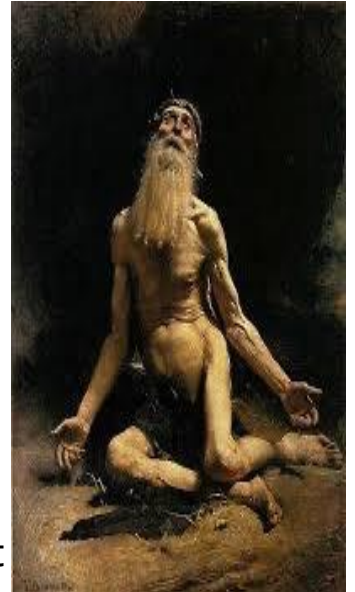


Part 8 – The Sovereignty of Our God-The Book of Job

Job's Wife - Job 2:1-13

Job 2: 1 Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. 2 **The Lord said to Satan**, "Where have you come from?" Then Satan answered the Lord and said, "From roaming about on the earth and walking around on it."

3 **The Lord said to Satan**, "Have you considered My servant Job? For there is **no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity**, although you incited Me against him to ruin him **without cause.**"



"still holds fast"

"The form is the Hiphil participle, "make strong, seize, hold fast." It is the verbal use here; joined with וְעַד ('odennu, "yet he") it emphasizes that "he still holds firmly." The testing has simply strengthened Job in his integrity" NET

4 Satan answered the Lord and said, "**Skin for skin!** Yes, all that a man has he will give for his life.

“skin for skin”:

The meaning of the expression is obscure. It may come from the idea of sacrificing an animal or another person in order to go free, suggesting the expression that one type of skin that was worth less was surrendered to save the more important life. Satan would then be saying that Job was willing for others to die for him to go free, but not himself. “Skin” would be a synecdoche of the part for the whole (like the idiomatic use of skin today for a person in a narrow escape). The second clause indicates that God has not even scratched the surface because Job has been protected. His “skin” might have been scratched, but not his flesh and bone! But if his life had been put in danger, he would have responded differently. (NET)

5 However, **put forth Your hand now**, and touch his bone and his flesh; he will curse You to Your face.”

6 **So the Lord said to Satan**, “Behold, he is in your power, only spare his life.”

“spare his life”:

The irony of the passage comes through with this choice of words. The verb שָׁמַר (shamar) means “to keep; to guard; to preserve.” The exceptive clause casts Satan in the role of a savior—he cannot destroy this life but must protect it. NET

7 Then Satan went out from the presence of the Lord and smote Job with sore boils from the sole of his foot to the crown of his head.

8 And he took a potsherd to scrape himself while he was sitting among the ashes.

“And he took a potsherd to scrape himself”:

http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1010-99192018000300015

9 Then his wife said to him, “Do you still hold fast your integrity?

CURSE (Hebrew- [bā-rêḵ](#)- Barak) God **and die!**”

10 But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept **good from God and not accept adversity?**” In all this Job did not sin with his lips.

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Translating בָּרַךְ in Job 2:9 - a functionalist approach

http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1015-87582018000300007&lng=pt&nrm=iso&tlng=pt

Quoted below are 2 paragraphs and the conclusion of the research study:

The translation function or skopos of this study is to adapt the target text for a contemporary English-speaking target-culture to create awareness and understanding of the meaning of the clues in the book of Job, which the writer/author placed in the source text for the audience of his time (cf. Naude & Gelderbloem 2009:196-197). This skopos will act as a guide “to determine which source text elements may be preserved and which elements require a measure of adaptation” (Naude & Gelderbloem 2009:197).

<http://www.thegrovebiblefellowship.com/index.html>

In the book of Job the Hebrew root בֵּרַךְ is used nine times, six times within the prologue of Job 1-2 and an additional three times in Job 29:13, 31:20, and 42:12. In the prologue, two occurrences are routinely translated with the normal meaning "bless" (1:10, 21), and four are conventionally translated with the opposite meaning "curse" (1:5, 11, 2:5, 9), while the last three occurrences in Job 29:13, 31:20, and 42:12 are all translated with "bless". Although all of the six occurrences in the prologue fall outside the poetic sections of Job, their semantic ambiguity in the Hebrew source text is striking.

5. CONCLUSION

Tod Linafelt rightly discerns (1996:158) that the conflicted meaning of בֵּרַךְ in each occurrence is a reflection of the complexity of the book as a whole. This conflict is further evident from Job 29:13, 31:20, and 42:12 where the author continues to make use of the root בֵּרַךְ (cf. Linafelt 1996:157-162). The ongoing tension between blessing and cursing in the book of Job is paralleled in Deuteronomy 30:15, linking it to the choice between life and death, "Look, I have given before you today [the choice between] life and goodness, death and wickedness" (own translation).¹³ This tension aligns with the core testimony in Scripture of YHWH's faithful sovereignty and the counter testimony of YHWH's sovereign fidelity (Pyeon 2003:213; Brueggemann 1997:117-403).

From a functionalist translation approach, it is therefore incumbent to translate בֵּרַךְ with "blessing" in each instance as suggested in 3.3 so that the target text holds a similar semantic ambiguity as the source text does, to alert the reader to the implicit clues the author intended to convey to his audience. In conjunction with this, this paper suggests that it is reasonable to render בֵּרַךְ in Job 2:9

with "bless" as opposed to the general reading in English target texts of "curse" in order for the source text and target text of Job to cohere intertextually.

Keeping in mind the premise of this paper - that translators began to render "חן in Job 2:9 conversely when they were no longer familiar with the culture of the Hebrew source text - the target text should aim to retain the stylistic devices of the source text so that the intended goal of the writer is preserved for the translation skopos.

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2:10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" **In all this Job did not sin with his lips.**

Job 1:20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and **worshiped.**

21 He said, "Naked I came from my mother's womb,
And naked I shall return there.

The Lord gave and the Lord has taken away.

Blessed be the name of the Lord."

22 **Through all this Job DID NOT sin nor did he blame God.**

*It is the **TEXT** coupled with the **CONTEXT**, that ensures we don't end up with a **PRETEXT**.*

Job 2:3 The **Lord said to Satan**, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. **And he still holds fast his integrity**, although you incited Me against him to ruin him without cause."

The same word BARAK is used in 1:10

Job 1:10 Have You not made a hedge about him and his house and all that he has, on every side? You have **blessed** (*bê-raq-tā. BARAK*) the work of his hands, and his possessions have increased in the land.

Job 42:7-9

7 It came about after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, **"My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.**

8 Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you according to your folly, **because you have not spoken of Me what is right**, as My servant Job has." 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord told them; and the Lord accepted Job

Job 29:13 "The blessing of the one ready to perish came upon me,
And I made the widow's heart sing for joy.

Job 42:10 The Lord restored the fortunes of Job when he prayed for his friends, and the Lord increased **all that** Job had twofold.

Job 42:13 He had seven sons and three daughters.

Job 2 11-13

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

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky.

13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.