

Lesson 42 Job

Job is our last reading in the Old Testament. There are 42 chapters; you are asked to read only some of the following speeches. Like a play, the whole book is a series of speeches - the characters are Job, his friends, Eliphaz, Bildad, and Zophar, and a young man, Elihu. God speaks at the end.

Read chapters 1, 2, 3.

Job speaks in 3, 6, 7, 9, 10, 12, 13, 14, 16*, 17*, 19*, 21, 23, 24, 27:1-12, 29, 30, 31, 40:3-5, 42:1-6. Read five or more of these chapters. (* important ones)

Eliphaz speaks in 4, 5, 15, 22. Read one of these chapters.

Bildad speaks in 8, 18, 25. Read one of these chapters.

Zophar speaks in 11, 20, 27:13-23. Read one of these chapters.

Elihu speaks in 32, 34, 35, 36, 37. Read one of these chapters.

God speaks in 38, 39, 40:2-6, 41. Read all these chapters and chapter 42.

STUDY QUESTIONS:

1. *What is the great question asked by this book, and how is it answered? Is the answer clear?*
2. *What are the chief arguments in these speeches by the friends? by Job?*

Psalm 44 and prayer. This 44th psalm is the meditation of the People of God upon their experience. Now they think of the things they have heard of old and wonder why God no longer blesses in the way He did. Instead, despite their faithfulness they are "slain all the day long." It is the question that Job asks too; why are the righteous ones not blessed?

A great theme is dramatized. The development of the book of Job spans the history of the Israelites. In its most ancient form it circulated in the time of Abraham as a story about a patient man named Job. The prologue and epilogue to this story have been attributed by tradition to Moses. However, just as Shakespeare took themes and stories well known in his day, transforming them into exalted literature, so the inspired author of Job took this traditional story and sometime after the exile wrote this profound drama. It is a work of power and beauty.

Tennyson called it the finest poem in any language. But we are not studying this book because it is great literature, we are studying it as inspired writing which has something to tell us about ourselves, about God and the salvation He offers.

Job is a fitting ending to our Old Testament journey. Scholars tell us that the story of Job has similar origins to the stories of Noah and Daniel, which are explained in lesson 39. These were cycles of stories told from earliest times about faithful, worthy men. Was there a man named Job? That question is not really the important one; yet it is probable that in early Hebrew experience a man lived upon whom the stories were based. It is interesting that Job is not said to be a Jew, but a man "living in the land of Uz." More important than its historicity is its continuing revelation of God. It culminates the Mosaic Law by presenting its effects upon a faithful and righteous man, the perfect Old Testament man, Job. He is perfect, in so far as the Law can make a man perfect, but how perfect is that in the ultimate sense? Pondered by uncounted thinkers over the centuries, many questions are raised by the book, not all of them answerable. When we come to the last chapters there is resolution to the problems raised, but hardly pat answers.

Job is not a sinner, he obeys the Law. In the 29th chapter Job relates how his life was before the calamities. He was prosperous and highly respected; his words were so weighty with wisdom even princes and nobles stopped talking and listened. His fairness went beyond mere justice, extending to mercy. He was the good man, the man who lived out the full meaning of the Law, not just the letter of it. What can we say about Job as he pictures himself? Is there anything that makes us uncomfortable about him? Perhaps only that he is so self-satisfied. He thinks so very well of himself. We might even say that he is self-righteous. Self-righteous, self-satisfied. In mind of these words think of the time line we have been using and its ultimate goal. If Job is the perfect Old Testament man, the one who has most completely appropriated the Law of Moses and the revelation of the prophets, and the one who has brought us right up to the cross of Christ, we can see why our time line is formed the way it is. It begins with the idea of the Perfection we were created to enjoy, it drops dramatically depicting the

Fall, it then extends out away from Union with God, as God prepares His people. At the end of this extension, we come upon the perfect Old Testament man. Is he ready for Reunion with God? He seems to be at an irretrievable position in relationship to God, because he is self-satisfied and self-righteous, the religiously self-made man. Such a person cannot be ready for union with God because he stands in the center of his spiritual circle - "I have done everything right," when his true place is on the periphery of that circle with the rest of the redeemed as just one among others who is dependent on God. A man who thinks he has lived up to the Law, if such a thing is really possible, and thus fulfilled all that is required, is still unable to be one with God. The only cure for this self-centered alienation is the cross of Christ, which alone pays the ransom for man's loss of himself in the Fall, and removes the selfishness, the I-centricity from the human spirit. We throw ourselves on the mercy of Jesus as He dies for our sins - Lord, save us!" The self goes on the Cross with Christ so that God can live in us.

Satan is the one who tests. At the beginning of the book we see how this story presents the great questions that propel us into the New Testament for real answers. The first chapter pictures the blessed state of Job and his family, and then heaven opens and another scene is revealed. Satan is introduced as one of the sons of God. Yes, a created being of God's, an angelic being who fell, and who now roams the earth, his work seems to be to test the fidelity of the faithful, those who claim to love God. His appraisal of why Job is faithful is that his faithfulness is self-serving, he loves God only for what God does for him. Who wouldn't love God if he was blessed for so doing in such a munificent way? So God says, "all right, test him."

What is the result of the test? This calls to mind what the saints have told us about the levers of the spiritual life; they have pointed out that we begin by loving God for our own sake - still securely in the center of our universe. Somewhere along we must transcend this childishness to love God for His sake - allowing that He is the center of the universe. Usually we stop loving God for our sake and begin loving Him for His

sake through a trial of suffering. Then we either turn bitter, crying, "Why is this happening to me?" and rebel, with, "If this is the way God treats me when I try to serve him, I will quit trying;" or we accept with trust all from God's hand and continue to grow in love and knowledge. When we react the first way, we have proved that, at least at this stage of our development, we do not have the heart to love God for His sake alone. All along we have been loving Him because it was good for us - pleasant and comfortable for us to do so. We hear this kind of bitterness often in ourselves and in others; "I'll love you so long as things go my way."

Are the good blessed and the wicked punished? Job, however, when all is taken away from him, tears his garment, falls on his face and worships God. In all this Job does not sin. However, Satan is not through with him. He gets God's permission to go further - to touch him physically. At this point his wife gives up her attachment to God and advises Job to do the same. He sits in the dirt, sores oozing, scraping himself with a clay shard, unable to wear clothing because of the pain. His friends come to comfort him, to try to restore him to the favor of God. These friends represent the orthodox Jewish consciousness. They are men who believe the Mosaic maxim that the good are blessed, the wicked are punished. They are typical of those who live by traditional wisdom; they are full of little maxims that explain life and its predicaments.

What is the friends' conviction about Job? At first their condemnation is said gently, and then as the cycle of speeches goes on, it is said more and more vehemently, until finally Zophar is trying to wring a confession from Job. There is no doubt in their minds that they have all the answers. But Job stoutly maintains his innocence in all matters of the Law and turns against his friends. Questions continue to be raised by the Holy Spirit in these speeches. Who is Man? What is his life worth? Here sits this poor wasted creature waiting for Sheol; what has his life really been for? What good has it been that he has been merciful? Has the world been made more merciful because of one of his acts? Hardly! Why does God pay any attention to this worm, Man? And more, who is God? Who is this who acts in such an unfathomable way

and calls it love? These questions, pouring out of the text, are asked to this day.

Why does Israel continue to suffer? Not only do these questions cry to be answered for Job, but the plaintiff is really Israel. What does this choice of a beloved People mean anyway, God? What can your plan for mankind be when it ends like this? The friends of Job make no headway at all against questions of this depth and magnitude. Their pitiful maxims and fine proverbs are worthless in the face of the ultimate questions. Not only do they have no answers, but they are unaware of the greatest questions (7:17). “What is man, that thou dost make so much of him, and that thou dost set thy mind upon him, dost visit him every morning, and test him every moment?” The question is asked sarcastically, but it lies at the heart of the matter. What is it all about? Innocent and guilty alike are God’s victims, cries Job, and it is unfair, a case of the strong, God - He who forever has the upper hand and cannot be contended with - against the weak. God is not a just sovereign. Job is so angry he falls into despair. Why was he born? Why was the light of day ever broken upon that hour? If this is a contest of strength, there is no rhyme or reason to it. He rebukes his friends, “Your maxims are proverbs of ashes” (13:12), which is Job’s assessment of trust in wisdom for wisdom’s sake. Here he sounds like the writer of Ecclesiastes “Vanity, vanity, all is vanity.” And the spirit of the book is perhaps most closely aligned with that wisdom book, although the ending of Job carries us far beyond it.

It cannot be that suffering is meaningless. Job is suffering unjustly, but still holds his faith in the revealed God of love. He is, after all, continually praying even in complaint and anger. Slowly his suffering begins to change his consciousness. Even though Job is not able to fathom the intent, it cannot be that with God suffering is meaningless. Therefore, into his pondering creeps a possibility that there is a life beyond, a glimmer of something more - that life will not end in emptiness in an ash heap. He who believes only in Sheol, that place of mere shadows, finds a glint of another light. He who believes only in an existence after death that is not life, but only waiting, begins to wonder

if there is something more at the end, perhaps a new life? (Obviously the revelation of reward in a life hereafter that emerges during the Maccabean period is not part of the tradition responsible for the book of Job). Therefore, in 14:13, he asks, “If a man die, shall he live again?” and longingly describes what might be true in that life. He goes on to complain, however, that it is lack of justice in this life that makes man lose hope. The 16th chapter is notable because the sufferings described there bring us to look at Jesus, the suffering one. He, too, did not deserve it. With Jesus, however, the meaning of suffering goes far beyond the imagination of the Old Testament.

A young man is impatient with the reasoning of the elders. After the contentious cycles of speeches of his friends and Job have been completed, a new voice is heard. This is the young man Elihu whom the critics feel is a later addition to the earlier drama simply because his words are not interwoven into the rest of the cycles. Yet, he seems to fit; and his delay in speaking is reasonable by his own explanation. He is not content with the answers of his elders to Job, and he does bring a little more perspective to the story. He says that God is much greater than they have conceived, any of them, and adds that this treatment by God is to further refine Job who is already a good man. Job is gold, but gold can be made more precious by being thrust into fire. Those whom he loves, the Lord purifies, is his argument. Are the sufferings of the poor and innocent, so movingly related in chapter 24, really explained by such a doctrine? In two places, however, he slips into giving the most inspired revelation of all - there will be a ransom paid for Job (by God?). And Job, he warns, when the ransom is offered, don’t be too proud to accept it. We will go back to this idea later. Overall, with this one exception, Elihu’s voice is mostly obscure, and he gives no clear answer to all the previous ponderous questions.

When all the arguments are in, God speaks. He is the only one with the answers to the questions raised. Who is Man? God alone knows. Who is God? God alone can reveal Himself. And this He does to Job. Are the questions answered? No, they simply become irrelevant in the tremendous that is God. In chapter 38, God answers Job out of the whirlwind. Immediately this little man who has put himself at the middle of the universe by questioning God, is put out into the orbit

where he belongs. It reminds one of G.K. Chesterton's adage, "Humility is the realization that to the universe, oneself is not I, but he." God's presence is unspeakable - His Being thrusts Job into dumbness. And Job is no longer the questioner, but the questioned. This face to face encounter is given in human words - a limitation that cannot be overcome. And the sacred author does a magnificent job in presenting the vastness, the power, and the wonder of God as He confronts Job. He does this by describing the awesomeness of the created world and universe to which it belongs. Of course, we imagine Job not hearing words, but experiencing the reality of all this in his theophany, a God-encounter that engulfs him. At the end of the discourse Job has been diminished to his real size. He is not God. He is not perfect as God is Perfect. His self-righteousness has been shattered and he repents of his greatest sin - presumption. His hand is on his mouth, he cannot say one thing to God. God presses, "Stand up Job, and be a man. Can you run the universe better than I? Why do you try to put Me in the wrong?" And here is the crux of the problem of their relationship, here is why oneness with the Almighty is impossible on man's terms. When Job put himself in the middle of everything as the measure of goodness, he was demanding that God justify Himself. In other words, "I am in the right, and you, God, are in the wrong." To justify himself, he condemned God. How can we be brought into oneness with God in such a state of mind? This is the height, or the depth, of presumption brought on by believing we can make it to holiness, without help, just by our own righteous effort.

Then follows two poems about Behemoth and Leviathan. The two are the hippo and the crocodile. These poems might seem out of place. What is the significance in this context? These two creatures that God has made are so powerful that man cannot control them, and they are only creatures that God has made - how presumptuous of Job or anyone to challenge the creator of these magnificent and untamable creatures. Even the chaos or evil of the universe God controls.

At the end Job is completely penitent. God demands (38:2, 42:3), "Who is this that hides counsel without knowledge?" (The New English

Bible translates this, "Who is this whose ignorant words cloud my design in darkness?" The New American does not have the question in 42:3, and translates it, "Who is this that obscures the divine plans with words of ignorance?" in 38:2) It is now God's turn to question; Job repeats the question after God (42:3), and answers it, "I. I am the one that knows nothing." "I will question you!" again God speaks. Again Job quotes God and realizes that at last the right perspective has been gained. God is in the center, He is the questioner - not Man. Job repents of his ignorance and arrogance. Now the way is clear. Now man and God can become one, that is, if a ransom is paid for man, and if man will humbly accept being ransomed. Union with God cannot be achieved through right thinking, or acting. Man in his human nature is deficient in the qualities that can make him holy - wholly One with God. This grace must be supplied by God; it is beyond man's reach. Special note should be taken in the speeches of Elihu about ransom 33:23-24,36:18. We cannot stand before God and claim righteousness, we must instead, beg forgiveness for sins and humbly accept the ransom that God will pay for us. Keeping the Law cannot bring salvation to men, it must be through the gift of the living God. And with this we come right up to the Epiphany of Jesus Christ. For here is the answer for the Old Testament man, God come in the flesh, to live among us, to die and to rise, paying the price - to be there as the gift of the living God for all, Man's ransom from sin. Now we have rounded the corner on our diagram and have started up and back toward our goal of Oneness with God. In chapter nineteen Job hopes that there is another life, affirming faith that he has a Redeemer who at the last will stand upon the earth. After his flesh has gone Job will still see God. We have a wonderful affirmation, set so beautifully to music by Handel that we want to sing it, "I know that my Redeemer liveth, and my eyes will behold him." All will be fulfilled in the coming of Christ Jesus. Job is the perfect ending for our study of the Old Testament.

Lesson 42 Job

THE GOAL OF SALVATION HISTORY

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| | | |
| UNION WITH GOD | | |
| | | |

THE FALL

GOD'S GRACE THROUGH SALVATION HISTORY

Abraham

Joseph

UNDER THE TEST JOB accuses God - unfair proclaims innocence hates his life longs to die God is wrong there is no rhyme or reason Helpless Hopeless YET CLINGS TO GOD IF HE SLAY ME.

a glimmer of light about life beyond death

GOD

WHY IS JOB NOT READY TO BE ONE WITH GOD?

Who is doing all the questioning? Now I will question you?

SONS OF GOD INCLUDE SATAN WHO IS ALLOWED TO TEST THE FAITHFUL

WHO BELONGS IN THE CENTER OF THE UNIVERSE?

WISDOM = OBEY BE BLESSED -DISOBEY BE CURSED

FRIENDS? ELIPHAZ BILDAD ZOPHAR

Job, you are a secret sinner He who disobeys the Law, is accursed.

Elihu Don't be proud Accept the ransom

Theophany: Job relinquishes the center of the universe.

CULMINATION OF OLD TESTAMENT RIGHTEOUSNESS

JOB

The perfect O.T. man ends up in the center of his universe

THE PERFECT O.T. MAN NEEDS A RANSOM TO BE ABLE TO BE ONE WITH GOD.

TEST reveals self-satisfaction

Death is the end

Sheol

PROPHECY TO THE NATION

Moses Joshua Judges David Solomon

THE TEMPLE

Elijah Elisha

ISAIAH

Amos Hosea

THE FALL OF JERUSALEM

EXILE

THE END OF PROPHECY

Maccabean Revolt

APOCALYPTIC ESCHATOLOGY

WISDOM LITERATURE

THE GREEK INFLUENCE

Lesson 42 Job Synopsis

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| <p>1. Job is described as the upright man he has possessions, a fine family in heaven God speaks to his sons Satan questions God's praising Job "What he has is in your power" calamity strikes all his family all his possessions are destroyed</p> <p>2. another gathering in heaven God permits affliction of Job's body his wife says, "curse God, die" Job accepts all philosophically three friends come to console him sympathy and horror at his plight</p> <p>3. Job curses the day of his birth why are we born? without life there is silence, peace bitterness, hopelessness with life the thing I feared comes upon me</p> <p>4. Eliphaz' speech opens with affection for Job praises his good points he has consoled the distressed now he cannot act on his counsel he questions his innocence no mortal is righteous before God all are in error</p> <p>5. he quotes typical maxim sayings troubles don't come from nowhere man is born to trouble as the sparks fly upward God is good, seek Him be patient and take punishment eventually you'll be blessed all this will turn out right, if accepted</p> <p>6. Job answers bitterly against the injustice of his lot</p> | <p>God is against him he has no appetite would that God would kill me be patient for what? I am only human as friends you are not dependable you see what is happening and are afraid it will happen to you make me understand my mistake God is wrong, I will be vindicated</p> <p>7. life is hard and empty day or night it is hopeless life is too short to hope for good Job will say just how he feels he won't keep quiet, but complains sleep does not comfort he is frightened by dreams why, God, do you spend so much attention on me? if I've sinned take care of it</p> <p>8. Bildad speaks is God really unjust to you? repent and prosperity will return your children must have sinned where there's smoke there's fire accuses Job of forgetting God of having no trust at all become blameless and you will still see prosperity your enemies will be shamed don't repent and your tent shall be no more</p> <p>9. Job answers God's justice is unfair the strong against the weak innocent and guilty alike all are God's victims providence is not the rule of justice but of universal injustice</p> | <p>I am innocent - there is no justice God accuses, so who will defend? it is not fair, I am outmatched God destroys the blameless weak He mocks at the innocent the days fly by without good nothing I do makes any difference I hate my life I am bitter in soul I am not guilty and God knows it You made me, now destroy me You did good things for me once but for a hidden purpose wicked or good, It doesn't matter why was I born; let me go to Sheol</p> <p>10. Zophar says you talk too much you say you're not guilty you are getting less than deserved you don't know anything about the great things God knows who is worthless you're stupid, minus understanding if you repent, you will be secure without need to fear but the fate of those who have a chance to repent and don't take it is to breathe their last</p> <p>11. Job answers, you are probably the wisest person around but I'm not inferior to you I know all the things you say but I am innocent, blameless nature knows God has done this this is like God -unpredictable there is no rhyme or reason He turns everything upside-down all is vanity</p> <p>12. understand all this I am not inferior to you</p> | <p>you are a worthless physician so keep quiet! your arguments are false what will happen if God turns His sharp gaze on you? your wisdom sayings are ashes though God slays me, I will defend myself I know i shall be vindicated God, withdraw your hand, keep me from being terrified tell me what I have done wrong why are you hiding your face? why am I your enemy? You have me bound to the soles of my feet</p> <p>13. man is such a nothing why do you bother about him? why do you bring him to judgment? cut down a tree, it may sprout again but if a man dies, where is he? he doesn't rise up again disbelief at continuance of life or resurrection - just Sheol if a man die, shall he live again? I would wait to be called from Sheol I would be forgiven but everything wears away and it destroys man's hope he is in despair and mourns</p> <p>14. Eliphaz answers even if the wicked prosper the agonies of conscience are worse than material downfall how dare you criticize God? such words! such audacity! everyone is unclean so how do you justify yourself? God alone is holy</p> |
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- how dare you claim holiness? the wicked man writhes in pain he is in distress, anguish, terror this wicked man will be destroyed the wicked will not be fruitful
16. **Job** answers
you miserable comforters!
you speak empty words
God alone can prove my innocence
I am shriveled up, all my anguish is what God has done to me
broken, slashed, I do not deserve it only God can vouch for me my friends scorn me
within a few years I shall die
17. my spirit is broken
God has made me a byword
my eye is dim with grief
my plans are broken
I look forward to Sheol
where is my hope?
17. **Bildad** answers
why do you treat us as though we were stupid?
here is the condition of the wicked (everything that happened to Job)
such is the place of him who knows not God
19. **Job** answers
rather than slandering, pity me
cry out and there is no justice
there is darkness in all my paths
I am broken and have no hope
all my friends, brethren, estranged
even my servants don't answer
I am repulsive to my wife
the children despise me
my bones cleave to my skin
have pity ,why do you pursue me?
- yet I know my Redeemer lives
I shall be vindicated hereafter
without my flesh I shall see God
continue to harass the innocent
and you may be judged yourself in the hereafter
20. **Zophar** answers
you insult me
the wicked will perish like dung
he will disappear in the dust
all of the afflictions of the wicked are recounted again
Job is accused of greed
which will be greatly punished
the heavens will reveal his iniquity
21. **Job** answers, listen to me
and then continue to mock me
rather than what you say,
the wicked often prosper
they refuse to listen to God
prosperous or embittered, both die
you comfort with false nothings
22. **Eliphaz** answers
insinuation turns to accusation
charges Job with inhumanity
with avarice, with oppression
with perversion of justice
you think God doesn't know?
agree with God, He judges you
humble yourself and repent
make your prayer to Him
and He will hear you
He delivers the innocent man
23. **Job** answers
If I could find God
I would lay my case before Him
He wouldn't contend with me, He would listen and acquit me'
I cannot find Him but He knows
- and when He has tried me
I shall come forth as gold
God does what He wills
I am terrified of Him
I am hemmed in by darkness
24. why doesn't God
take care of the poor
he lists all their sufferings
fatherless, foodless, homeless
naked, thirsty, dying and groaning
God pays no attention
murderers rise in the dark
thieves, adulterers
you say they are punished
no, God prolongs their lives
then they are exalted and gone
25. **Bildad** answers
God is great, not man
man cannot be righteous
before God
26. **Job** answers
what a help you have been!
the earth and all below it
are helpless
against the power of God
the thunder of His power
who can understand?
27. I am innocent I have not lied
I will not lie about this
and say I am guilty
(confusion as to whose speech is here - Zophar's?)
description again
of what has happened to Job
all the woes and troubles
to the wicked
28. a poem about wisdom
how wondrous it is
comparisons with gold and jewels
- where is the place of wisdom?
how can it be gotten?
where does it come from?
God understands the way to it
He knows its place
behold, the fear of the Lord
that is wisdom
29. **Job** discourses
final answer to Zophar
He tells of life as it was
he was respected, even nobles
listened to his wisdom
he delivered the poor
he was righteous and just
he helped the blind
the lame and the poor
he broke the unrighteous
men listened to him
and waited for him
he sat as a chief
30. but now they make fun of me
even the rabble look down on me
I have become their song
God has humbled me
no one restrains them
terrors are turned on me
my prosperity has passed away
days of affliction take hold of me
God has cast me down
and I go to death
I used to grieve for those
in bad situations
no one grieves for me
my skin turns black and falls off
31. I am innocent of lust
I am full of integrity
I have been utterly chaste
I have never rejected a just request
I have not withheld from the poor

- anything they needed
I have not withheld clothing etc.
I never trusted in gold
I never rejoiced over my enemies
I conceal no transgressions
Jobs words cease
the three cease to speak to him
- 32, Elihu comes on the scene
becomes angry with the lack
of wisdom of his elders
he begins to speak
you elders have failed in wisdom
I am about to burst
I must speak to find relief
I will not flatter you
33. the spirit of God gives me life
why do you contend against
the Almighty
God is greater than you
man is chastened by God
it keeps his soul from the Pit
when he prays, God accepts him
I desire to justify you
I will teach you wisdom
34. Elihu continues
Job is the same as evil people
who say it doesn't profit a man
to take delight in God
God does not do wrong
he cannot be unjust
if God didn't uphold things
they would fall apart
His eyes are on the way of a man
no one can hide from Him
Job answers like a wicked man
he is rebellious in his words
35. what is your wickedness
or righteousness
as far as God is concerned?
- God does not answer because
of the pride of evil men
Job opens his mouth in empty talk
36. I speak on God's behalf
God is mighty
He doesn't keep the wicked alive
He gives the afflicted their right
if they hearken, they will prosper
If not, they will perish
Ho opens our ears by adversity
your anger turns you into a scoffer
don't let pride turn away the ransom
when it comes for you
God is great - extol His works
with thunder His voice rolls
37. He does great things
which we cannot comprehend
consider His wondrous works do
you know how He does them? can
you do any of these things?
men fear God, He does not regard
those who are conceited
38. **God** speaks - a face to face
encounter with Job
who is this who speaks
without knowledge
I will question you!
where were you when I created?
then follows a marvelous
description of the world's creation
clouds, darkness, morning,
earth, springs, seas, death, light,
sarcasm - do you know?
snow, hail, wind, torrents of
rain, thunderbolts, deserts,
dew, ice, hoarfrost, - Pleiades,
Orion, all the constellations
the heavens, the clouds
floods, lightnings
39. the dust and clods, lions, ravens,
mountain goats, asses, wild ox,
ostrich, horse, hawk, eagle
40. you are a faultfinder
who contends with God
Job answers humbled
his sin is presumption
he can proceed no further
God answers, I will question you
can you run the universe better?
why don't you try?
you are putting me in the wrong
to order to justify yourself
you cannot do the things I do
if you can, I will acknowledge
that your hand brought you victory
I will bring down the proud
a poem - Behemoth is uncontrollable
God made him so powerful
man cannot handle him
41. poem about Leviathan
even this creature is overwhelming
how much more is God his Creator
Job has made God in his image,
tried to reduce Him to a system
42. **Job** answers completely penitent
who speaks without knowledge?
I do! then quoting God
"I will question, you tell me."
I had heard of thee
but now my eye sees thee
I despise myself and repent
(of ignorance and presumption)
in sackcloth and ashes
God chastises the three friends
for untrue words
they must make a sacrifice
and Job will pray for them
the Lord restores all Job's life
- he lived for a hundred forty years he
saw four generations of progeny

Lesson 42 Job Outline

I. Review of Wisdom Literature - see outline 43

A. When is Wisdom in ascendancy?

1. after the Exile
 - a. after the recovenanting of Israel and God
 - b. after the promise to be religious, to be holy, to heed the Law
2. beyond the time of the last prophets
 - a. they had preached God to be both just and merciful
 - b. obedience is rewarded, disobedience punished
 - c. rewards are handed out in this world
 - d. Sheol has no rewards 14

B. What is Wisdom?

1. it is a guide to the ethical life
2. it is rooted in Moses, the Law and the prophets
 - a. the law of retribution is its base
 - 1) an ordered world under a just God
 - 2) sin is doom
 - 3) righteousness brings reward
 - 4) there is no life after death-all is here
3. there are problems with the emphasis on Wisdom
 - a. gone the immensity of God and the national purpose
 - b. a rise of self-righteousness, rigidity, and intolerance
 - c. simplistic, cant meet all the questions about God and man
 - d. gone the high temperature of approaching God Himself
 - e. no Messianic promise or apocalyptic message of "On That Day!"
4. the good effects of this emphasis
 - a. it is simple and direct
 - b. for everyone - practical
 - c. it made for peaceful society
 - d. it was a piety for the common man seeking God's will
5. is the norm of man/woman roles to be seen best in their culture or ours?
 - a. the man studied wisdom and dispensed it to his family
 - b. the woman was in the home; she taught her family from the wisdom she learned in her home and from her husband

C. Why did Wisdom become the way of religion for Judaism?

1. it was part of the rise of personal religion in Judaism
 - a. influenced by the prophets Ezekiel and Daniel

- b. there were many motivations: from love of self to love of God
 2. it countered the influence of Greek philosophy
 3. personal and practical, it gave a center to family and community life
- #### D. How is Wisdom propagated?
- 1, it was taught in the synagogue or special religious school
 - 2, by the "wise teacher" and the rabbi

II. Books of Wisdom

- A. Proverbs - the most representative of the above
- B. Ecclesiasticus or Sirach - a comprehensive teaching of a teacher of wisdom
- C. Wisdom of Solomon - fit Greek philosophy with Hebrew revelation to answer the skepticism of Ecclesiastes
- D. Ecclesiastes - questions the wisdom *of wisdom*, seeks moderation
- E. Tobit - counters typical wisdom with belief that suffering can be a vehicle for blessing
- F. Job - calls basic wisdom beliefs into question, and presses for a deeper understanding of God rooted in experience of Him

III. Background of the writing of Job

- A. An ancient story circulated orally from the time of Abraham
 1. the hero, a figure well known in Israel
 2. renowned for his patient endurance of trials
- B. Taken up by the writer to level of great literature
- C. Prologue and epilogue have been attributed to Moses

IV. Content of Job

- A. The righteous man of the Old Testament
 1. he has obeyed the Law perfectly 29
 - a. he is a just man, a merciful man
 - b. he knows of no flaws in his observance 30-31
 - c. he is keen on social justice, concerned for the plight of the poor 24
 2. he is a product of ail that is best in Judaism
 - a. if righteousness could stand alone, he would be one with God
 - b. however, observance of the law to point of "perfection" creates pride
 - c. can self-sufficiency in the Law keeping bring us to oneness with God?
- B. Questions are raised
 1. why am I so important that God must pay so much attention? 7
 - a. no longer subject to group behavior

- b. individual's misfortunes become a problem
2. why do godly persons suffer?
- a. early revelation of God to Moses
 - 1) do good, prosper and be blessed
 - 2) do evil and be punished and suffer
 - 3) sin is the basic cause of all evil
 - b. when we suffer
 - 1) we question: What have I done?
 - a) it is a good question, a good place to start
 - b) we have all fallen short of God's love for us
 - c) we have each gone our own way
 - 2) repentance is just a beginning
 - a) but Job finds nothing to account for his calamity
 - b) quests for an answer
 - 3) if he innocent, why does God let harm come to him?
 - a) things can be suffered by the righteous for further purity
 - b) it is a cure for self-righteousness
 - c) redemptive suffering can be offered for world's sin
 - d) it is a test of love
3. who is the Almighty that we should serve Him? 21:15
4. what profit is there in prayer? 24:1
- C. Answers are given
1. Satan's answer
 - a, says God must test those who seem to be faithful, chances are they are only buttering-their-bread
 - b. does man fear God for nothing?
 - 1) loving God for His sake rather than our sake
 - 2) or - clinging to Him, though he slay us Job 13:15
 2. Elihu's answer
 - a. this is a chastisement of a loving Father
 - b. the suffering is sent to keep us from sinning, make us purer
 - c. it may be God will ransom us
 3. Eliphaz, Bildad, Zophar's answer
 - a. the rule is infallible, wisdom's equations are correct
 - b. therefore, Job must be guilty
 4. God's answer
 - a. self-righteousness needs curing
 - b. don't condemn me to justify yourself 40:8
- c. revelation of Himself is the cure
- 1) His Son will be sent to pay the ransom
 - 2) the cross will be the cure of self
 - a) cannot save ourselves by good behavior
 - b) God alone saves by His mercy 19
 - c) His son pays the price of sin demanded by the Law
- D. Why does Israel, now keeping the Law, continue to suffer?
1. Satan says - because they, the righteous, only serve themselves and need to be tested for shallowness of their commitment; he concludes that righteousness is a tool for self-aggrandizement
 2. Eliphaz etc. the elders of Israel - only the unrighteous suffer, therefore Job (Israel) is a sinner
 3. Elihu - this is chastisement of a loving Father sent to keep us from sinning
 4. a deeper answer must be found
 - a. Eliphaz, Bildad, Zophar - the elders of Israel don't have answers
 - b. wisdom's platitudes are useless 13
 5. the book of Job attempts to point not to an answer, but to an experience where the question is irrelevant
 - a. when questioning God, man is the center of everything
 - 1) finds God in the wrong, man in the right 40:8
 - 2) why, why, why? no answer to why?
 - 3) press beyond earthly, legal religion to God Himself
 - b. when God is *experienced*
 - 1) man is thrust to the periphery, awed and humbled
 - 2) God then asks the questions
 - 3) man repents in sackcloth and ashes for his presumption
 - 4) such a realignment can bring oneness with God
 - a) man then willing to see his deficiency
 - b) willing to have God pay the price for him - the ransom
 - c) willing to give up standing on his own righteousness
 - d) willing to stop trying to do it by himself
 - c. the answer lies beyond the present- the grave is not the end
 - 1) reward is not material
 - 2) the ultimate blessing is fellowship with God