

Waiting For The Change

“If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.” Job 14:14: אִם-יָמוּת גִּבֵּר הַיְחִיָּה כָּל-יְמֵי צְבָאֵי אִיחָל עַד-בּוֹא חֲלִיפָתִי:

1. If a **man** die, shall he live again - גִּבֵּר – *geber*

The word for *man* here, *geber*, is not the normal word used for man, such as *Adam*, *Enosh* or *Ish*, which all have their own significances.

Geber has in it the ideas of: power, strength, the strength of the hind legs of a horse, or the thighs of a man; excellence, superiority, to exceed in something, to be superior to others in some area; to have noteworthy characteristics that others have to a lesser degree or not at all; to have the upper hand; to be important, to have significance, to be distinguished; in the military it would refer to a mighty warrior, or a great general, one who conquers the enemy; greatness of person, character, or accomplishments; mighty acts of victory, deliverance, or salvation; one who has carried out great deeds and surpasses others in doing so; it refers to those who are strong physically, strong in battle, strong in their faith, strong in the angelic conflict and to those who have reached spiritual maturity, that is, the completion of their faith.

Hero is a frequent and proper translation of *geber*; a term that was looked up to in admiration and respect in those days, but in this perverse nation it is denigrated and ridiculed by many. There were the *heroes of David*, a special group of thirty *gibborim* who were his personal bodyguard, 2 Samuel 23:23. These men were taller, stronger and more powerful in battle than most of the Israelites, taken from the Cretans and Philistines, and also called Cherethites and Pelethites. 2 Samuel 8:18; 15:18 And were quartered in the *beth haggibborim*, or the *house of the heroes*. There were the thirty, and there were the three, who were a part of the thirty. And later on Solomon had his bodyguard of sixty heroes of the heroes of Israel, Song of Solomon 3:7

In the spiritual concept of the word, which is what we have here, for Job was neither physically strong or a mighty warrior at his age and in his poor health. *Geber* referred to a man who stood in a special relationship with the Lord, one who trusted the Lord and walked with him, one who lived his life to please the Lord.

Now he asks the question, "If a man die, a hero of the faith dies, will he live again?" Job is presenting his case in his argument with God about the whole matter that he was going through. In this he brings in the matter of a tree, that if you cut a tree down, for whatever the reason, there is the possibility that it will grow again in this life. "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 14:7-10 But not so with man if he is cut down he just dies. And then he also brings out that he is not just **any** man, but a hero of the faith! He's not just one of millions of men on the earth, but a believer who has been distinguished above the others because of his faith and love for the Lord! Job was a man of faith. Job 1:1

2. “All the days of my appointed time will I wait” - כל-ימי צבאי איחל

The word *wait* is the piel future of the verb *yachal*, which will introduce us into a type of faith rest dynamic that many believers will have to go through in their lives.

The testing of our faith can be a long and painful process. For in it we will have to go through various types of trials: health, finances, friends, jobs, housing, etc., and for varying lengths of time, often into months and even years.

So what do we do during these times? How are we to handle them? What are we to expect or to look forward to? We try this and that; we change this and that; we seek out various remedies to our problems; we get our faith up today only to find the problem is still there tomorrow, thus dashing our hopes once again.

Is there something, is there some faith rest dynamic, some principle, something from the Word in the past that will give us a guide on how to go through certain types of trials? There is and it is found in this passage. "*All the days of my appointed time will I wait, till my change come.*" Job 14:14b

This is talking about, first of all, a serious trial that the believer goes through in life and it uses the word days, *yom*. Now *days, yom*, can mean days, weeks, months or years depending upon the context. Used with the word *kol, all*, it brings out the idea of the whole number of the days, all of them, without any reference to the number of them.

When you have it as *kol-yemay* it tells us that the number of days is not the issue, and that the space of time in the phrase is defined by something else, in this case it's the idea of the trial. So *kol-yemay* refers to the period of time that the believer can be going through a particular trial without any reference as to how many days long it will be. And **that during this entire period of time the believer, like Job, will have to wait in faith.**

The word for *my appointed time* is *tsaba, צבאי*. In a military context *tsaba* would refer to go to war, to do battle, that sort of idea. In a religious context it was used of the cultic service of the Levites. It was also used of the hard work of a laborer and compulsory labor of a slave. And of the military conscript who was finally released from service. Hard work, struggle, battle, having to endure something, are all found in it.

***Yachal* meant to wait for, to hope for, to expect, to show a waiting attitude.**

Translated in the Greek as *elpizo, to hope*; and *hupomeno, to endure*. Both ideas are found in it. As with the other words for waiting and hoping, it does mean to wait on God, usually with some object or goal in mind. While *chakah* emphasizes the idea of waiting, (obviously, there is a goal or deliverance in mind, but the idea of having to wait is emphasized); ***yachal* emphasizes the idea of the goal in mind, the thing desired.**

One researcher thinks it's related to the Arabic *wachal*, which means, "to be in a bind" or "to be stuck in the mud so that you have to wait for help". Another researcher thinks it's related to *chul*, to twist in pain, to writhe, to be in labor, to give birth, as a woman writhes

in pain waiting to give birth. Obviously, both conditions can be found in *yachal*. While one is waiting on *Yahweh*, one can be in a bind, and in pain; but is more goal-oriented in its attitude. One may be experiencing these things, but he is really looking forward to the Lord's deliverance, and is confident that it will come; that he will get the thing desired. Remember, that the biblical idea of hope is the confident expectation of something good occurring in the future. Specifically, something good from the hand of God.

There are three emphases of the *yachal* concept of faith:

- 1) One, is that it is **object oriented**. That is, the believer is waiting for something, for the object of his faith, or prayer; the deliverance of the Lord, the thing desired, etc..
- 2) If there is no object mentioned with *yachal* of who or what you are waiting for, then the emphasis is to be on **how long you must wait!**
- 3) If there is no mention of an object of who or what you are specifically waiting for, and if there is no mention of a time duration that you must wait; **then, the idea of waiting becomes the issue.**

Bill was waiting on the Lord. Bill waited ten years. Bill waited. Here we see the emphasis shifts from waiting on the Lord, to how long he had to wait, to just waiting. But in this passage we know what Job was waiting for; he was waiting for **his change**.

There are **also the subjective and objective ideas found in *yachal***. **Subjectively**, it looks at the waiting attitude of the believer. **Objectively**, it looks at what the believer is waiting for. The piel stem, which is what we have here with Job, generally looks at the **believer intensely waiting for God**, while the hiphil stem generally looks at him adopting a waiting attitude. This concept of adopting a waiting attitude is an important concept in the Christian life.

All waiting expects as its object something good, and obviously faith and trust are inherent in it. This concept of future good is the basis for hope! But in waiting, sometimes the emphasis is on the object, God; sometimes on the thing desired; sometimes it is on waiting for a certain period of time, known or unknown; and sometimes the emphasis is just on waiting. The waiting can be intensive; and can be commanded. And the waiting can be causative, where the believer is caused to wait, or causes himself to wait, where he has to adopt a waiting mental attitude. **Job has to wait for his change; he knows that he will change, but he does not know when this change will take place.**

So with the piel stem of *yachal*, you may be waiting for some thing; you may be waiting for some time; but you will always be waiting for God to give you the thing in his own time. Some where along the way Job realized that what was happening to him was going to change him in some way, so he decided that he was going to have to wait patiently in faith for this change to take place. The piel also brings out the idea of the intensity of the action. Job is in great pain and distress because of the trial and he's going to have to meet that level of intensity of suffering with an equal intensity of trusting God and waiting for him to come through.

3. "Till my change come." - עד-בוא הליפתי: -

Ad, translated as *until*, brings in the aspect of time, that something is going to happen at a point in time and we have to wait **until** that time. The word *bo* brings in the idea of motion toward a certain goal in time.

Now we know that God was using Job to demonstrate a point in the angelic conflict, but he was also going to do something wonderful for Job! He was going to change Job and bring him up into another level of spirituality and joy that he had not known before. So everything that Job was going through was bringing him up to this place. And the only thing Job could do is wait in faith for God to do his work.

Sometimes in life that's all we can do; we who are so impatient, who want it all now. God is doing his work in us **and we must wait for him patiently.** And it will come; maybe not today; maybe not when we want it, but it will come.

The word for change, *chaliyphah*, meant to change and was usually used for the changing of one's clothes. In a military context it could look at the changing of the watch at night. But it also had the ideas in it of: to exchange, to replace, to substitute, to succeed, to replace something better for what you had. So it could look at change in general.

But because the first person singular suffix is used with it we don't have, 'I will wait until **a** change takes place', but, "*I will wait until **my** change takes place*". The change that was taking place here was the change in Job's soul. Job knew that something was going on; he knew that God was doing something for him in his soul. Was it unpleasant? Yes. Was it painful? Yes. Did he want to go through it? No. But he knew God and what God was doing and he knew that God was doing something wonderful for him and in him and so he just had to wait. And not wait looking at the clock, but wait until the change came.

So how long does one have to wait? *Ad-bo* tells us that we have to wait until the change takes place. How long will we have to go through this trial? *Ad-bo* tells us that we will have to go through it until our change in the soul takes place. So, then, what are we supposed to be doing during this time? *Yachal*, to wait patiently, tells us that we are to utilize the faith rest dynamic of living in the filling of the Holy Spirit, praying to God each day asking him for the wisdom that he wants us to have and that we need, incorporating our faith in his promises and his doctrines. It tells us that the whole process will be intensive and that we will have to keep doing it, not for just a period of time, but to keep on doing it until the change takes place in our souls that God wants for us.

We must keep in mind that Job not only lost his fortune; he lost his business empire, his health, all his children, his respect in the community, his friends and acquaintances, and some say even his marriage to his first wife, and even his plans and desires for life. Everything was taken from him, but he was still alive. Something was going on. Job was being changed in his soul and taken to a higher spiritual level in his life and an higher level of faith and blessing, and now he just had to wait for God to do it all.

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