

09a JOB

This is the 23rd of June, 2006. We continue tonight our study in the book of Job, resuming at chapter 12. Let's take a moment as we begin to focus our attention and cultivate the ministry of God's Holy Spirit in our soul, so that this time will be productively spent and we can both be blessed and be a blessing to all those who are sharing this study with us.

Shall we pray? Father, we are grateful for this wonderful book of the Old Testament. We are looking forward to the things that you will reveal to us through it, and we ask that God the Holy Spirit will help us to understand it correctly, to rightly divide it, and that as a result we will find in it those truths that will make a difference in our thinking for the better in the days ahead. We ask it in Jesus' name.

Amen. Well, you remember the structure of the book of Job. We are finishing up our survey of the first conversation cycle, and after Job's introductory speech, each of his three friends have spoken.

Job has replied to each one of them, and the second dialogue cycle is about to begin. There are several details that we will go back and revisit, and it will not really be out of place, because what we are going to see is in the second dialogue cycle, many of the characteristics that we noted for Eliphaz, for Bildad, and for Zophar are going to reappear in some cases much more forcefully and much more clearly in the second and third dialogue cycles, and they are nothing if not consistent. The same things that animated them and motivated them and colored their opinions in the first go-round are going to show up again, perhaps even more clearly and more unadorned and unveneered in this next go-round.

But as we move into the second conversation cycle, we are going to go back and look at some things that are very interesting, and I will give you just a preview of that as I am working my way through. I will tell you that the translation task for this book is very challenging, but it is also very fascinating, and I am having trouble. We have had this trouble in some of our other studies where it gets so interesting that we do not always make the forward progress that we had planned to make because there is just so much to explore.

That is the case in the translation, but let me just give you an idea of the kinds of things that are turning up. You remember that Job spoke in chapter 3, and this is what launched all the conversation. Then Eliphaz replied in chapters 4 and 5, and I think you remember we have covered and reviewed several times the characteristics of Eliphaz's remarks.

So I want to talk now about Job's response to Eliphaz in chapter 6. Now think, what does Eliphaz have to say in chapters 4 and 5? You are a good man, you have helped others, but now you are holding the other end of the stick here. How does he conclude there in verse... We have to review this just a little bit so we get Job's remarks in context. But just a couple of key verses in Eliphaz.

Look at verse 6 of chapter 4. Is not your integrity or your character your hope? Is not your reverence, your piety, your hope? Isn't that what you are banking on? If you are pious and if you have integrity in your ways, isn't that your hope and your confidence? What is the flaw in that statement? The answer is assumed to be yes. If you are a pious man and you have integrity, well, you have nothing to fear. You should have confidence and you should have hope based on those things.

What is the actual basis for hope and confidence? Is our hope, this is another way of asking the question, is your hope, is my hope based on my integrity and my piety? Is that what I am banking on? We have a name for this. We call it salvation by works, right? What is the answer we give when we are confronted at the entrance to the eternal future and God says, why should I let you in? My hope is built on nothing less than Sam's good works and integrity-ness, right? Is that how the hymn goes? My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame.

It doesn't matter what seems to be appealing. I wholly lean on Jesus' name. On Christ, the solid rock I stand.

All other ground is sinking sand. My piety is sinking sand. My integrity is sinking sand.

And it has ever been true. They are looking at Christ in prospect, but they know about Him. We are going to see Job talk about the Redeemer in some detail.

But, this is the twist. This is the little cant and shift that Eliphaz introduces right at the beginning. Hey, you ought to be confident and hopeful based on your holiness, your sanctification, your righteousness, your good works.

You have been one that helped the poor. So, you have nothing to worry about unless you are a sinner. Unless you are a ne'er-do-well, then God is going to hammer you good.

And we think this is what is happening. What is the next key verse here? The very next verse. Whoever perished being innocent, where were the upright ever cut off? Those ten burial mounds? Those people weren't innocent.

Your children weren't innocent. Or they wouldn't be under the ground. They wouldn't have been cut off in the flower of their youth.

Then in 12-16, we had the source of Eliphaz's viewpoint, this dark spirit. Then he says in 17, as quoting this spirit that causes him to shake and quake, can a mortal be more righteous than God? So, first of all, he says, your piety and your integrity is your hope and your confidence. But, nobody can be pious and righteous before God.

So, basically, buddy, you have no hope and you have no confidence. And so, you should not be

surprised that you are sitting in the ash heap scraping yourself. You have done something wrong.

Well, that's the summary of Eliphaz. We've talked about it in some detail. But I want to show you a couple of things now in chapter 6. Job begins by answering and saying, Oh, that my grief were fully weighed and my calamity laid with it on the scales.

In other words, you all don't understand the magnitude. And, you know, nobody knows the trouble I've seen. I mean, sometimes it's true.

You may be going through something that people really can't fully relate to. They can be empathetic. They can be sympathetic.

But, I've never gone through the bereavement of losing my spouse. I hope I never do. I'd rather have Patty go through that than me go through it, personally.

I want to go first. It's selfish, I know, but I don't want to go through that. I think it'd be probably just the hardest thing in the world.

But there are people that have gone through that. And people who will go through it. Some of us, about half of us, will probably go through that.

And it's a very difficult thing. And I don't think someone who hasn't been through it can fully appreciate it. I think you can guess at it.

You can imagine it. But until you go through it, you just don't know what it's like. And it's silly to pretend that we do.

And to blithely have little sayings and verses rolling off our tongue. And, well, you'll see them again. You don't have the standing to say that sort of thing.

So Job says, I wish that there was an objective balance or scale that could communicate to you, my three friends and your hangers-on and your coterie and your assemblage of servants and so on. I wish you people could know exactly what I'm going through. This is his tactful way of saying, You don't have any idea of what you're talking about, of what I'm going through.

He says, And this is where the translation task gets interesting. Do you remember what the word for Almighty is in Hebrew? It's Shaddai. This is Shaddi.

And it doesn't say God Almighty. It's not El Shaddai. This is just Shaddi.

Well, what is Shadd in Hebrew? Why is this called the Almighty? You may have heard if you do sort of a first level superficial word study on Shaddai, it's a plural from Shad, S-H-A-D. Well, Shadd in Hebrew is the word for breast. And so they say, Well, El Shaddai really means the many-breasted one.

In other words, this goes back to some ancient Canaanite thing where he's... And they actually have little ancient gods from the Middle East. Have you seen these things where there's just rows and rows of breasts going all the way around? It would be some goddess. And she's got like 57 breasts just going all the way around in rows and rows.

And it's this mythical idea that there's this infinite supply. That there's an infinite prosperity and an infinite motherly care from this goddess. And so these people, ostensibly scholars, say, Well, see, El Shaddai, this is borrowed from the Canaanites.

And it's attributing to God the idea of being the many-breasted one. Well, there's a good book by D.A. Carson, who is one of the premier biblical scholars of modern times. The words of D.A. Carson are like gold, in my opinion.

I think he is probably the finest scholar. I've used his commentaries in the past on some of the books that we've studied. But anyway, one of the books that he has written is called Exegetical Fallacies.

And that is also something that every exegete of the Bible text should read. Every scholar should read it. Because it tells you all of the common errors.

And this is a common error, to go from Shaddai to Shadd, and say God's the many-breasted one. It's ridiculous. But, it is true that S-H-A-D in Hebrew means breasts.

So now look at our verse. The arrows of the Almighty are within me. Well, is this a reference to God Almighty, or is this a reference to the breasts, to the upper chest? The chest arrow is in me, and its poison is bleeding through me.

Well, this is a translational choice, an interpretive choice, you have to make when you're going through the text, and you have to do a lot of research. Where are the other places where Shadd is used without an accompanying noun, so that it's L-Shaddai? And it's an exhaustive type of thing. It would be real interesting to discover that Job is not saying here that these are the arrows of the Almighty, but that this is an arrow in the chest.

In the ancient world, that's fatal. You can't go to the emergency room, and have your sucking chest wound repaired, and have your lung reinflated. You get an arrow in the chest, it's just a matter of time.

It's like in the Old West when they talked about being gut-shot. Well, give him a pistol and let's ride off, because he's done for. Well, in the ancient world, arrow in the chest, you're alive, but you're dead.

You're finished. And I have the suspicion, which I'm in the process of confirming, that Job may not be talking about the arrows of the Almighty at all. He may be talking about, I've got the chest

arrows in me, and their poison is infiltrating my spirit.

Where does the spirit reside? The liver, the heart, which is in the chest, and so on. Then he goes on to say, the terrors of God are arrayed against me. Well, this is another translational and interpretive choice.

This is not the simple word El or Elohim. This is Eloah. And it's used a number of times.

It's one of the older names for God, found in the older Hebrew manuscripts, and we know this is one. And sometimes Eloah or Elohim is used in an adjective sense to mean something that is very great. We have a modern equivalent.

If I say, well, I've got an almighty headache, or he is the almightiest fool I ever saw, this has its roots in an oblique reference to God. His foolishness is as big as God is, is the idea. And there were times in the ancient world where they would say there was a... You have this in Jonah, the storm that hits the sea when he's on his way to Tarshish.

It says a Ruach Elohim hit the water, was hurled into the water. Well, is this the spirit of God going into the water, a la Genesis 1-2, or is this Ruach in the sense of wind, and Elohim in the sense of an almighty wind, a horrible storm, a storm unto God in terms of its magnitude. Another interpretive choice.

But that's not what I'm fixing to talk about. We're going to move on down. Remember the wild donkey and the ox, they don't make noise unless they're hungry.

When they have their chow, they're fine. Taste in the white of an egg, load some food, and so on. But as we move down to verse 11, he says, What strength do I have that I should hope? Now, this is a direct answer to Eliphaz.

What did Eliphaz say? He said, Your hope is your what? Your piety and your integrity. Job says, No. What strength do I have that I should hope? I'm not hoping in my strength.

What is my end that I should prolong my life? What goals and purposes do I have that my life is worth anything? Job understands. Now, this sounds like he's saying, Well, my life is hopeless and purposelessness. And he's just kind of giving up and throwing up his hands.

And I think it does Job a great injustice. He is directly answering the points that Eliphaz made. And he's doing them more or less in order.

He says, Is my strength the strength of stones or my flesh bronze? What is it that survives the fire? It's not wood, hay and stubble. It's gold, silver, precious stones. Job says, Look, the stuff I do in my flesh, all of these good deeds that you cited, you've reminded me that I've helped the poor and so on.

My flesh and my deeds in my life are not bronze and stones that they would survive the fire of judgment and be found worthy in God's sight. I'm not basing my hope on that. But you can see how the alternate, more shallow interpretation would catch on.

And people would say, Oh, well, Job's just throwing up his hands. Job's just saying, Look, I'm not made of metal. I'm not Iron Man.

God's just melting me down and squashing me. And it just sounds really hopeless. When in fact, there is a lot more going on here than meets the eye.

And it's a little easier to see in Hebrew because some of these same words are drawn from Eliphaz's speech. Job is taking those words and reweaving them in his response. Is my help not within me? And is success driven from me? We'll just have to wait until we get a better text to go through some of this.

But when you get down to verse 16, 17, and 18, it actually starts in 15. He says, My brothers. And he's not just talking about his family.

He's saying, My close associates. My brothers in the faith. He's talking about his friends and Elihu and the rest of them.

And he's saying, My brothers have dealt deceitfully like a brook. Now, so far, only Eliphaz has spoken. But you know how it is when there's a group of people and one sort of speaks up and he's the spokesman.

And the others are going, mm-hmm, mm-hmm, stroking their beards and, you know, nodding to each other and giving each other significant looks. And it's like, oh, I see. You all had a conversation before you got here.

And Eliphaz is speaking for all of you. You say, well, now, Sam, that seems a bit presumptuous. Well, watch this.

This is just one. I'm only giving you one little fragment of some of the things we're going to see when we go back and revisit this in more detail. But look at this.

He says, My brothers have dealt deceitfully like a brook. Like a stream of water. And this is a conceit.

It's a picture that he's going to extend now for a few verses. Because what do we know about the ancient Near East? About the Middle East? And the land of Edom where these men live? The land of Uz? You have wadis that are dry. And it was a much more verdant place back in Job's day than it is even now.

But they still had these dry wadis. And when the rain would come and hit the hills, you know how

it is even now, the Rocky Mountains and so on, people that have lived in the Rockies know this. Moisture-laden clouds go and hit that landmass and it produces rain.

And the rain, or snow, depending, precipitates and pretty soon you have that runoff down the mountains. Well, sooner or later when you get out to the desert at the foot of those mountains, you know what happens when you get past the Rockies. You wind up getting to the desert.

On both sides. Whether you're on the California side or the Nevada, Arizona side. New Mexico.

But that water runs down. So sometimes you're going to have water and sometimes you're not. So if you're making a journey and you say, well, you know, there's a creek just over the next rise.

I'll go down there and refresh myself. Well, you don't always know if the water's going to be there or not. Sometimes you think, well, it's spring.

It should have been raining. There's melt. There's runoff.

There's going to be nice cold water. You get there and it's dry as a chip. It's got those little potato flake looking things all curled up in cracks.

And there's nothing. That's what Job was talking about. He says, you're deceitful like the brooks that pass away which are dark because of the ice and into which the snow vanishes.

When it is warm, they cease to flow. When it is hot, they vanish from their place. The paths of their way turn aside.

They go nowhere and perish. I don't know where the water went, but it's not there when I need it, is what he's saying. Now, look at the next verse, verse 19.

The caravans of Timah look. The travelers of Sheba hope for them. They are disappointed because they were confident.

They come there and are confused. For now you are nothing. You see terror and are afraid.

This is really kind of obscure, the way it lays here in your New King James. But, what's Eliphaz's full name? Eliphaz the who? Eliphaz the Timonite. And the way this goes actually in verse 19, let me try to give you just a little bit more literal translation here.

The caravans of Timah look. The walkers, the goers, these are the ones who halak. Remember, halak is to walk, to go.

We saw it in chapter 1 of Ecclesiastes, things that travel. The travelers of Sheba expect them, but they are embarrassed. They are disappointed in their trust, that they trusted for these.

They come for her and they are ashamed. They are abashed. They are crushed in the sense of

disappointment.

That now you have become nothing. You are seeing this man and you are fearing. You have to go back to verse 18.

They send out caravans and the caravans are supposed to be bringing stuff. People are waiting on the caravan. People in these little towns and villages in the ancient world, where did they get their stuff? It is like today, you have the trucks and you have the trains who are traveling along the arteries of transportation, bringing the groceries, bringing the supplies, bringing all the stuff that we need.

Those are the modern day caravans. In the ancient world, they had camels and donkeys and oxen and so on, pulling carts full of stuff. The caravans would travel and so people would expect them.

There would be sort of regular caravan trips and however much it was, once a month or something, they would say, well the caravan is coming. In the old west, they would say the stagecoach is coming or later on, the train is coming or waiting on the train to bring us seed for planting and so on. They did this in the ancient world and they are looking for the caravans.

It is not the caravans who are wandering around looking. The caravans have been sent out to get some stuff and they are watching for them. These are the caravans of Tima and he says the travelers of Sheba.

I want to show you something. Where is my black case? See if there are a couple of envelopes in the sleeve side of that. There should be a couple of ragdi in the open part where I keep the computer.

I was going to show you something in here. That's it. I just want to show you something.

I can put this on a chart later on. This is like my grandpa's way of doing things, on the back of an envelope. Here is the word for Sheba in Old Hebrew which is what Job would have been written in, what Moses would have written it down in if Moses wrote it.

If you can't see my diagram, the sheen in Old Hebrew looks like a W. You have a W first. You are going right to left. The next letter looks like a Y with the top of the Y connected so that it makes a triangle.

Just draw a Y and put a thing across the top and bend your little tail of the Y back toward the left. That's the second letter. The third letter looks like a letter A on its side with its little cross piece extended.

It's actually based on the head of a cow. It's a pictogram that started out being the head of a cow. Those are the horns sticking out.

If you have an A with the point to the left, put the A on its side, draw a capital A with the point to the left and then the little cross piece that's now a vertical line just extended past the legs of the A up and down and you have the old letter Aleph in Ancient Hebrew. That's Sheba, S-H-B-A in Old Hebrew letters. Now, this is Shua from which we get Shuhite in Ancient Hebrew.

You have the sheen which is the W and now you have the wow which is the W and it's kind of like a Y without the top attached. It's kind of curvy but it looks a lot like the bait only it doesn't have the top attached. The next letter looks like a ladder with crooked rungs.

Well, it's not a great distance from one to the other and although I can't prove it we don't have manuscript evidence like we do in the New Testament where you can look for an actual manuscript that has your possible variant reading in it but it would not surprise me at all if what Job originally said was the travelers of Shua the caravans of Tima and the travelers of Shua because Eliphaz is a Timanite and Bildad is a Shuhite and so what you have here is he's saying look I am the person who is deprived I have nothing now all of my worldly goods are gone I'm looking for the caravan I'm looking for you to bring me the water from the cool brook I'm looking for you to bring me the stuff to relieve my need and you've gone astray you're like the water that went down into the ground and you're a dry wadi you're giving me nothing here but he's doing it in such a poetic way he says well the caravans of Tima and see Sheba is way down on the southern part of Egypt I mean you could say well there are travelers from there and maybe that's where they brought the goods but the ancient Hebrew people are so fond of word play and of little games like this that whether it's Sheba or Shua I think Job has in mind Eliphaz and Bildad keep in mind also something I've not pointed out before in this conversation who speaks first after Job it's Eliphaz if you had to guess who do you think is the oldest of the three friends Eliphaz who do you think is next oldest the next senior guy Bildad who do you think is the youngest of the first three Zophar and then later on when we have number four speak up he comes right out and says I'm not near as old as these other guys and that's why I have waited to speak they're speaking in order of age so I think Job here is alluding to the first two the president and the vice president of the committee that's sitting in front of him to tell him what he did wrong and he says look your caravan and your travelers I've been waiting for you to bring me the goods and you're coming up empty I see nothing I'm like the people waiting on the caravan and it's all disappointing well all of that is in verse 19 the caravans of Tima are looked for the travelers of Sheba or Shua they're hoping for them and this they is not the caravans and the travelers it's they who are on the other end they waiting for the caravans are disappointed because they were confident but when the caravans went out they went astray they got confused they got lost is the idea the caravan got lost and never made it the cavalry that was supposed to relieve my fort never showed up I'm down here in the Alamo and the reinforcements have not arrived and then he comes right out and says in verse 21 you are nothing you can see how this now follows a little more intelligibly because he's really referring to his friends and he says now you are nothing you see terror and are afraid when you come and look at me it's confused you and your fear that what has happened to me might happen to you has confused your judgment has confused your logic did I ever say

bring something to me or offer a bribe for me from your wealth or deliver me from the enemy's hand or redeem me from the hand of oppressors what's he saying I didn't look to you for money I didn't ask you to bring food I didn't ask you to bring servants or an army to fight the Sabians I didn't ask you for anything what am I looking for from you spiritual wisdom comfort, fellowship communion in the faith and you're just dry as a bone you're dry as an empty wadi so he says in verse 24 teach me and I will hold my tongue tell me something I don't know tell me something of value you're harping at me for speaking up well give me the information I need and I'll be like the ox that gets the grain I'll be like the donkey that has his fodder and I won't be crying out the reason I'm crying out is I don't have an answer and you all sure aren't giving it to me well he goes on in verse 25 how forceful are right words right words carry weight we've talked about this over the years haven't we that the authority in a church the authority in a teaching ministry does not come from the minister it doesn't come from the pastor or the teacher you don't say well that's really good because so and so said it or so and so taught it or so and so published it in a book or Calvin said it or Luther said it or Augustine said it or any other personage teaching has weight right words have value when they reflect the truth of God and a teaching ministry is good to the extent that it reveals and explains and brings out the actual truth of the word of God and to the extent that it wanders around doing other things it's not valuable and it's not helpful it's that empty creek bed it's that lost caravan that never arrives so he says right words have strength right words have force in verse 25 but what does your arguing prove what are your arguments good for and I'll annotate this verse when I get it printed out because there are three different instances of the word for correction in this verse if I gave you just a woodenly literal sort of interlinear translation it is correcting to correct from you to correct there are three instances of that Hebrew word that Hebrew verb with just one little intervening phrase makam so it's vakik kuk and eleuk but that uk part in there that's the correction it's like uk they hit you in the head and you say uk well it's a word for correction and Job says look you're all full of correction I don't need correction I need information I need viewpoint I need perspective I need understanding I don't need correction and it's not your place to correct me anyway and then he goes on to say do you intend to rebuke my words in verse 26 and this again your declarations that you are you're figuring these to be declarations but they are wind they are ruach and this is a play on where Eliphaz got his information because he said a ruach came to me by night and he said yeah it's a ruach all right it's the wind kind of ruach and he's going to do some some talking about this and there's actually going to be an interchange on the whole subject of wind we have not seen the last of wind and just like the creek bed thing well this wind idea is going to be woven through the next couple of conversations especially between Joab and Eliphaz Job and Eliphaz because Eliphaz brought up the whole idea of ruach and Job even in his decrepit skin scraping state is going to tease him a little bit about his spirit that gave him this information and he's going to kind of give him a hard time you can tell these guys are old friends and Job respects Eliphaz for his age and his gray beard and so on but he it doesn't keep him from kind of slipping him the needle a little bit and that's what he's doing here and it's really clever in Hebrew when he says you know your your declarations they're ruach all right yeah they're that's definitely ruach but it's like it's like a

homonym in English so and he says your your sayings are desperate because you're fearful you overwhelm the fatherless and you undermine your friend and this over and under thing you just have to go through and get a good sort of woodenly literal translation to really appreciate this but he says your indeed you're falling on the orphan here's the little orphan you know you're falling on him you big heavy old guy you're just you've tipped over and squashed the orphan is what you've done and you've you're digging you notice in your Hebrew in your English here says you undermine your friend some of the other translations say you're digging a pit for your friend but the verb here is just digging you're digging your you're digging your friend you're shoveling your friend like dirt you're you know you're falling on the orphan and you're you're digging your close friend you're and you know you're busting him up so then he goes on in 28 to say now therefore be pleased to look at me for I would never lie to your face this is the old Hebrew equivalent of read my lips look at my face watch me while I say this is what he's saying and you can't do this to an elder and to a hoary gray head like Eliphaz unless you know them well unless you're on really solid ground and Job you know boils in disaster notwithstanding you have to know what you're about if you're going to virtually insult an elder and Job is careful he really doesn't the other three are going to insult him to no end but he's very respectful he says so now look at me did you ever have your parents say this when you're little you know look at me when I'm talking to you because you know it's like their attention is drifting away and about this time you can imagine that maybe the three friends are kind of looking at each other like you know he's not paying attention he's not really he's not taking advantage of our wisdom Eliphaz has told him the stuff we talked about before we came and Job is kind of not getting the picture here and you can imagine that the three of them are starting to kind of look at each other probably the other two are looking at Eliphaz to see if he's going red from the neck up and so Job says hey look over here let me tell you something before I'm finished for I would never lie to your face yield now and let there be no injustice let's have some objectivity don't prejudge me I know you had your clutch before you came and you've got it all figured out but listen to me now watch me pay attention concede my righteousness still stands your whole case I know what before the other two of you even speak I know from what Eliphaz has said you're thinking oh Job's screwed up look my righteousness still stands now this reminds me of the news in the last couple of days where they have this whole big stink in the New York Times and the Washington Post and the L.A. Times and all these other liberal newspapers are trying to besmirch the President's anti-terrorism efforts by publishing the ways in which they're going after the financial records I mean how can you get any more legitimate than doing the same thing to the terrorists that they did to Al Capone you know trace the fall of the money cut off the money bleed them dry starve them out in military terms cut off the supply lines interdict the supplies and the enemy will necessarily shrivel and starve when guys have to start carrying money through checkpoints and customs in shoe boxes like they caught that guy with a million bucks in a box that means that the strategy is working that's great it just makes me smile to think of these poor terrorists having to put money in cash and stick it in a box and try to carry it through because their electronic stuff is all getting interdicted and they're being traced and tracked down and blown up and killed and shot and otherwise taken out of action and

so now they've got these mucky mucks running around with boxes of cash trying to keep their thing going I think it's great but of course the papers bring this up and the point here is in all of these stories that have come out in the last few days there has not been a single allegation of wrongdoing there has not been a single allegation of illegality there hasn't been even an intimation that anything unconstitutional or wrong was done it's all this fear mongering that well if they're looking at all these records they might be looking at yours if they go into the database to get these terrorists that's a big database everybody's in it what's to keep them from looking at you and looking at me and the administration has gone to great pains and is very patient with all these stupid reporter questions in a press conference saying look you have to have a subpoena you have to show a judge the name of the person and you go into the database with only this person that you have demonstrated to a judge has direct ties to Al-Qaeda etc they're not surfing the database saying hmm Sam Hall what can we find out about him they do a query and they get back a result based on a specific name that's been blessed by a judge they have a subpoena they do it with malice of forethought it's all on the up and up and totally legal but what's the point they're trying to make a stink out of something where there is no wrongdoing expressing what's expressed or implied or even suggested they're hinting that this will be bad for some other reason but they can't find anything wrong and you can get the idea that they're kind of disappointed they'd hoped when they did the investigation they would find that there was some big malfeasance going on and they didn't and so they had to try to put the worst spin on it they could this is what Job was talking about he says look read my lips my righteousness stands I haven't been fooling around behind Mrs. Job's back I haven't been robbing the poor and putting it in my coffers I haven't been using an unjust scale I haven't cheated the merchants who come by I didn't lose my camels and oxen because I've been cheating on my taxes or failing to do something my righteousness stands get another clue get another idea your speech is off base respectfully Mr. Eliphaz you're wrong yield now let there be no injustice let's make this a productive conversation my righteousness still stands you need to concede that point is there injustice on my tongue cannot my taste discern the unsavory if there was something wrong do you not think I could have tasted it could have known it well he goes on he says look there's a time of hard service his days are like the days of a hired man we talked about this I've been allotted months of futility worrisome nights have been appointed to me he talks about all of his physical discomfort he says in verse 11 therefore I will not restrain my mouth I will speak in the anguish of my spirit I will complain in the bitterness of my soul now this again brings up a vocabulary point in verse 11 where he says I am not restraining my mouth I am speaking in the distress of my spirit if you want to listen to a spirit Eliphaz listen to my spirit Ruach very same word I am meditating I am thinking I am speaking in the bitterness of my nephesh my soul am I the sea or a sea serpent that you set a guard over me and Job sort of seems to be turning his eyes upward as he's sort of speaking to God here and he's again he just got through mentioning the Ruach and it's an allusion this is poetry it's multi-layered and he's he's using Ruach in a different sense and he says listen to my spirit let's stop talking about the dark spirit that chills your bones in the middle of the night listen to my spirit I'm not the sea I'm not the sea serpent I'm not a part of what the dark spirit is a part of

that you have to set a watch over me when I say my bed will comfort me my couch will ease my complaint where was Eliphaz when he heard the dark spirit I mean these things connect they go together Job is these guys are on a high level and he's drawing a contrast he's saying let's talk about the spirit that calms let's talk about my spirit and my soul when I go to my bed and my couch for rest you scare me with dreams and terrify me with visions so that my soul chooses strangling and death rather than my body and he says look Eliphaz you got scared your bones shook and this spirit said can abandon me more righteous than God you ought to see my nights come come sit by my couch and let me tell you what's going on in the middle of my night I don't just get the dark spirit I reach the point where I wish my soul would leave my body and just strangle and be gone because I'm terrified and I'm afraid because why the unknown I don't understand we are never so fearful as when we are confused and can't get our bearings this is sadly what happens to people who have Alzheimer's and who will be driving and suddenly look around and have no idea where they are it creates a great sense of fear and insecurity and panic because you look around and you say I don't know where I am and I don't know how I got here and I don't know how to get back to wherever it is I need to go and Job is sort of having a moment like this spiritually well there's a lot going on here in the text and in this discussion and we'll come back and take a look at some more of it after the break