

Expositional Notes on Job

OT 515

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INTRODUCTION

About four thousand years ago one of the godliest men of all time suffered horrendous afflictions to force the contemplation of several weighty subjects. These subjects include the questions of why do the righteous suffer and can man fully comprehend the purposes of God.¹ Further, it posits the supposition that all suffering must be due to sin and what responses must come from man because of this conclusion. Also, what about the prosperity of the wicked and where do chastisement and repentance enter into this discussion? These and other issues come from the *Book of Job* and require deep theological considerations which ultimately focus around the unrighteous suffering of the Saviour, the Lord Jesus Christ (cf. I Pet. 3:18).² In Him, and Him alone can there be any redemptive sense made from the queries produced by Job. The brother of the Lord Jesus Christ, James, gave the divinely inspired commentary on the *Book of Job*, saying, “Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy” (Jam. 5:11). James enjoined patience on the saints of God, following the example of Job who prefigured the Lord Jesus’ unrighteous suffering, and who experienced the “end” (τέλος) of the Lord,³ the double blessing, because of the full of pity⁴ and tender mercy of God.

In spite of its obvious antiquity, the *Book of Job* nevertheless must be plumbed by modern man in order to know the nature and significance of life. Philip Schaff said of it, “The book of Job rises like a pyramid in the history of literature, without a predecessor and without rival.” Likewise, Victor Hugo stated, saying, “the book of *Job* is perhaps the greatest masterpiece of the human mind.” The *Book* connects the physical creation with God’s spiritual workings, as it assumes great truths concerning the creation of the heavens (atmospheric and stellar [sun, moon, stars, constellations, etc.]) and of the earth, including man (as a sinner needing redemption), animals (with detailed zoological assertions), metallurgy (gold and silver) and mining techniques.⁵

AUTHORSHIP AND DATE

¹Technically, “*theodicy*” deals with the “justice of God.” Cf. Asaph’s Psalm 73.

²No doubt Job, as all saints of antiquity, recognized to a certain degree, and believed “*the everlasting Gospel*” (cf. Rev. 14:6; Heb. 11:17-19).

³Which end effectively brought an end to Job’s self-righteous attitude, about which he repented.

⁴James used the *hapax legomena* πολύπλαγχνός to denote the Lord’s “*pitiful*” nature.

⁵Did not the Lord Jesus Christ ask Nicodemus the critical question to understanding redemption, saying, “*If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*” (Jn. 3:12)?

The major personage of the *Book of Job* was the man from the east named Job, who was an historical character, according to Ezekiel, being included along with other Jewish notables such as Noah and Daniel (Ezk. 14:14, 20). Furthermore, the NT writer James affirmed Job's historicity and patience (Jam. 5:11). At the outset of the discussion of authorship, there is no reason to reject Job as the author. After all, he lived through experiences and knew his arguments and his opponents' diatribes as well. Others however, contend that one Jobab, King of Edom wrote the book (cf. Gen. 36:33). Still more formidable, many advance the Mosaic authorship for various reasons. For instance, 1) Job uses אֱלֹהִים 23 times out of a total of 43 in the OT, whereas Moses uses it 11 times, showing comparable proclivity of both writers to this descriptive title for God "Almighty." 2) The date of the events seem to be patriarchal and therefore in the lifetime of Moses. Finally, 3) the content seems to be canonical giving credence to Moses writing this Scripture. However, nothing forbids the interpretation that the main character of the *Book* could not have written the material under inspiration.

The date of the events suggests that the historical occasion unfolded in the earliest times of the patriarchs such as Abraham. 1) Job lived in the time of the big cattle owners (cf. Job 1:3, 10 with Gen. 26:13-14). 2) Job was the high priest of his family making sacrifices for them (cf. Job 1:5 with Gen. 8:20). 3) The reference to the specific currency קֶשֶׁטָה suggests the early era (cf. Job 42:11 with Gen. 33:19). 4) Job's longevity of 140 years plus speaks of antiquity (cf. Job 42:16 with Gen. 50:23). 5) The description of Job's death bespeaks of Abraham and Isaac's demise (Job 42:17 with Gen. 25:8 and 35:29). If it were written by Moses then its date of inscripturation would be 15th century BC. Since it is wisdom literature, some espouse the date of writing in Solomon's era. Since there is no apparent national misfortune, some hold that it was written in Manasseh's day, and some liberals even suggest it was written in the Exile. However, there is no reason not to accept that Job lived in Abraham's time and wrote the *Book* shortly after the event (22nd century BC).

Protagonists in the *Book* include Jehovah,⁶ Satan, Job's wife, his three friends Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, and Elihu. All contributed to the betterment of Job, although in their own unique ways.

Job was a righteous man positionally and practically (1:1, 3, and 8). The Lord recognized that he was "my servant" (1:8) and Job declared Jehovah as "my redeemer" (19:25). Job's afflictions were real and serious, including ulcers (7:3-5), biting (13:14), wrinkles (16:8), bad breath (17:1), restlessness (30:17), and blackened skin (30:30). He anticipated that he was going to die unless the Lord intervened.

INTEGRITY

Liberals question the integrity of the *Book of Job*, being borne along on the anti-supernatural notions of the JEDP⁷ mentality. To prove their perspective of multiple sources for the ultimate

⁶The *Book* refers to *Jehovah* (יְהוָה) 33x, *God* (אֱלֹהִים) 17x, and *God* (אֱל) 159x.

⁷Beginning with Astruc and culminating with Wellhausen (18th to 19th century), rationalists have posited the fallacious position that Moses was not the author/editor of the *Torah*, but unknown authors much later who labored under the supposed rubrics of *Jehovah*, *Elohim*, *Deuteronomic*, or *Priestly* for emphasis in their contributions for the developing *Torah*.

assimilation of the “message” of *Job*, some argue that since the Book is prose in the introduction (1-2) and poetry in the body (3-42), its integrity is compromised. However, the biblical response is that this is the phenomena of biblical literature. Second, they see with the names of deity the JEDP motifs of Jehovah in the prose section and *Elohim* in the poetry section. However, this shows the names used by the commentator versus the names used by the main characters for various reasons other than the advancement of JEDP. Third, why does the prologue and epilogue contain references to sacrifices but not the dialogue? Again, their presuppositions become facile. Fourth, liberals maintain that the doctrine of Satan is too well developed for such an old account. However, believers knew of the Lord’s archenemy from the beginning. Therefore, the integrity of the *Book* stands, being written by Job and not by a series of later scribes who focused on certain themes or styles following the anti-supernatural mindset of German rationalism.

Nevertheless, rationalists also observe that the “Elihu speeches” undermine the integrity of *Job* because 1) Elihu is only mentioned in the dialogue, 2) the speeches break up flow from Job’s answer to God’s reply, 3) Job does not answer Elihu, 4) Elihu addresses Job by name unlike the three friends, and 5) Elihu’s manner, diction, and style are different. However, Elihu is an obvious observer whose approach and purposes are different from the three friends.

MESSIANIC THEMES

As the Lord Jesus Christ predicted, the OT Scriptures spoke of Him, even the wisdom literature such as the *Book of Job* (cf. Lk. 24:44). Several passages show Job’s messianic hope, including his hope in a daysman (cf. 9:33 with I Tim. 2:5), his future sprouting (cf. 14:14 with Jn. 11:25), his resurrected Saviour (19:25-26 with Rev. 1:13-16), and his fulfilled Mediator and High Priest (42:7-9 with Heb. 6:19-20).

JOB’S SPIRITUAL JOURNEY

Job testified that he was externally righteous (29:1 ff.) and internally righteous (31:1 ff.). He knew he was not perfect (7:20; 9:20), but he had no secret sin about which he had not repented (10:6-7). He thought that God had attacked him (16:11-14) even though he was righteous (16:17). Job had lost all because of God (19:6-22) and Job persisted in his declaration of self-righteousness (27:2-11; 32:1) and seemed to develop a self-righteous (and bad) attitude toward God (30:20-23). The LORD reproved Job for his self-righteous pride which led him to contend with, and then repent to God (40:1-8). Jehovah began to ask him a series of questions which only righteous deity could answer, and righteous man could not (38-41), humbling Job to the point that he repented of his pride and self-righteousness (42:1-6), which led to his full restoration (42:7-17).

CANONIZATION AND INSPIRATION

The Apostle Paul helped canonize the *Book of Job* by citing Job 5:13, saying, “*He taketh the wise in their own craftiness*” (I Cor. 3:19). Furthermore, this reference is from Eliphaz shortly after he

received divine revelation from in a vision (Job 4:12-21; cf. Gen. 20:3 ff.). It must be assumed that the speeches of Job, the three friends, and Elihu were all inspired truth, but that of the latter four were spoken truths misapplied to Job (cf. Job 42:7-8).⁸

HAPAX LEGOMENA

The origin of *hapax legomena* occurred when the biblical author used a word only once in his writing and no other biblical author used the same word. The Greek expression *hapax legomena* (ἅπαξ λεγόμενα) means “once spoken” and refers to a word found only once in the OT Hebrew or NT Greek. The importance of the phenomenon for the exegete is that biblical author had a choice to use one of several words to express his nuance, and he used this particular and specific word.⁹ It also challenges the translator to consider the immediate context to determine the meaning of the word, and allows the translator to give a felicitous translation (especially with the *KJV* authors). The following is a list of verbal *hapax legomena* in the *Book of Job*:¹⁰

1. Job 4:10	“are broken”	נָתַע
2. Job 6:10	“would harden”	סָלַד
3. Job 6:17	“wax warm”	זָרַב
4. Job 9:26	“hasteth”	טוֹשׂ
5. Job 15:12	“wink at”	רָזַם
6. Job 16:11	“turned over”	רָטַה
7. Job 17:1	“are extinct”	זָעַף
8. Job 18:3	“reputed vile”	טָמְאָה
9. Job 19:3	“make strange”	הִכְרַח
10. Job 26:9	“spreadeth”	פָּרְשָׂא
11. Job 26:11	“tremble”	רִוַּף
12. Job 30:13	“mar”	נָתַס
13. Job 30:25	“grieved”	עָגַם
14. Job 33:20	“abhorreth”	זָהַם
15. Job 33:24	“deliver”	פָּדַע
16. Job 33:25	“shall be fresher”	רָטַפַּשׁ

⁸One should contrast the words “right” (כוֹן) with “folly” (נִבְלָה) to see that Job spoke truth that was established, whereas the friends spoke foolishly about divinely established truths.

⁹The imperative that demands “study...” (II Tim. 2:15) requires the serious student of Scripture, including pastors, to become “wordsmiths.”

¹⁰Frederick E. Greenspahn, *Hapax Legomena in Biblical Hebrew: A Study of the Phenomenon and Its Treatment since antiquity with Special Reference to Verbal Forms* (Chico, CA: Scholars Press, 1984), pp. 201-208.

17. Job 39:23	“rattleth”	רָנָה
18. Job 39:30	“suck up”	עָלַע
19. Job 40:12	“tread down”	הִרְבֵּף
20. Job 41:22	“turned into joy”	הִוִּץ

OUTLINE¹¹

I. The Prologue (1-2)

II. The Dialogue (3-42:6)

A. The 1st Series (3-14)

1. Job's Lament (3)
2. Eliphaz's Reply (4-5)
3. Job's Response (6-7)
4. Bildad's Reply (8)
5. Job's Response (9-10)
6. Zophar's Reply (11)
7. Job's Response (12-14)

B. The 2nd Series (15-21)

1. Eliphaz's Reply (15)
2. Job's Response (16-17)
3. Bildad's Reply (18)
4. Job's Response (19)
5. Zophar's Reply (20)
6. Job's Response (21)

C. The 3rd Series (22-31)

1. Eliphaz's Reply (22)
2. Job's Response (23-24)
3. Bildad's Reply (25)
4. Job's Response (26-27)

¹¹E. W. Bullinger, *The Book of Job* (NY: Cosimo Classics, 2006 reprint), p. 3, has an intriguing outline of *Job*:

- A. Introduction. Historical. 1:1-5.
 - B. Satan's Assault. Job stripped of all. 1:6-2:10.
 - C. The Three Friends. Their arrival. 2:11-13.
 - D. Job and his friends. 3:1-36:40.
 - E. Elihu. 32:1-37:24.
 - D.' Jehovah and Job. 38:1-42:6.
 - C.' The Three Friends. Their departure. 42:7-9.
 - B.' Satan's Defeat. Job blessed with double. 42:9-10.
 - A.' Conclusion. Historical. 42:11-17.

5. Job's Hymn to Wisdom (28)
6. Job's Soliloquy (29-31)

D. The "Elihu Speeches" (32-37)

1. His First Speech (32-33)
2. His Second Speech (34)
3. His Third Speech (35)
4. His Fourth Speech (36-37)

E. Jehovah's Questions (38-41)

F. Job's Repentance (42:1-6)

III. The Epilogue (42:7-17)

EXPOSITION

I. The Prologue (1-2)

Chapter One

The introductory chapter reveals the overarching conflict of the ages between God and Satan (שָׂטָן¹² [33x]).¹³ Of course, man is placed in the midst of this conflict and the supernatural battles in heaven¹⁴ are fleshed out on earth by the saints. God declared the positional and practical righteousness¹⁵ of Job¹⁶ and challenged Satan to consider this truth. Satan surmised¹⁷ that Job, the patriarch from Uz (עוֹץ [8x]),¹⁸ was a hypocrite and set out to prove his point. The Lord permitted Job's archenemy to destroy his possessions and his sons (and daughters). Satan sent the Sabians, the fire of God, the Chaldeans, and a great wind to try God's servant. In response, Job worshipped Jehovah¹⁹ and did not sin in the midst of this personal tragedy. In the most trying of human suffering, including the physical, emotional, and spiritual, Job did not blaspheme God in his extreme mourning.²⁰ James declared that this was "*the patience of Job*" (Jam. 5:11). The reason for the calamities that befell Job was unbeknownst to Job, his three friends and Elihu. All of the human characters evinced pride in understanding the ways of God, and all were humbled in the end. Job repented, the three friends needed Job's intercession, and Elihu was ignored. Jehovah had the final word as He brought about restoration to a repentant Job.

Chapter Two

Without admitting that he was wrong, Satan appeared before God and accused Job again. Jehovah declared that He was moved to destroy Job "*without cause*" (2:3), which becomes a significant

¹²The noun שָׂטָן may come from שָׂטַם meaning "to hate."

¹³The enmity between the serpent and God began in the Garden of Eden and will play out through the ages, culminating in the Tribulation with Christ defeating Antichrist. "*And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel*" (Gen. 3:15).

¹⁴Cf. I Ki. 22:19-23, Dan. 10:2, 13 ff., and Rev. 12:10. Cf. also Eph. 6:11-18.

¹⁵God said Job "*was*" (הָיָה) "*perfect*" (תָּם) and "*upright*" (יָשָׁר) in **position**. He feared (יָרָא) God and eschewed (סָר) evil in **practice**.

¹⁶Job (אִיּוֹב 'iyyov [58x]) was an actual man about whom Ezekiel (Ezk. 14:14, 20) and James (Ἰώβ [Jam. 5:11]) wrote. The *Vulgate* spells his name *Iob*, the Italian *Giobbe*, the Portugal *Jo*, and the Swahili *Yobu*. The individual in Gen. 46:13 is a different Job (יֹב).

¹⁷He answered God's question with a question (1:9), beginning the "ministry" of questioning (cf. I Tim. 1:4; Gen. 3:1).

¹⁸The man Uz was a grandson of Shem (Gen. 10:23), and Edom dwelt in the land of Uz (Lam. 4:21). Although some have suggested that Job was a non-Israelite, this does not undermine Paul's affirmation about the Jewish people being the guardians of the OT Scriptures (cf. Rom. 3:2).

¹⁹The first quote of Job's words included three references to the name יְהוָה, indicating his familiarity with this divine name and with the Person behind the name (cf. Ex. 3:14; 6:3)!

²⁰The articular reference to ashes (אֶפְרָיִם) probably refer to the dung ashes outside of the city.

consideration in the Book. The main characters have to address this issue: did God destroy Job's possession without cause (קָנָם [32x])? Satan said no, Job's wife said no, his three companions said no, Elihu said no, but Job agreed with God and said yes. The Devil afflicted Job's skin (עוֹר) with boils (2:7), ulcers (7:5), and wrinkles (16:8), and gave him bad breath (17:1), restlessness (30:17), and blackness (30:30). His wife question if he still retained his integrity which Job affirmed (2:9-10). He did not curse²¹ (cf. 1:11, 21) God! His three friends or רֵעֵים (according to the writer Job), Eliphaz²² the Temanite²³ (cf. Gen. 36:11), Bildad²⁴ the Shuhite²⁵ (cf. I Chr. 2:3), and Zophar²⁶ the Naamathite²⁷ (cf. Gen. 4:22), all associated geographically with the Trans-Jordan, sat in silence as Job grieved his situation.

II. The Dialogue (3-42:6)

A. The First Series (3-14)

Chapter Three (Job)

After seven days of meditative mourning, Job gave his opening reflections. He began to curse the day he was born (3:3-10), asking a series of "whys" as to the reason for his existence (3:11-12). He admitted he had been hedged in by God for blessed protection, but now it turned to focused affliction (3:23 with 1:10). He apparently feared that in the midst of trust and subsequent blessing, calamity could strike at any moment (3:25-26; cf. 4:6; also 1:5).

Chapters Four and Five (Eliphaz)

Eliphaz, presumably the eldest, cautiously approached Job with his initial evaluation of the suffering. Although Job had been a blessing to others, his fear did happen. But afflictions do not happen to the innocent or righteous, Eliphaz affirmed, suggesting that sin reaps divine judgment (4:2-11).²⁸

²¹The same word בָּרַךְ is translated both bless (302x) and curse (4x) in the *KJV*; cf. Job 1:11 with 1:21. It is a "bi-polar" Hebrew word. The act of cursing God brought the penalty of death, according to the *Torah*: "And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death" (Lev. 24:16).

²²"My God is gold."

²³Teman is both a place and a person. As a place it was located in the land of Edom (Jer. 49:7); as a person Teman was the son of Eliphaz, who was the great grandson of Abraham (I Chr. 1:34-36). In Job, Teman probably refers to the ancient place in Edom.

²⁴"Love of master."

²⁵Shuah was the son of Abraham and Keturah (Gen. 25:2).

²⁶"Sparrow."

²⁷This may refer to Naamah ("pleasant"), a place of unknown location (cf. Josh. 15:41) or one of two women (Gen. 4:22; I Ki. 14:21, 31; II Chr. 12:13).

²⁸Eliphaz used the figure of the breaking up of a den of lions to underscore God's judgment on the wicked. Significantly, the man from Teman employed five different words for "lion," including אַרְי (lion [79x]), שָׂרָף

Eliphaz had a dream in which a spirit asked about whether a mortal could be more righteous (צַדִּיק)²⁹ or pure than his creator (4:12-17). He seemed to suggest that if God does not trust angels, why should he be concerned about perishing sinners or moths (4:18-21)? That this was divine revelation given through angelic agency was normative and acceptable, as Scripture teaches (Heb. 1:1-2 and 2:2; Gal. 3:19).³⁰

Implying that Job was a fool (אִיִּיל),³¹ Eliphaz challenged him to respond to the truth that God judges the wicked (5:1-7). The only response was to seek God (5:8) Who judges the wicked and chastises the saints, bringing about ultimate blessing (5:12-27).

Chapters Six and Seven (Job)

Job recognized that he had been hit with divine arrows and requested that God would destroy him. Death would be his comfort he asserted (6:1-13). Moreover, his friends showed him no pity and therefore he excoriated their assessment (6:14-30). His friends seemed to cease to be his friends as they had no factual evidence to hurl at Job (especially 6:15-16). He began to explain the depth of his misery, indicating that it had gone on for months producing broken skin and perpetual complaints (7:1-12). He apparently had nightmares and thought God was dealing with him all too closely, even though he was a sinner (7:13-20). Since he was a sinner, why would not God pardon his transgression (פְּשָׁע)³² and iniquity (עֲוֹן),³³ he complained (7:21)?

Chapter Eight (Bildad)

Bildad was apparently emboldened to speak stoutly to Job declaring that his words were as a strong wind. Job's children got what they deserved the Shulhite blurted (8:1-4)! He presented an argument based on the tradition of the fathers that God judges sinners (8:8-22) and blesses the repentant (8:5-7). Surely God would not cast away a perfect (תָּם) man Bildad mused, but then that is exactly what God declared about Job's status (cf. 1:1).

(roaring lion [7x]), קֶפֶיר (young lion [30x]), לֵישׁ (old lion [3x]), and לְבִיאָה (lioness [14x]). As populous as the lion was in Job's day, it certainly was not "the king of the jungle" (cf. Job 41:1-34)!

²⁹צַדִּיק occurs 24x in Job out of a total of 160x in the OT.

³⁰Nothing in the message is contrary to biblical teaching. The Lord spoke to Abimelech (cf. Gen. 20:3), Joseph (Gen. 37:5 ff.), Nebuchadnezzar (Dan. 2:3 ff.), Daniel (Dan. 7:1 ff.), Joseph (Mt. 1:20 ff.), Peter (Acts 10:10 ff.), Paul (Acts 18:9), and many other biblical characters, through dreams and night visions. Since the biblical canon is completed (I Cor. 13:8 ff.), He does not now speak through dreams, visions, tongues, etc., but exclusively through His Scriptures.

³¹Several words received the translation of "fool" in the KJV, including אִיִּיל (27x), כְּסִיל (70x), סִבֵּל (17x), and נִבָּל (18x).

³²The noun פְּשָׁע occurs 93x, being translated also as trespass, sin, and rebellion.

³³This high frequency noun occurs 230x in the OT.

Chapters Nine and Ten (Job)

Job was cognizant about the truth of the futility of contending with the omnipotent God Who shakes the earth, causes the sun (חַרְסִי [4x]) not to rise, spread out the heavens, made the constellations³⁴ Arcturus (עֵישׁ),³⁵ Orion (כְּסִיל),³⁶ Pleiades (בְּיָמוֹהַ),³⁷ and chambers of the south (חַדְרֵי תַנּוּן),³⁸ and is invisible (9:1-13). Job was no match to God who multiplied his afflictions “without cause” (חֵנָם),³⁹ the patriarch answered (9:14-17). God seemed distant and life seemed futile (9:18-31). Job needed a daysman to negotiate for him (9:32-35). Initially, Job sought an impartial judge with God (9:33), then he recognized that God was his witness (16:19), and finally he averred that God was his redeemer (19:25).

The patriarch appealed to God about His charges (10:1-7) since he was Job’s Creator (10:8-12). If God would stop hunting Job and just deal with his sin, life would be worth living, but alas death is desirable, Job lamented (10:13-22).

Chapter Eleven (Zophar)

Tactless Zophar attacked his multitudinous words and mocking lies; in reality Job got less than he deserved (11:1-6)! After all, God is both incomprehensible and just (11:7-12). Zophar advised Job that he should repent and then receive divine blessings (13-20). Job’s recovery is so simple, the Naamathite explained!

Chapters Twelve, Thirteen, and Fourteen (Job)

Job mocked his companions, saying that wisdom would die with them, but then added that he was not inferior to them (12:1-8). Job’s calamity was from the hand of the LORD⁴⁰ Who was creator and sovereign deity over all (12:9-25). He reproved his counselors as lying for God and declared that they

³⁴Job referred to the constellations Arcturus, Orion, Pleiades, and the chambers of the south (= מְזוּרוֹת [Job 38:32?] = מְזוּלוֹת [“planets” II Ki. 23:5]) from the phenomenological perspective on earth (Job 9:9). The LORD God referred to the same constellations from the divinely created perspective, teaching their absolute configurations (Job 38:31-32). These constellations have not changed configuration in 4000 years, and obviously will not in spite of evolutionary astrophysical speculations. Furthermore, the Creator has named and numbered the heavenly bodies, calling even these constellation by their Hebrew names (Isa. 40:26; Ps. 147:4).

³⁵The *KJV* followed the *Vulgate* (*Arcturum*), *LXX* (ἀρκτοῦρον), and *Geneva* translations for this *dis legomena*.

³⁶This is the Hebrew word for “fool.” The *LXX* rendered it ἔσπερον (“evening”).

³⁷This constellation refers to the supposed seven daughters of Atlas and Pleione which were transformed by Zeus into seven stars. The *LXX* is the source for the transliterated proper noun Πλειάδα. Even the *ESV* follows the *KJV*.

³⁸This may refer to the “hidden” constellations in the southern hemisphere from the view of Palestine.

³⁹Cf. Job 1:9; 2:3; and 22:6 for the four times the adverb occurs in Job out of 32x in the OT.

⁴⁰This is the only reference to יהוה (Jehovah = LORD) in the dialogue between Job and the three friends.

were no physicians for Job (13:1-12).⁴¹ He asked for peace, recognizing that his trust would ultimately result in his salvation (13:13-19).⁴² He desired that God would not take His hand of blessing away and that he would not dread the Lord (13:20-22). Job wanted to know what were his sins since the Lord knew and wrote them in a book (13:23-28; cf. Ex. 32:32; Ps. 87:6).

He continued his dialogue on personal misery (14:1-6), and juxtapositioned it with the realities of death and resurrection (14:7-22).⁴³ Using the analogy of a tree being cut down and sprouting again, Job looked for his sprouting or change⁴⁴ (especially vv. 7 and 14).

B. The Second Series (15-21)

Chapter Fifteen (Eliphaz)

The second series in the dialogue follows the same order as the first with the same basic arguments of repentance brings restoration because God is righteous. Eliphaz began to rebuke Job for his folly, analyzing his previous statements with acrimonious calumnies (15:1-13).⁴⁵ God deals with sinners (15:14-16), Eliphaz reminded, explaining His past dealings on the wicked who get what they deserve (15:17-35).

Chapters Sixteen and Seventeen (Job)

Job criticized his friends, calling them “*miserable comforters*” with vain arguments heaped upon each other (16:1-5). He intended to strengthen the men, but he expanded on his despair alleviated only by prayer⁴⁶ (16:6-17). The patriarch did have hope in a heavenly witness⁴⁷ as he employed court room terms such as “*witness*” (עֵד), “*record*” (שָׁהַד), and “*one might plead*” (נוֹכַח) in the presence of God (אֱלֹהִים).

⁴¹Job likened the friends’ retorts as “proverbs of ashes” מִשְׁלֵי־אֵפֶר (13:12).

⁴²Verse 15 shows Job’s trust in the Lord in spite of afflictions. The Masoretic text used the negative particle (לֹא) rather than the preposition plus suffix (לִי) with the first person, *Piel* verb אֵיחָל, and the *KJV* rendered this somewhat idiomatic statement as one of hope (“*will I trust in him*”) and not of despair (cf. also *Vulgate*, *LXX*, *Geneva*, and *NAS*). The *RSV* contradicts the context (i.e., “*he also shall be my salvation*” v. 16) and states, “I have no hope.”

⁴³Even in nature there is the proclivity to “new life,” as the roots of fallen trees have “*the scent of water*” מִיַּם מְרִיחַ (14:9) and live again.

⁴⁴Both sprouting and change come from the same root חָלַף (31x).

⁴⁵Basically, he accused Job of being a wind bag (v. 2) with a devilish tongue (“crafty” עָרוּם [cf. Gen. 3:1]).

⁴⁶This is the only reference to “*prayer*” תַּפִּלָּה [77x] in Job, but the same consonants of the noun received the translation folly (תַּפְּלוּת) in Job 1:22 and 24:12.

⁴⁷Cf. “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one*” (I Jn. 5:7).

Anticipating death, Job complained that he had no one to help him, neither man nor God, as he became a byword or “joke” (בְּזִשְׂרִיל) and a “*tabret*” (תַּבְרֵת [10x]); he was their entertainment! The grave was near and he was getting ready to join the “worm” (רִמָּה)⁴⁸ family (17:1-16).

Chapter Eighteen (Bildad)

Bildad gave a sharp retort calling Job “*wicked*” who would soon be extinguished (18:1-5). He developed the theology of retribution, detailing the fate of the wicked and his family,⁴⁹ like Job, who know not God (18:6-21).⁵⁰

Chapter Nineteen (Job)

With bitterness, Job rebuked his friends who attempted to break him “*ten times*” (19:1-5). It was God and God alone who brought this attack upon Job, he countered (19:6-13). The man from Uz bemoaned the familial,⁵¹ social, and physical loss of this divine affliction (19:14-22). Yet, in the midst of his anguish and turmoil, he cried for a written record⁵² of his testimony, since he believed in a bodily resurrection by which he would see his redeemer (19:23-29). His resurrected “eyes”⁵³ would see God, he declared.

Chapter Twenty (Zophar)

Zophar basically followed Bildad’s discourse on divine retribution for sin. He did not really develop any new thought, although he made some general accusations of Job (cf. v. 20), hoping one would stick as the secret sin (20:1-29).

Chapter Twenty-One (Job)

Job began to refute the friends’ arguments one by one (20:11 with 21:7; 18:19 with 21:8; 18:5 with 21:17; 5:4 and 20:10 with 21:19; 20:4 with 21:29). He challenged his companions with the need to examine their own theories (21:27-34).

⁴⁸Job employed רִמָּה (*rimmah*) five of its seven references in the OT (Job 7:5; 17:14; 21:26; 24:20; 25:6 with Ex. 16:24 and Isa. 14:11), developing his motif of “wormology.”

⁴⁹Bildad claimed that the wicked man would lose his son (נִיַּן *niny* [3x]). This is the Hebrew word behind the Spanish *El Niño*.

⁵⁰Ps. 73 confirmed the truth of Bildad’s expose on the fate of the wicked (especially Ps. 73:17-23).

⁵¹Apparently his wife left him temporarily, blaming him for the loss of her children, even though he prayed for them daily (Job 19:17). Couples who lose children often blame each other.

⁵²He ultimately fulfilled his burden by inscripturating (יִחַקֵּן) the written (כְּתָב) book (סֵפֶר) of Job.

⁵³The issue of whether the preposition בְּיָן means “within” or “without” is settled by verse 27.

C. The Third Series (22-31)

Chapter Twenty-Two (Eliphaz)

In the third series, arguments began to wind down with not much new development. Eliphaz did make some specific accusations (21:1-20), and presented a classic plea to turn to the Almighty (22:21-30). He called on Job to receive the words of God, repent from sin, be restored to the Lord, and receive His blessings.

Chapters Twenty-Three and Twenty-Four (Job)

Job's response was that he anticipated appearing before the Lord because he recognized that he was growing in the midst of afflictions (23:1-12). Nevertheless, his situation still troubled this saint (23:13-17).

The patriarch Job questioned the fate of the wicked as it seemed to go unpunished, and then any judgment on them was secret (23:1-25).

Chapter Twenty-Five (Bildad)

Bildad seemed to run out of things to say with his thirty-seven Hebrew words (vv. 2-6).⁵⁴ He does end his discussion with the theme of the greatness of God in contrast to His creation.⁵⁵

Chapters Twenty-Six to Thirty-One (Job)

Job seemed to give Bildad a retort, asking about the spirit behind his words (26:1-4). Then he affirmed the omnipotence of God Who demonstrated his power in creation⁵⁶ with the Spirit Who garnished (שִׁפְרָה) the heavens⁵⁷ (26:5-14).

Looking for a counter from Zophar who does not respond, Job continued his “parable” (מִשְׁלָל) [39x]⁵⁸ claiming his innocence and excoriating his enemy (27:1-10). He elaborated on his teaching about the fate of the wicked (27:11-23).

⁵⁴He does give a very short and concluding digression on “wormology” (25:6; cf. 17:14).

⁵⁵“*The stars are not pure*” suggests that he is referring to the lack of moral purity among the angels rather than in the physical orbs. The verb שִׁפְרָה refers to physical or spiritual purity in its four references in the OT (Job 9:30; 15:15; 25:5; and Lam. 4:7). It may be that some of the “stars” in the heavens are actually angels.

⁵⁶There is an absolute north (צָפוֹן) [cf. the Japanese “typhoon” coming out of the north] with regard to the earth, which is hanging (תָּלָה), not orbiting, upon nothing (בְּלִימָה). This *hapax legomena* means “nothingness”.

⁵⁷The Spirit of God was active in creation (Gen. 1:2), and beautified God's creation. The Triune Godhead was involved in the creation of heaven and earth. The verb שִׁפְרָה is another *hapax*.

⁵⁸This is any kind of wisdom statement, including riddle, proverb, psalm, narrative, prophecy, etc.

Job expounded on the nature of wisdom, likening it to precious metals which are both valuable and elusive.⁵⁹ Wisdom comes from God and is obtained by the fear of the LORD (cf. 1:1), Job revealed (28:1-28). This great wisdom chapter is comparable to Solomon's in Proverbs chapter eight.

Job began to bemoan how he missed his former days, detailing the blessings of universal respect he received and the benevolence he gave. He helped the poor, fatherless, dying, widows, the blind, the lame, and the disadvantaged (29:1-17). He was a generous and gracious leader-like king, making him the greatest in the east (29:18-25; cf. 1:1, 8).

His declaration of external righteousness contrasted with his current situation of loss of honor (30:1-15), loss of blessing (30:16-23), and loss of benevolence (30:24-31). All of this loss was because of the Lord Who became “*cruel*” (אַכְזָר)⁶⁰ to Job (vv. 20-23).

Not only did Job claim to be externally righteous, but he also claimed to be internally righteous. He was innocent of sins of the mind or of the heart such as immorality (31:1-12),⁶¹ thoughtlessness (31:13-23), and secret sins (31:24-34).⁶² In fact, if he just had opportunity before the Almighty, he would defend his life of external and internal righteousness (31:35-40).

D. The “Elihu Speeches” (32-37)

Chapter Thirty-Two (Elihu)

The angry young man named Elihu (אֱלִיהוּ)⁶³ gave four speeches (32:1-33:33; 34:1-37; 35:1-16; and 36:1-37:24) dealing with divine retribution and its application to Job's “sin” and grief. Elihu was very prolix, speaking more words in the inscripturated *Tanak* than those words of twelve other Books of the OT. His repetitive theological propositions go unanswered, and he is ignored in the epilogue. This

⁵⁹Chapter Twenty-eight is a literary unit in itself, implementing Hebrew poetic parallelism:

- A. The Source of Precious Stones (28:1-4)
- B. The Elusiveness of Precious Stones (28:5-11)
- C. The Place of Precious Stones (28:12)
- D. The Treasure of Wisdom (28:13-19)
- C.' The Place of Wisdom (28:20)
- B.' The Elusiveness of Wisdom (28:21-26)
- A.' The Source of Wisdom (28:27-28)

⁶⁰The Scripture writers applied אַכְזָר (“*cruel*”) to animals (Dt. 32:23 and 41:2) and to the Jews (Lam. 4:3), as well as Job's application to God.

⁶¹He did not lust after any maiden (בְּתוּלָה), and so his wife had no reason to marry another (vv. 1 and 10 respectively). His use of the *jussive* (תִּטְחֶן) “*let...grind*” suggests that Job's wife was still alive.

⁶²The patriarch from Uz did not worship gold (זָהָב), the sun (אֹר) or moon (יָרֵחַ), and neither did he rejoice of the calamity of his enemies.

⁶³The name אֱלִיהוּ means “my God is he” and is owned by four other individuals in Scripture. Elihu affirmed that he was a man “pinched” (קָרַץ) out of clay and that he was God's spokesman, but not a Christophany (Job 33:6).

probably speaks to the fact that there are no answers to Job's dilemma without further heavenly illumination (i.e., chapters 1 and 2).

The Buzite⁶⁴ elaborated on his introduction of himself, reproving the three friends and expounding on his "obvious" wisdom (32:1-22).

Chapter Thirty-Three (Elihu)

Continuing his first speech, Elihu evinced a superiority attitude as he refuted Job's claims of innocence and victimization (33:1-13). The great God communicated to man through dreams and through suffering, the son of Barachel affirmed (33:14-22). He is gracious to the repentant sinner, Elihu stated, ready to give more wisdom (33:23-33).⁶⁵

Chapter Thirty-Four (Elihu)

Upon addressing the "wise men" (חֲכָמִים) in vv. 2, 10, 34) in his second speech, the arrogant man from Buz gave a rebuttal to Job (34:1-9), a defense for God (34:10-30), and a polemic against Job (34:31-37).

Chapter Thirty-Five (Elihu)

Elihu's third speech cites Job's arguments and then attempts to dismantle them. He concludes with an invitation to trust in God (35:1-16).

Chapter Thirty-Six (Elihu)

With his fourth speech, the wise young man had more to say, proclaiming to speak for God with the egotistic "he that is perfect in knowledge is with thee" (36:1-4). He expounded on God's power (36:5-21) and gave a hymn of praise for His power (36:22-26), before detailing His creative prowess (36:27-33).

Chapter Thirty-Seven (Elihu)

He continued his fourth speech, revealing that God is over man and nature, and in the end, inexplicable. Elihu's brilliant speeches end with an inconclusive conclusion (37:1-24)!

⁶⁴The word בּוּזִי means contempt and was name of Ezekiel's father (Ezk. 1:3) as well as an unknown location.

⁶⁵Elihu gave a careful statement of salvation which was applicable and available for all of the OT saints (Job 33:23-29). 1) The one-in-a-thousand messenger or angel (pre-incarnate Christ) was gracious to men to give uprightness, and 2) to ransom him from the pit. 3) He shall give him a change of life (in salvation and in the resurrection [?]), giving him light. The Lord did this "oftentimes with man" (v. 29).

E. Jehovah's Questions (38-41)

Chapter Thirty-Eight (Jehovah)

Throughout the book there was a growing anticipation for God's perspective in the Joban drama about which Job, the three friends, and Elihu spoke. Finally, out of a "whirlwind" הַסְעָרָה (*turbine per Vulgate*), Jehovah asked Job alone a series of questions about His creation. The nature of the questions began to describe the magnificence of God's creation about which Job could not answer. The Lord asked about creation (38:1-7), about the sea (38:8-11), about the administration of the earth (38:12-15),⁶⁶ about the underworld (38:16-18), about light and darkness (38:19-21), about storms (38:22-30), about astral objects (38:31-33),⁶⁷ about clouds (38:34-38), and about the animals "lion" (לְבַיָּא) and "raven" (עֵרָב) in 38:39-41.

Chapter Thirty-Nine (Jehovah)

He continued His series of questions about animals of which Job no doubt was familiar. The variety and complexity confirmed the wisdom and omnipotence of Jehovah. God included queries about His menagerie of wild goats (יַעֲל) in 39:1-4), the wild ass (פָּרָא) in 39:5-8, the unicorn⁶⁸ (39:9-12), peacocks (עֲלָם) and ostrich (נוֹצָה) in 39:13-18, horses (סוּס) in 39:19-25, and the hawk (נִיץ) and eagle (נֶשֶׁר) in 39:26-30.

Chapter Forty (Jehovah)

The questions led Job to realize his intellectual insufficiency and spiritual vileness, prompting the beginning of his humility leading to ultimate repentance (40:1-5). The Lord then condemned Job's proud and self-righteous attitude (40:6-14). Job's pitiful pride paled in light of two very great brutes of pride, the "behemoth" (בְּהֵמוֹת)⁶⁹ in 40:15-24 and the "leviathan" (לְוִיָּתָן) in 41:1-34.

⁶⁶See Appendix I.

⁶⁷The Creator LORD affirmed the divinely-given names and the absolute configurations of Pleiades (כְּיָמָה), Orion (כְּסִיל), Mazzaroth (מַזְרֹת), and Arcturus (עֵיש).

⁶⁸The רֶאֵם (9x) creature receives the translation μονόκερως ("one horn") in the LXX (AD 4th century), *Einhorn* in Luther's (1545), *unicorne* in the *Geneva* (1560), and *unicornio* in the Spanish *Reina-Valera* (1909).

⁶⁹The noun בְּהֵמוֹת is plural, suggesting the vast size of this creature, which presumably was not an egg-laying dinosaur since it had a navel (v. 16). Whatever this creature was, whether extinct or not, it certainly was not a hippopotamus!

Chapter Forty-One (Jehovah)

God put forth His greatest example of a proud animal, the לִוְיָתָן,⁷⁰ whose nature was vast (41:1-13) and whose neesing (עֲטִישָׁה)⁷¹ characteristic of fire-breathing⁷² was fearsome (41:14-34). Job was humbled before the “king over all the children of pride” (v. 34), over which the man from Uz had no control.

F. Job’s Repentance (42:1-6)

The ultimate repentance of Job is the most significant passage in the *Book* as he responded to God’s sovereign ability to “do” (יָכַל)⁷³ His will and nothing can thwart His “thought” (מְזַמֵּה).⁷⁴ Citing charges from the LORD, Job expressed his answers to the charges of ignorance and necessity of response (cf. Job 42:3 with 38:2 and Job 42:4 with 38:3). Job had heard of the Lord’s redemptive purposes (Gen. 3:15, 21)⁷⁵ but now he has seen the Christophany out of a whirlwind (42:5). He repented (נָחַם),⁷⁶ not of external sins or internal sins as the friends charged, but of an attitude of pride in his self-righteousness. Once he submitted to the truth that the Righteous One would suffer, “the just for the unjust” (I Pet. 3:18), he repented of his sin of pride (and bad attitude) about the divine “injustice” of his suffering as a perfect and upright man (cf. Job 1:1).⁷⁷

⁷⁰The noun לִוְיָתָן occurs five other times in the OT, referring physically to a sea creature (Ps. 104:26) or metaphorically to the enemy of God’s people (cf. Ps. 74:14; Isa. 27:1[2x]; cf. Job 3:8 “mourning”). A crocodile it was not! Modern evangelical Bible commentators have been influenced by evolutionary sentiments that dinosaurs and man did not coexist. Therefore, those with evolutionary baggage refuse to recognize that the behemoth and leviathan were possible dinosaurs. They would rather suggest inane explanations of hippopotamus and crocodile, or mythological creatures, for the animals in spite of the clear teaching of the text. Their veiled defense of evolutionary presuppositions is obvious to Bible believers.

⁷¹One can almost hear the sound of sneezing in the pronunciation of this *hapax legomena* (a-ti-shah). The English word “neesing” is Old English for sneezing.

⁷²The description of this creature is replete with terms indicating its fire-breathing characteristic which cannot be allegorized: light, shine, burning lamps, sparks of fire, smoke, seething pot, coals, flame, and boil. During the Tribulation fire-breathing horses will issue forth fire, smoke and brimstone (cf. Rev. 9:17).

⁷³It occurs 195x and means “to be able.”

⁷⁴The noun means “devices” or “intentions” and occurs 19x.

⁷⁵That God had revealed His everlasting Gospel truth of the death, burial and resurrection of the Lamb of God to man, from the beginning, is biblically apparent (Rev. 14:6; Heb. 11:4, 17-19, *et al*).

⁷⁶Although נָחַם can mean “comfort” as in Gen. 24:67, and is the root for name of the prophet Nahum, here it refers to the act of repentance since it follows “abhor” (שָׂנֵא).

⁷⁷If Job was to be the pre-figurement of Christ, he must then suffer injustice (“without cause”) humbly as did the Saviour. Paul stated, saying, “Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, **he humbled himself**, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name” (Phil. 2:6-9).

III. Epilogue (42:7-17)

Job prefigured Christ theologically as the “suffering just one,” but the practical reality of this pre-figurement would not occur until Job humbled himself and accepted the sovereign will of God. Once Job repented, he enacted Christ-like propitiation for sinners, satisfying Jehovah with his intercessory sacrifice, which sacrifice God “*accepted*” (נָשָׂא).⁷⁸ His friends misapplied truth to Job and God decried it as not “*right*” (כּוֹן) and “*folly*” (נִבְלָה). The Lord restored to Job his possessions two-fold, along with ten more children,⁷⁹ and with twice his current age (70 years + [2 x 70 = 140] = 210 years old).⁸⁰ The concluding comments about age and status at death could have been written by Job as prophecy.

⁷⁸God “*accepts*” sinners when they meet His conditions of repentance and faith; sinners are to “*receive*” the Lord unconditionally (cf. Jn. 1:12).

⁷⁹Since the daughters are named at this point (Jemima [יְמִימָה], Kezia [קְצִיָּעָה], and Keren-happuch [כֶּרֶן-חַפּוּךְ]), the text suggests that the original three had been killed with the original seven sons (cf. Job 1:18-19).

⁸⁰One should notice that Job had 7,000 sheep (which were slain) and the number was doubled to 14,000, giving him a total of 21,000 sheep (7,000 + 14,000 = 21,000). Since the same number base is used, this seems to be an exegetical key to understanding Job’s ultimate age (70 + 140 = 210)

APPENDIX I

Does the Bible Teach Earth Rotation?

Introduction

The venerable Dr. Henry Morris asserts that the LORD revealed that the earth “rotates about its north-projecting axis,”⁸¹ using Job 38:14 as his proof text. The passage states, saying, “*Hast thou commanded the morning since thy days; and caused the dayspring to know his place; That it might take hold of the ends of the earth, that the wicked might be shaken out of it? It is turned as clay to the seal; and they stand as a garment*” (vv. 12-14).⁸² He goes on to argue, misconstruing the figure and saying, “Though figurative language, this reflects a true physical process. God is pictured as taking hold of the two ends of the earth’s axis and turning it as if it were a clay cylinder (*sic*) receiving an impression from a seal. The seal toward which the earth is turned, however, is not a metallic pattern. Rather, it is the “dayspring,” evidently the sun fixed in its place.”⁸³ Heliocentrists are desperate to find any evidence in the Bible for their Copernican theory when needs an axis-rotating and sun-revolving earth. But alas, the Bible presents a consistent geocentricity perspective from Genesis to Revelation.

Exegesis

What the LORD asked Job was if he had commanded the morning sun to arise and bring the “dayspring” (דָּוָם, i.e., dawning) on the earth. The “dayspring” is the subject of the Qal infinitive “it might take hold” (לִּשְׂמֹךְ), giving the figure of the light of the dawn shaking, as it were, the ends of the earth and scattering the wicked hiding in the darkness of night. When the dawn occurs, the details of the darkened earth begin to appear, likened unto the emerging details on a flat piece of clay when a cylinder seal rolls over it. In the LORD’s figure, the earth (“it”) “is turned” (תִּפְתָּךְ) as the stationary clay, not as the rotating cylinder seal. Since the stationary clay does not move or rotate[!], the *Hithpael* (reflexive or reiterative) verb must mean “turn” in the sense of “change,” as the verb quite often means (cf. several examples of “turn” meaning “change” in the *KJV*: Ex. 7:15, 17, 20, Lev. 13:3, 4, Job 19:19; Zeph. 3:9). The LORD declared that when the dawn comes, the obscure beauty of the darkened earth begins its morning “change” as a beautifully-featured garment.

⁸¹Henry Morris, *The Remarkable Record of Job* (Green Forest, AR: Master Books, 2000), p. 40. Although Dr. Morris has been the eminent pioneer for biblical creationism and benefited many believers, he has rejected the biblical teaching of geocentricity.

⁸²Even the editors of the *ESV* (2001), who are no proponents of geocentricity, give a recent and reasonable translation of the Hebrew text, stating, “It is changed like clay under the seal, and its features stand out like a garment” (Job 38:14).

⁸³Morris, p. 40.

Conclusion

The Bible neither teaches that the earth rotates on its axis or revolves around the sun.⁸⁴ The earth is the fixed center of God's creation, giving the physical truth behind the spiritual message of John 3:16: *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."* Did not the Lord Jesus Christ state in the context this very truth, saying, *"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"* (Jn. 3:12)?

⁸⁴The Sun has a circuit (Ps. 19:5-6), the stars have their circuits (Judg. 5:20), and the Heaven has its circuit (Job 22:14), but the earth does not have any movement, except when the Lord will judge it (cf. Isa. 24:20).

APPENDIX II

Janus Parallelism in the Book of Job

Introduction

The Roman deity Janus was the god of beginnings and transitions, usually depicted in sculptures as two faced, looking in two opposite directions. He is the mythological deity from whom the month of January was named. In literature, Janus Parallelism is the special treatment of paronomasia in which the writer uses a word with double meaning (pun) and employs it in two contiguous verses, with the first line using one meaning and the second line using the other meaning. The biblical writers under inspiration seemed to use this form of paronomasia as well as classical poets.⁸⁵

Example

One such example in the *Book of Job* occurs in Job 7:6-7.⁸⁶ The KJV text reads, “My days are swifter than a weaver’s shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good”

יָמַי קָלוּ מִנִּי-אָרֶג וַיִּכְלוּ בְּאֶפֶס תְּקֵנָה:
זָכֹר כִּי-רֵיחַ חַיִּי לֹא-תָשׁוּב עֵינַי לְרֵאוֹת טוֹב:

The Janus “word” is “hope” (*tiqwah* [תְּקֵנָה]), which can mean both “line” (2x) as in “thread” and also “hope.” The first meaning is attested in Josh. 2:18 (also v. 21), which states, “Behold, when we come into the land, thou shalt bind this **line** of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father’s household, home unto thee.” Of course, the second meaning “hope” or “expectation” is well attested in at least thirty of its thirty-four OT occurrences. Job’s truth about the sprouting of a tree is an example, saying, “For there is **hope** of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease” (Job 14:7).

In the passage at hand, Job likens his post-glorious days as fragile, vain, and repetitious, with no worth (v. 6). They have the value as of a piece of thread! Because they are likened unto a line of thread, he has no hope, his eyes “shall no more see good” (v. 7). The Janus word תְּקֵנָה (line/hope) looks back to the worthlessness of a line of thread in a weaver’s shuttle and forward to no hope of seeing good, or graphically as the following: (line < תְּקֵנָה > hope). Bildad, not to be outdone, gives his Janus rejoinder to Job, using תְּקֵנָה with the same pun, saying, “So are the paths of all that forget God; and the

⁸⁵Immanuel Moses Casanowicz, *Paronomasia in the Old Testament* (Boston: John Hopkins Univ., 1894), pp. 8-20.

⁸⁶Scott B. Noegel, *Janus Parallelism in the Book of Job* (Sheffield, England: Sheffield Academic Press, Ltd., 1996), pp. 39-130.

hypocrite's **hope** shall perish: *Whose hope shall be cut off, and whose trust shall be a spider's web*" (Job 8:13-14). In this case, the Shuhite likened Job's hope (or lack of hope) and weaver's line of thread pun to a spider's web, "*He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure*" (v. 15).

Job's pun then can be graphically demonstrated:

Line of a thread (v. 6)

תִּקְוָה

(No) hope (v. 7)

Likewise, Bildad's pun manifests thusly:

(No) hope (v. 13)

תִּקְוָה

Spider's web (vv. 14-15)

Conclusion

The LORD inspired His words, giving significant and interesting depths to them for the student of Scripture to search out and recognize their richness. This dialogue between Job and his friends is certainly one of the richest sections of Scripture with puns, wordplays, and paronomasia. Furthermore, there are numerous puns permeating Scripture and giving emphatic theological teaching for the believer. Paul, recognizing the great depths of the Scripture, stated that he had the privilege to "*preach among the Gentiles the unsearchable riches of Christ*" (Eph. 3:8).

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