>counselor, consultant; counseling; making a determination [based upon counseling]</i>	masculine plural, Qal active participle; construct form	Strong's #3289 BDB #419
ʾerets (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	Strong's #776 BDB #75

**Translation:** **...with the kings and counselors of [this] world...** Job's life seems futile to himself; after all of this time, his life is nothing but pain. He has nothing on this earth to show for his life here. He compares himself to

<sup>91</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 3:13.

kings and their counselors. Such men with great political power in this world. Job will suggest that their lives are futility as well.

Barnes: *Job takes comfort in the thought that he would have been associated with the most exalted and honorable among people. There is some consolation in the idea that when an infant dies he is associated with the most honored and exalted of the race; there is consolation in the reflection that when we die we shall lie down with the good and the great of all past times, and that though our bodies shall moulder back to dust, and be forgotten, we are sharing the same lot with the most beautiful, lovely, wise, pious, and mighty of the race.*<sup>92</sup>

Clarke expresses much the same sentiment: *[Job] would have been equally at rest, neither troubling nor troubled, as those defunct kings and planners of wars and great designs are, who have nothing to keep even their names from perishing, but the monuments which they have raised to contain their corrupting flesh, moldering bones, and dust.*<sup>93</sup>

Matthew Henry: *[Job] would have been with kings and counsellors of the earth, whose pomp, power, and policy, cannot set them out of the reach of death, nor secure them from the grave, nor distinguish theirs from common dust in the grave.*<sup>94</sup>

### Job 3:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>builder, one who constructs; the one who erects [rebuilds, restores]</i>	masculine plural, Qal active participle; with the definite article	Strong's #1129 BDB #124
ch <sup>o</sup> râbôwth (חֲרוּבוֹת) [pronounced khoh-raw-BOHTH]	<i>waste places, desolated places, ruins, destroyed areas</i>	feminine plural noun	Strong's #2723 BDB #352
The Syriac and Latin interpret this as <i>desolate places</i> .			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

The Greek has *who gloried in their swords*.

**Translation:** *...who build ruins for themselves.* What do these men do? They build great ruins for themselves. However, quite obviously, no king or high-ranking official says, "Let's take all of those stones and dirt and make a mound of ruins over here." They do not build ruins; but, after time, their palaces are laid to ruin by enemy soldiers. Job has been around long enough to know of various rulers and kings, and they are born, they build great palaces, and then their enemies come in to kill the kings and to destroy their palaces.

It is possible that the meaning here is, these kings and associates rebuild ruins for themselves. So they conquer and area, which they ruin when conquering it, and then come in and rebuild it (the verb means *to build, to rebuild*). In any case, if ruins are involved—the palaces of the kings fall to ruins, or king go into an area and rebuild from the ruins that are there—enough time has passed from the separation of the languages in order for kings to

<sup>92</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:14.

<sup>93</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:14.

<sup>94</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3:11–19.

establish themselves rulers over this or that geographical area; and such kings have also had time to go to war with one another (recall that, by Gen. 14, kings were already forming alliances with one another and warring with other alliances).

The Pulpit Commentary believed that these ruins that Job spoke of were the pyramids. *The rock-tombs, mausoleums, and pyramids, which are most striking features of Eastern and especially of Egyptian architecture, are noted by Job with some feeling of envy. It is not that the splendour of these strange works excites his admiration. His thought dwells rather on their desolation, but this desolation is brought out the more vividly by contrast with their vastness and original magnificence. To be associated with such imposing embodiments of the idea of death is just the most enviable goal of despair. Job thus directs our attention to the pyramids...The great Pyramid of Gizeh was one of the wonders of the world, and already of hoary antiquity when the Book of Job was written. It is now certainly the most stupendous structure that has ever been built.*<sup>95</sup>

Vv. 13–14 reads: **Surely then I have laid down and I am quiet; I sleep [and] then [there] is rest for me; with the kings and counselors of [this] world who build ruins for themselves.** In many ways, Job is describing his own life, except that he has seen the ruin before his own eyes. He is remarking as to the futility of life. Even for the men who we look upon as the greatest of men, all that they do eventually lies in ruins. That also describes Job's life and his legacy.

Barnes: This verse is the *calm meditation on what would have been the consequence if he had died when he was an infant. He seems to delight to dwell on it. He contrasts it with his present situation. He pauses on the thought that that would have been an honourable repose. He would have been numbered with kings and princes...Death is repulsive; but Job takes comfort in the thought that he would have been association with the most exalted and honourable among men. There is some consolation in the idea that when as infant dies he is associated with the most honoured and exalted of the race; there is consolation in the reflection that when we die we shall lie down with the good and the great of all past times, and that though our bodies shall moulder back to dust, and be forgotten, we are sharing the same lot with the most beautiful, lovely, wise, pious, and mighty of the race. To Christians there is the richest of all consolations in the thought that they will sleep as their Saviour did in the tomb, and that the grace, naturally so repulsive, has been made sacred and even attractive by being the place where the Redeemer reposed.*<sup>96</sup>

**"Sheol from beneath is excited over you to meet you when you come; it arouses for you the spirits of the dead, all the leaders of the earth. It raises all the kings of the nations from their thrones."** (Isa. 14:9). Job's eternal rest would be spent with kings and counselors who have spent their lives building castles and homes and various buildings which have fallen into ruin.

The second to the last word in this verse is clearly *ruins*; however, Thieme, Rotherham and Fuerst all suggest that this is a reference to the pyramids of Egypt. The word for *ruins* is quite similar to the word for *pyramids*. The difference is that if the latter portion of the mēm (n) were cut off, the word *pyramids* would then become *ruins*. If this is what happened, then the accidental change was one of irony. Isaiah tells us: **"And those from among you will rebuild the ancient ruins; you will raise up the age-old foundations; and you will be called the repairer of the breach, the restorer of the streets in which to dwell."** (Isa. 58:12).

However, this makes much more sense if we understand this word to mean *ruins*, which would suggest the futility of the lives of the great rulers in this world. This is Job's life and his feelings about his life as well.

<sup>95</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:14.

<sup>96</sup> *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 133.

**The gist of this verse:** Job speaks of sharing the grave with princes who have filled their homes with gold and silver.

### Job 3:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
ʿîm (עם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
sar (שר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural noun	Strong's #8269 BDB #978
zâhâb (זָהָב) [pronounced <i>zaw-HAW<sup>b</sup>V</i> ]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...or with the princes who have gold;... Job has hit on a salient point here. There are these kings and their advisors who build great palaces to live in (which palaces, incidentally, most of us would not want to live in today); and time turns their palaces into ruins. For every great palace or mansion which has been preserved, even from the past 500 years; there must be thousands which have fallen into rubble for one reason or another.

This verse begins with *or with princes [or, rulers]*; and this is followed by the word for gold, the lâmed prefixed preposition, and the third person masculine plural suffix. That is literally, *gold to [or for] them*. In the Hebrew, this is the way that they say, *princes who have gold*.

Here, there are princes who have so much gold. They are not even said to gather it here, suggesting that some princes are simply born into it. They are born, and, without doing a thing, they are surrounded by luxury and set aside for them is great amounts of gold.

These princes are those with whom Job would lay down with in death. Many of them have died, and Job is saying that he would join them in death.

### Job 3:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	<i>those filling, ones who make full, those who fill up, the ones fulfilling; those who make [something] to overflow</i>	masculine plural, Piel participle	Strong's #4390 BDB #569

## Job 3:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1004 BDB #108
keṣeph (כֶּסֶף) [pronounced KEH-sef]	silver, money; silver [as a metal, ornament, color]; shekels, talents	masculine singular noun	Strong's #3701 BDB #494

**Translation:** ...the ones who fill their houses [with] silver. These princes fill their houses with silver. Perhaps a prince had a dozen places where his silver would be hidden.

The second line is the definite article and the masculine plural, Piel participle of *mâlê'* (מָלֵא) [pronounced *maw-LAY*], which means *to fill, to make full, to be full*. BDB #569; Strong's #4390. A participle takes a verb and uses it as an adjectival noun—that is, it acts as a noun but describes that noun by the action that it performs. I am wondering if it is legitimate to occasionally render a participle with a *who*.

Every translation I own completely ignores the sentence structure of the Hebrew here and give a freer rendering of this verse:

<i>The Amplified Bible</i>	Or with princes who had gold, who filled their houses with silver. (Ditto: Owen's translation, NKJV, and NIV; NRSV: <i>have</i> instead of <i>had</i> ; NAB: <i>and</i> instead of second <i>who</i> ; KJV and Dr. G.R. Noyes: <i>that</i> instead of first <i>who</i> )
<i>The Emphasized Bible</i>	Or with rulers possessing gold,—Who had filled their houses with silver; (almost identical to Keil and Delitzsch).
NASB	Or with princes who had gold, Who were filling their houses with silver.
NEB	...with princes rich in gold who filled their houses with silver.
NJB	...or with princes who have quantities of gold and silver cramming their tombs;
REB	Or with princes rich in gold whose houses were replete with silver.
<i>Young's Lit. Translation</i>	Or with princes—they have gold, They are filling their houses with silver;
A literal translation	Or with princes—gold to them—the fillers [of] their houses with silver.

My question is, *why did Job use this kind of sentence structure?* My first guess is to indicate that these are actions which have occurred in the past and their gold and silver are no longer in their possession. Had Job died at birth, his time would have been spent with these people. The gist of the past couple of verses is that Job, without lifting a finger, without doing any work, will spend eternity with kings and princes who had built great buildings, who had amassed a fortune, yet are no longer in possession of their earthly possessions. That is, Job will be with those who were seen on earth as great without having to do anything but be born and immediately die. The implication is that there is a certain futility in that life; however, we cannot read into this a condemnation of such a life. **Do not be afraid when a man becomes rich and when the glory of his house is increased; for when he dies, he will carry nothing away—his glory will not descend after him** (Psalm 49:16–17).

Job is expressing the concept of great futility in the accumulation of personal wealth in this world. After all, these kings and princes would die, and they could not take it with them. The great houses that they lived in would be reduced to rubble, sometimes while the kings are still in these houses.

Job looks around to all of the destruction which he sees around him, and his life seems so futile to him.

Barnes suggests at this point that maybe there is a slight defect in Job's character, as he mentions being in repose with the formerly rich and famous, as Job does not mention the poor and



downtrodden. Barnes: *Would it not seem that such was his estimate of the importance of being esteemed rich, that he would count it an honour to be united with the affluent in death, rather than be subjected to a condition of poverty and want among the living?*<sup>97</sup> This observation by Barnes may be a tad harsh (weak as it is), as Job in the next verse mentions death with the reprobate, and later, in v. 19, with the small and great, the slave with his master. Death is the great equalizer of mankind, no one being rich enough, smart enough or nice enough to avoid it. Job sees himself at being asleep with the rich, even if he had died at birth. When it comes to death, he was no better off at birth than he was at the height of his own personal wealth or where he is now, at a financial crisis.

The second phrase may cause one to be quizzical; not at its meaning specifically, but at the translations. There was certainly an ancient custom of the rich being buried with their wealth, filling their tomb with their silver and other objects of wealth. It is because of this custom that some translators speak of filling their *tomb* with silver; the word found in this verse means *house* and there is no reason why it cannot be taken in both ways: while alive, the rich fill their domiciles with silver; and when they die, they stipulate that their tombs be also filled with this silver. In both cases, they are still equal in death to Job, a man who now has no possession apart from a nagging wife.

Barnes continues: *Rosenmuller supposes that there is reference here to the custom among the ancients of burying treasures with the dead, and that the word "houses" refers to the tombs or mausoleums which they erected. That such a custom prevailed, there can be no doubt. Josephus informs us that large quantities of treasure were buried in the tomb with David, which afterward was taken out for the supply of an army; and Schultens ("in loc.") says that the custom prevailed extensively among the Arabs. The custom of burying valuable objects with the dead was practiced also among the aborigines of N. America, and is to this day practiced in Africa. If this be the sense here, then the idea of Job was, that he would have been in his grave united with those who even there were accompanied with wealth, rather than suffering the loss of all his property as he was among the living.*<sup>98</sup>

Let's look at vv. 13–15:

Surely then I have laid down and I am quiet;  
I sleep [and] then [there] is rest for me;  
with the kings and counselors of [this] world  
who build ruins for themselves;  
or with the princes who have gold;  
the ones who fill their houses [with] silver.

Job asks that he simply lay down and die; that his life is over, and that before him, there would be rest. What has been done in his life is now in ruins; he has nothing to show for his life. The same is true for the rulers, kings and princes—they had built great palaces, but those palaces now lay in ruins (like Job's homes). They had accumulated gold and silver, but that was not with them in death—even if much of it had been entombed with them. So their accumulated wealth would have been just as the wealth that Job once had—in death, it is gone; and it would not accompany him into death anyway.

Let's look at vv. 13 and 26:

Surely then I have laid down and I am quiet;  
I sleep [and] then [there] is rest for me;  
[but] I am not at ease;  
And I have not been undisturbed;  
and I cannot rest;  
and [great] agitation [keeps on] coming."

All that Job wants is to lay down and rest—lay down and die if possible—but this is not to be. All that he desires is the opposite of what his life is.

<sup>97</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 134.

<sup>98</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:15.

This pain and suffering that Job is enduring—it is temporary. We do not know how long all of this took place, but possibly over the period of a month or so. Before this and after this, Job lived a very blessed life. However, his pain and sadness was so great that he was willing to give it all up, in that instant, if possible.

Where does all of this pain and suffering come from? Satan. Satan is trying to prove a point. That Job faces some of the greatest suffering that a man could face made no difference to Satan. This is the heartless cur that he is.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Job Asks Why He was not Miscarried and Speaks of the Rest and Equality of Death

**Or like a miscarriage hidden—am I not;  
like infants who have not seen light.**

Job  
3:16

**Or, [could] I not have been as a hidden  
miscarriage?  
Like infants who have not seen light?**

**Why was I not like a miscarriage that was hidden?  
Or like infants who have never seen the light?**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.
Masoretic Text (Hebrew)	Or like a miscarriage hidden—am I not; like infants who have not seen light.
Peshitta (Syriac)	Or like a hidden untimely birth, as if I had not been; like infants that never saw the light.
Charles Thomson (Greek)	...or like an untimely birth sent forth <u>from its mother's womb</u> : or like infants which never saw the light.
Septuagint (Greek)	...or I <i>should have been</i> as an untimely birth proceeding <u>from his mother's womb</u> , or as infants who never saw light.
Significant differences:	<i>Untimely birth</i> appears to mean <i>miscarriage</i> . The Greek appears to add several words to the first phrase.

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

Common English Bible	Or why wasn't I like a buried miscarried infant, like babies who never see light?
Contemporary English V. Easy English	I wish I had been born dead and then buried, never to see the light of day. My mother should have buried my body in the earth. I would be like a child who was born dead.
Easy-to-Read Version	Why wasn't I a child who died at birth and was buried in the ground? I wish I were like a baby that never saw the light of day. ...or sleeping like a stillborn child.
Good News Bible (TEV) New Life Bible	Why did I not die before I was born, hidden and put away, as babies that never see the light?

New Living Translation	Why wasn't I buried like a stillborn child, like a baby who never lives to see the light?
The Voice	Why was I not buried in secret as a baby born still, as a newborn who never saw light?

### Partially literal and partially paraphrased translations:

American English Bible	<sup>16</sup> O that I were miscarried, within the womb of my mother, like babies who don't see light of day, <sup>17</sup> and go where the rage and anger of the Godless, has all been burned away. where the exhausted find rest for their bodies, <sup>18</sup> and where none of those of the ages, will hear voices of tax collectors again. Vv. 17–18 are included for context.
Christian Community Bible	Why was I not stillborn, like others who did not see the light of morn?
God's Word™	I would be buried like a stillborn baby. I would not exist. I would be like infants who never saw the light.
NIRV	Why wasn't I buried like a baby who was born dead? Why wasn't I buried like a child who never saw the light of day?
New Jerusalem Bible	...or, put away like an abortive child, I should not have existed, like little ones that never see the light.
New Simplified Bible	»Why was I not hidden in the ground like a stillborn child, like an infant who never saw the light of day?
Revised English Bible	Or why was I not concealed like an untimely birth, like an infant who never saw the light?
Today's NIV	Or why was I not hidden away in the ground like a stillborn child, like an infant who never saw the light of day?

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

Ancient Roots Translinear Bible in Basic English	I was not camouflaged as a stillborn, an infant never seeing the light. Or as a child dead at birth I might never have come into existence; like young children who have not seen the light.
The Expanded Bible	Why was I not buried [hidden] like a child born dead [stillborn], like a baby who never saw the light of day?
Ferar-Fenton Bible	Or had been like abortions concealed, Like children that never see light,...
HCSB	Or <i>why</i> was I not hidden like a miscarried child, like infants who never see daylight?
NET Bible®	Or <i>why</i> [The verb is governed by the interrogative of v. 12 that introduces this series of rhetorical questions.] <i>was</i> [The verb is again the prefix conjugation, but the narrative requires a past tense, or preterite.] <i>I not buried</i> [Heb "hidden." The LXX paraphrases: "an untimely birth, proceeding from his mother's womb."] <i>like a stillborn infant</i> [The noun נֶפֶל (nefel, "miscarriage") is the abortive thing that falls (hence the verb) from the womb before the time is ripe (Ps 58:9). The idiom using the verb "to fall" from the womb means to come into the world (Isa 26:18). The epithet טָמוּן (tamun, "hidden") is appropriate to the verse. The child comes in vain, and disappears into the darkness – it is hidden forever.], <i>like infants</i> [The word עוֹלָלִים ('olylim) normally refers to "nurslings." Here it must refer to infants in general since it refers to a stillborn child.] <i>who have never seen the light</i> [The relative clause does not have the relative pronoun; the simple juxtaposition of words indicates that it is modifying the infants.]?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Or I could have been like a hidden, miscarried child that never saw light.
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Orthodox Jewish Bible Or as a hidden stillborn-I had not been!-as olelim which never saw ohr.

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

<i>The Amplified Bible</i>	Or [why] was I not a miscarriage, hidden and put away, as infants who never saw light?
Concordant Literal Version	Why was I not like a buried stillborn child, Like babes who have not seen light?
English Standard Version	Or why was I not as a hidden stillborn child, as infants who never see the light?
Green's Literal Translation	...or as a hidden miscarriage, I would not have been, like infants who never saw light.
NASB	"Or like a miscarriage which is discarded [Lit hidden], I would not be, As infants that never saw light.
Syndein/Thieme	Why wasn't I not hidden in the ground like a still born child like an infant who never saw the light of day.
World English Bible	Or as a hidden untimely birth I had not been, As infants who never saw light.
<i>Young's Literal Translation</i>	(Or as a hidden abortion I am not, As infants—they have not seen light.)

**The gist of this verse:** Job asks why was he not aborted.

### Job 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôw (או) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	conjunction	Strong's #176 BDB #14
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
nêphel (לִפְנֵי) [pronounced <i>NAY-fell</i> ]	<i>miscarriage, untimely birth, abortion; premature birth</i>	masculine singular noun	Strong's #5309 BDB #658
ʾâman (אָמַן) [pronounced <i>taw-MAHN</i> ]	<i>hidden, concealed; buried</i>	Qal passive participle	Strong's #2934 BDB #380
lô' (אֵל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

There are several ways this negation is used. (1) It is an absolute *no* given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean *without*. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated *not yet*. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean *nothing*; there is no clear proof of that.<sup>99</sup>

hâyâh (הָיָה) [pronounced <i>haw-YAH</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #1961 BDB #224
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<sup>99</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

## Job 3:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
There is an alternate translation here, <a href="#">Or like a hidden miscarriage, I am nothing</a> . <sup>100</sup> There are two problems with this understanding: (1) this is not the normal use of this particular negative; and (2) this interpretation would not jive with the verses which follow, where Job speaks of being with those who have actually lived.			

**Translation:** [Or, \[could\] I not have been as a hidden miscarriage?](#) At this point, we appear to go back to vv. 11–12 and pick up the interrogative particles from those verses, so that Job is expressing a question here. All Job is asking for is rest; all he is asking for is to have died at birth. Or here, he is asking that he had been miscarried.

The first word in this verse is the adversative conjunction *’ôw* (או) [pronounced *oh*] which has been rendered a plethora of ways (*at least, if, otherwise, also, and, and then*). Generally, this should be translated *or*. Strong's #176 BDB #14. This conjunction in no way appears to tie this to the previous verse; the following verse could conceivably be adjoined to this one. However, this would nicely fall into place following vv. 11 or 12. As mentioned, Job appears to go back and pick up the question from those verses, even though it is not specifically stated here.

The next word is the preposition *like, as* and this is followed by the masculine singular noun *nêphel* (נֶפֶל) [pronounced *NAY-fell*], and it means *miscarriage, untimely birth, abortion*. This word is found only in Job 3:16 Psalm 58:9 Eccl. 6:3.\* The verbal cognate can mean *to fall and die*; so this translation makes perfect sense in its linguistic context. However, *untimely birth* can imply *premature birth* and not necessarily *aborted*. Strong's #5309 BDB #658.

And now we should make certain whether *nêphel* means *premature birth* or *abortion*. In context, Job is speaking of dying at birth—without seeing any light—so this indicates a *miscarriage*. Furthermore, the next word is the Qal passive participle of *tâman* (טָמַן) [pronounced *taw-MAHN*], which means *to hide, to conceal*. In the Qal passive participle, this acts as a verbal adjective and should be rendered *concealed*. Strong's #2934 BDB #380. Now, a premie is not hidden; they are born early; however, an aborted fetus is generally hidden from the mother—and, if there is a soul of sorts, it is never expressed—an aborted child does not cry. Our first line reads: [Or like a miscarriage—concealed;...](#)

The remainder of this verse has a negative and the 1<sup>st</sup> person singular, Qal imperfect of *hâyâh* (הָיָה) [pronounced *haw-YAW*] simply means *to be*. Strong's #1961 BDB #224. The imperfect indicates a continued action or an incomplete action. Putting this altogether, we have: [Or, \[could\] I not have been as a hidden miscarriage? Or, \[Why\] was I not a miscarriage, hidden?](#)

Job is clearly speaking of himself as a person, but as one who has been born dead, or miscarried. Now remember our discussion previously concerning life in the womb. Job does not distinguish himself whether dying in the womb or dying shortly after birth. At the same time, given his personal pain and suffering, we cannot take this as a statement that the quality of Job's soul is the same, whether or not he is in the womb or outside of the womb.

<sup>100</sup> This is Gill's interpretation. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 3:16.



## Job 3:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
‘ôlâl (לָלֵעַ or לָלוּעַ) [pronounced ōo-LAWL]	<i>infant; boy; a child as opposed to an adult</i>	masculine plural noun	Strong's #5768 BDB #760
lô' (אֵל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 plural, Qal perfect	Strong's #7200 BDB #906
’ôwr (אוֹר) [pronounced ohr]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular noun	Strong's #216 BDB #21

**Translation:** *Like infants who have not seen light?* Job here is not talking about babies who are born blind, but babies who are miscarried or die at birth. They never see the light. They never open their eyes. They simply die. This is what Job wishes his life had been.

There is the repetition of the preposition *like, as* and the masculine plural of ‘ôlâl (לָלֵעַ or לָלוּעַ) [pronounced ōo-LAWL] and it means *a child* as opposed to an adult; it is sometimes in contrast to nursing children as well (1Sam. 15:3 22:19 Jer. 44:7), although the implication could be young children (Job 3:16 Hosea 13:16 Nahum 3:10). Strong's #5768 BDB #760. So far, in the second line, we have: *I am not as children [or infants]...*

This is followed by negative and the 3<sup>rd</sup> person masculine plural, Qal perfect of râ'âh (רָאָה) [pronounced raw-AWH] (which means *to see*). Strong's #7200 BDB #906. This should read *they have not seen* or *they will never see* and this is followed by the word *light*. Now I would have expected, perhaps, the Qal participle of *to see* so that this would read, instead, *I am not as children—[those] never seeing light*. The change in the verb type from what you would expect draws great emphasis to this phrase; this taken together with the word *concealed* indicates that we are clearly dealing with a miscarriage.

The NIV Study Bible: *Since in fact his birth had taken place, the next possibility would have been a stillbirth. He would then have lived only in the grave (or Sheol), which he envisions as a place of peace and rest (vv. 13–19). Such a situation would be much better than his present intolerable condition, in which he can find neither peace nor rest.*<sup>101</sup>

Given v. 16 (*Or, [could] I not have been as a hidden miscarriage? Like infants who have not seen light?*) it is hard to argue against Job assigning personhood to the unborn.

<sup>101</sup> The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 728 (footnote).

## Does Job 3:16 Prove Personhood for the Unborn?

1. We have to be careful hear of assigning personhood to unborn children based upon this verse alone. There is no question that Job is speaking of himself as a person, but as an aborted child; or as a child who has been miscarried.
2. On the surface, this is clearly the case. Job is speaking of himself in both a personal, real way; but also as one who has been miscarried.
3. What will follow is the state of being that Job will be in, where the wicked will cease from raging, where slaves and masters are equal, where prisoners are no longer subjected to taskmasters (vv. 17–19).
4. Job does not speak of himself as not existing; Job speaks of himself as dying prior to being born, and yet in the company of men who clearly lived.
5. However, at the same time, bear in mind that Job is in this great state of pain and grief; and there is no reason to assume that everything he says lines up with the Word of God. We know that these are the words of Job; but we do not know if, in all of his pain, he is able to make an accurate assessment of all that is happening to him.
6. So, Job may be spouting his ideas, but his ideas are not necessarily in line with the Word of God.
7. Prior to this, Job had not sinned with his mouth; suggesting that he perhaps sinned in his thinking.
8. Here, we do not know. It is possible that Job is stating some general ideas that, if explored too deeply, cannot be concluded to be true (it is like pushing a parable too far).
9. So, even though Job clearly asserts personhood to himself as a fetus dying prior to birth, we cannot conclude that this is divine viewpoint.
10. However, if we accept Job's statements here as accurate, then we must accept that, even as a miscarriage, he has a future in death.

So that you understand where I am coming from, I personally do not believe in abortion except to save the mother, a situation which is quite rare. I do not see any other reason for an abortion. God has allowed the unique person to begin developing in the womb. Whether this can be called a person, strictly speaking, this verse is not enough evidence to conclude that. However, I do not see man as having God's permission at any point to stop the process of a developing human life, whether this is a complete person or not.

### Chapter Outline

### Charts, Maps and Short Doctrines

I have given this matter no little thought. I will never be pregnant, and I will never personally be faced with raising a child alone from day one—I will never be faced with the incredible inconvenience of carrying a child and then giving birth. Originally I did not have a predilection one way or the other concerning abortion, other than the one which I have stated; and in the past, I had no problem with an immediate abortion of a fetus which is the result of criminal activity such as rape or incest (a position which I no longer agree with).

Even then, it made me grimace to think of using abortion as an after-the-fact birth control method. These are not a doctrines clearly taught in Scripture; but this was my prejudice that I brought to the table. The only stance which I would take which is unequivocal is that once a child takes in air, whatever follows by way of terminating that child's life is murder.

However, through the years, I have come to the conclusion that, once the fetus exists, that is human life—we may want to argue about to what extent—but it is clearly human life, and no biologist will argue against that. Therefore, since I do not find a clear and consistent position in the Bible to treat life in the womb differently than outside the womb, I have settled on man as not having the right to end that life in the womb.

It is the job of a pastor-teacher is to correctly interpret every line of Scripture to the best of his ability and then to clearly communicate this to his congregation. No matter what, a pastor should take a stand for truth and teach what is in Scripture, regardless of whether it is popular or politically correct. A pastor should teach the truth no matter on whose toes he steps, no matter how much this might piss off a person who would otherwise contribute a great deal of money to his church. So I want to take a passage, I want to take a stand—I want to

say this is just exactly what this means and anyone who feels differently, although sincere and possibly even nice, is 100%, totally wrong wrong wrong. I would rather not take the position, *well, it could mean this, or it could mean that; and on other days, it could mean something entirely different*. That is totally against my nature. However, let me state that I don't believe that you can go to this passage and clearly support or disallow abortion-on-demand because:

### The limits of Job 3:16

1. Although Job is the spiritual giant of his world, in his state of mind, we cannot guarantee that everything he says is divine viewpoint. However, if anyone is speaking accurately, then it would have to be Job. Whatever his mistakes will apparently be dressed down at the end of this book.
2. Job speaks of himself only in terms of being born and dying immediately or being stillborn (vv. 11–12). He does not speak of himself as being miscarried.
3. In v. 16, Job speaks of being *like* the one who is miscarried, but does not speak of himself as preferring to be miscarried. That tiny prefixed preposition used twice in v. 16 precludes us pointing to Job and saying that, even if he were miscarried, even if he died in the womb, he still had a life after that experience.
4. However, despite the use of the kaph preposition, Job then goes on to describe life with the dead after a miscarriage. So, Job appears to treat these 3 situations identically: dying after being born, being stillborn, or being miscarried. One would be hard-pressed to differentiate between the future which Job asserts for these 3.
5. Finally, as has been pointed out before, this is a dissertation which deals directly with the angelic conflict in a time prior to any sort of real canon of Scripture; this is not a dissertation on the rights of the unborn, life after death for a miscarried infant, etc. And this is Job speaking when in great suffering. Therefore, it is difficult here to take an unequivocal stand one way or the other.
6. What we can conclude, however, is that Job speaks of all 3 deaths as having a future.
7. However, we should also bear in mind that God speaks to Job at the end of this book, saying: *"Who is this that darkens counsel by words without knowledge? Have the gates of death been opened to you? Or have you seen the gates of the shadow of death?"* (Job 38:2, 17; MKJV with quotation marks).

So, although I would like to take an unequivocal stand on this matter and point to this passage for support, I cannot in all conscience do that. The only thing I can state that is if you are pregnant, if you are considering an abortion, then examine the literature of the anti-abortionists and if you cannot unequivocally state in your own soul that there is no real life in your womb, then you have no business getting an abortion. If you are unsure whether or not it is murder, then the side on which you should err is the cautious side of not aborting. One of the best books which I have read on this matter was called, *The Handbook on Abortion*, which clearly takes a position against abortion. Certainly, if I were a young, pregnant female without a husband, and I have the choice between 20–30 years of inconvenience as opposed to a couple days of discomfort and some guilt and confusion for several weeks (and possibly several years), I might want someone to convince me to abort. Take this one step further and weighing the personal inconvenience of pregnancy for nine months and then giving up a living breathing child to another family, as opposed to abortion; I may want to have someone convince me to abort. However, since I am emotionally distanced from those issues, that would cause me to lean in the direction of opposing abortion-on-demand if only hoping to err on the side of caution.

Given what we have already studied about God's view of the child in the womb, I don't think a Christian woman can make a different decision than having a child.

Another point needs to be made here; when you side with using abortion as retroactive birth control, as a solution for a marriage-less birth, to solve the problem of rape or incest, bear in mind that you are lining up with people who are very liberal. Sometimes, when taking a position is difficult to sort out, then you look at who are your natural allies and natural enemies when taking that position. Anytime you find yourself as a Christian siding with liberals rather than conservatives, you need to give that position a second look.

Anytime you find yourself as a Christian siding with liberals rather than conservatives, you need to give that position a second look.

As has been mentioned, there is some disagreement as to the positioning of v. 16—several Bibles place it here and some place it before v. 12. Where it is found appears to be out of place. However, I am not aware of any manuscript evidence which would support this. So prior to the exegesis of v. 16, I am going to present you with a chart and allow you to decide:

The New American Bible footnotes this: *This verse has been placed between vv. 11 and 12 where it probably stood originally. There is reason to believe that here, as well as in several other places in Job, the original order of the poetic lines was accidentally disturbed in the early transmission of the text; so in chapters 12–15; 19–21; 24–31; 34; 36; 38–42. The verse numbers given in such cases are always those of the current Hebrew text.*<sup>102</sup>

This placement could have great implications as to the idea of life in the womb. The NAB is the more literal of the Catholic translations (the NJB being the freer of the two translations) and the placement of this verse between vv. 11 and 12 would tend to make more sense contextually and give greater validity to the stand of the Catholic church that there is life in the womb.

The Placement of Job 3:16	
Verse 16 placed as found in the Massoretic text and in the Septuagint:	Verse 16 placed after v. 12:
<p>“Why did I not die out from a womb?  Out from a womb I came forth and I expired.  Why did knees receive me?  And why breasts did I suck?  For then I have lain down and I am quiet.  I have slept; then there is rest for me.  With kings and counselors of earth—  the ones building ruins for themselves.  Or with princes—gold to them—  the fillers [of] their houses with silver.  Or like a miscarriage—concealed;  I was not as children—they never see light.  There malevolent ones cease raging  and there those exhausted of strength rest”</p>	<p>“Why did I not die out from a womb?  Out from a womb I came forth and I expired.  Why did knees receive me?  And why breasts did I suck?  Or like a miscarriage—concealed;  I was not as children—they never see light.  For then I have lain down and I am quiet.  I have slept; then there is rest for me.  With kings and counselors of earth—  the ones building ruins for themselves.  Or with princes—gold to them—  the fillers [of] their houses with silver.  There malevolent ones cease raging  and there those exhausted of strength rest”</p>
The New American Bible Translation:	Verse 16 placed immediately before v. 12:
<p><sup>11</sup> Why did I not perish at birth, come forth from the womb and expire?  <sup>16</sup> Or why was I not buried away like an untimely birth, like babes that have never seen the light?  <sup>12</sup> Wherefore did the knees receive me? or why did I suck at the breasts?  <sup>13</sup> For then I should have lain down and been</p>	<p>“Why did I not die out from a womb?  Out from a womb I came forth and I expired.  Or like a miscarriage—concealed;  I was not as children—they never see light.  Why did knees receive me?  And why breasts did I suck?  For then I have lain down and I am quiet.</p>

<sup>102</sup> *The Complete Parallel Bible*; Oxford University Press, ©1993, p. 1053.

The Placement of Job 3:16	
tranquil; had I slept, I should then have been at rest <sup>14</sup> With kings and counselors of the earth who built where now there are ruins <sup>15</sup> Or with princes who had gold and filled their houses with silver. <sup>17</sup> There [in death] the wicked cease from troubling, there the weary are at rest. <sup>18</sup> There the captives are at ease together, and hear not the voice of the slave driver. <sup>19</sup> Small and great are there the same, and the servant is free from his master.	I have slept; then there is rest for me. With kings and counselors of earth—the ones building ruins for themselves. Or with princes—gold to them—the fillers [of] their houses with silver. There malevolent ones cease raging and there those exhausted of strength rest.”
In the NAB, v. 16has been placed between ⇨ Job 3:11-12 where it possibly stood originally. There is reason to believe that here, as well as in several other places in Job, the original order of the poetic lines was accidentally disturbed in the early transmission of the text; so in Job 12-15; 19-21; 24-31; 34; 36; 38-42. The verse numbers given in such cases are always those of the current Hebrew text, though the arrangement may differ. The footnotes will advise the reader of the difficulties and provide him with further indications for following the progress of thought in the book.	
However, what we may be observing here is just a parallel round of thoughts by Job. So vv. 11–12 lead to Job making some conclusions; and then v. 16, similar in nature, leads to Job making an additional set of conclusions. In any case, we get it all, no matter what the order.	

Chapter Outline

Maps, Charts, and Short Doctrines

Now that we discussed the placement of v. 16, we will move into Job’s existence, had he died at birth. Barnes has something quite important to say about this: *Job expresses here no opinion of their future condition, or on the question whether such infants had immortal souls. He is simply saying that his lot would have been as theirs was, and that he would have been saved from the sorrows which he now experienced.*<sup>103</sup> In other words, even though we have this other-life experience which we find in the next half-dozen verses, this would have been Job’s experience had he died shortly after birth.

There is an important difference between vv. 11–12 and v. 16. In the first two verses, Job is saying, “What if I actually died as I came out of the womb?” However, in v. 16, he is not saying, “What if I died in the womb?” We have the prefixed preposition kaph, which means *like, as, according to*. BDB #453. Job is saying that he would be *like* the one who is miscarried; he would be as the child who never sees light. They are similar in the way that there would be no severe pain of life. But Job is not saying that he should have died in the womb and then moves on to this post-miscarriage existence.

Now let’s go back and speak directly to the passage; McGee said: *There are two things Job is saying in this chapter. He wishes that he had never been born. However, having been born, he wishes that he had died at birth. These are his two wishes in this chapter, and he finds no relief from his misery.*<sup>104</sup>

It ought to be clear that, if Job is this great spiritual giant (and he is), and if life has beaten him down this far (and it has), should we not recognize that circumstances much less severe could cause us to feel the same way? Job has had an amazing life; his life has been so dramatically important that God brings him before Satan as an example of a great believer who reflects the glory of God. And yet, it is so clear that Satan has made Job feel so lousy; so lousy that he wishes that he were dead.

<sup>103</sup> Barnes’ Notes, Baker Books, ©1996; Vol. III, p. 135.

<sup>104</sup> Job; J. Vernon McGee, ©1977, p. 38.



This is one more thing that we need to consider, when evaluating what Job or any of these other men have to say: are they challenged? Does Job make a statement that one of the others challenges specifically? And does Job challenge any of the statements made by his associates? If a statement is not challenged, then should we conclude that point been conceded in the discussion? God will say to Job: “Who is this that darkens counsel by words without knowledge? Have the gates of death been opened to you? Or have you seen the gates of the shadow of death?” (Job 38:2, 17; MKJV with quotation marks).

So far, there are two things which appear to be unknown at the time of Job: the exact nature of death and what happens after life; and a reasonable understanding of the Angelic Conflict. One can understand, to a limited degree the temptation of Eve and then Adam in Gen. 3, but without fully grasping the Angelic Conflict.

**There malevolent ones cease raging;  
and there rest weary ones of strength.**

Job  
3:17

**There, those who are malevolent cease  
[their] raging;  
and there those weary of strength rest.**

**There, in death, those who are malevolent finally cease their raging;  
and there those who are weary finally receive rest.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	There the wicked cease from tumult, and there the wearied in strength are at rest.
Masoretic Text (Hebrew)	There malevolent ones cease raging; and there rest weary ones of strength.
Peshitta (Syriac)	There the wicked cease from troubling; and there the weary are at rest.
Charles Thomson (Greek)	There the wicked have ceased to be a terror: there the weary have got rest for their body...
Septuagint (Greek)	There the ungodly <u>have burnt out</u> the fury of rage; there the wearied in body rest.
Significant differences:	Although the English translation from the Greek has a few extra words in the first phrase, Thomson's translation (which is inferior) does not.

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

Common English Bible	There the wicked rage no more; there the weak rest.
Contemporary English V.	In the world of the dead, the wicked and the weary rest without a worry.
Easy English	In their graves, wicked men do not cause trouble. And tired people rest.
Easy-to-Read Version	Bad people stop making trouble when they are in the grave. And people who are tired find rest in the grave.
Good News Bible (TEV)	In the grave wicked people stop their evil, and tired workers find rest at last.
The Message	Where the wicked no longer trouble anyone and bone-weary people get a long-deserved rest?
New Life Bible	There the troubles of the sinful stop. There the tired are at rest.
The Voice	In <i>the sleep</i> of death, the wicked can do no more damage; the weary ones <i>at last</i> find rest.

#### Partially literal and partially paraphrased translations:

Christian Community Bible	There the trouble of the wicked ceases, there the weary find repose.
New American Bible (R.E.)	There [in death.] the wicked cease from troubling, there the weary are at rest.
NIRV	In the grave, sinful people don't cause trouble anymore. And there those who are tired find rest.
New Jerusalem Bible	Down there, the wicked bustle no more, there the weary rest.
Revised English Bible	There the wicked chafe no more, there the tired laborer takes his ease;...

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

Ancient Roots Translinear	"The wicked there ( <i>in death</i> ) cease from agitation; and there the power of labor settles.
Bible in Basic English	There the passions of the evil are over, and those whose strength has come to an end have rest.
The Expanded Bible	In the grave the wicked ·stop making trouble [or cease their agitation], and the weary workers are at rest.
Ferar-Fenton Bible	Where the wicked must cease from their crimes Where the strong, when exhausted, have rest...
NET Bible®	There [The reference seems to be death, or Sheol, the place where the infant who is stillborn is either buried (the grave) or resides (the place of departed spirits) and thus does not see the light of the sun.] <b>the wicked</b> [The wicked are the ungodly, those who are not members of the covenant (normally) and in this context especially those who oppress and torment other people.] <b>cease</b> [The parallelism uses the perfect verb in the first parallel part, and the imperfect opposite it in the second. Since the verse projects to the grave or Sheol ("there") where the action is perceived as still continuing or just taking place, both receive an English present tense translation (GKC 312 §106.I).] <b>from turmoil</b> [Here the noun זָגַר (rogez) refers to the agitation of living as opposed to the peaceful rest of dying. The associated verb זָגַר (ragaz) means "to be agitated, excited." The expression indicates that they cease from troubling, meaning all the agitation of their own lives.], <b>and there the weary</b> [The word עֵיָגָ (yagia') means "exhausted, wearied"; it is clarified as a physical exhaustion by the genitive of specification ("with regard to their strength").] <b>are at rest.</b>

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	There the wicked cease from commotion; and there the wearied of force rest;...
Orthodox Jewish Bible <i>The Scriptures</i> 1998	There the resha'im cease from troubling; and there the weary are at rest. There the wrong cease raging, and there the weary are at rest,...

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

<i>The Amplified Bible</i> Concordant Literal Version	There [in death] the wicked cease from troubling, and there the weary are at rest. There the wicked leave off all disturbance, And there those wearied from vigor are resting.
<i>Emphasized Bible</i> The Geneva Bible	There, the lawless, cease from raging, and there the toil-worn are at rest:... There the wicked cease [from] troubling [That is, by death the cruelty of the tyrants has ceased. ]; and there the weary be at rest.
Green's Literal Translation NASB	There the wicked cease <i>from</i> turmoil, and there the weary are at rest;... "There the wicked cease from raging,

World English Bible  
Young's Literal Translation

And there the weary [Lit weary of strength] are at rest.  
There the wicked cease from troubling; There the weary are at rest.  
There the wicked have ceased troubling, And there rest do the wearied in power.

**The gist of this verse:** Job presents a rather nice view of death, where those who committed wrongs stop; and those who are tired from work find rest.

### Job 3:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
r <sup>e</sup> shâ'îym (רְשָׁעִים) [pronounced r <sup>e</sup> -shaw-GEEM]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
châdal (חָדַל) [pronounced khaw-DAHL]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #2308 BDB #292
rôgez (רָגַז) [pronounced ROW-ghehz]	<i>[great] agitation, excitement, raging; rage; vibrating [trembling] in fear</i>	masculine singular noun	Strong's #7267 BDB #919

This is a person who has almost completely given into their old sin nature—their primal rage, if you will—and are on the verge of acting without any self-control or limits. In other passages (like Job 3:26), I don't think that we are dealing with a word which is equivalent to emotional instability, but to physical shaking and tremors instead.

**Translation:** *There, those who are malevolent cease [their] raging;...* Job sees death as a cessation from so much difficulty and torment. Even those who are violent in this world, they cease their raging. Given Job's life at this point in time, it makes sense for him to believe that will end all of that. Furthermore, this suggests that, even with Job's previously idyllic life, he dealt with men who were out of control.

What malevolent types cease doing is rôgez (רָגַז) [pronounced ROW-ghehz] and it means *vibrating or trembling in fear, rage*. It is a person who has almost completely given into their old sin nature—their primal rage, if you will—and are on the verge of acting without any self-control or limits. Strong's #7267 BDB #919.

We find this sort of malevolence all of the time and at all social levels. Someone is not evil because they are a CEO; nor is someone evil because they are collecting food stamps. A person is not evil because they are enrolled at UC at Berkeley; nor are they evil because they are in the military. However, those who are evil sometimes engage in evil behavior often; and, at death, this evil behavior all comes to an end.

Clarke: *In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow creatures.*<sup>105</sup> Matthew Henry: *Had Job been at rest in his grave, he would have had no disturbance from the Sabeans and Chaldeans, none of all his enemies would have created him any trouble.*<sup>106</sup>

<sup>105</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:17.

<sup>106</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3:11–19.

You will note that Job makes no differentiation here of where a person ends up. We know, from study elsewhere in Scripture, that some end up in Abraham's bosom and some end up in torments; however, those who are malevolent cease expressing their anger and rage.

### Job 3:17b

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]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâm (שָׁם) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027
nûwach (נוּחַ) [pronounced NOO-ahkh]	rest, cause to rest, to be at rest, set down, lay down, deposit, leave	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5117 (and #3240) BDB #628
yâgîya' (יָגִי') [pronounced yaw-GEE-ahg]	wearied, exhausted, fatigued, tired	masculine plural adjective; construct form	Strong's #3019 BDB #388
kôwach (כֹּחַ) [pronounced KOE-ahkh]; and spelled kôach (כֹּחַ) [pronounced KOE-ahkh]	strength, power, ability; produce, substance, riches, wealth [of soil]	masculine singular substantive	Strong's #3581 BDB #470

**Translation:** ...and there those weary of strength rest. And men who are weary of life, there they receive rest.

The ones resting are those who are yâgîya' (יָגִי') [pronounced yaw-GEE-ahg], which means *wearied, exhausted, fatigued*. This adjective is found only here in the masculine plural construct; however, there is great cognatic support for this meaning. Strong's #3019 BDB #388.

Barnes: *This verse is often applied to heaven, and the language is such as will express the condition of that blessed world. But as used by Job it had no such reference. It relates only to the grave. It is language which beautifully expresses the condition of the dead, and the desirableness even of an abode in the tomb. They who are there, are free from the vexations and annoyances to which men are exposed in this life. The wicked cannot torture their limbs by the fires of persecution, or wound their feelings by slander, or oppress and harass them in regard to their property, or distress them by thwarting their plans, or injure them by impugning their motives. All is peaceful and calm in the grave, and there is a place where the malicious designs of wicked men cannot reach us. The object of this verse and the two following is, to show thee reasons why it was desireable to be in the grave, rather than to live and to suffer the ills of this life. We are not to suppose that Job referred exclusively to his own case in all this. He is describing, in general, the happy condition of the dead, and we have no reason to think that he had been particularly annoyed by wicked men. But the pious often are, and hence it should be a matter of gratitude that there is one place, at least, where the wicked cannot annoy the good; and where the persecuted, the oppressed, and the slandered may lie down in peace.*<sup>107</sup>

This is followed by the word for *strength, power*; therefore, this reads: *those exhausted of power or the ones fatigued of power*. In death, they will have rest. *And it will be in the day when Y<sup>e</sup>howah gives you rest from your pain and turmoil and harsh service in which you have been enslaved* (Isa. 14:3).

<sup>107</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 135.

Barnes: *The meaning is, those whose strength is exhausted; who are worn down by the toils and cares of life, and who feel the need of rest. Never was more beautiful language employed than occurs in this verse. What a charm such language throws even over the grave—like strewing flowers, and planting roses around the tomb! Who should fear to die, if prepared, when such is to be the condition of the dead? Who is there that is not in some way troubled by the wicked—by their thoughtless, ungodly life; by persecution, contempt and slander? ...No dictate of piety is violated when we look forward with calm delight to the time when we may repose where the wicked cease from troubling, and where the weary be at rest.*<sup>108</sup>

Dunagan: *Job is not saying that at death the wicked are at rest (Luke 16:19ff), but rather death ends their life of rebellion. In this life the wicked are in a constant state of agitation, nothing satisfies them, they are always either troubling themselves or others. In the grave alone do they seem to rest.*<sup>109</sup>

The Pulpit Commentary: *We must remember that we have not here a complete Divine oracle concerning the future. Job is merely giving utterance to his despair. There is a certain truth in what he says, but it is not the whole truth...To die was all that Job hoped for; to die as an embryo dies who has never known life seems to him far better than to drag out such a weary existence as he now sees before him. Thus the mere dying and ceasing to be are enough. But for the larger Christian hope more is needed. Death is not the door to heaven; Christ is that Door. There is no certain road to peace through death; for death may lead to darker distress in a future of banishment from God. There is no peace in the "outer darkness," but "weeping and gnashing of teeth."*<sup>110</sup>

However, Isaiah makes it clear: **"But the wicked are like the troubled sea, which cannot rest, and its waters cast up mire and dirt. There is no peace, says my God, to the wicked."** (Isa. 57:20–21). Those wicked who have not trusted in the Revealed Lord have no eternal peace.

I was taught to believe in reincarnation at an early age. However, this is a false doctrine and has no place in Christianity.

### The Fallacy of Reincarnation

1. I was taught, at a fairly young age, that all of the Biblical references to reincarnation were removed. This is quite false and implies that there were some men powerful enough to actually change what is in the Bible. There have always been several independent places where the Bible was preserved and replicated and even translated, no matter how many books were available at the time. So, there has not been a time in history when there was only one available Bible, and someone went in and changed all of it. There have been glosses, some changes in spelling, and certainly some copy errors, but there is no evidence that any person or group got into the Bible and changed everything. Even the Latin, which is the basis for the Catholic Bible, has not been dramatically altered. Priests and popes from time to time did some massive distortion to the Scriptures, but the original Latin Bible is an excellent translation from the Hebrew into the Latin. Furthermore, we have Bibles from different ages, from different places, which have different histories, and the agreement between these Bibles is astounding.
2. The idea behind reincarnation is a works type of religion. If you are really good in your life, you get reincarnated to a higher and higher place; if you are really bad, you lose ground and come back as an ant or a pig (as if these animals can make great moral choices to take them out of their pig-hood).
3. Religious leaders are often cited as men who reached the pinnacle of perfection, but only Jesus is attested to as perfect; contemporaries of Mohammed and Buddha, for instance, do not paint a wonderful enlightened picture of these two men.
4. This ought to be quite disconcerting to us; if there is one man of at least 6.5 billion who has evolved to

<sup>108</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 135.

<sup>109</sup> Mark Dunagan, Commentary on selected text; from e-Sword, Job 3:17.

<sup>110</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:17.



## The Fallacy of Reincarnation

a point of being the Christ. Couple that with the fact that *everyone* you know (including yourself) is flawed. There appears to be no way out, given all of this. All men are destined to be returned again, and again, and again. I suppose that they think, maybe in another 2000 years, there will be another Jesus?

5. As long as a man has one committed sin (and, trust me, the average person commits thousands upon thousands of sins), he does not meet the standards of God. A god of reincarnation would be therefore required to send every single person back to the grave to be reincarnated once again.
6. In any case, reincarnation is a works-based religion or a religion of merit. That is, we have to earn our position with God (or, whatever is out there). And, so far, only one man has.
7. Apart from personal perfection, there is never a solution to man's sinfulness, apart from achieving sinlessness. The Bible tells us that no one reaches that state of sinless perfection. We are all born with sin (a sin nature); and we all commit sin. **All have sinned and fall short of the glory of God** (Rom. 3:23).
8. What makes more sense is what we find in the Bible. The One Perfect Man died for our sins; He made a bridge between God and man, and we go through Him to reach God—not because we deserve it, but because Jesus deserves it. He bore our sins in His Own body on the wood. 1Peter 2:24 3:18
9. This approach satisfies the love, the righteousness and the justice of God. Understanding this, allows for God's character to be consistent.
10. God's character is not consistent if we are destined to be reincarnated until we reach a state of perfection.

This is not difficult to understand. If God set up reincarnation for mankind, then what the Bible says is filled with lies. Furthermore, there would be very few people leaving this constant suffering of being reincarnated again and again.

### Chapter Outline

### Charts, Maps and Short Doctrines

This doctrine is put together from two other doctrines from three doctrinal internet sites. The bulk of this doctrine no doubt was the work of R. B. Thieme, Jr.

## The Doctrine of Physical Death

1. Physical death for the unbeliever:
  - 1) The soul leaving the body (Lk.16:22) and:
  - 2) Torment in hell (Lk.16:23,24).
  - 3) Remembrance of life on earth (Lk.16:25).
  - 4) Desire not to see earthly loved ones (Lk.16:27,28).
  - 5) Is permanent (Lk.16:26).
  - 6) Occurs in the midst of temporal pursuits and is unexpected (Lk.12:16-21).
  - 7) Principle: Mk.8:36,37 **"For what does it profit a man to gain the whole world and forfeit his own soul? For what shall a man give in exchange for his soul?"**
  - 8) Apply Mt.10:28 **"And do not fear those who can kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."**
2. For the believer,
  - 1) Physical death does not separate the believer from God. Romans 8:38-39
  - 2) Physical death means no appointment with judgment. Hebrews 9:27.
  - 3) Physical death means that the believer is face to face with the Lord. 2Corinthians 5:8
  - 4) Physical death involves the separation of soul and spirit from the body (Eccl.12:7 **"Then the dust will return to the earth as it was and the spirit will return to God who gave it"**; Jn.2:26; Acts.5:10),
  - 5) Waiting for the resurrection body while in an interim body, John 11:25 1Thesolonians 4:13-18 Job 19:25-26 Philippians 3:21 1Co 5:51-57
  - 6) And includes conscious existence in heaven (Lk.16:25, Abraham & Lazarus; Phil.1:21 2Cor.5:8 Ps.72:24).
  - 7) Bliss (Lk.23:43 cp. 2Cor.12:4 Rev.2:7, as implied in the term "Paradise").

## The Doctrine of Physical Death

- 8) No judgment, only an eternal reward (or inheritance) for the worthy believer. Rom.8:1 1Pet.1:4,5
- 9) No sin.
- 10) No more pain, death, or sorrow (Rev.21:4).
- 11) A new home. John 14:1-6
- 12) Full realization of spiritual maturity blessing (2Cor.4:16-18).
- 13) Realizing what eternal life is all about. John 11:25 10:28 20:31 1John 5:11-12
- 14) In the case of martyrdom: Rev.14:13; cp. 12:11.
3. Divine regulating principles.
  - 1) God is the ultimate cause (directive and permissive; Acts.17:28 Ps.66:9 Job.34:14,15).
  - 2) Protection against death lies with God (overruling will Pss.30:3 118:18).
  - 3) Physical death is a matter of the sovereign decision of God based on His perfect knowledge and perfect timing. Psalm 68:19-20
  - 4) He determines the time and manner (Eccl.3:2 7:17 **"Do not be very wicked and do not be a fool. Why should you die before your time?"**; Rom.14:8).
  - 5) It has an end (Rev.20:14 21:4 1Cor.15:26).
4. As applied to the believer.
  - 1) Bible Doctrine removes the fear of death (Ps.23:4).
  - 2) The positive believer is kept alive by grace to attain maturity (Ps.119, esp. vs.17).
  - 3) The reversionistic believer dies the sin unto death (Prov.5:23 8:36 10:21 12:28 13:14 14:12 15:10 19:16 23:13,14 Deut.30:15 cp. Jer.21:8 Jn.5:19,20 1Jn.5:16).
  - 4) There is dying grace for the positive believer (Ps.116:15 Phil.1:21).
  - 5) Church Age believers ("dead in Christ", 1Thess.4:13-18) are promised resurrection.
  - 6) The Rapture generation will not experience it (1Cor.15:51ff; 1Thess.4:15-18; cp. Mt.16:28; Mk.9:1; Lk.9:27; cp. Heb.11:5,6).
  - 7) Christ died physically and Faith-Rested His resurrection (Ps.22:15 Isa.53:9 Mt.27:50 1Pet.3:18 cp. Acts.2:22-28 Heb.5:7).
  - 8) Physical death secures a great victory and that is how it should be viewed. The sting of death has been removed by our Lord Jesus Christ (1Corinthians 15:55- 57). If you understand what heaven is all about, what eternity holds and what the word of God promises you will not live in fear of death.

From: <http://www.versebyverse.org/doctrine/deaths.html> accessed June 13, 2013.

Identical to [http://gracebiblechurchwichita.org/?page\\_id=54](http://gracebiblechurchwichita.org/?page_id=54) accessed June 13, 2013 (which suggests that this doctrine in its entirety original was put together by R. B. Thieme, Jr.).

Some material from <http://dikaosune.com/documents/Doctrineofdeath.pdf> accessed June 13, 2013.

These sites go further and examine in depth the other kinds of deaths found in the Bible.

### Chapter Outline

### Charts, Maps and Short Doctrines

This second half of this verse reads: **...and there those weary of strength rest.** You will note how close this is to Jesus' promise, **"Come to Me all you who are weary and overburdened, and I will give you rest."** (Matt. 11:28)

Barnes: *Who is there that is not at some time weary with his load of care, anxiety, and trouble? Who is there whose strength does not become exhausted, and to whom rest is not grateful and refreshing? And who is there, therefore, to whom, if prepared for heaven, the grave would not be a place of calm and grateful rest?*<sup>111</sup>

This entire verse reads: **There, those who are malevolent cease [their] raging; and there those weary of strength rest.**

<sup>111</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:17.

[Recall that] God condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; and He rescued righteous Lot, who was oppressed by the sensual conduct of unprincipled men (for by what he saw and heard, as a righteous man, while living among them, caused his righteous should to be tormented day after day with their lawless deeds) (2Peter 2:6–9). Or as David wrote: I will guard my ways that I may not sin with my tongue; I will guard my mouth as with a muzzle while the recalcitrants are in my presence (Psalm 39:1).

<p><b>Together prisoners were at ease; they have not heard a sound of a ruler.</b></p>	<p>Job 3:18</p>	<p><b>Along with them [lit., <i>together</i>], captives are at ease; they no longer hear the voice of [their] taskmasters.</b></p>
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**And along with them, even slave-captives are at ease;  
they do not hear the voice of their captors.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And <u>they sometime bound together without disquiet</u> , have not heard the voice of the oppressor.
Masoretic Text (Hebrew)	Together prisoners were at ease; they have not heard a sound of their rulers.
Peshitta (Syriac)	There the prisoners rest together; they hear not the voice of the oppressor.
Charles Thomson (Greek)	...and <u>they of old who are assembled there together</u> ; have never heard the exactor's voice.
Septuagint (Greek)	And the <u>men of old time have together</u> ceased to hear the voice of the oppressor.
Significant differences:	The first phrase in the Latin and Greek seems to be quite far from the original. The Syriac appears to agree completely with the Hebrew.

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

Common English Bible	Prisoners are entirely at ease; they don't hear a boss's voice.
Contemporary English V.	Everyone is there--...
Easy English	Slaves are free. They hear no commands from their masters.
Easy-to-Read Version	Even prisoners find relief in the grave; they don't hear their guards yelling at them.
Good News Bible (TEV)	Even prisoners enjoy peace, free from shouts and harsh commands.
The Message	Prisoners sleep undisturbed, never again to wake up to the bark of the guards.
New Century Version	In the grave there is rest for the captives who no longer hear the shout of the slave driver.
New Life Bible	Those in prison are at rest together. They do not hear the voice of the one who rules over their work.
New Living Translation	Even captives are at ease in death, with no guards to curse them.
The Voice	In death the captives are freed, together at ease, and the shouts of their oppressors die along with them.

#### Partially literal and partially paraphrased translations:

God's Word™	There the captives have no troubles at all. There they do not hear the shouting of the slave driver.
New Advent (Knox) Bible NIRV	...untroubled the thrall sleeps, his tyrant's bidding cannot reach him now;... Prisoners also enjoy peace there. They don't hear a slave driver shouting at them anymore.
New Jerusalem Bible Revised English Bible	Prisoners, all left in peace, hear no more the shouts of the oppressor. ...the captive too finds peace there, no slave-driver's voice reaches him;...
Today's NIV	Captives also enjoy their ease; they no longer hear the slave driver's shout.

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

Ancient Roots Translinear Bible in Basic English	The prisoners are tranquil together; they never hear the voice of the slave-driver. There the prisoners are at peace together; the voice of the overseer comes not again to their ears.
The Expanded Bible	In the grave there is rest for the ·captives [prisoners] who no longer hear the ·shout [ <sup>L</sup> voice] of the ·slave driver [taskmaster].
Ferar-Fenton Bible	Where together the captives can lie, And hear not their driver's fierce voice!
NET Bible®	There ["There" is not in the Hebrew text, but is supplied from the context.] <b>the prisoners</b> [The LXX omits the verb and translates the noun not as prisoners but as "old men" or "men of old time."] <b>relax</b> [The verb שָׁאֲנָנוּ (sha'ananu) is the Pilpel of שָׁאֵן (sha'an) which means "to rest." It refers to the normal rest or refreshment of individuals; here it is contrasted with the harsh treatment normally put on prisoners.] <b>together</b> [See further J. C. de Moor, "Lexical Remarks Concerning yahad and yahdaw," VT 7 (1957): 350-55.]; <b>they do not hear the voice of the oppressor</b> [Or "taskmaster." The same Hebrew word is used for the taskmasters in Exod 3:7.].
NIV – UK	Captives also enjoy their ease; they no longer hear the slave driver's shout.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"There the wicked cease their raging, there the weary are at rest, prisoners live at peace together without hearing a taskmaster's yells. V. 17 is included for context.
Orthodox Jewish Bible	There the asirim (prisoners, captives) rest together; they hear not the voice of the oppressor.

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

<i>The Amplified Bible</i> Concordant Literal Version The Geneva Bible	There the [captive] prisoners rest together; they hear not the taskmaster's voice. Prisoners are tranquil together; They do not hear the voice of the taskmaster. [There] the prisoners [All they who sustain any kind of calamity and misery in this world: which he speaks after the judgment of the flesh.] <b>rest together; they hear not the voice of the oppressor.</b>
Green's Literal Translation Syndein/Thieme	...the prisoners are at ease together, they hear not the voice of the slave driver;... There the captives enjoy their ease; and they no longer hear the slave-driver shout.
Webster's Bible Translation World English Bible	[There] the prisoners rest together; they hear not the voice of the oppressor. There the prisoners are at ease together. They don't hear the voice of the taskmaster.
Young's Updated LT	Together prisoners have been at ease, They have not heard the voice of an exactor.

**The gist of this verse:** In death, prisoners are no longer subject to back-breaking menial chores forced upon them.

### Job 3:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yachad (יָחַד) [pronounced YAHKH-ahd]	<i>union, joined together, unitedness, together, in unity</i>	masculine singular noun/adverb	Strong's #3162 BDB #403
'âçîyr (אֲצִיּוּר) [pronounced aw-SEER]	<i>prisoner, captive, bondman</i>	masculine plural noun	Strong's #615 BDB #64
shâ'an (שָׁאֵן) [pronounced shaw-AHN]	<i>to be at ease, to be at peace, to rest securely; to be quiet</i>	3 <sup>rd</sup> person plural, Pilel (Palel) perfect	Strong's #7599 BDB #983

Owen has Palel; BDB lists this as a Pilel. I assume these are the same tense.

The Greek first half of this verse is quite different: [And the men of old tim have together...](#)

**Translation:** [Along with them](#) [lit., *together*], [captives are at ease](#);... In death, all activity stops—this is Job speaking now. Those who were cast into prison, who may have to work during this time of imprisonment, they are at ease; they rest in peace. This could also refer to those who have been taken as slaves in battle, and who spend the rest of their lives in servitude to their captors.

### Job 3:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>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</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #8085 BDB #1033
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
nâgas (נָגַשׁ) [pronounced naw-GAS]	<i>to exact, require, demand</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5065 BDB #620

As a participle, it refers to the taskmasters of Egypt (Ex. 3:7). This can also mean *ruler, tyrant* (Isa. 3:12 14:2 60:17 Zech. 10:4).

**Translation:** [...they no longer hear the voice of \[their\] taskmasters](#). As prisoners or captives, they are subject to forced labor; but, in death, they no longer hear the voice of their captors (or taskmasters).

The theme is still the life after death. Imprisoning another people in the ancient world did not involve just tossing them into a prison camp and leaving them there. They were generally employed as servants and slaves. The



word which I rendered *taskmaster* is the Qal active participle of *nâgas* (נָגַשׁ) [pronounced *naw-GAS*] means to *exact, require, demand*; the participle of this verb was used for the *taskmasters* of Exodus, referring to the Egyptian slave drivers. This could also be rendered *oppressor, driver, exacter, ruler, tyrant*. Strong's #5065 BDB #620.

The entire verse reads: *Along with them* [lit., *together*], *captives are at ease; they no longer hear the voice of [their] taskmasters*.

Barnes: *Of him who exacted taxes, and who laid on them heavy burdens, and who imprisoned them for imaginary crimes. He who is bound in chains, and who has no other prospect of release, can look for it in the grave and will find it there... The sense in Job is, that all are at liberty in death. Chains no longer bind; prisons no longer incarcerate; and voice of oppression no longer alarms.*<sup>112</sup>

Clarke: *Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures of life, are quiet in the grave together; and the voice of the oppressor, the hard, unrelenting task-master, which was more terrible than death, is heard no more.*<sup>113</sup>

Matthew Henry: *Those that were here doomed to perpetual servitude, that could call nothing their own—no, not their own bodies—are there no longer under command or control.*<sup>114</sup>

All of their forced servitude in prison is ended.

**Application:** It appears that, for a very long time, hard work was a part of the daily routine of a prisoner. For whatever reason, this no longer appears to be the case, which is quite short-sighted, in my opinion. They should be able to produce and be able to make somewhat of a profit from this production.

The Septuagint is somewhat inexplicably dissimilar here; it reads: *There they of old assembled together have not heard the voice of the exacter.*

What is interesting about slavery is, the Bible sanctions slavery that we might be surprised at; but did not sanction the sort of slavery that we practiced in the United States. Prisoners of war were subject to slavery, and the reason for this is, a nation destroys itself from within first; then they are destroyed from without. It is slavery which forces them into a disciplined life, something which they apparently lost and therefore lost in war. Quite obviously, if a nation is not ready to go to war, then that means that most of the males are not able to be trained in war. God allows for these sorts of nations to be defeated and subjugated.

On the other hand, the Bible forbids slavery where individuals are plucked up—called man-stealing in the Bible—and forced as individuals into slavery. That is the one illegitimate form of slavery referenced in Scripture. This is the slavery that was practiced in the United States and pretty much all over the world; and a variety of mostly Christian movements put an end to it. It is likely that, without the Civil War, slavery would have ended in the United States within a few decades.

**Small and great there [are the] same;  
and a slave [is] free from his adonais.**

Job  
3:19

**Small and great [are] there same there;  
and a slave [is] free from his lord.**

**In death, the small and the great are the same;  
and in death, the slave is freed from his master.**

<sup>112</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 136.

<sup>113</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:18.

<sup>114</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3:11–19.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	The small and great are there, and the servant is free from his master.
Masoretic Text (Hebrew)	Small and great there [are the] same; and a slave [is] free from his adonai.
Peshitta (Syriac)	The small and the great are there; and the servant is free from his master.
Charles Thomson (Greek)	Small and great are there on a level-the servant, with his <u>dreaded</u> lord.
Septuagint (Greek)	The small and great are there, and the servant that <u>feared</u> his lord.

Significant differences: Although we do not find the word *the same* in the other ancient translations, that is a matter of translation. Most ignored that particular word, which is usually used as a demonstrative pronoun (see the Hebrew exegesis).

The Greek appears to have another word in the second phrase.

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

Common English Bible	Both small and great are there; a servant is free from his masters.
Contemporary English V. Easy English	...where captives and slaves are free at last. Everyone is there, whether that person was important or not. And nobody serves anyone else.
Easy-to-Read Version	All kinds of people are in the grave— important people and people who are not so important. Even the slave is freed from his master.
Good News Bible (TEV) <i>The Message</i>	Everyone is there, the famous and the unknown, and slaves at last are free. The small and the great are equals in that place, and slaves are free from their masters.
New Living Translation	Rich and poor are both there, and the slave is free from his master.
The Voice	In the grave, together are the small and great, and slaves from masters are emancipated.

### Partially literal and partially paraphrased translations:

American English Bible	It's where the small and the great all must go. even the servant [along with] his master.
Christian Community Bible	Great and small fare equally there, where the slave is free from his master.
<i>God's Word</i> ™	There you find both the unimportant and important people. There the slave is free from his master.
New Advent (Knox) Bible	...master and slave are there, and the slave masterless.
New American Bible NIRV	Small and great are there the same, and the servant is free from his master. The least important and most important people are there. And there the slaves are set free from their owners.
New Jerusalem Bible Revised English Bible	High and low are there together, and the slave is free of his master. ...high and low alike are there, even the slave, free from his master.

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

The Expanded Bible	People great and small are ·in the grave [ <sup>L</sup> there],
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Ferar-Fenton Bible	and the slave [servant] is freed from his master. Where the small and the great are alike, And the slave from his master is free!
HCSB NET Bible®	Both the small and the great are there, and the slave is set free from his master. Small and great are [The versions have taken the pronoun in the sense of the verb "to be." Others give it the sense of "the same thing," rendering the verse as "small and great, there is no difference there." GKC 437 §135.a, n. 1, follows this idea with a meaning of "the same."] there, and the slave is free [The LXX renders this as "unafraid," although the negative has disappeared in some mss to give the reading "and the servant that feared his master." See I. Mendelsohn, "The Canaanite Term for 'Free Proletarian'," BASOR 83 (1941): 36-39; idem, "New Light on hupsu," BASOR 139 (1955): 9-11.] from his master [The plural "masters" could be taken here as a plural of majesty rather than as referring to numerous masters.].
NIV, ©2011	The small and the great are there, and the slaves are freed from their owners.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Great and small alike are there, and the slave is free of his master.
exeGeses companion Bible	...the small and great are there; and the servant is liberated from his adoni.
Orthodox Jewish Bible	The katon and gadol are there; and the eved is free from his adon.

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

Concordant Literal Version	Small or great, he is there, And the servant is free from his lords.
Darby Translation	The small and great are there, and the bondman freed from his master.
English Standard V. – UK	The small and the great are there, and the slave is free from his master.
Syndein/Thieme	The small and the great are there {together in death}; and the slave is free from his master.
Young's Literal Translation	Small and great are there the same. And a servant is free from his lord.

<b>The gist of this verse:</b>	In death, great and unimportant are there, just the same; and servants are no longer beholden to their lords.
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### Job 3:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâṭân (קָטַן) [pronounced kaw-TAWN]	small, young, unimportant, insignificant	feminine singular adjective	Strong's #6996 BDB #881
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 wâw conjunction	No Strong's # BDB #251
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing	masculine singular adjective	Strong's #1419 BDB #152

## Job 3:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced shawm]	there; at that time, then; therein, in that thing	adverb of place	Strong's #8033 BDB #1027
hûw' (הוּא) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one); same	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Because my translation differs from most of those above, let me quote from Keil and Delitzsch: *Correctly Ewald: Great and small are there the same.*<sup>115</sup> We arrived at our translations independently.

**Translation:** Small and great [are] there same there;... Job is speaking of the state of death; and it is romanticized to him. There are no poor and there are no rich there; there is no societal structure of great and poor. In death, those who were poor and those who were rich—those who were renown and those who were unknown—are the same.

Such sentiment is expressed by human authors: Levelled by death, the conqueror and the slave,  
The wise and foolish, cowards and the brave,  
Lie mixed and undistinguished in the grave.  
- Sir R. Blackmore<sup>116</sup>

What Job is saying here suggests the famous quote from Revelation, at the end of life: And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works. And death and hell were cast into the Lake of Fire. This is the second death. And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire (Rev. 20:12–15; MKJV). This is the grave error that Job makes (along with Sir R. Blackmore above), when speaking of death as the great equalizer of life—our future after death depends upon whether or not our names are written in the Book of Life.

## Job 3:19b

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]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
‘ebed (עֶבֶד) [pronounced GE <sup>B</sup> -ved]	slave, servant; underling; subject	masculine singular noun	Strong's #5650 BDB #713
choph <sup>e</sup> shîy (יִשְׁפָּה) [pronounced khof-SHEE]	free [from slavery]; free [from taxes, obligations]	adjective	Strong's #2670 BDB #344

<sup>115</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 3:17–19.

<sup>116</sup> Taken from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 3:11–19.

## Job 3:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'ādōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #113 BDB #10

NET Bible footnote: *The plural "masters" could be taken here as a plural of majesty rather than as referring to numerous masters.*<sup>117</sup> See commentary below on this point.

**Translation:** ...and a slave [is] free from his lord. Slaves are released from their obligations to their masters in death. Slavery does not exist in death.

What the slave is free from is the plural of his 'ādōwn (אֲדֹנָי) [pronounced *aw-DOHN*], the word we often know as *adonai*; which means *lord, master, owner, superior, sovereign*. Here, the word is in the plural with a first person singular suffix, making it 'ādōnāy (אֲדֹנָיִ) [pronounced *ah-doh-NAY*]. In the plural, when applied to man, refers to all of his superiors. For a slave, this is just about everyone in his periphery. Strong's #113 BDB #10.

Barnes: *Slavery is at an end in the grave. The master can no longer tax the powers of the slave, can no longer scourge him or exact his uncompensated toil.*<sup>118</sup> And, as for those with great authority, this only lasts for a short time. "They are exalted a little while, then they are gone; moreover, they are brought low and like everything gathered up; even like the heads of grain, they are cut off." (Job 24:24). *Death levels all. The old and the young, the high and the low. It shows no respect to age; it spares none because they are vigorous, young, or beautiful.*<sup>119</sup>

Barnes adds: *In the grave, the master can no longer tax the powers of the slave, can no longer scourge him or exact his uncompensated toil. Slavery existed early on, and there is evidence here that it was known in the time of Job. But Job did not regard it as a desirable institution; for assuredly that is not desirable from which death would be regarded as a "release," or where death would be preferable.*<sup>120</sup>

Clarke comments: *All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust; and between the bond and free there is no difference. The grave is "The appointed place of rendezvous, where all These travelers meet." Equality is absolute among the sons of men in their entrance into and exit from the world: all the intermediate state is disparity. All men begin and end life alike; and there is no difference between the king and the cottager.*

Clarke concludes with: *There is a fine saying in Seneca ad Marciam, cap. 20, on this subject, which may serve as a comment on this place: "Death, in spite of the master, manumits the slave. It loosens the chains of the prisoners. It brings out of the dungeon those whom impotent authority had forbidden to go at large. This is the state in which none is sensible of his humiliation. Death obeys no man. It*

<sup>117</sup> From <http://bible.org/netbible/index.htm?job3.htm> (footnote); accessed June 2, 2013.

<sup>118</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 136.

<sup>119</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 136.

<sup>120</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:19 (edited).



*does nothing according to the will of another. It reduces, by a just law, to a state of equality, all who in their families and circumstances had unequal lots in life.”*<sup>121</sup>

V. 19 reads: **Small and great [are] there same there; and a slave [is] free from his lord.** There are no verbs in this verse, giving it great emphasis. All men are subject to the grave. **The clods of the valley will cover him; moreover, all men will follow after him [in death] while countless ones go before him** (Job 21:33). In this verse, Job still speaks of life after death and the various things which apply in life do not apply after death. Greatness, no matter how improperly viewed, here on earth, does not assure greatness in heaven, where we will spend eternity.

There are some who would take this passage out of context and launch out in a tirade against slavery. The Bible is surprisingly tolerant towards the institution of slavery. The writer of Proverbs writes: **He who cares for his master will be honored** (Prov. 27:18b). Here, we are told nothing more than slavery existed during the time of Job and that all slaves will be free of their masters in death, implying only that a slave did not aspire to a higher position in life. This does not make the institution evil. See the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In today's time, we have numerous companies which do not compensate their employees enough of a wage on which to live—I am speaking of basic necessities. A slave owner at least provided his slaves with food, clothing and shelter. A great many husbands, if they choose to have their wives raise the children as opposed to day care, must work two jobs, twelve, maybe sixteen hours a day, in order to provide for their own.<sup>122</sup>

Certainly, in slavery, there exists great iniquities and great oppression. This is no news flash. However, this does not make the institution inherently evil, particularly in the hands of a benevolent master. There are housekeepers and au pairs brought from a poor country into a more prosperous country; and they are essentially indentured servants (we have made the mistake of regulating this out of existence in the United States). However, many of them are able to springboard from this position into a better life.

In our culture, we are raised to think of slavery as being a great social evil, but that is strictly human viewpoint, and not what is taught us in the Bible. It was the institution of slavery in this country which has brought millions of Blacks to Jesus Christ—those who were slaves and those who are their descendants. There were many slave owners who took it upon themselves to evangelize their slaves, to see to it that they would spend eternity in heaven, and heaven will be filled with slaves and their masters who spoke to them of the gospel of Jesus Christ. Many slave owners even **taught their slaves to read and write (so they could understand the Scriptures)**, even though there were some **laws against this**. And all of this happened despite the fact that the slavery that we practiced in the United States was forbidden in Scripture.

Please do not misunderstand these comments as a Pollyanna view of slavery. *Man-stealing*, as it was often called in Scripture, was essentially the type of slavery which we practiced in the United States (and throughout the world). This is not a legitimate practice of slavery in the United States. However, God is able to take such unrighteous behavior in our history and make it work for good. It is not wrong to both condemn slavery and to recognize that great good came from slavery as well. In many ways, this allowed for the evangelization of slaves, which directly impacted their free ancestors, who themselves became a Christian pivot which has preserved and prospered our country.

Barnes: Throughout these past several verses, Job *states with great beauty, what would have occurred if he had died as soon as he was born. Then he would have been at rest. He would have slept as princes and kings do. He would have been as unconscious of suffering as infants are who are not born. He would have been in that peaceful abode where the wicked cease from troubling, and where the weary are at rest; where the chains of slavery are broken, and the servant is as free as his master.*<sup>123</sup>

<sup>121</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:19 (the Latin was left out).

<sup>122</sup> Do not misunderstand me here; I am **not** saying that these are social ills that we need to fix.

<sup>123</sup> *Barnes' Notes, Job, Volume 1*; Baker Books; p. 123.

Thus undervaluing God's great gift of life, he proceeds to depict a blessing of which he foolishly as well as sinfully supposes himself to have been deprived in consequence of having entered on the stage of existence, viz. the peaceful repose of the grave, in which he should have enjoyed:

### The Pulpit Commentary on What Job Expects at Death

1. Perfect rest should I have lain still," like one reclining on his couch after the labours of the day death being compared to a night of resting after the day of working life. (Eccles. 9, ec 10 Psalm 104:23 Rev. 14:13) "And been quiet at peace, withdrawn from every kind of trouble and annoyance the grave being a place of absolute security against every form of temporal calamity. (vers. 17, 18 Eccles. 9:5) "I should have slept death being often likened to a sleep. (John 11:11 Acts 7:60 Acts 13:36 1Thess. 4:13 1Thess. 5:10) "**Then had I been at rest;**" my sleep being untroubled, a profound slumber unvisited by dreams the rest of the grave being, especially for the good man, a couch of the most peaceful repose, (Gen. 15:15 Eccles. 12:5 Job. 7:2 Job 50:30:23) in comparison with which Job's maladies and miseries allowed him neither rest nor quiet.
2. Dignified companionship. "**Then had I been at rest with kings and counselors of the earth,**" etc. Enjoying a splendid association with the great ones of the earth, now lying in their magnificent mausoleums, instead of sitting, as I presently do, on this ash-heap, in sublime but sorrowful isolation, an object of loathing and disgust to passers-by. The human heart, in its seasons of distress, longs for society, in particular the society of sympathetic friends; and sometimes the loneliness of sorrow is so great that the thought of the grave, with its buried millions, presents to the sufferer a welcome relief. However obscure, isolated, miserable, the lot of a saint on earth, death introduces him to the noblest fellowships of his fathers; (Gen. 15:15 Gen. 25:8) of "**the spirits of just men made perfect**"; (Heb. 12:23) of the Saviour. (Luke 23:43 Philip. 1:23)
3. Absolute equality. Whereas he was now spurned by his fellows, he would then, had he died in infancy, have attained to as much glory as the aforesaid counselors, kings, and princes, who, notwithstanding their ambitious greatness, which had led them to construct gorgeous sepulchers and amass untold hoards of wealth, were now lying cold and stiff within their desolate palaces. Behold the vanity of earthly greatness! monarchs mouldering in the dust. (Isa. 14:11 Ezek. 32:23) See the impotence of wealth it cannot arrest the footsteps of death. (Luke 16:22) Note that death is a great leveler, (Eccles. 2:14, 16 Psalm 89:48 Heb. 9:27) and the grave a place where distinctions are unknown. (ver. 19; Eccles. 3:20)
4. Complete tranquility. "As a hidden untimely birth I had not been, and as children that have never seen the light" (ver. 16; cf. Eccles. 6:4, Eccles. 6:5); unconscious and still as non-existence itself, as those "upon whose unopened ear no cry of misery ever fell, and on whose unopened eye the light, and the evil which the light reveals, never broke;" a tranquility deeper (and, in Job's estimation, more blessed) than that of those who only attain rest after passing through life's ills a doctrine against which both the light of nature and the voice of revelation protest (vide homily on ver. 16).
5. Entire emancipation. A perfect cessation from all life's troubles, and a final escape from the exactions of his unseen oppressor. "There the wicked cease from troubling," etc. (vers. 17–19; cf. Eccles. 9:5–10) a sentiment, again, which is only partially correct, i.e. so far as it relates to the ills of life.

From: *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 3:11.

### Chapter Outline

### Charts, Maps and Short Doctrines

The translation of this verse reads: **Small and great [are] there same there; and a slave [is] free from his lord.** This is what Job expects in death.

Because of this equality of death (more accurate, equality before God), John Wesley comments: *A good reason, why those who have power should use it moderately, and those that are in subjection should take it patiently.*<sup>124</sup>

<sup>124</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Job 3:19.

## Chapter Outline

## Charts, Maps and Short Doctrines

## Job Complains of his Suffering and Longs for Death

For why does He give to a laborer light  
and lives to those bitter of soul?  
The ones longing for death and [is] not him;  
and so they dig [for] him more than buried  
treasures.  
The joyful ones unto a rejoicing—they leap  
for joy that they find a grave.

Job  
3:20–22

Why does He give light to one who is  
miserable from working,  
and [why does He give] life to those who are  
bitter souls?  
[To] those who long for death, but it [does]  
not [come];  
[though] they dig [for] it more than buried  
treasures.  
They [are] joyful unto rejoicing—they leap for  
joy when they find a grave.

Why does God give light to men who are miserable because of their work;  
and why does God give life to those with bitter souls?  
There are those who long for death, but it does not come for them;  
they search it out more than buried treasure, and yet they remain alive.  
They are exceedingly joyous the day that they find the grave.

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate	Why is light given to him that is in misery, and life to them that are in bitterness of soul? That look for death, and it cometh not, as they that dig for a treasure: And they rejoice exceedingly when they have found the grave?
Masoretic Text (Hebrew)	For why does He give to a laborer light and lives to those bitter of soul? The ones longing for death and [is] not him; and so they dig [for] him more than buried treasures. The joyful ones unto a rejoicing—they leap for joy that they find a grave.
Peshitta (Syriac)	Why is light given to him who is in trouble, and life to the bitter in soul, Who long for death, but it comes not, and seek it as one seeks a hidden treasure; Who rejoice exceedingly, and are glad when they can find the grave?
Charles Thomson (Greek)	For why is light given to them in misery; or life to souls <u>distressed with sorrow</u> , who long for death but find it not; though they dig for it as for treasures; and would rejoice exceedingly if they should chance to find it.
Septuagint (Greek)	For why is light given to those who are in bitterness, and life to those souls which are in <u>grief</u> ? Who desire death, and obtain it not, digging for it as for treasures; and would be very joyful if they should gain it?
Significant differences:	<i>Laborer</i> in the first phrase can also be rendered <i>one who is in misery or bitterness</i> . In the second phrase, <i>grief</i> in the Greek does not quite match with <i>bitter</i> in the Hebrew.

In the 3<sup>rd</sup> phrase, I found it necessary to add the verb *come* so this may help to explain the Latin and Syriac.

It is possible that *gain* in the final phrase in the Greek is a reasonable understanding of the Hebrew *find*.

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

Common English Bible	Why is light given to the hard worker, life to those bitter of soul, those waiting in vain for death, who search for it more than for treasure, who rejoice excitedly, who are thrilled when they find a grave?.
Contemporary English V.	Why does God let me live when life is miserable and so bitter? I keep longing for death more than I would seek a valuable treasure. Nothing could make me happier than to be in the grave.
Easy English	<b>People whose lives are terrible</b> I do not know how sad people continue to live. Their spirits suffer such bitter pain. They want to die. But they are still alive. They would prefer to die, than to discover gold. When, at last, they are dying, they are glad.
Easy-to-Read Version	"Why must a suffering person continue to live? Why give life to a person whose soul is bitter? That person wants to die, but death does not come. That sad person searches for death more than for hidden treasure. Those people would be happy to find their grave. They would rejoice to find their tomb.
Good News Bible (TEV)	Why let people go on living in misery? Why give light to those in grief ? They wait for death, but it never comes; they prefer a grave to any treasure. They are not happy till they are dead and buried; God keeps their future hidden and hems them in on every side. V. 23 is included for context.
<i>The Message</i>	"Why does God bother giving light to the miserable, why bother keeping bitter people alive, Those who want in the worst way to die, and can't, who can't imagine anything better than death, Who count the day of their death and burial the happiest day of their life?
New Century Version	"Why is light given to those in misery? Why is life given to those who are so unhappy? They want to die, but death does not come. They search for death more than for hidden treasure. They are very happy when they get to the grave.
New Life Bible	"Why is light given to him who suffers? Why is life given to those who feel sad in their soul? They wait for death, but there is none. They dig for it more than for hidden riches. They are filled with much joy and are glad, when they find the grave.
New Living Translation	"Oh, why give light to those in misery, and life to those who are bitter? They long for death, and it won't come. They search for death more eagerly than for hidden treasure. They're filled with joy when they finally die, and rejoice when they find the grave.
The Voice	Why is light awarded to those distressed, and life given to embittered souls Who long for a death that can't be found, though they mine the earth to find it

More than hidden veins of riches-  
Who would be overjoyed and glad  
when they find the grave?

**Partially literal and partially paraphrased translations:**

American English Bible	"Why have those who are bitter seen light, and why is life given to those who are grieved, and long for death that won't come; those rooting for it as though it were treasure, and be overjoyed to attain it?
Christian Community Bible	Why is light given to the miserable, and life to the embittered? those who long for death more than for hidden treasure? They rejoice at the sight of their end, they are happy upon reaching the grave.
God's Word™	"Why give light to one in misery and life to those who find it so bitter, to those who long for death but it never comes- though they dig for it more than for buried treasure? They are ecstatic, delighted to find the grave.
New Advent (Knox) Bible	Why should they see the light, that groan to see it; why should they live, that must live in bitterness of soul? Why should they be like treasure-seekers, longing for the death that still cheats them, a grave the prize they covet?
New American Bible (R.E.)	Why is light given to the toilers, life to the bitter in spirit? wait for death and it does not come; they search for it more than for hidden treasures. rejoice in it exultingly, and are glad when they find the grave:...
NIRV	"Why is the light that leads to life given to those who suffer? Why is it given to those whose spirits are bitter? Why is life given to those who long for death that doesn't come? Why is it given to those who would rather search for death than for hidden treasure? Why is life given to those who are actually happy and glad when they reach the grave?
New Jerusalem Bible	Why give light to a man of grief? Why give life to those bitter of heart, who long for a death that never comes, and hunt for it more than for buried treasure? They would be glad to see the grave-mound and shout with joy if they reached the tomb.

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

Ancient Roots Translinear	Why give light to him for slavery, and life to the bitter soul that tarries but has no death? They dig for hidden-treasure and joyfully celebrate and applaud at finding the grave!
Bible in Basic English	Why does he give light to him who is in trouble, and life to the bitter in soul; To those whose desire is for death, but it comes not; who are searching for it more than for secret wealth; Who are glad with great joy, and full of delight when they come to their last resting-place; To a man whose way is veiled, and who is shut in by God? V. 23 was included for context.
The Expanded Bible	"Why is light given to those in misery? Why is life given to those who are ·so unhappy [depressed]? They want to die, but death does not come. They search for death more than for hidden treasure. They are very happy



Ferar-Fenton Bible	<p>[they celebrate] when they get to the grave. Oh! Why give the wretched light</p>
	<p>And life to the bitter in soul— Who long for, but cannot meet death, Dig more than for treasure for him! Who delight, and will even exult, And they are glad when they find out the tomb —...</p>
HCSB	<p>Why is light given to one burdened with grief, and life to those whose existence is bitter, who wait for death, but it does not come, and search for it more than for hidden treasure, who are filled with much joy and are glad when they reach the grave?</p>
NET Bible®	<p><i>Longing for Death</i> [Since he has survived birth, Job wonders why he could not have died a premature death. He wonders why God gives light and life to those who are in misery. His own condition throws gloom over life, and so he poses the question first generally, for many would prefer death to misery (20-22); then he comes to the individual, himself, who would prefer death (23). He closes his initial complaint with some depictions of his suffering that afflicts him and gives him no rest (24-26).]</p> <p>"Why does God [Heb "he"; the referent (God) has been specified in the translation for clarity.] give [The verb is the simple imperfect, expressing the progressive imperfect nuance. But there is no formal subject to the verb, prompting some translations to make it passive in view of the indefinite subject (so, e.g., NAB, NIV, NRSV). Such a passive could be taken as a so-called "divine passive" by which God is the implied agent. Job clearly means God here, but he stops short of naming him (see also the note on "God" earlier in this verse).] [In vv. 11, 12, and 16 there was the first series of questions in which Job himself was in question. Now the questions are more general for all mankind - why should the sufferers in general have been afflicted with life?] light to one who is in misery [In v. 10 the word was used to describe the labor and sorrow that comes from it; here the one in such misery is called the לָמַע ('amel, "laborer, sufferer").]</p> <p>and life to those [The second colon now refers to people in general because of the plural construct שָׁפְנוּ יָרֵם (mare nafesh, "those bitter of soul/life"). One may recall the use of הָרָם (marah, "bitter") by Naomi to describe her pained experience as a poor widow in Ruth 1:20, or the use of the word to describe the bitter oppression inflicted on Israel by the Egyptians (Exod 1:14). Those who are "bitter of soul" are those whose life is overwhelmed with painful experiences and suffering.] whose soul is bitter,</p> <p>to [The verse simply begins with the participle in apposition to the expressions in the previous verse describing those who are bitter. The preposition is added from the context.] those who wait [The verb is the Piel participle of חָכַח (khakhah, "to wait for" someone; Yahweh is the object in Isa 8:17; 64:3; Ps 33:20). Here death is the supreme hope of the miserable and the suffering.] for death that [The verse simply has the form אֵין ('en, "there is not") with a pronominal suffix and a conjunction – "and there is not it" or "and it is not." The LXX and the Vulgate add a verb to explain this form: "and obtain it not."] does not come,</p> <p>and search for it [The parallel verb is now a preterite with a vav (ו) consecutive; it therefore has the nuance of a characteristic perfect or gnomic perfect – the English present tense.] [The verb חָפַר (khafar) means "to dig; to excavate." It may have the accusative of the thing that is being sought (Exod 7:24); but here it is followed by a comparative מִן (min). The verse therefore describes the sufferers who excavate or dig the ground to find death, more than others who seek for treasure.] more than for hidden treasures,</p> <p>who rejoice [Here too the form is the participle in apposition "to him who is in misery" in v. 20. It continues the description of those who are destitute and would</p>

be delighted to die.] **even to jubilation** [The Syriac has “and gather themselves together,” possibly reading גִּל (gil, “rejoicing”) as גָּל (gal, “heap”). Some have tried to emend the text to make the word mean “heap” or “mound,” as in a funerary mound. While one could argue for a heap of stones as a funerary mound, the passage has already spoken of digging a grave, which would be quite different. And while such a change would make a neater parallelism in the verse, there is no reason to force such; the idea of “jubilation” fits the tenor of the whole verse easily enough and there is no reason to change it. A similar expression is found in Hos 9:1, which says, “rejoice not, O Israel, with jubilation.” Here the idea then is that these sufferers would rejoice “to the point of jubilation” at death.],  
**and are exultant** [This sentence also parallels an imperfect verb with the substantival participle of the first colon. It is translated as an English present tense.]  
**when** [The particle could be “when” or “because” in this verse.] **they find the grave** [The expression “when they find a grave” means when they finally die. The verse describes the relief and rest that the sufferer will obtain when the long-awaited death is reached.]?

NIV – UK

Why is light given to those in misery,  
 and life to the bitter of soul,  
 to those who long for death that does not come,  
 who search for it more than for hidden treasure,  
 who are filled with gladness  
 and rejoice when they reach the grave?

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"So why must light be given to the miserable and life to the bitter in spirit? They long for death, but it never comes; they search for it more than for buried treasure; when at last they find the grave, they are so happy they shout for joy.
exeGesés companion Bible	Why gives he light to him in misery and life to the bitter soul; who await death, and so be it not; and dig for it more than for hid treasures; who cheer and twirl and rejoice, when they can find the tomb?
JPS (Tanakh—1985)	Why does He give light to the sufferer And life to the bitter in spirit; To those who wait for death but it does not come, Who search for it more than for treasure, Who rejoice in exultation, And are glad to reach the grave;...
Judaica Press Complete T.	Why does He give the toiler light and life to those of bitter spirit? Who await death and it is not here, and they spy after it more than after hidden treasures. Those who are happy over joyous occurrences, rejoice when they find a grave for a man whose way is hidden, and God hedged him in. V. 23 is included for context.
Orthodox Jewish Bible	Why is ohr given to him that is in misery, and chayyim unto the bitter in nefesh; Which long for mavet, but it cometh not; and dig for it more than for hidden treasures; Which rejoice exceedingly, and are glad, when they can find the kever?

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

<i>The Amplified Bible</i>	Why is light [of life] given to him who is in misery, and life to the bitter in soul, Who long and wait for death, but it comes not, and dig for it more than for hidden treasures,
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Concordant Literal Version	Who rejoice exceedingly and are elated when they find the grave? Why is He giving light to the miserable, And life to the bitter of sou. (Who tarry for death, yet it is not coming, And they delve for it more than for buried treasures, Who rejoice unto exultation, And they are elated when they find the tomb), To a master whose way is concealed When Eloah has screened him about? V. 23 is included for context.
Darby Translation	Wherefore is light given to him that is in trouble, and life to those bitter of soul, Who long for death, and it [cometh] not, and dig for it more than for hidden treasures; Who rejoice even exultingly and are glad when they find the grave? -
Green's Literal Translation NASB	Why is light given to the miserable one, and life to him who is bitter <i>in</i> soul;... "Why is light given to him who suffers, And life to the bitter of soul, Who long [Lit wait] for death, but there is none, And dig for it more than for hidden treasures, Who rejoice greatly, And exult when they find the grave?.
Syndein/Thieme	Why is light given to those in misery, and life to the bitter of soul; to those who long for death, but it does not come . . . who search for it more than for hidden treasures; who are filled with gladness and rejoice when they reach the grave?
A Voice in the Wilderness	Why is light given to him who is in misery, and life to the bitter of soul, who long for death, but it does not come, and search for it more than hidden treasures; who are joyful with exultation, and are glad when they meet the grave; or to a man whose way is concealed, whom God has covered? V. 23 is included for context.
Webster's Bible Translation	Why is light given to him that is in misery, and life to the bitter [in] soul; Who long for death, but it [cometh] not; and dig for it more than for hid treasures; Who rejoice exceedingly, [and] are glad, when they can find the grave?
World English Bible Young's Updated LT	"Why is light given to him who is in misery, Life to the bitter in soul, ... Why gives He to the miserable light, and life to the bitter soul? Who are waiting for death, and it is not, and they seek it above hidden treasures. Who are glad—unto joy, [for] they rejoice when they find a grave.

**The gist of this verse:**

Job asks why those with a difficult life are given life in the first place. There are some whose lives are so terrible (like Job) so that he looks for his grave as if it is buried treasure to be rejoiced over when found.

**Job 3:20a**

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</i>	preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering *on account of [that] which, because that*.

## Job 3:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced leh]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
‘âmêl (עָמַל) [pronounced gaw-MALE]	laborer, worker, workman; miserable, one who is exhausted and/or miserable from labor, sufferer, worn out, burnt out	masculine plural noun; also used as an adjective	Strong's #6001 BDB #766
’ôwr (אוֹר) [pronounced ohr]	light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]	masculine singular noun	Strong's #216 BDB #21

**Translation:** Why does He give light to one who is miserable from working,... Job is very unhappy with his life at this point, and he gives little thought to the wonderful life that he once had. Job knows that there are men who are miserable in their work; they do menial jobs which they hate. Giving light to such a one, simply means that God allows them to be born. We had just the opposite a few verses back when a person was better off to never see the light; in other words, to be born dead.

Two ways to render the first line: *Why giveth He to the miserable light* (Young) and *Wherefore give to the wretched, light?* (Rotherham). The main verb is in the Qal imperfect and it is 3<sup>rd</sup> masculine singular, so that it would be reasonable to use the subject *he*. It is also reasonable to suppose that *light* is the subject; however, that would require a passive stem. Therefore, it is *light* which is given, as it makes little sense for *light* to do the giving.

A few verses back, we had the noun ‘âmâl (עָמַל) [pronounced gaw-MAWL], which means *toil, misery, sorrow, painful, labor, travail*. Strong's #5999 (and #5998) BDB #765 It is built upon the verb for *labor*. Here, Job uses the adjectival cognate ‘âmêl (עָמַל) [pronounced gaw-MALE] and it refers to one who is miserable and tired due to his toil and labor and with just doing what it takes to get through life. It is used here as a substantive, so we could render this *miserable, one who is exhausted and/or miserable from labor, sufferer, labourer, workman, worn out, burnt out*. It is only found in Judges 5:26 Job 3:20 20:22 Prov. 16:26 Eccl. 2:18, 22 3:9 4:8 9:9.\* Strong's #6001 BDB #766.

Job is clearly speaking about himself as one who is miserable and exhausted from his life—just living is a daily grind for him, and he asks why is he given *light*? *Light* is often a word used for divine knowledge and understanding. Why give divine understanding to a person who is so miserable? Due to his circumstances, Job has become bitter in his soul—why does God give him life?

Clarke expresses this simply: *Why is life granted to him who is incapable of enjoying it?*<sup>125</sup>

Gill: *Job, stripped of his substance, deprived of his children, and now in great pain of body and distress of mind; who, since he died not so soon as he wished he had, asks why his life is protracted.*<sup>126</sup>

<sup>125</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:20.

<sup>126</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 3:20 (edited).

Barnes writes that Job's complaint here is: *God keeps men alive who would prefer to die; that he furnishes them with the mains of sustaining existence, and actually preserves them, when they would consider it an inestimable blessing to expire.*<sup>127</sup>

For what reason is Job even alive? Jeremiah asked the same question: *Why did I ever come forth from the womb to look on trouble and sorrow, so that my days have been spent in shame?* (Jer. 20:18).

*Light* can also be a reference to simply *life*. Just as the morning opens its eyelids to the light, the child is brought forth, alive out of the womb, to the light. The child who remains in darkness is, in context, the child who is not born. The child to whom light is given is the child who is born.

Job 3:20b			
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
chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mar (מַר) [pronounced <i>mahr</i> ]	<i>bitter, bitterness; sad, sorrowful; fierce, vehement, powerful, raging</i>	adjective/ substantive; masculine plural construct	Strong's #4751 BDB #600
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659

**Translation:** ...and [why does He give] life to those who are bitter souls? And we all know these people who are bitter in their souls. They are unhappy with life; and they let you know every chance that they get to tell you how unhappy they are. Job asks, *why does God give such people lives, if they will just hate their lives?* Interestingly enough, that is quite a profound question. Why give someone a life that they will just hate? Job, in fact, is one of these people. He hates his life. Why does God let him continue to live? For what purpose is all of this suffering?

All of v. 20 reads: *Why does He give light to one who is miserable from working, and [why does He give] life to those who are bitter souls?* Job sees life as quite futile is one is absolutely miserable from it, a sentiment that he will express a number of times in this book.

Now, as we have seen, we still have strong implications that Job is questioning God's character here; or, at the very least, Job is treading a thin line between disrespect and philosophical discourse brought on by the pain in his life. Is God cruel and inhumane? Does God realize what He is doing here? Is this right for life to be this way? I have a close friend who, when his walk is not close to God, questions the pitiful state of the world and blames God for all the pain and suffering which mankind endures. Now, I don't mean to brush these issues off as unimportant, but if we learn anything from God's Word, it is that God knows what He is doing and that He is just

<sup>127</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 137.



and righteous and that we may depend upon His judgments. And there are times when we may not be entirely privy to the reasoning behind every event which involves suffering and pain. However, we will be in a much better position to understand what is occurring in this world if our souls are filled with God's Word and we will be in a much better position to deal with the suffering which we incur in our own lives and in the lives of those around us everyday.

Barnes: *[Job's language here] implies a reflection on God. It is not the language of humble submission. It contains an implied charge of cruelty and injustice; and it laid the foundation for some of the just reproofs which follow.*<sup>128</sup>

**The gist of this verse:** Some long for death as much as for buried treasure.

Job 3:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châkâh (חָכָה) [pronounced <i>khaw-KAWH</i> ]	<i>those waiting [with anticipation], the ones longing for</i>	masculine plural, Piel participle with the definite article	Strong's #2442 BDB #314
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâveth (מָוֶת) [pronounced <i>MAW-veth</i> ]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560
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>ân</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; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #369 BDB #34

**Translation:** *[To] those who long for death, but it [does] not [come];...* There are men who long for death, and yet they cannot die. Job is one of those men. At this point in his life, he is so miserable, and in so much pain, that death seems so much better to him. He has already described death, as a paradise.

The participle found here is the verb châkâh (חָכָה) [pronounced *khaw-KAWH*], and it means *to wait, to wait with anticipation, to long for*. The latter meanings are apropos when followed by the lâmed preposition, which is what we have here. The connection is that one will wait for something that one desires. Strong's #2442 BDB #314.

We have an **ellipsis** of the finite verb here. In the first line, it literally reads: *they long for death, but it not*. The second line is parallel to the first, implying also a negative result. They dig for treasures and they do not find them.

Barnes: *He asks, in the language of bitter complaint, why life is given to a man in misery, who does not desire it, and who longs impatiently for death. This implies a bitter complaint against God.*<sup>129</sup>

<sup>128</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:20.

<sup>129</sup> *Barnes' Notes, Job, Volume 1*; Baker Books; p. 123.

Barnes: *Much as men dread death, and much as they have occasion to dread what is beyond, yet there is no doubt that this [longing for death] often occurs. Pain become so intense, and suffering is so protracted, that they would regard it as a privilege to be permitted to die.*<sup>130</sup> *“So that my soul would choose suffocation; death rather than my pains. I waste away; I will not live forever. Leave me alone, for my days are a breath (Job 7:15–16).*

### Job 3:21b

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
châphar (חָפַר) [pronounced chaw-FAHR]	<i>to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2658 BDB #343
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
maṭʿmôwn (מַטְעֹמֹן) [pronounced maht-MOWN]	<i>hidden [in an underground storage]; hidden treasure, treasure</i>	masculine plural noun	Strong's #4301 BDB #380

Also spelled maṭʿmun (מַטְמוֹן) [pronounced maht-MOON].

**Translation:** ...[though] they dig [for] it more than buried treasures. The second verb is the Qal imperfect of châphar (חָפַר) [pronounced chaw-FAHR], and it means *to dig for, to search for, to search for that which is hidden*. Strong's #2658 BDB #343. You may first wonder just what is the deal with buried treasure? There were damn few pirates during the time of Job. During times of economic uncertainty, exile or war, a family would bury its treasure on their land; that was their private safe.<sup>131</sup> Furthermore, in the ancient world, there were no banks on every corner, so some men would dig deep holes—usually somewhere on their property—and hide their valuables. Sometimes, they would have several buried treasures or assets all around their home. Therefore, when it came time to find the treasure, they would have to dig it up again and they did not always find it the first time. If someone dies and leaves behind an estate, people would dig for they valuables that he *put in the bank*. If a plundering horde came through and destroyed a population, some of them might go to the richer houses and dig for valuables.

Job is speaking of people who desire death, and they desire more than people who know about where treasures and buried, and so they dig for it. There is also the imagery here of a person digging his own grave. He digs the grave hoping that God will take him and drop him into it.

V. 21 reads: [To] those who long for death, but it [does] not [come]; [though] they dig [for] it more than buried treasures. There is no verb in the second phrase, but the KJV (as well as many others) supplies it, based upon the principle of **ellipsis**. A similar phrase may be added to the end of this verse: [To] those who long for death, but it [does] not [come]; they dig [for] it more than buried treasures [and cannot find it].<sup>132</sup> The original text

<sup>130</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 137.

<sup>131</sup> The New Manners and Customs of Bible Times; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 41.

<sup>132</sup> Figures of Speech Used in the Bible; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 27.

provides the negative but not the verb to append the first phrase; and the reading is to supply to negative and the verb for the final phrase.

One of the characteristics of the tribulation is pain and suffering so great that mankind will long for death, a notion quite contrary to today's society where death is seen as the greatest and final evil. **And in those days men will seek death and will not find it; and they will long to die and death flees from them** (Rev. 9:6). However, the writer of Proverbs tells us that what we should seek is wisdom: **My son, if you will receive my sayings and treasure my commandments within you, and make your ear attentive to wisdom and incline your heart toward understanding...if you seek her as silver and search for her as for hidden treasures, then you will discern the respect of Y<sup>e</sup>howah and discover the knowledge of God. For Y<sup>e</sup>howah gives wisdom; from His mouth comes knowledge and understanding...Seize my instruction, and not silver; and knowledge rather than choicest gold; for wisdom is better than jewels; and all desirable things cannot compare with her** (Prov. 2:1–2, 4–6 8:10–11). Therefore, I love Your commandments above gold, yes, above fine gold (Psalm 119:127).

So far, these are the questions asked by Job: **Why does He give light to one who is miserable from working, and [why does He give] life to those who are bitter souls? [To] those who long for death, but it [does] not [come]; [though] they dig [for] it more than buried treasures.** It would be reasonable for us to ask, if Job is in such great pain, why not allow him to die?

### Why God Has Allowed Job to Continue Living

1. Job is in the Angelic Conflict, and the interaction between God and Satan as it affects Job, reveals the character of God and Satan. Satan made two predictions, and they were both wrong. Insofar as we know, Satan is gone from the scene at this time, uninterested as to the state that he has left Job in.
2. There has to be more here than God announcing, "I am right and Satan is wrong." God will take this situation, where Job is in great pain, and make use of it—in fact, what Job says will be known in every generation after and will stand as a memorial to God's grace.
3. Job, in this book, because of his suffering, will bring out some parallels to the suffering of our Lord on the cross. Job will be a type of Christ and his suffering will be a type of Christ's sufferings.
4. Job will also speak of the Lord Jesus Christ in this book—which comes out of his conversation with his 3 associates.
5. One of the reasons that God allows some men who are without Him to suffer and to feel pain is so that they realize how needful they are of a God Who will deliver them; they realize how important it is to be related to a powerful and kind Savior.
6. Barnes puts it this way: *One design of God in such sorrows may be, to show to the wicked how "intolerable" will be future pain, and how important it is for them to be ready to die. If they cannot bear the pains and sorrows of a few hours in this short life. how can they endure eternal sufferings? If it is so desirable to be released from the sorrows of the body here, - if it is felt that the grave, with all that is repulsive in it, would be a place of repose, how important is it to find some way to be secured from everlasting pains! The true place of release from suffering for a sinner, is not the grave; it is in the pardoning mercy of God, and in that pure heaven to which he is invited through the blood of the cross.*<sup>1</sup> There is no suffering in life which can compare to spending eternity in the Lake of Fire. Personal suffering is a walk in the park by comparison.
7. The book of Job also reveals the existence of the Angelic Conflict and helps us to understand what goes on behind the scenes; the things that we do not see.
8. God will bless Job in time and in eternity after this all plays out.
9. Furthermore, it is only in this life that God can bless us in suffering; this is not an experience which we will even have again after this life.
10. This book also allows God to clear up some confusion with regards to theology, as the Word of God was quite limited in this day and age.

The Book of Job will probably be the first complete book of the Bible, memorized by many generations at first, and then later recorded.

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:23.

## Chapter Outline

## Charts, Maps and Short Doctrines

Job is not the only person in the Bible so miserable as to desire death. Num. 11:15 1Kings 19:4 Jonah 4:3, 8 Rev. 9:6

**The gist of this verse:** The great joy of finding the grave.

## Job 3:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâmêach (שָׂמַח) [pronounced saw-MAY-ahkh]	<i>glad, joyful, merry; one who rejoices; rejoicing, joyful</i>	masculine plural, verbal adjective with the definite article	Strong's #8056 BDB #970
ʾel (אֶל) [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
gîyl (גִּיל) [pronounced geel]	<i>rejoicing; a circle; age</i>	masculine singular noun	Strong's #1524 BDB #162

**Translation:** *They [are] joyful unto rejoicing...* We have 3 words here which indicate great rejoicing. One is a verb adjective followed by the directional preposition followed by a word that means to dance in a circle out of rejoicing (that is what the verb means). This is all related to seeking death and finding it. Job is not looking to commit suicide; he is simply telling God that he is ready to die if that is God's will.

This is one of the few times that Job will speak of great rejoicing, and he relates it to finding death.

## Job 3:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sûws (שׁוּשׁ) [pronounced soos]	<i>to leap, to spring [in joy], to jump [for joy]; to rejoice, to be glad, to display great happiness, to display joy</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7797 BDB #965
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
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #4672 BDB #592
qeber (קֶבֶר) [pronounced KEH <sup>b</sup> -VEHR]	<i>grave, sepulcher, tomb; burial place</i>	masculine singular noun; pausal form	Strong's #6913 BDB #868

**Translation:...**—they leap for joy when they find a grave. This is followed by those who are seeking death who leap for joy; who show incredible happiness when they find the grave; that is, when they die.

This verse is filled with verbs. We have the plural participle of *rejoicing*, which is used as the subject of the first verb, which is *sûws* (שׂוּ) [pronounced soos], and it means *to exult, to rejoice, to display great happiness, to display joy*. I believe that we are dealing with a word which is very demonstrative. Strong's #7797 BDB #965. The idea is that their lives are so filled with misery that death is greatly welcomed.

What we have in this verse is some definite overkill. We have a participle of a word meaning *to rejoice*; we have the prepositional phrase *unto joy*; and we have the main verb *to display great happiness*—and all of this is tied to stumbling into one's own grave. Job, although he did not speak of taking his own life, would have been greatly relieved to have his life removed from him.

Barnes: *How strikingly does [this verse] express the intense desire to die, and the depth of a man's sorrow, when it becomes a matter of exultation for him to be permitted to lie down in the corruption and decay of the tomb!* <sup>133</sup>

Vv. 20–22 form one complete thought: Why does He give light to one who is miserable from working, and [why does He give] life to those who are bitter souls? [To] those who long for death, but it [does] not [come]; [though] they dig [for] it more than buried treasures. They [are] joyful unto rejoicing—they leap for joy when they find a grave.

What does God give life to those whose life is all misery? There are some who would dig for death as if it were buried treasure, and then celebrate with great joy at finding death.

To a man that his way is hidden;  
and so hedges in Eloah in him.

Job  
3:23

[And why is light given] To a man whose way  
is hidden,  
Eloah then fences him in.

**And why is light given to the man whose way has become hidden, After which God shuts him in.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	To a man whose way is hidden, and God has <u>surrounded him with darkness?</u>
Masoretic Text (Hebrew)	To a man that his way is hidden; and so hedges in Eloah in him.
Peshitta (Syriac)	Why is light given to a man whose way is hid, whom God has hedged in?
Charles Thomson (Greek)	For God hath shut up death from a man; to whom it would have been a repose.
Septuagint (Greek)	<u>Death is rest</u> to such a man, for God has hedged him in.

Significant differences: You will note that the Greek text is quite different in the first line; and the Latin text is very different in the second line. Interestingly enough, the Syriac goes back to a previous verse and picks up the question from that verse (which you will see done above in the less rigorous translation from the Hebrew).

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

<sup>133</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 137.



Contemporary English V. Easy English Easy-to-Read Version	Why do I go on living when God has me surrounded, and I can't see the road? I do not know what will happen to me. It is as if God has placed a hedge round me. But God keeps their future a secret, and builds a wall around them to protect them.
Good News Bible (TEV) <i>The Message</i>	God keeps their future hidden and hems them in on every side. What's the point of life when it doesn't make sense, when God blocks all the roads to meaning?
New Berkeley Version	They cannot see where they are going. God has hidden the road ahead.
New Century Version	Why is light given to a man whose way is hidden, and around whom God has built a wall?
New Life Bible	Why is life given to those with no future, those God has surrounded with difficulties?
The Voice	Why is light <i>wasted on the earthbound</i> , who cannot find their way and whom God has surrounded?

### Partially literal and partially paraphrased translations:

American English Bible	For, to such a man, death becomes rest, when there's nowhere else he can go. yes, when [our] God stands against him.
Christian Community Bible	Why give light to a man whose path has vanished, whose ways God blocks at every side?
<i>God's Word™</i>	Why give light to those whose paths have been hidden, to those whom God has fenced in?
New Advent (Knox) Bible	Such men as I, that must tread blindfold in a maze of God's making!
New American Bible (R.E.)	A man whose path is hidden from him, one whom God has hemmed in! Hemmed in: contrast the same verb as used in Job 1:10.
NIRV	Why is life given to a man like me? God hasn't told me what will happen to me. He has surrounded me with nothing but trouble.
New Jerusalem Bible Revised English Bible	Why give light to one who does not see his way, whom God shuts in all alone? Why should a man be born to wander blindly hedged about by God on every side.
Today's NIV	Why is life given to a man whose way is hidden, whom God has hedged in?

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

Ancient Roots Translinear Bible in Basic English The Expanded Bible	"God knows the shelter of the fellow hiding his way. To a man whose way is veiled, and who is shut in by God? They cannot see where they are going. God has hidden the road ahead [placed a hedge around him].
Ferar-Fenton Bible	To a man on a path that is lost, And whose landmarks his GOD has confused,...
NET Bible®	Why is light given [This first part of the verse, "Why is light given," is supplied from the context. In the Hebrew text the verse simply begins with "to a man.." It is also in apposition to the construction in v. 20. But after so many qualifying clauses and phrases, a restatement of the subject (light, from v. 20) is required.] to a man [After speaking of people in general (in the plural in vv. 21 and 22), Job returns to himself specifically (in the singular, using the same word גֵּבֶר [gever, "a man"] that he employed of himself in v. 3). He is the man whose way is hidden. The clear path of his former life has been broken off, or as the next clause says, hedged in so that he

is confined to a life of suffering. The statement includes the spiritual perplexities that this involves. It is like saying that God is leading him in darkness and he can no longer see where he is going.]

**whose way is hidden** [The LXX translated "to a man whose way is hidden" with the vague paraphrase "death is rest to [such] a man." The translators apparently combined the reference to "the grave" in the previous verse with "hidden"],

**and whom God has hedged in** [The verb is the Hiphil of סָחַק (sakhakh, "to hedge in"). The key parallel passage is Job 19:8, which says, "He has blocked [גָּדַר, gadar] my way so I cannot pass, and has set darkness over my paths." To be hedged in is an implied metaphor, indicating that the pathway is concealed and enclosed. There is an irony in Job's choice of words in light of Satan's accusation in 1:10. It is heightened further when the same verb is employed by God in 38:8 (see F. I. Andersen, Job [TOTC], 109).]?]

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	[Why give light] to a man who wanders blindly, whom God shuts in on every side?
exeGeses companion Bible	...- to the mighty whose way is hid whom Eloah hedges in?
JPS (Tanakh—1985)	To the man who has lost his way, Whom God has hedged about?
Orthodox Jewish Bible	Why is ohr given to a gevev whose derech is hidden, and whom Elohim hath hedged in?

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

<i>The Amplified Bible</i>	[Why is the light of day given] to a man whose way is hidden, and whom God has hedged in?
Concordant Literal Version	To a master whose way is concealed When Eloah has screened him about?.
The Geneva Bible	[Why is light given] to a man whose way is hid [That sees not how to come out of his miseries, because he does not depend on Gods providence. ], and whom God hath hedged in? .
Green's Literal Translation	To a man whose way is hidden, God has made a hedge about him.
New RSV	Why is light given to one who cannot see the way, whom God has fenced in?
Syndein/Thieme	Why is life given to man whose way is hidden . . . whom 'Elohiym/Godhead has hedged in?
Updated Bible Version 2.11	To a [noble] man whose way is hid, And whom God has hedged in.
World English Bible	Why is light given to a man whose way is hid, Whom God has hedged in?
Young's Updated LT	To a man whose way has been hidden, And whom God does shut up?

**The gist of this verse:** Why does God live light to a man whose way has been hidden, and God has fenced him in?

### Job 3:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>ee</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

## Job 3:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
geber (גִּבּוֹר) [pronounced GEH <sup>B</sup> -vehr]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun	Strong's #1397 (& #1399) BDB #149
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1870 BDB #202
The suffix plus the relative pronoun can be rendered <i>whose</i> .			
çâthar (חָתַר) [pronounced saw-THAR]	<i>to be hidden, to lie hid; to be covered over; to hide oneself</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #5641 BDB #711

**Translation:** [And why is light given] To a man whose way is hidden,... This, like several of the verses in this chapter, is difficult to understand. However, if we continue a question which was stated earlier, and affix it here, then this verse makes much more sense.

Perhaps Job is seeing his life, for a moment, as it used to be. His way was clear; what he needed to do from day to day was understood, and Job did it. But now, his way has been hidden from him. Now he is confused about what he should do, because he is so wracked with pain and suffering. He does not know what he ought to do; and he is so wracked with pain to think his way through it.

This does describe something that many believers have experienced. They have grown spiritually and they have a focus and they have a relationship with God's plan, and they know what to do; but then, suddenly, they are hit with something out of left field, and, quite frankly, it becomes confusing. The pastor struck with old age or dementia; the successful missionary who contracts cancer. They go from having a well-laid out road to travel, to the end of their lives, which might be protracted, painful and confusing.

## Job 3:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâkak <sup>e</sup> (חָכַךְ) [pronounced saw-KAHK]	<i>to hedge, to fence; to shut in; to block; to overshadow; to screen; to protect, to cover over, to shield; to cover; to cover or hide oneself [intransitive use]; to weave, to interweave</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5526 BDB #692 (& #696 & #697)

## Job 3:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This verb is also spelled sâkak <sup>e</sup> (סַכַּךְ) [pronounced saw-KAHK]. It has 3 or 4 sets of meanings, some of which have been included.			
ʾĒlôhah (אֱלֹהִים) [pronounced el-OH-hah]	God, a false god	masculine singular noun	Strong's #433 BDB #43
ʾĒlôhah (אֱלֹהִים) [pronounced el-OH-hah] is a word for God or deity found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in approximately a dozen other places. This name for God occurs 41 times in the book of Job.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** ...Eloah then fences him in. Job does not know what to do; he is completely knocked off his game with all of this pain and suffering, and yet it appears that God is fencing him in; God blocks his life with this pain. One thing that Job appears to lack here are options.

This is interesting, as before, Satan had complained of the hedge which God placed around Job for protection. However, now Job feels that God has hedged him in, giving him few if any options. There is no path on which Job can get upon to escape this great pain; there is no solution presenting itself. Job is shut in on every side. Essentially, all he can do is just sit and suffer. This has obviously caused Job to question his life and why God has allowed all of this to happen to him. Guzik paraphrases this verse: "[Why continue living \(why is light given\) if I can't see the way and God has trapped me in this place?](#)"<sup>134</sup> See similar verses: Job 19:8 Hosea 2:6 Lam. 3:7, 9

Lawson: *As Satan invaded Job's life and brought great harm, God had built another hedge around Job's life. But this hedge is to keep Job from escaping his trials. He is now locked in. Instead of a wall of protection to keep Satan out, now there is a wall of affliction that keeps Job in.*<sup>135</sup>

V. 23 should not stand on its own, but is a continuation of v. 22. Let's put these verse altogether now: "[Why is given to a miserable one light; and life to ones who are bitter in their souls? The ones longing for death, but it comes not; then they dig for it more than hidden treasures. The ones rejoicing unto joy display great happiness when they find a grave. \[And why is light given\] To a man whose way has been hidden and to him God has overshadowed.](#)" (Job 3:21–23).

The ones involved in great rejoicing in the previous verse are those who no longer feel that they have a purpose in life. We all have a trail down which we are to go—God has a plan for each one of us; however, to Job, he can no longer discern what God's will is for his life. He feels so wracked with pain and suffering that his path has been hidden from him; in fact, God has trapped Job with this pain and misery. The second verb is the Qal imperfect of çâkak<sup>e</sup> (סַכַּךְ) [pronounced saw-KAHK], and it means *to shroud, cover, to overshadow, screen, shelter, spread over, overspread, enshroud*. Strong's #5526 BDB #692. Job does not feel as though God has overshadowed him in a protective way, but in a way which has obscured the meaning of his life and the direction of his life. "[He has walled up my way so that I cannot pass; and He has placed darkness on my paths.](#)" (Job 19:8).

This is one of the few times Job has inquired about the character of God—he does not say it, but underneath, God's kindness and justice is questioned. However, this is the last verse in this chapter where Job appears to

<sup>134</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 3:1–26.

<sup>135</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 3:1–26.

question the wisdom of God and his own destiny. For the remainder of the chapter, Job will describe his pain and sorrow to his friends.

Job is a book of this which gives us pause to consider the reasons for the sufferings in this world. Before we move forward in the book of Job, we need to examine the Doctrine of Suffering. This study was already found in **Job 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### 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 8:28)
  - 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
  - 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

Barnes makes an important point in his commentary right here. One of the reasons that God allows some men who are without Him to suffer and to feel pain is so that they realize how needful they are of a God Who will deliver them; they realize how important it is to be related to a powerful and kind Savior. They realize what their life is like without God—how powerfully sorrowful life is apart from Him; which is only a small portion of the sorrow which will belong to the man who leads his entire life apart from God and then spends eternity in the Lake of Fire.

One of the reasons that God allows some men who are without Him to suffer and to feel pain is so that they realize how needful they are of a God Who will deliver them; they realize how important it is to be related to a powerful and kind Savior.

*Barnes: The true place of release from suffering for a sinner, is not the grace; it is in the pardoning mercy of God, and in that pure heaven to which he is invited through the blood of the cross. In that holy heaven is the only real repose from suffering and from sin; and heaven will be all the sweeter in proportion to the extremity of pain which is endured on earth.*<sup>136</sup>

**For to faces of my food my sighing comes;  
and so pours out like the waters my cries.**

Job  
3:24

**For my groanings come forth at the sight of  
my food;  
and my cries [of distress] pour out like  
water.**

**When I see my food, I begin to groan;  
my cries of distress pour out like water.**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	Before I eat I sigh: and as overflowing waters, so is my roaring:...
Masoretic Text (Hebrew)	For to faces of my food my sighing comes; and so pours out like the waters my cries.
Peshitta (Syriac)	For my sighing comes before I eat, and my moanings are poured out like water.
Charles Thomson (Greek)	For my groaning cometh before my meat; and I pour forth tears, begirt with sorrow.
Septuagint (Greek)	For my groaning comes before my food, and I weep, being <u>beset with terror</u> .

Significant differences: We find the noun *terror* in the Greek, which is not in the Hebrew.

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

Contemporary English V.	Moaning and groaning are my food and drink,...
Easy English	Food and water do not help me. Instead, I cry because of my pain.
Easy-to-Read Version	When it is time to eat,

<sup>136</sup> *Barnes' Notes*, Baker Books, ©1996; Vol. III, p. 138.

	I only sigh with sadness not with joy. My complaints pour out like water.
Good News Bible (TEV) <i>The Message</i>	Instead of eating, I mourn, and I can never stop groaning. "Instead of bread I get groans for my supper, then leave the table and vomit my anguish.
New Century Version	I make sad sounds as I eat; my groans pour out like water.
New Life Bible The Voice	For I cry inside myself in front of my food. My cries pour out like water. For I groan before every meal; my moaning flows like water.

### Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation	'My grain has now become moaning, and I'm crying and shaking in fear;... Instead of eating I sigh, I pour out my groaning like water.
Christian Community Bible	Instead of bread I feed on sighs. My groans are like water poured out.
New Advent (Knox) Bible New American Bible (R.E.)	Ever as I sit down to meat the sighs come, grief floods over me unrestrained. For to me sighing comes more readily than food; my groans well forth like water.
NIRV	I sigh instead of eating food. Groans pour out of me like water.
Revised English Bible	For sighing comes more readily to me than food, and my groans well forth like water.

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

Ancient Roots Translinear Bible in Basic English The Expanded Bible	My sighing comes facing my bread, and my roarings liquidate as water. In place of my food I have grief, and cries of sorrow come from me like water. I make sad sounds [sigh] as I eat; my groans pour out like water.
Ferar-Fenton Bible	For my sighing comes up with my food, And my groanings like water poured out;...
HCSB NET Bible®	I sigh when food is <i>put</i> before me, and my groans pour out like water. For my sighing comes in place of [For the prepositional לִפְנֵי (lifne), the temporal meaning "before" ("my sighing comes before I eat") makes very little sense here (as the versions have it). The meaning "in place of, for" fits better (see 1 Sam 1:16, "count not your handmaid for a daughter of Belial").] <b>my food</b> [The line means that Job's sighing, which results from the suffering (metonymy of effect) is his constant, daily food. Parallels like Ps 42:3 which says "my tears have been my bread/food" shows a similar figure.], <b>and my groaning</b> [The word normally describes the "roaring" of a lion (Job 4:10); but it is used for the loud groaning or cries of those in distress (Pss 22:1; 32:3).] <b>flow forth like water</b> [This second colon is paraphrased in the LXX to say, "I weep being beset with terror." The idea of "pouring forth water" while groaning can be represented by "I weep." The word "fear, terror" anticipates the next verse.].
NIV, ©2011	For sighing has become my daily food; my groans pour out like water.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"My sighing serves in place of my food, and my groans pour out in a torrent;...
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JPS (Tanakh—1985)	My groaning serves as my bread; My roaring pours forth as water.
Orthodox Jewish Bible	For my sighing cometh instead of lechem, and my groanings are poured out like the mayim.

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

Concordant Literal Version	For like my bread comes my sighing, And my roarings pour forth like water.
English Standard Version	For my sighing comes instead of my bread, and my groanings are poured out like water.
Green's Literal Translation	For my sighing comes before my food; and my groanings are poured out like the waters.
NASB	"For my groaning comes at the sight of my food, And my cries pour out like water.
Syndein/Thieme	For sighing comes to me instead of food . . . my groans pour out like the waters.
World English Bible	For my sighing comes before I eat, My groanings are poured out like water.
Young's Updated LT	For before my food, my sighing comes, And poured out as waters are my roarings.

**The gist of this verse:** God is unable to take in a decent meal and his pain is expressed as tearful screams.

### Job 3:24a

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
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3899 BDB #536
ʾănâchâh (אֲנַחָה) [pronounced uhn-aw-KHAW]	<i>a groan, a sigh, sighing, groaning; an expression of grief or physical distress</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #585 BDB #58
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 feminine singular, Qal imperfect	Strong's #935 BDB #97

**Translation:** For my groanings come forth at the sight of my food;... Before a meal, Job begins to sigh or to groan, as a sign of physical and mental stress. He thanks God for his food, but, apparently, his food brings him no enjoyment. It is unclear if it is the food or the mention of God which brings this on.

Some people, when under great pressure, can eat in order to relieve some of the pressure—not that that is a healthy response, but they feel that is their compensation for the pressure that they are under. Job, when he sits down to eat, sighs—the eating of food provides him with no pleasure. Movement of any kind was quite painful for Job. Not only his body but probably his mouth and tongue were also covered with sores. Whereas at one time Job ate the best food of his day, it pains him to eat; his mouth hurts and he cannot take in enough food for nourishment before the pain of eating becomes too great.

In life, there are two simple satisfactions that a man might have: eating and sleeping; and Job was unable to enjoy either one of those.

### Job 3:24b

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
nâthak <sup>e</sup> (נָתַח) [pronounced <i>naw-THANK</i> ]	<i>to pour forth, to pour out, to drop [as rain]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5413 BDB #677
kaph or k <sup>e</sup> (כ) [pronounced <i>k</i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
sh <sup>e</sup> âgâh (שֹׁאֵגָה) [pronounced <i>sh<sup>e</sup>aw-GAWH</i> ]	<i>a human cry of distress; a mournful cry; the roar of a lion</i>	feminine singular substantive; with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #7581 BDB #980

**Translation:** ...and my cries [of distress] pour out like water. His cries of distress then begin to pour out as if they were water. Job cannot seem to help himself.

The word here which is often rendered *groanings* is the feminine plural of sh<sup>e</sup>âgâh (שֹׁאֵגָה) [pronounced *sh<sup>e</sup>aw-GAWH*], which is the roar of a lion (Job 4:10 Isa. 5:29 Ezek. 19:7 Zech. 11:3) as well as the *human cry of distress*, **mournful cry** (Job 3:24 Psalm 22:2 32:3). Strong's #7581 BDB #980. Job's sadness over his position and pain causes him to cry—tears overcoming him as water.

It is at this point, armed with knowledge of other Scriptures, where we begin to think that Job's sufferings might mirror those of our Lord. This same word used above is also found in Psalm 22:1 **My God, my God, why have You forsaken me? You are far from my salvation and from the words of my moaning.** (JPCT) This verse is a reference to Jesus on the cross, as the Lord Himself quotes it when on the cross. Job certainly fits the type. He is innocent and faithful and spiritual maturity. All that is come upon Him is ultimately from Satan; and when our Lord takes upon Himself our sins, the temptation of Eve came from Satan.

**For the fear I have feared,  
and so he comes [to] me;  
and that [which] I have feared comes to me.**

Job  
3:25

**For the dreaded thing I am in fear of has  
come [upon] me;  
and that [which] I fear comes to me.**

**For all that I have ever feared has come upon me;  
and whatever I have feared comes to me.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	For the fear which I feared, has come upon me: and that which I was afraid of, has befallen me.
Masoretic Text (Hebrew)	For the fear I have feared, and so he comes [to] me; and that [which] I have feared comes to me.
Peshitta (Syriac)	For the thing which I greatly feared is come upon me, and that which I was afraid of has befallen me.
Charles Thomson (Greek)	For the terror, which I dreaded, is come upon me; and that, of which I was afraid, hath befallen me.
Septuagint (Greek)	For the terror of which I meditated has come upon me, and that which I had feared has befallen me.

Significant differences: None.

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

Common English Bible	Because I was afraid of something awful, and it arrived; what I dreaded came to me.
Contemporary English V. Easy English	...and my worst fears have all come true. I have suffered the most terrible troubles. The things that made me afraid have happened.
Easy-to-Read Version	I was afraid that something terrible might happen to me. And that is what happened! The things I feared most happened to me.
Good News Bible (TEV) <i>The Message</i>	Everything I fear and dread comes true. The worst of my fears has come true, what I've dreaded most has happened.
New Berkeley Version	For what I feared has come upon me, and what I dreaded has struck me.
New Century Version	Everything I feared and dreaded has happened to me.
New Life Bible	What I was afraid of has come upon me. What filled me with fear has happened.
New Living Translation	What I always feared has happened to me. What I dreaded has come true.
The Voice	What I feared <i>most</i> descends on me; my nightmare-now reality.

#### **Partially literal and partially paraphrased translations:**

American English Bible	...for, the things I once feared in my dreams have come true, and the things I held in awe have now met me.
Beck's American Translation	Those things that make me tremble in fear now overtake me,



	what I dread most happens to me.
God's Word™	What I fear most overtakes me. What I dread happens to me.
New Advent (Knox) Bible	Must I have nothing left to daunt me? Must each calamity be felt as soon as feared?
New American Bible (R.E.)	For what I feared overtakes me; what I dreaded comes upon me.
NIRV	What I was afraid of has come on me. What I worried about has happened to me.
Revised English Bible	For what I fear overtakes me, and what I shrink from comes upon me.

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

Ancient Roots Translinear Bible in Basic English	For terrifying terror enters me, and whatever I was-afraid of comes to me.
The Expanded Bible	For I have a fear and it comes on me, and my heart is greatly troubled. Everything I feared and dreaded has happened to me. [or For the dread I dreaded has come to me, and what I feared has come to me.]
Ferar-Fenton Bible	For the terror I fear has arrived, And that which I dreaded has come;...
NET Bible®	For the very thing I dreaded [The construction uses the cognate accusative with the verb: "the fear I feared," or "the dread thing I dreaded" (פַּחַד פָּחַדְתִּי, pakhad pakhadti). The verb פָּחַד (pakhad) has the sense of "dread" and the noun the meaning "thing dreaded." The structure of the sentence with the perfect verb followed by the preterite indicates that the first action preceded the second – he feared something but then it happened. Some commentaries suggest reading this as a conditional clause followed by the present tense translation: "If I fear a thing it happens to me" (see A. B. Davidson, Job, 24). The reason for this change is that it is hard for some to think that in his prime Job had such fears. He did have a pure trust and confidence in the Lord (16:19, 29:18ff). But on the other hand, he did make sacrifices for his sons because he thought they might sin. There is evidence to suggest that he was aware that calamity could strike, and this is not necessarily incompatible with trust.] has happened [The verb הָתָא ('atah) is Aramaic and is equivalent to the Hebrew verb אָבַח (bo', "come, happen").] to me, and what I feared has come upon me [The final verb is אָבַח (yavo', "has come"). It appears to be an imperfect, but since it is parallel to the preterite of the first colon it should be given that nuance here. Of course, if the other view of the verse is taken, then this would simply be translated as "comes," and the preceding preterite also given an English present tense translation.].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"My sighing serves in place of my food, and my groans pour out in a torrent; for the thing I feared has overwhelmed me, what I dreaded has happened to me. V. 24 is included for context.
Orthodox Jewish Bible	For the pachad (terror) which I greatly feared is come upon me, and that which I dreaded is come unto me.

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

The Amplified Bible	For the thing which I greatly fear comes upon me, and that of which I am afraid befalls me.
Concordant Literal Version	For when I am afraid of an alarm, it arrives for me, And whatever I shrink from comes to me.

Darby Translation	For I feared a fear, and it hath come upon me, and that which I dreaded hath come to me.
Emphasized Bible	For, a dread, I dreaded, and it hath come upon me, and, that from which I shrank, hath overtaken me.
English Standard Version	For the thing that I fear comes upon me, and what I dread befalls me.
The Geneva Bible	For the thing which I greatly feared [In my prosperity I looked for a fall, as it now has come to pass. ] is come upon me, and that which I was afraid of is come unto me.
Green's Literal Translation	For the dreadful thing I dreaded has come on me; and that which I feared has come to me.
Syndein/Thieme	What I feared has come upon me . . . what I dreaded has happened to me.
World English Bible	For the thing which I fear comes on me, That which I am afraid of comes to me.
Young's Updated LT	For a fear I feared and it meets me, And what I was afraid of does come to me.

**The gist of this verse:** Job's greatest fears have come to him.

### Job 3:25a

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
pachad (פָּחַד) [pronounced PAH-khahd]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular noun	Strong's #6343 BDB #808
pâchad (פָּחַד) [pronounced paw-KHAHD]	<i>to fear, to be afraid, to dread, to shake with fear</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #6342 BDB #808

**Translation:** *For the dreaded thing I am in fear of...* Job uses several verbs and nouns to speak of that which he fears; that which he dreads.

We have a noun and its verbal cognate in the first line. The noun is the masculine singular of pachad (פָּחַד) [pronounced PAH-khahd] means *fear, dread, a thing which is feared, that which is feared*. Strong's #6343 BDB #808. The verb is pâchad (פָּחַד) [pronounced paw-KHAHD], and it means *to fear, to be afraid, to dread, to shake with fear*. This is not the word used for revering the Lord. Strong's #6342 BDB #808.

Let's take this in the context of a meal, which is what Job spoke of in the previous verse. He sits down for a meal, and suddenly, his mind is filled with great fears. All the he has ever dread, makes him shake with fear. This suggests that, he was sitting down to eat, and suddenly, all of the woes spoken of in Job 1 came upon him. These are things that he did not even know that he feared.

### Job 3:25b

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

## Job 3:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âthâh (אָתָּה) [pronounced aw-THAWH]	<i>to come, to arrive; to happen to anyone, to come upon; to go, to pass by</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 1 <sup>st</sup> person singular suffix	Strong's #857 BDB #87

**Translation:** ...has come [upon] me;... All that he has ever dreaded has happened to him; these things have all come to Job.

That of which Job was most afraid, financial ruin and physical torments, has come to him. However, a small clarification: during his lifetime prior to this, Job did not live in fear; now, after these things have occurred, his life is filled with fear. Had he given this some thought prior to these calamities, he would have understood, at least academically, that his life could be absolutely horrible. However, it was not until it actually all happened that Job felt any fear. To give you an example, a teenager with a new car might drive recklessly, treating the car as a toy, and giving few if any thoughts to the consequences. However, once he has become involved in a horrible accident where he spends several weeks in intensive care, and perhaps has killed someone else; during the time that he is not drugged, he will feel some fear because that which he dreaded had come upon him, even though the dread did not come until after the accident.

Job's fear here is interesting. There is little else that could befall him to make his life more miserable, and yet he lives in a state of perpetual fear. Perhaps he fears that this is to remain his state of being for an indeterminable amount of time.

**Application:** There are certainly people in this life who suffer great pain for months and even years. Every situation is different; but it ought to be obvious that our first choice ought not to be blaming the person for his own malady, given what we know about Job.

## Job 3:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
yâgôr (יָגֹר) [pronounced yaw-GOHR]	<i>to fear, to be afraid, to dread</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #3025 BDB #388
Most of the time, it follows the relative particle.			
bôw' (בּוֹ) [pronounced boh]	<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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** ...and that [which] I fear comes to me. Anything that Job has ever feared has come upon him. The verb *to come* is in the imperfect tense, indicating continued action in this context.

Job's physical pain continues day and night, to cause him to later say: "I am afraid of all my pains; I know that You will not relieve me." (Job 9:28). Apparently his physical pain would surge and come in waves, intensifying from time to time. He is in great pain, and yet, there is a sudden surge of greater pain that comes to him. How could a man not fear such a thing?

Again, taken in the context of the previous verse, it sounds very much as if these things all occurred when he was about to eat (remember, his sons and daughters were having a meal together when this occurred); and then, one man after another came in, each one telling of even a greater disaster than the messenger who preceded him. And now, whenever Job sits before a meal, this all comes back to him. He suffers this unspeakable dread, because very little worse could befall Job, but he has this great fear that it is about to.

Barnes: *[All] his calamities came on him in quick succession. He had no time after one calamity to become composed before another came. When he heard of one misfortune, he naturally dreaded another, and they came on with overwhelming rapidity. If this be the correct interpretation, it means that the source of his lamentation is not merely the greatness of his losses and his trials considered in the "aggregate," but the extraordinary rapidity with which they succeeded each other, thus rendering them much more difficult to be borne.*<sup>137</sup>

Psychologically, it is reasonable to suppose that Job was suffering post-traumatic stress disorder. His life could hardly get any worse, and yet, before a meal, he is filled with greater dread, as if the other shoe has not dropped yet. Logically, he knows that it really cannot get much worse; and yet, his soul is in a nearly constant state of dread.

From Wikipedia<sup>138</sup>: *Posttraumatic stress disorder is a severe anxiety disorder with characteristic symptoms that can develop after the direct experience of an extremely traumatic stressor such as the threat of a violent death or serious injury. To fit the criteria of PTSD, the individual must react with "intense fear, helplessness or horror." The characteristic symptoms include a "persistent re-experiencing of the traumatic event", and a continuing avoidance of reminders of the precipitating stressor accompanied by a "numbing of general responsiveness."* Even though Job had everything come upon him suddenly, and there was not a lengthy exposure to stress, he experienced a traumatic event like no other in his life, and his poetic description appears to suggest that, before a meal, he begins to re-experience this traumatic event.

V. 25 reads: **For the dreaded thing I am in fear of has come [upon] me; and that [which] I fear comes to me.** So there is no misunderstanding, Job did not live in constant fear in years previous that these things might occur. It is likely that Job did not give his prosperity a great deal of thought, apart from thankfulness to God. However, right now, even though all the shoes have dropped, Job continues to be in fear—irrational as that may seem.

**I have not been at ease;  
and I have not been undisturbed;  
and I have not been rested;  
and so comes [great] agitation."**

Job  
3:26

**I am not at ease;  
I have not been undisturbed;  
and I cannot rest;  
and [great] agitation [keeps on] coming."**

**For months now, I have been uneasy;  
I am in a continual state of disturbance and I am unable to rest;  
and yet great troubles keep coming upon me."**

<sup>137</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 3:25.

<sup>138</sup> From [http://en.wikipedia.org/wiki/Post-traumatic\\_Stress\\_Disorder](http://en.wikipedia.org/wiki/Post-traumatic_Stress_Disorder) accessed May 31, 2013 and slightly edited.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.
Masoretic Text (Hebrew)	I have not been at ease; and I have not been undisturbed; and I have not been rested; and so comes [great] agitation."
Peshitta (Syriac)	I am not at ease, neither am I calm, nor am I at rest; and yet misfortune came.
Charles Thomson (Greek)	Did I not cultivate peace? was I not quiet? was I not at rest? Yet wrath is come upon me-
Septuagint (Greek)	I was not at peace, nor quiet, nor had I rest; yet wrath came upon me.
Significant differences:	Part of the difficulty of translating this is putting it all together. This may explain some of the discrepancies. The Latin phrases do not appear to line up with the Hebrew ones.

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

Common English Bible	I had no ease, quiet, or rest, and trembling came.
Contemporary English V.	I have no peace or rest-- only troubles and worries.
Easy English	Instead of rest and quiet, I have trouble.
Easy-to-Read Version	I can't calm down. I can't relax. I can't rest. I'm too upset!"
Good News Bible (TEV)	I have no peace, no rest, and my troubles never end.
<i>The Message</i>	My repose is shattered, my peace destroyed. No rest for me, ever--death has invaded life."
The Voice	I have no peace; I have no quiet; my resting, gone, has turned to riot.

### Partially literal and partially paraphrased translations:

American English Bible	I'm not at peace, or still, or at rest; for, what's come to me is [His] rage.'
Christian Community Bible	I find no rest, I find no ease; only turmoil, nothing of peace!
<i>God's Word</i> ™	I have no peace! I have no quiet! I have no rest! And trouble keeps coming!"
New Advent (Knox) Bible	And still I kept my own counsel, still patient and silent I, till my angry mood overcame me at last. The Hebrew text is ordinarily understood as meaning, 'I have no ease, no quiet, no rest; nothing but turmoil is my lot'.
New American Bible (R.E.)	I have no peace nor ease; I have no rest, for trouble has come!.
NIRV	I don't have any peace and quiet. I can't find any rest. All I have is trouble."
New Jerusalem Bible	For me, there is no calm, no peace; my torments banish rest.

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

Ancient Roots Translinear Bible in Basic English	I never succeeded. I never calmed and I never settled as the agitation came." I have no peace, no quiet, and no rest; nothing but pain comes on me.
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Adam Clarke The Expanded Bible	Was I not in safety? Had I not rest? Was I not in comfort? Yet trouble came. I have no peace or quietness. I have no rest, only trouble [agitation]."
Ferar-Fenton Bible	I invited Peace, Quiet, and Rest, But instead savage Tumult steps in!
HCSB NET Bible®	I cannot relax or be still; I have no rest, for trouble comes. I have no ease [The LXX "peace" bases its rendering on שָׁלוֹם (shalam) and not שָׁלָה (shalah), which retains the original vav (ו). The verb means "to be quiet, to be at ease."], I have no quietness; I cannot rest [The verb is literally "and I do/can not rest." A potential perfect nuance fits this passage well. The word נָחַם (nuakh, "rest") implies "rest" in every sense, especially in contrast to רָגַז (rogez, "turmoil, agitation" [vv. 26 and 17]).]; <b>turmoil has come upon me.</b> " The last clause simply has "and trouble came." Job is essentially saying that since the trouble has come upon him there is not a moment of rest and relief.
NIV – UK	I have no peace, no quietness; I have no rest, but only turmoil.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	I have no peace, no quiet, no rest; and anguish keeps coming." I neither serenified, nor had I rest, nor rested I; yet commotion came.
JPS (Tanakh—1985)	I had no repose, no quiet, no rest, And trouble came.
Orthodox Jewish Bible	I was not in safety, neither had I rest, neither was I quiet; and rogez (tzoros, turmoil) came.
<i>The Scriptures</i> 1998	I have not been at ease, nor have I been undisturbed, nor been at rest, yet trouble comes!"

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

<i>The Amplified Bible</i>	I was not or am not at ease, nor had I or have I rest, nor was I or am I quiet, yet trouble came and still comes [upon me].
Concordant Literal Version <i>Emphasized Bible</i>	I have no ease, and I am not quiet; I have no rest, and disturbance keeps coming. I was not careless, nor was I secure, nor had I settled down,—when there came—consternation!
The Geneva Bible	I was not in safety, neither had I rest, neither was I quiet; yet trouble [The fear of troubles that would ensue, caused my prosperity to seem to me as nothing, and yet I am not exempted from trouble.] came.
Good <sup>139</sup> Green's Literal Translation Modern KJV Syndein/Thieme	I had no peace; yea, I had no rest. Yea, I had no respite, as the trouble came on. I am not at ease, nor am I at rest; nor am I quiet; yet turmoil comes. I was not in safety, nor did I have rest, nor was I quiet; yet trouble comes. I have no peace . . . no quietness . . . no rest . . . I am only in turmoil {prolonged mental and physical pain}.
World English Bible Young's Updated LT	I am not at ease, neither am I quiet, neither have I rest; But trouble comes." I was not safe—nor was I quiet—Nor was I at rest—and trouble comes!"

**The gist of this verse:** Job had no rest, and yet tumult keeps coming upon him.

<sup>139</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 3:26.

We should look at the structure of this verse first. There are 3 statements using Qal perfect verb, all held together with wâw conjunctions; and then followed by a wâw consecutive and a Qal imperfect verb. The 3 Qal perfect verbs indicate existing conditions; then Qal imperfect verb is continuous action poured on top of the existing conditions.

### Job 3:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
shâlâh (שָׁלַח) [pronounced shaw-LAW]	<i>to be quiet, to be at ease, to be tranquil, carefree, thoughtless, content [due to prosperity]; to prosper</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7951, #7952–7955 BDB #1017

An alternate spelling is shâlav (שָׁלַו) [pronounced shaw-LAWV].

**Translation:** *I am not at ease;*... There has been no peace for Job. Not since Satan has attacked Job. He has been the exact opposite of tranquil, almost carefree and content. One thing that we will find out is, Satan did not rob Job of his mind; Job is able to think clearly and to process what is happening to him. He is not in some kind of daze. He is in great pain, but he is mentally aware of everything that is going on around him, which intensifies the pain.

The first verb is the Qal perfect of shâlâh (שָׁלַח) [pronounced shaw-LAW], and it means *to be quiet, to be at ease, to be tranquil, carefree, thoughtless, content*. The KJV also gives the rendering *to prosper*. It appears at first that we find this verb but five times in the OT: Job 3:26 12:6 Psalm 122:6 Jer. 12:1 Lam. 1:5.\* However, there are several other words with different Strong's #'s which are the same verb. Therefore, this verb is also found in 2Kings 4:28 2Chron. 29:11 Job 27:8 Dan. 3:29 4:4 My first thought would be that this is **contentment partially due to prosperity**. Strong's #7951, 7952–7955 BDB #1017. With this first verb we have a negative particle. Job's friends are now thinking something along the lines of: **"There is no peace for the lawless," says Y<sup>e</sup>howah** (Isa. 48:22). Furthermore, we are promised, even in adversity: **"Peace I leave with you. My peace I give to you; not as the world gives do I give it to you. Let not your heart be troubled nor let it be fearful."** (John 14:27)

Job will name three things which he is not. Three things which describe the exact opposite of what his life is all about.

### Job 3:26b

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
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

Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated *nor*.

## Job 3:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqat̃ (שָׁקַט) [pronounced shaw-KAHT]	<i>to be quiet, to be undisturbed, to be inactive; to rest</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #8252 BDB #1052

*It means to rest, to lie down, to have quiet. It is used of one who is never troubled, harassed, or infested by others, Judges 3:11 5:31 8:28; and of one who has no fear or dread, Psalm lxxvi 9. The meaning is, that he would not only have lain down, but would have been perfectly tranquil.*<sup>140</sup>

**Translation:** ...I have not been undisturbed;... We all enjoy these times in our lives where things are quiet, it seems that all is right with the world; there are no bill collectors pounding on our doors, we have money in the bank, the family members are all getting along, and you are rested and healthy. Job feels the exact opposite of that. He is constantly disturbed by pain; this pain attacks him from all sides. He cannot rest; he feels troubled at all times.

The second verb (accompanied by a negative) is the Qal perfect of shâqat̃ (שָׁקַט) [pronounced shaw-KAHT] and it means *to be quiet, to be undisturbed, inactive*. Strong's #8252 BDB #1052. The negative indicates that his life is just the opposite of this.

## Job 3:26c

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
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

Although I cannot find justification for this, it seems reasonable that in a list of things which some cannot do, the wâw conjunction plus the negation together may be translated *nor*.

nûwach (נוּחַ) [pronounced NOO-ahkh]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #5117 (and #3240) BDB #628
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**Translation:** ...and I cannot rest;... What is even worse is, Job cannot have a good night's sleep. This eludes him night after night after night. So his mind is fully functional, but, at the same time, it is in a sleepy fog. He never wakes up the next morning feeling refreshed. Even many of us, after a difficult day or week; we have a good night's sleep and we are ready to face it all again. Job has not had this sleep since Satan has come upon him and beat his life up.

This is followed by the wâw conjunction and the negative and the verb nûwach (נוּחַ) [pronounced NOO-ahkh], which means *to rest, to be at rest*. This is not the word used for God *resting* after his 6 days of restoration, but it is first used for the ark coming to rest on Mount Ararat (Gen. 8:4). It is often used of God causing men and nations to be at rest (at peace, essentially) (Ex. 33:14 Joshua 22:4 23:1 2Sam. 7:1 Lam. 5:5). Strong's #5117

<sup>140</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, p. 132.

BDB #628. *I am weary with my sighing. Every night I make my bed swim. I dissolve my couch with my tears* (Psalm 6:6).

So far, v. 26 reads: *I am not at ease; I have not been undisturbed; and I cannot rest;...* This describes Job's state of being. To put a time frame on this, Job has felt like this for somewhere between 1 to 5 weeks. This allows time for his associates to find out what has happened to him and then set a time to come together to see him. To him, despite the fact that he has probably been alive for 60–100 years up to this point, this pain that he has endured for month has completely taken over his entire psyche. This is how dramatically pain and suffering take a hold of a person's soul.

### Job 3:26d

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
bôw' (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
rôgez (רָגַז) [pronounced <i>ROW-ghehz</i> ]	<i>[great] agitation, excitement, raging; rage; vibrating [trembling] in fear</i>	masculine singular noun	Strong's #7267 BDB #919

**Translation:** *...and [great] agitation [keeps on] coming.* And then Job describes the symptoms of post-traumatic stress disorder. Although he continues to have pain and suffering, there are no new things which come to him. But, in Job's mind—or, I should say, in his emotions—it is as if he feels this onslaught again and again and again. There is nothing new happening to him, but he speaks of this great agitation coming to him continually (the imperfect tense, as opposed to the perfect tenses of the previous 3 verbs).

It is just like the vet who, in reality, sleeps soundly and safely in his bed; and yet wakes up in a cold sweat filled with fear and dread. Job is filled with the constant dread; all that has come upon him is a constant drain on his soul; all of the harm which has come to Job strikes his emotions deeply.

The final phrase has the subject rôgez (רָגַז) [pronounced *ROW-ghehz*] and it means *vibrating or trembling in fear, rage*; and it also means *great agitation*. Strong's #7267 BDB #919. The verb here is the common verb for *comes*. What is occurring is that Job is ill-at-ease, in pain, with no contentment, and in the midst of all of this, he is struck with great physical tremors and shaking. I don't think that we are dealing with a word which is equivalent to emotional instability in this context, but to physical shaking instead. So, even though all of Job's life and well-being is in shambles, he is then hit with great physical infirmities—shaking and tremors. *"If I say, 'My bed will comfort me; my couch will ease my complaint.' Then You frighten me with dreams and terrify me with visions so that my soul would choose suffocation; death rather than my bones."* (Job 7:14–16).

Job's final remarks are: *"I am not at ease; I have not been undisturbed; and I cannot rest; and [great] agitation [keeps on] coming."*

### Dunagan's Final Remarks on Job's Final Remarks

- Here Job voices not the injustice of his condition, but the agony of it.
- We must never underestimate the pressures and trials that can come upon us. We must prepare ourselves spiritually for the ups and downs of life (1 Corinthians 10:12).
- Job's impatience is written, not for our imitation, but for our learning (Romans 15:4).

## Dunagan's Final Remarks on Job's Final Remarks

- Let us also remember that this chapter, as well as others in the book, record exactly what Job and his friends said and is the product of inspiration (2 Timothy 3:16), but the human speakers themselves are not inspired. That is, God is not speaking through Job in this chapter and neither is He speaking through his friends (Job 42), for at the end of the book God rebukes Job and his friends.

From: Mark Dunagan, Commentary on selected text; from e-Sword, Job 3:26.

### Chapter Outline

### Charts, Maps and Short Doctrines

McGee's comments: *I think that is a fear of a great many people today. They fear that something terrible is going to happen to them. Our problem is that we grab for our security blanket instead of grabbing for the Saviour. We ought to be using our Bible for our blanket instead of turning to other things. We need to rest upon the Word of God. One would almost get the impression that Job had lost his faith. He actually has not. This is the bitter complaint of a man who is tasting the very dregs in the bottom of the cup of life. Trouble has come upon him and he does not understand at all why it should have come.*<sup>141</sup>

Barnes writes: *In regard to this chapter, containing the first speech of Job, we may remark, that it is impossible to approve the spirit which it exhibits, or to believe that it was acceptable to God. It laid the foundation for the reflections—many of them exceedingly just—in the following chapters, and led his friends to doubt whether such a man could be truly pious. The spirit which is manifested in this chapter, is undoubtedly far from that calm submission which religion should have produced, and from that which Job had before evinced. That he was, in the main, a man of eminent holiness and patience, the whole book demonstrates; but this chapter is one of the conclusive proofs that he was not absolutely free from imperfection. From the chapter we may learn, (1) That even eminently good men sometimes give utterance to sentiments which are a departure from the spirit of religion, and which they will have occasion to regret...There was a language [here] of complaint, and a bitterness of expression, which religion cannot sanction, and which no pious man, on reflection, would approve. (2) We see the effect of heavy affliction on the mind. It sometimes become so overwhelming...[that] the sufferer is left to utter language of murmuring, and there is the impatient wish that...he had not existed. (3) We are not to infer that because a man in affliction makes use of some expressions which we cannot approve, and which are not sanctioned by the word of God, that therefore he is not a good man. There may be true piety, yet it may be far from perfection; there may be in general submission to God, yet the calamity may be so overwhelming as to overcome the usual restraints on our corrupt and fallen nature; and when we remember how feeble is our nature at best, and how imperfect is the piety of the holiness of men, we should not harshly judge him who is left to express impatience in his trials, or who gives utterance to sentiments different from those which are sanctioned by the word of God. There has been but one model of pure submission on earth—the Lord Jesus Christ; and after the contemplation of the best of men in their trials, we can see that there is imperfection in them, and that if we would survey absolute perfection in suffering, we must go to Gethsemane and to*

**Barnes:** *[Before we come down too hard on Job, let us take note that] There has been but one model of pure submission on earth - the Lord Jesus Christ; and after the contemplation of the best of men in their trials, we can see that there is imperfection in them, and that if we would survey absolute perfection in suffering, we must go to Gethsemane and to Calvary.*

<sup>141</sup> Job; J. Vernon McGee, ©1977, p. 39.



Calvary. (4) Let us not make the expressions used by Job in this chapter our model in suffering. Let us not suppose that because he used such language, that therefore we may also. Let us not infer that because they are found in the Bible, that therefore they are right; or that because he was an unusually holy man, that it would be proper for us to use the same language that he did. The fact that this book is a part of the inspired truth of revelation, does not make such language right. All that inspiration does, in such a case, is to secure an exact record of what was actually said; it does not, of necessity, sanction it any more than an accurate historian can be supposed to approve all that he records...The narrative is true; the sentiment may be false. The historian may state exactly what was said or done; but what was said or done, may have violated every law of truth and justice; and unless the historian expresses some sentiment of approbation, he can in no sense be held answerable for it...This view of the nature of inspiration will leave us at liberty freely to canvass the speeches made in the book of Job, and make it more important that we compare the sentiments in those speeches with other parts of the Bible, that we may know what to approve, and what was erroneous in Job or his friends.<sup>142</sup>

You and I today belong to a lost race. It is difficult to think that you and I are living down here among a bunch of liars and cut-throats and thieves and murderers. We say, "But I'm not like that." I'm afraid you are—all of us are. We belong to that kind of race. That is the reason God cannot take us to heaven as we are. After all, if God took the world to heaven as it is today, we wouldn't have anything but just the world all over again. I don't know how you feel about it, but I see no reason just to duplicate this all again. And God apparently sees no reason to do it either. Therefore He is not taking us to heaven as we are. That is the reason the Lord Jesus had to say to a refined, polished, religious Pharisee, "You must be born again." If it is any comfort to any of us, we are all in the same boat. We talk about "normal" behavior today. They psychologist is great at that. How in the world does he arrive at "normal" behavior? What he does is to plot a chart, and where the majority of people are, that is what he calls normal. At one end are the abnormal and the other end are the supernormal—there are a few who fall at either end of the chart. But does he know that the mass of people in the middle are normal? I don't think they are, God say we are all in sin.<sup>143</sup>

Finally, it would be easy to say that Job is merely acting human. If you or I had been subjected to the same pressure, we would have sinned far worse than Job had in his speech (and you would be right). Job is not a book which necessarily inspires us to be better under suffering, because we certainly could not attain this standard, even though many of his words represent a failure here and there. What this book does do is show us our frailties and point us toward the One Who has taken upon Himself our burdens and the weight of our sin; toward the One Who has suffered greater torment than we will ever know, and has suffered that torment on our behalf. Even those people who burn in hell will not know the torment which our Lord suffered and had suffered for them as well as for us. And the unsaved person may take this salvation from Jesus in a simple, short act of faith.

Commentators began to wax quite eloquently at the end of this chapter of Job. Clarke: *It is indeed very seldom that God permits Satan to waste the substance or afflict the body of any man; but at all times this malevolent spirit may have access to the mind of any man, and inject doubts, fears, diffidence, perplexities, and even unbelief. And here is the spiritual conflict. Now, their wrestling is not with flesh and blood - with men like themselves, nor about secular affairs; but they have to contend with angels, principalities and powers, and the rulers of the darkness of this world, and spiritual wickednesses in heavenly places.* In such cases Satan is often permitted to diffuse darkness into the understanding, and envelope the heavens with clouds. Hence are engendered false views of God and his providence, of men, of the spiritual world, and particularly of the person's own state and circumstances. Every thing is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced; the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong temptations to things which the soul contemplates with abhorrence are injected; and which are followed by immediate accusations, as if the injections were the offspring of the heart itself; and the trouble and dismay produced are

<sup>142</sup> Barnes' Notes, Baker Books, ©1996; Vol. III, pp. 140–141.

<sup>143</sup> Job; J. Vernon McGee, ©1977, p. 32.

*represented as the sense of guilt, from a consciousness of having, in heart, committed these evils. Thus Satan tempts, accuses, and upbraids, in order to perplex the soul, induce skepticism, and destroy the empire of faith. Behold here the permission of God, and behold also his sovereign control: all this time the grand tempter is not permitted to touch the heart, the seat of the affections, nor offer even the slightest violence to the will. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed; without are fightings, within are fears: but the will is inflexible on the side of God and truth, and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God; the outworks are violently assailed, but not taken; the city is still safe, and the citadel impregnable. Heaviness may endure for the night, but joy comes in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea: immediately there is a calm. Satan is bruised down under the feet of the sufferer, the clouds are dispersed, the heavens re-appear, and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven where it would be.<sup>144</sup>*

Also, this book of Job presents Job as the innocent, upon whom many ills have been poured—a symbol of **our Lord bearing our sins in His own body on the tree.**

Now let's balance this and say some words on behalf of Job. Keil and Delitzsch question why would the writer of this book reveal such nobility in Job, when he answers his wife and says, *"Shall we indeed accept good from God and not accept adversity as well?"* (Job 2:10b); and, then, conversely, allow Job in this speech to *break forth in such despair? Does it not seem as though the assertion of Satan were about to be confirmed?* Keil and Delitzsch point out that Job has not renounced God or his faith in God. They write *there is...a great difference between a man who has in general no trust in God, and in whom suffering only makes this manifest in a terrible manner, and the man with whom trust in God is a habit of his soul, and is only momentarily repressed...Such interruption of the habitual state may result from the first pressure of unaccustomed suffering; it may then seem as though trust in God were overwhelmed...It is...not the greatness of the affliction in itself which shakes his sincere trust in God, but a change of disposition on the part of God which seems to be at work in the affliction. The sufferer considers himself as forgotten, forsaken, and rejected of God, as many passages in the Psalms and Lamentations show; therefore he sinks into despair; and in this despair expression is given to the profound truth...that it is better never to have been born, or to be annihilated, than to be rejected of God...He does not despair when he contemplates his affliction, but when he looks at God through it...as though He were become his enemy, has surrounded him with the affliction as with a rampart.*<sup>145</sup> Job, not knowing what is going on or why, responds as if he has been betrayed or turned on by an old friend. To his friends, he shares this confusion and sadness. *We hear from Job's mouth neither words of praise nor words of resignation, but words of despair; his trust in God is not destroyed, but overcast by thick clouds of melancholy and doubt.*<sup>146</sup>

The excuse which Keil and Delitzsch give Job, and I think that it is very apt, is that what Job says would be absolutely wrong to make such utterances, given the amount of revelation that we have—given that we have a greater understanding of suffering because of Scripture. However, Job lived at a time where there was little revealed truth and that such a lack resulted in Job's outburst. He had no consoling Word upon which to rely; Job had no group of promises to cling to; no complete understanding of the plan of God and the person of God. What Job appeared to have, by way of divine understanding, are the laws of divine establishment. He understood those and did them. However, at this point in time, he does not know the precise nature of the future solution to every present problem. We do, because we have it in writing from God; and we know of the crown which awaits us for having endured suffering in this life. Job lacked all of this, and therefore struggled with his pain.

## Chapter Outline

## Charts, Maps and Short Doctrines

<sup>144</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:26 (slightly edited).

<sup>145</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 289.

<sup>146</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 3:24–26 (slightly edited).

Beginning of Document	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
www.kukis.org		Links to the Chapters of Job

Addendum

Let’s sum of some of the principles that we have taken from this chapter.

What We Learn from Job 3

1.

The pain and suffering which Job is experiencing is so profound, that it blots out all of Job’s past and he wish’s that he had not ever been born.
2.

God will be able to take the pain and suffering of Job and turn it into something positive for many centuries to follow.
3.

We understand that there are things that Job did not understand, even as the spiritual giant of his day. He did not have a full grasp of what death was to mankind; and he did not fully understand the Angelic Conflict.
4.

All that occurs at the beginning of the book of Job relates to the Angelic Conflict; and this appears to be a doctrine lacking among those of Job’s generation.
5.

I have made the case that early man did understand morality—how to distinguish right from wrong—more than we understand it today. So, because of the training of Adam and Eve, which training was passed down eventually to Noah, not many generations separate from Job, that early man understood the laws of divine establishment. This does not mean that all men adhered to them or that all men found them important; but that these laws were understood by some, and these laws were responsible for preserving some nation-states (an example of this would be the city-state of Gerar). So that there is no misunderstanding, people were saved then as now, by believing in the revealed God.
6.

Chapter Outline

Charts, Maps and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Job 3

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Job’s first speech	
After this, Job opened his mouth and cursed his day. And so Job speaks up and he says,	After this, Job opened his mouth and cursed his day. Then Job began to speak, saying,
Let the day of his birth and the night of his conception both be cursed	

A Complete Translation of Job 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
"The day in which [lit., <i>in it</i> ] I was born is wretched; and the night [which] said, 'A male was conceived' [is wretched as well].	"The day in which I was born was a miserable day; the night in which someone said, 'A man-child has been conceived'—this night is miserable as well.
Let this day [of my birth] be [in deep] darkness [or, <i>misery</i> ]; and let not Eloah from above regard [or, <i>seek after</i> ] it; and let not light shine upon it.	Let the day of my birth remain in deep darkness; and let not God from above concern Himself with it; let not the light shine upon that day.
[Both] darkness and a death shadow have redeemed [possibly, <i>stained, defiled</i> ] that day [lit., <i>him</i> ]; a [storm] cloud settles over it; the [absolute] darkness of day suddenly falls upon it.	Both the darkness and death shadow have stained and defiled that day; a dark storm cloud settles over it; the absolute darkness of day suddenly falls upon it.
[Regarding] this night, darkness will take it; let it not be united with [or, <i>glad in</i> ] the days of a year; it will not come in the numbering of months. Listen! Let this night be barren; [let] not a joyful cry come into it.	Let darkness seize that night; let that night not be united with the year; do not let it go into the numbering of the months. Listen, this night should have been barren; no one should have shouted for joy when I was born.
Cursers of the day will curse; those who are skilled in raising up Leviathan.	Let those who curse the day (those who know how to wake up Leviathan) curse that night.
The stars of twilight are becoming dark; let it [the night] wait for light but [there is] none; it will not see the rays of dawn. Because it [that night] did not shut the doors of my womb, intense labor [or, <i>misery</i> ] is [not] hidden from my eyes.	As the stars of twilight become dark, let the night wait for light, but there is none; it will not see the sunlight of the dawn. Because that night did not shut the doors of my womb, intense labor is [not] hidden from my eyes.
Why did not Job die out from the womb? Why was he not stillborn?	
Why did I not perish from the womb? [Why did] I [not] come from the womb and expire? Why did knees precede me? Why did I suck [my mother's] breasts?	Why did I not perish out from the womb? Why did I not come from the womb and my first breath became my last? Why did my mother's knees go before me? Why did I suck at my mother's breasts?
Surely then I have laid down and I am quiet; I sleep [and] then [there] is rest for me; with the kings and counselors of [this] world who build ruins for themselves; or with the princes who have gold; the ones who fill their houses [with] silver.	Indeed, I could have lain down and been still; I could have slept and I would have been rested along with the kings and counselors of this world who build ruins for themselves; and with the princes who have so much gold; the ones who fill their houses with silver.
Why wasn't Job miscarried?	
Or, [could] I not have been as a hidden miscarriage? Like infants who have not seen light?	Why was I not like a miscarriage that was hidden? Or like infants who have never seen the light?

A Complete Translation of Job 3	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
There, those who are malevolent cease [their] raging; and there those weary of strength rest.	There, in death, those who are malevolent finally cease their raging; and there those who are weary finally receive rest.
Along with them [lit., <i>together</i> ], captives are at ease; they no longer hear the voice of [their] taskmasters.	And along with them, even slave-captives are at ease; they do not hear the voice of their captors.
Small and great [are] there same there; and a slave [is] free from his lord.	In death, the small and the great are the same; and in death, the slave is freed from his master.
Why does God trap those in life who do not want it?	
Why does He give light to one who is miserable from working, and [why does He give] life to those who are bitter souls? [To] those who long for death, but it [does] not [come]; [though] they dig [for] it more than buried treasures. They [are] joyful unto rejoicing—they leap for joy when they find a grave.	Why does God give light to men who are miserable because of their work; and why does God give life to those with bitter souls? There are those who long for death, but it does not come for them; they search it out more than buried treasure, and yet they remain alive. They are exceedingly joyous the day that they find the grave.
[And why is light given] To a man whose way is hidden, Eloah then fences him in.	And why is light given to the man whose way has become hidden, after which God shuts him in.
For my groanings come forth at the sight of my food; and my cries [of distress] pour out like water.	When I see my food, I begin to groan; my cries of distress pour out like water.
For the dreaded thing I am in fear of has come [upon] me; and that [which] I fear comes to me.	For all that I have ever feared has come upon me; and whatever I have feared comes to me.
I am not at ease; I have not been undisturbed; and I cannot rest; and [great] agitation [keeps on] coming.”	For months now, I have been uneasy; I am in a continual state of disturbance and I am unable to rest; and yet great troubles keep coming upon me.”

## Chapter Outline

## Charts, Maps and Short Doctrines

The following Psalms would be appropriately studied at this time:

Chapter Outline	Charts, Maps and Short Doctrines	
Beginning of Document	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



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