

The Book of Job

Sunday, February 19, 2017: Narrative Framework of Job

The **Setting** of the Story

1. Uz: 1:1-5 –
2. Heaven: 1:6-12 –
3. Uz: 1:13-22 –
4. Heaven: 2:1-7 –
5. Uz: 2:8-13 –

Two scenes of conversation between God and the adversary

Job 1:6–12 and 2:1–7 (NASB below)

How are they similar? How are they different?

<p>1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.</p>	<p>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.</p>
<p>⁷ The LORD said to Satan, "From where do you come?"</p>	<p>² The LORD said to Satan, "Where have you come from?"</p>
<p>Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."</p>	<p>Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."</p>
<p>⁸ 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."</p>	<p>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.</p>
	<p>And he still holds fast his integrity, although you incited Me against him to ruin him without cause."</p>
<p>⁹ Then Satan answered the LORD, "Does Job fear God for nothing? ¹⁰ Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹ But put forth Your hand now and touch all that he has; he will surely curse You to Your face."</p>	<p>⁴ Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. ⁵ However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face."</p>
<p>¹² Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.</p>	<p>⁶ So the LORD said to Satan, "Behold, he is in your power, only spare his life." 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.</p>

Heavenly Council

Read the following passages:

1Kings 22:19–22

Isaiah 6:1–8

Psalms 89:5–7

Psalms 103:21

Jeremiah 23:18

Daniel 7:10

“Council of heaven” (Job 1:6–22)

1. Fictional? What is this?
 - a. Numerous members – Daniel 7:10 (“thousands upon thousands”)
 - b. Various capacities (1Kgs 22:19–22; Isa 6:1–8)
2. Terminological Flexibility
 - a. “Assembly of the holy ones” (Ps 89:5)
 - b. “Council of the holy ones” (Ps 89:7)
 - c. “Council of Yahweh” (Jer 23:18)
3. Those who attend to God in this Royal Court are called by various titles
 - a. “hosts” (Dan 8:10; Ps 103:21)
 - b. “stars” (Job 38:7)
 - c. “servants” (Job 4:18)
 - d. “attendants” (Ps 103:21)
4. Yahweh’s heavenly assembly parallels . . .
 - a. The royal court of the typical ANE king
 - b. The divine assembly of ANE mythological texts

Importance of Wisdom in the Book of Job

Job 28 breaks the pattern of Job-Eliphaz-Job-Bildad-Job-Zophar

What does Job 28 remind you of?

To whom is the poem addressed?

The structure of the poem

1. 28:1–11 Wisdom is difficult to attain
2. 28:12–19 Wisdom is precious
3. 28:20–28 Wisdom is found only in God

Structural Marker: Structure is clearly marked by a refrain

4. **28:12** “But wisdom – where can it be found? Where is the place of understanding?”
5. **28:20** “But wisdom – where does it come from? Where is the place of understanding?”

Extended metaphor of Job 28

Contextual Lead

Job is about to defend himself against God in his apologia (29–31).

The poem on Wisdom sets up two things

- Only God has true wisdom; which means Job lacks it
- Since God has wisdom, Job can gain it from God

Sunday, February 26, 2017: Job and His Friends

Job: Speech Cycles (4–31)

Three cycles of speeches: Dialogical, alternating speaker

First Cycle	Second Cycle	Third Cycle
Eliphaz (4–5)	Eliphaz (15)	Eliphaz (22)
Job (6–7)	Job (16–17)	Job (23–24)
Bildad (8)	Bildad (18)	Bildad (25)
Job (9–10)	Job (19)	Job (26–27)
Zophar (11)	Zophar (20)	* Job (28) on wisdom
Job (12–14)	Job (21)	* Job (29–31) apologia

Two major conflicts

1. Between Job and his friends (this week)
2. Between Job and his God (next week)

All about Eliphaz – The leader of Job’s friends

First speech of Job’s friends chapters 4–5

A. Structure:

1. Eliphaz explores Job’s suffering in light of divine power (4:1–11)
2. Eliphaz explores the nature of human frailty and insignificance (4:12–21)
3. Eliphaz warns Job about *resenting* God (5:1–7)
4. Eliphaz encourages Job to *seek after* God (5:8–27)

B. Eliphaz: 4–5

1. Is Eliphaz being a good friend to Job here?
2. Model of sapiential (wisdom) counseling?

Job 4:6–5:3 contain allusions and direct references to Job 1–3.

Poetic allusions

1. Read 4:6–7; Are there allusions again to the prose introduction?
 - a. Fear, Integrity, and Upright
 - b. Direct allusion to the prologue – 1:1
2. Repeat of Job’s lament in chapter 3
 - a. 4:7 Perish (*abad*)– 3:3 “Let the day perish”
 - b. 4:8 Trouble (*amal*) – 3:10; 3:20
 - c. 4:14 Terror (*pachad*) – 3:25 **Truly the thing that I fear** comes upon me,
 - d. 5:3 Curse (*qabab*) – Only other time in Job: **Job 3:8** Let those **curse** it who curse the Sea, those who are skilled to rouse up Leviathan.

Eliphaz the Wise – Inspired?

A word comes to Eliphaz

4:12 is similar to the prophetic formula “word of the LORD came to . . .”

“Can mortals be righteous before God?”(4:17)

Paul cites Eliphaz’s words in 1 Cor 3:19 from Job 5:13 as “scripture” (See also Heb 12:5 and Job 5:17)

Mood and tone of Eliphaz’s words in 5:1–27.

Eliphaz does not maintain a single tone, but changes in correlation with his theological focus.

- A. Buddhist Eliphaz? (5:1–7)
- B. Hopeful Eliphaz (5:8–16)
- C. God inflicts and God heals (5:17–27)

Sophistication of Eliphaz’s speech

Example: repetition

- A. **Perish** (4:7, 9, 11, 20) – this is central to what’s happening to Job
- B. **Hand** (4:3; 5:12, 15, 18, 20) – human actions vs. divine sovereignty
- C. **Know** (5:24, 25, 27) –Eliphaz wants Job to know good theology

Job’s Response to Eliphaz (Job 6)

Job expresses profound anguish (6:1–13)

Job wants his friends to sympathize (6:14–30)

Job questions God (7:1–21)

Two objects of Job’s complaints: his friends and God

Words of Anguish (6:2–3)

Referent of “my words” - Lament in chapter 3

Job’s words have been “rash” or “wild” because of the severity of his suffering

A series of **beautifully** crafted lines express Job’s feelings in 6:8–11

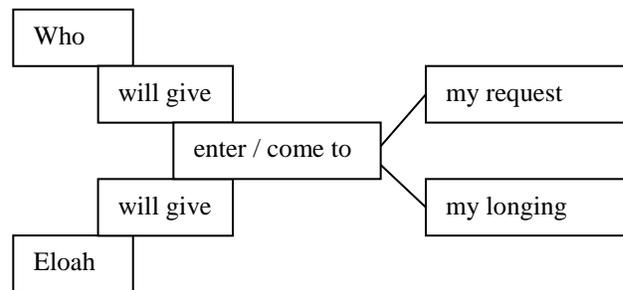
Job 6:8 (NASB)

- i. Oh that my request might come to pass,
- ii. And that God would grant my longing!

More literally:

Who will give my request to enter/come-to-pass?

And my longing will Eloah give?



Job 6:11 (fairly literal translation in NASB)

What is my strength, that I should wait? And
What is my end, that I should endure?

Job’s “Legal” Case

Job (23–24)

Job wants to sue God in court (23:2–7)

But God is inaccessibility and too powerful (23:8–17)

God does not care (24:1–25)

Is Job’s accusation legitimate?

How would you answer Job?

Job’s Final Soliloquy (*apologia*) (29–31)

Job remembers his happy past (29); describes his present misery (30); and claims innocence (31):

- a. Innocent of sensual sins (31:1-12)
- b. Innocent of abusing his power (31:13-23)
- c. Innocent of trusting in his wealth (31:24-28)
- d. Innocent of not caring for his enemies (31:29-34)
- 2. Job 31:35–40 – underlying metaphor
 - a. Job sues God in a legal case (31:35-40)
 - b. ^{ESV} **Job 31:35** Oh, that I had one to **hear me!** (Here is my **signature!** Let the Almighty **answer me!**) Oh, that I had the **indictment** written by my **adversary!**

Sunday, March 5, 2017: Job's Lament and God's Response

Genre of Job 3

Purpose of Lament

- For the lamenter
- For the reader

Prose and Poetry – integrity of the composition

- I. Common literary feature between 1:21 and 3:10–11
- II. Job 1:21
 - A. 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."
 - B. Womb is metaphorical of birth *and* death
 1. For birth, it is obvious
 2. For death, what is the imagery?
- III. The *womb* does double-duty as a metaphor
 - A. **Birth** – womb: Naked I came from my mother's womb
 - B. **Death** – womb: And naked I shall return there
 - C. **Birth – 3:10** Because it did not shut the opening of my mother's **womb**, Or hide trouble from my eyes.
 - D. **Death – 3:11** Why did I not **die at birth** (Lit. “**from the womb**”), Come forth from the womb (lit. “belly”) and expire?

Ironic use of “warrior-man” (*gibor*) in Job 3:3

- Read various translations of Job 3:3
- Problem with *gibor*

Theme of day-night/light-dark

3:3 “Let the day on which I was born perish,
and the night that said, ‘A man has been conceived!’
3:4 That day – let it be darkness;
let not God on high regard it,
nor let light shine on it!
3:5 Let darkness and the deepest shadow claim it;
let a cloud settle on it;
let whatever blackens the day terrify it!
3:6 That night – let darkness seize it;
let it not be included among the days of the year;
let it not enter among the number of the months!
3:7 Indeed, let that night be barren;
let no shout of joy penetrate it!
3:8 Let those who curse the day curse it –
those who are prepared to rouse Leviathan.
3:9 Let its morning stars be darkened;
let it wait for daylight but find none,
nor let it see the first rays of dawn,
3:10 because it did not shut the doors of my mother’s womb on me,
nor did it hide trouble from my eyes!

Rhetorical Questions of Job 3

“Why did I not die at birth . . . expire from the belly?” (3:11)

“Why did the knees welcome me? And why two breasts?” (3:12)

“Why does God give light to one who is in misery?” (3:20-22)

I. Read Jeremiah 20:14–18

II. Common features with Job 3 (structurally, thematically, lexically)

A. Fate worse than death

B. Form of both Curses

1. Curse the day of birth (Jer 20:14a)

2. Announcement of male child (Jer 20:15)

3. Blocking the Womb (Jer 20:17)

4. Seeing Misery/Trouble *amal* (Jer 20:18)

III. Genesis 1 and Job 3. There are strong lexical (word) connections between the two chapters. Identify as many of these as possible.

1. Comparison with Genesis 1

Job 3	Genesis 1
That day , Let there be darkness!	The first day . . . Let there be light!
Let not God above	And the waters above . . .
Let darkness reclaim it . . .	And darkness was upon the face of the deep . . . And God separated between <i>light</i> and the darkness
That night let it not be included among the days of the year; let it not enter among the number of the months !	divide between day and night and let them be for signs and seasons and days and years
Let those who curse the day curse it – those who are prepared to rouse Leviathan .	And God also created the great sea monsters
let it wait for light but find none	Let them be for lights in the firmament of heaven to give light
and there the weary are at rest . I cannot rest ; turmoil has come upon me.”	By the seventh day God completed His work which He had done, and He rested on the seventh day

God’s response to Job (38–41)

Job 38:1–3

- God answers Job – something Job desperately wanted – divine presence!
- “who is this” / “like a man” (*gibor*) /
- Creation-focused response of God in the rest

God’s final words to Eliphaz (42:7–8)