

Old Testament Survey

Job

Job

- Job is part of the Wisdom Literature (Psalms, Proverbs, Ecclesiastes, Song of Songs)
- The author is unknown.
- The date of the events is believed to be around the time of the patriarchs.
 - Job's possessions
 - Job was a priest
 - Job's age

Job

- Job is a book of suffering. Job's crisis of faith in a time of testing.
- Structure: Prose-Speeches-Prose

	Cycle 1	Cycle 2	Cycle 3
Eliphaz	4-5	15	22
Job	6-7	16-17	23-24
Bildad	8	18	25
Job	9-10	19	26
Zophar	11	20	N/A
Job	12-14	21	27

Job - Overview

- Prologue (1:1-2:13)
 - Job's Happiness (1:1-5)
 - Job was a Gentile
 - He was “blameless and upright; he feared God and shunned evil” (1:1, 8; 2:3; 29:14, 17) and was greatest among all the people of the East.
 - Materially blessed and blessed with offspring (1:2, see Ruth 4:15)
 - Blessed with wisdom and standing among men (29:7-11, 21-25)
 - Blessed in his relationship with God (29:1-5)

Job - Overview

- Prologue (1:1-2:13)
 - Job's Testing (1:6-2:13)
 - Job's first test (1:6-12)
 - Satan accused Job of being pious for personal gain, challenged God to remove his blessings
 - God gave all of Job's possessions into Satan's hands but prevented him from afflicting Job directly
 - Satan went out and took Job's property and children
 - Job's response was mourning and worship (1:20-21)

Job - Overview

- **Prologue (1:1-2:13)**
 - **Job's Testing (1:6-2:13)**
 - Job's second test (2:1-13)
 - Satan accused Job of caring only about himself, challenged God to remove his health
 - God gave Satan the power to afflict Job but restrained him from taking Job's life
 - Satan went out and afflicted Job with a mysterious sickness that affected his whole body
 - Job's response was to mourn in ashes
 - Job's friends arrive and mourn with him in silence

Job - Overview

- **Satan the Accuser**

- Satan's role was the accuser (Zechariah 3:1; Revelation 12:9-10)
- He accused Job of lacking integrity and being self-serving
- Distorted what was good
- Restrained by God in his destructive influence
- Incapable of contending with God so he targeted the one in whom God delighted

Job - Overview

- **Dialogue-Dispute (3:1-27:23)**
 - After a week in silence Job speaks, extreme sorrow and perplexity over his circumstances
 - Repetition of arguments
 - Job maintained his innocence
 - Friends maintained Job's guilt due to his suffering
 - Dialogues become more heated and personal

Job - Overview

- Job's Friends' Logic

- Eliphaz, Bildad, and Zophar were God-fearing men
- They maintained God's sovereignty and Justice
- Retribution theology: God always blesses the righteous and curses the wicked
- Sin causes suffering therefore suffering implies the presence of sin
- This view was also held by the disciples (John 9:1-3)

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - Job's Opening Lament (3:1-26)
 - Job curses the day of his birth and calls for it to be blotted out
 - Longed for the peace and release of death
 - He felt hedged in by his misery, compare with 1:10.
 - Despite the depth of his despair Job did not curse God

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - The First Cycle of Speeches (4:1-14:22)
 - Eliphaz (4:1-5:27)
 - The just won't be destroyed (4:7)
 - All mortals are sinful and deserving of punishment (4:17-21)
 - Job calling on a mediator to plead his case with God (5:1)
 - Advice to appeal to God (5:8)

Job - Overview

- **Dialogue-Dispute (3:1-27:23)**
 - **The First Cycle of Speeches (4:1-14:22)**
 - Job's reply (6:1-7:21)
 - Job longed for death (6:9; 7:15-15)
 - Disappointment with his friends (6:14-17)
 - Job's innocence (6:24, 28-30)
 - He confessed to being a sinner but didn't understand the reason for his treatment

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - The First Cycle of Speeches (4:1-14:22)
 - Bildad (8:1-22)
 - Defended God's justice but was injurious to Job
 - Attributed the death of Job's children to just punishment (8:4)
 - Accused Job of wrongful behaviour and forgetting God (8:13)
 - Affirmed the futility of putting hope in things aside from God (8:14-15)

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - The First Cycle of Speeches (4:1-14:22)
 - Job's reply (9:1-10:22)
 - Affirmed the greatness and might of God as Creator (9:5-10)
 - He recognized his only recourse was to throw himself on God's mercy (9:3-4, 14-15)
 - Job continued to maintain his innocence (9:15, 21; 10:2, 7) and sought an arbitrator, someone to approach God to testify on his behalf and to remove God's rod of punishment from him (9:33-34)

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - The First Cycle of Speeches (4:1-14:22)
 - Zophar (11:1-20)
 - Condemned Job for his reaction to his suffering (11:2-3, 10-12) and rebuked him for his lack of understanding of God (11:7-8)
 - Urged Job to reach out to God and turn from his sin (11:13-14) with a promise of restoration from God (11:15-19)

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - The First Cycle of Speeches (4:1-14:22)
 - Job's reply (12:1-14:22)
 - Recognized God's lordship over every life (12:10) as well as His power (12:13-16)
 - Job desired to speak with God to defend himself (13:3, 15, 22)
 - He once again longed for death but now showed a hope that death would not be permanent and that his sins would be covered and not counted against him (14:13-17)

Job - Overview

- Dialogue-Dispute (3:1-27:23)
 - **Other Arguments**
 - The speeches begin to shorten after the first cycle
 - Increasing personal attacks in speeches and some false accusations – frustration
 - Job's friends give more speeches about the fate of the wicked and their downfall
 - Job once again hoped in an advocate and intercessor in heaven who would plead his case before God (16:19-21)
 - Job saw the wicked prospering and noted the injustice of the wicked not getting what they deserved in life.

Job - Overview

- **Interlude on Wisdom (28:1-28)**
 - The poem can be divided into three sections and addresses the failure of man to comprehend the hidden wisdom of God.
 - Man brings out the hidden treasures of the earth, precious metals and gems (28:1-11).
 - Man is incapable of appraising wisdom's value (28:12-19). It can't be bought with the precious metals or gems that come out of the earth because it is not from the earth.
 - God is the source of wisdom and He alone has it (28:20-28). For men the fear of the Lord is wisdom.

Job - Overview

- **Monologues (29:1-42:6)**
 - **Job's Call for Vindication (29:1-31:40)**
 - Job recounts his past honour and blessings
 - Job longed for God's companionship (29:2-5) and recounted his stewardship of the blessings of God (29:12-17).
 - Job sums up his present dishonour and suffering
 - Job experienced the shift from complete achievement to complete loss as well as abandonment from his earthly relationships.
 - Job makes further statements regarding his innocence
 - Job took an oath in the form of negative confessions (if I am guilty of A then let B happen to me) as part of his claim of innocence (31:5-34, 38-40)

Job - Overview

- Monologues (29:1-42:6)
 - Elihu's Speeches (32:1-37:24)
 - He was with Job and his friends during their dialogues but kept silent
 - Elihu rebukes Job and talks of the redemptive value of divine chastening (33:14-18)
 - Restoration by a mediator (33:23-28)
 - Elihu also accuses Job of wrongdoing in his defense of God's justice (34:7-12, 33-37; 35:12-16; 36:17-21, 37:23)
 - He concludes his speeches with a discourse on the greatness of God in governing nature and the natural forces

Job - Overview

- Monologues (29:1-42:6)

- **Divine Discourses (38:1-42:6)**

- God's first discourse and Job's response (38:1-40:5)

- God spoke to Job out of the storm

- God challenged Job to answer Him after He presented His power to him by directing his attention to creation and nature

- He further pointed Job to the animals of the earth and questioned what his involvement and oversight over them was (39:1-30)

- Job was awed by God and silenced himself because of his unworthiness to answer Him (40:4-5)

Job - Overview

- Monologues (29:1-42:6)
 - **Divine Discourses (38:1-42:6)**
 - God's second discourse and Job's repentance (40:6-42:6)
 - God challenged Job to display his own glory and power and to dispense wrath on the wicked (40:10-13)
 - God focused on mighty creatures from His creation, the behemoth (40:15-24) and the leviathan (41:1-34)
 - The behemoth was strong and the leviathan was fierce but God is mightier than both of them (41:10b-11)
 - Job's response to God in 42:2 affirms His sovereignty; the act of God revealing Himself to Job caused him to repent (42:5-6)

Job - Overview

- **Epilogue (42:7-17)**
 - **God's Verdict (42:7-9)**
 - In the end God rebuked Job's friends and affirmed the truth of Job's words (42:7b, 8b)
 - Job was vindicated and God had Job take up his priestly position again (offering a sacrifice and intercede in prayer for his friends)
 - **Job's Restoration (42:10-17)**
 - God restored Job's prosperity and gave him twice as much as he had before
 - He also restored Job to his family and friends and gave him seven more sons and three more daughters

Job – Themes

- **Suffering**

- Job's story deals with the unexplained suffering of a righteous man
- Our focus ought to be on looking ahead to God and trusting in Him during suffering
- Job's troubles were not provoked by any fault on his part, it was a consequence of his virtue and was intended to prove and enhance his righteousness (1 Peter 4:12-16, 19)
- Suffering is not always punitive or corrective (see also Naomi) it can be instructive
- There is value in enduring suffering with perseverance (James 5:11)

Job – Themes

- **God's Absolute Sovereignty**

- “God is completely sovereign over all the affairs of his universe for his own glory.”
- The forces of nature and the beasts of the earth were created by God and are subject to His rule
- God's line of questioning to Job demonstrates His full knowledge and control over the natural order he created
- He is also Lord of the heavenly realms, the angels and Satan answered to Him (Luke 22:31)
- Satan needed permission from God to afflict Job. God used Satan to accomplish His purposes but set clear boundaries for him

Job – Themes

- **God's Justice**

- Job, his friends, Elihu, and God Himself affirmed the justice of God
- Job's friends had a narrower view of God's justice as they only considered the immediate punishment of evil and evaluated a person's standing before God based on his external circumstances
- Outward appearances are not always reflective of a person's relationship with God. Consider the churches in Smyrna (Revelation 2:8-11) and Laodicea (Revelation 3:14-22)
- God is able to see fully into the lives of men and make just judgments (34:21-25).
- God's inescapable judgment on the wicked is repeatedly affirmed

Shadows of Christ

- **Shadows of Christ**

- Christ is the mediator between God and man that Job's search pointed towards; one who approaches the Lord on our behalf and pleads our case before a holy and just God (1 Timothy 2:5)
- Compared to Job, Jesus is the true innocent sufferer who was completely faultless and yet submitted Himself to agony and death for the sake of others. Job's faithfulness amid trials points to the genuinely perfect righteousness and wholly undeserved suffering of Christ on the cross
- "...the greatest injustice ever perpetrated in the history of the universe: the murder of the innocent son of God, used for the greatest of good ever conceived: the glorification of God through the salvation of mankind from his sins."

Conclusion

- Our goal in counselling should be to “mourn with those who mourn” and to use our words with wisdom and love to point others back to God.
- Job was able to have joy even without a full understanding of God’s ways and purposes.
- Job’s main concern was his relationship with God, not his property, his family, or his health.
- We’ve been given an example in Job to trust God rather than to be on a constant search for intellectual satisfaction, we’re to look forward in hope to God.

“...true godly wisdom is to reverently love God more than all his gifts and to trust the wise goodness of God even though his ways are at times past the power of human wisdom to fathom.”

Next class

- Proverbs, Ecclesiastes & Song of Songs

References

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- Longman, Tremper III, and Raymond B. Dillard. An Introduction to the Old Testament, second edition. Grand Rapids, MI: Zondervan, 2006.
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- <http://www.capitolhillbaptist.org/we-equip/adults/core-seminars/old-testament/>