



HaDavar Messianic Ministries
School of Biblical & Jewish Studies
In the Beginning was "The Word" ... John 1:1a



The Book of Job

Session 1

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Introduction

Job was the most blameless and upright man in the world (1:8; 2:3)

- Why did Job suffer?
- Why do the wicked prosper?
- Theodicy: *theo* (God), *dike* (justice)
- God's love versus divine sovereignty
- Problem of evil
- Necessity of a "redeemer" and an "advocate"
- God's activities in our present world
- Biblical counseling

Theme of the Bible

“God is redeeming a people by His son, for His son, to his own glory.”

We are the love gift of the Father to the Son.

- The OT: He’s coming
- The NT: He came

The new is in the old concealed,
The old is in the new revealed. (Augustine)

Wisdom Literature

Job belongs to the heritage of “Wisdom Literature.”

- Psalms (1, 19, 32, 34, 37, 49, 73, 78, 112, 119, 127, 128, 133)
- Job
- Proverbs
- Ecclesiastes

Characteristics of Wisdom Literature

- Addresses the individual, calls for a response
- Instruction in moral experience
- Wisdom touches everything in the affairs of daily life.
- Teaching method employs counsel and instruction, not direct command. (No “thus says the Lord.”)
- Domain of older men in the Ancient Near East (ANE) (Elihu, 32:6; Rehoboam, 1 Ki 12:6-19).
- Wisdom does not forgive, only God can forgive.
- Wisdom is universal, forgiveness is for the elect.
- Of little interest to the worldly-minded, or to those who are fascinated with purely intellectual pursuits.

Purpose of Job

Why is this book in the Bible?

- MacArthur: The purpose of the book of Job is to illustrate the character of God and the character of Satan.
- Shields: The book of Job is “primarily about demonstrating the limitations of human wisdom.”
- This author: To reveal the nature and mystery of God. Job suffered because he was righteous.

References:

John MacArthur, ed., *MacArthur Study Bible* (Nashville: Word Publishing, 1997), 682.

M. Shields, “Malevolent or Mysterious? God’s Character in the Prologue of Job” *TynBul* 61, 2010, 255-270.

Location in the Canon

- In English Bible, between Esther and Psalms
- In Hebrew Bible, job is contained within the writings (*ketubim*), set between Psalms and Proverbs.
- Numerous fragments of the book of Job, as well as Targums of Job, have been discovered in the Dead Sea Scrolls. Most are written in Hebrew or Aramaic, dating back to the second century BC and some to the first century AD.

The MT of Job Well Preserved

- The Masoretic Text (MT) is regarded by most conservative scholars as the inspired Hebrew text of OT Scripture.
- Augustine believed that the Greek Septuagint (LXX) was an inspired update of the Hebrew text. A few theologians still hold that view today.
- However, in Matthew 5:18, Jesus placed greater priority in the Hebrew scriptures, even though the LXX was available in his day.
- The MT remains the best original source for the book of Job, because the LXX is fraught with significant omissions. By comparison, the LXX is approximately 400 lines (approximately one-sixth) shorter than the MT.

Job is a Literary Masterpiece

- Considered a masterpiece of literature among the world's most outstanding biblical and secular scholars.
- Extensive vocabulary. Rare Hebrew words, 110 *hapax legomena* (words not found elsewhere in OT), a greater number than any other OT book.
- The first two chapters and the last chapter are written in prose, with virtually everything in between written in Hebrew poetry. The prose is ordinary biblical Hebrew, but the poetry contains a high level of exquisite poetry. The verbal texture of Job is that its poetry is of the "highest excellence."
- Tennyson referred to the book of Job as "the greatest poem of ancient or modern times."

Job is a Literary Masterpiece

- Job is the longest poem in the OT, and "is unique in that it combines prose and poetry and utilizes the dialogue, the narrative being in prose and the dialogue in poetry." Various forms of genre are integrated into a single book bears testimony to a level of sophistication rarely seen in literature.
- If people today actually spoke in this linguistic style, it would require a level of intelligence and literary appreciation that our generation would struggle to understand.

References:

Francis I. Andersen, "Job" in *Tyndale Old Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 2008), 41.

Charles Lee Feinberg, "The Poetic Structure of the Book of Job and the Ugaritic Literature," *Bibliotheca Sacra*, 103 no 411, Jul-Sep 1946, 286.

Hebrew Poetry

The primary emphasis in Hebrew poetry is found in the ideas rather than in the sounds. When read in the Hebrew language, Job and Proverbs have a 3 plus 3 meter, based upon Hebrew accents. Three basic parallelisms appear throughout the book, here is an example of each:

Synonymous parallelism (Job 8:3):

- Does God (*El*, אֱלֹהִים) pervert justice?
- Or does the Almighty (*Shaddai*, שַׁדַּי) pervert what is right?

Antithetic parallelism (Job 8:7):

- Though your beginning was insignificant,
- Yet your end will increase greatly.

Synthetic parallelism (Job 5:19):

- From six troubles He will deliver you,
- Even in seven evil will not touch you.

Hebrew Poetry

Hebrew poetry Job also employs

Assonance (words that begin with the same sound near one another). Examples are 6:14, 16, 25.

Rhyme

Job 39:3, (*Tibiraainah yalaide-ykhetz tipaalaakhnah khbleh-yaham tishalatina.*)

תִּכְרַעְנָה יְלִדֵיהֶן תִּפְלֹחְנָה חֲבָלֵיהֶם תִּשְׁלַחְנָה

“They kneel down, they bring forth their young,
They get rid of their labor pains.”

Rosaria Butterfield, “The Secret Thoughts of an Unlikely Convert: An English Professor's Journey into the Christian Faith”



- Tenured Professor of English Literature and Reader-Response Critic
- Came to Christ after two-year study of the Bible
- “The Bible has an internal mission.”

Author

- The author is not stated. Portions or most or all of the book could have been written by Job (19:23-24).
- Nothing in the doctrine of divine inspiration requires any book to have been written by Job, or by only one person, or even within a brief space of time.
- The book could have been written by a prophet or by some unknown author or authors.
- Some scholars wish to deny the unity of the book in its present form, proposing at least two parts consisting of an original prose story and the poetic dialogue added later. Such speculation seems to violate the doctrine of divine inspiration. As well, the prologue and epilogue make no sense without the dialogues sandwiched in between.
- Since there is no reason to believe that Job was not the author, this seems to be the most reasonable view.

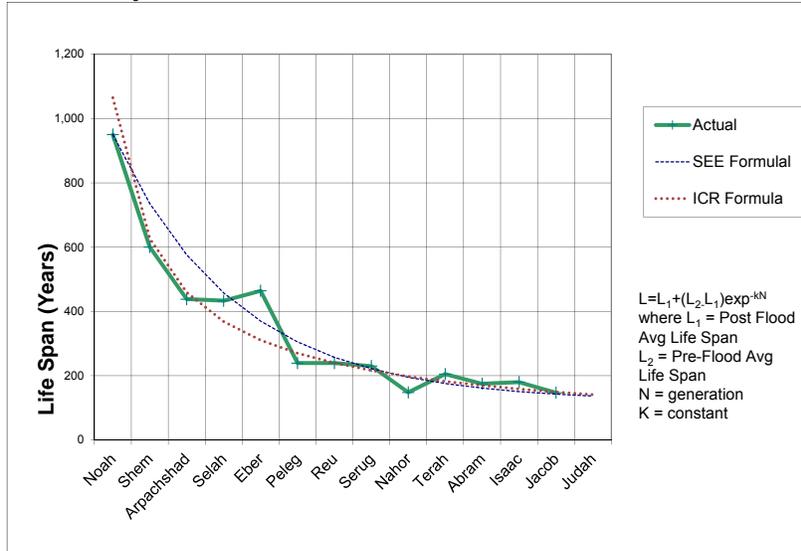
Job's Lifespan

- Scholars have struggled to understand where Job fits in human history.
- Job's long lifespan suggests he belongs to the period of patriarchal history that existed between Noah's flood and Abraham.
- In the first five verses of the book of Job, he had ten adult children (7 sons and 3 daughters). Each son lived in his own house, thus it can be assumed that the youngest was at least 20 years old. Since Job had these ten children by one wife, the oldest child would have been 30-40 years old.
- Job must have been 20-30 years old before marrying and starting a family.
- Most post-Flood patriarchs bore first sons around 30 years of age.

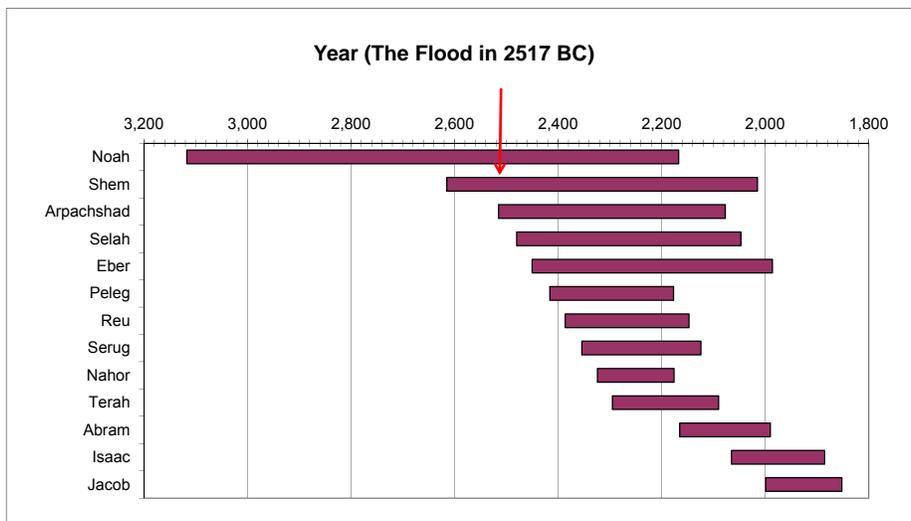
Job's Lifespan

- Unlikely that Job could have earned a great reputation in his society, assemble great wealth, and acquire the management skills necessary to maintain it by the age of less than 50.
- More likely, Job was older than 50 at the time of the unfolding of events in chapter 1.
- The last two verses of the book state that Job lived another 140 years after the events.
- Job's overall lifespan was a minimum of 200 years, possibly longer. In keeping with the formula of God's blessing equal to twice that of his original estate, this author believes that Job's lifespan was 70 years prior to the events in the book, plus 140 years after, for a total of 210 years.

Lifespans from Noah to Abraham



Descendants from Noah to Abraham



Job's Historical Setting

1. Lifespans declined logarithmically after the Flood.
2. Abraham was born 2 years after Noah died.
3. Shem outlived nearly all of the patriarchs except for Eber, and died when Abraham was age 150.
4. Terah, Abraham's father, lived 205 years (2295-2090 BC)
5. Serug, Abraham's great-grandfather, lived 230 years (2354-2124 BC).
6. Solving the equation for 210 year lifespan puts Job in the vicinity of Nahor's generation (Abraham's grandfather).

Job's Historical Setting

7. Most parents outlived during the 500 year period following the Flood. Eliphaz's words in Job 15:10 fit the context of a society where the parents were often living longer than their children. "Both the gray-haired and the aged are among us, older than your father," (Job 15:10).
8. If Job lived to age 210, then Abram would have been about 60 years old when Job died. From Genesis 16:16, Abram was 86 years old when Hagar bore Ishmael, therefore, it seems possible that Job and Abraham could have met. However, Job's place of residence (Uz) would have been about 300 miles from Ur of the Chaldees (Abram's place of birth), 300 miles from the Promised Land (Abraham's place of burial). Unless one of both of them traveled during the overlap in their lifetimes, Job and Abram never met.

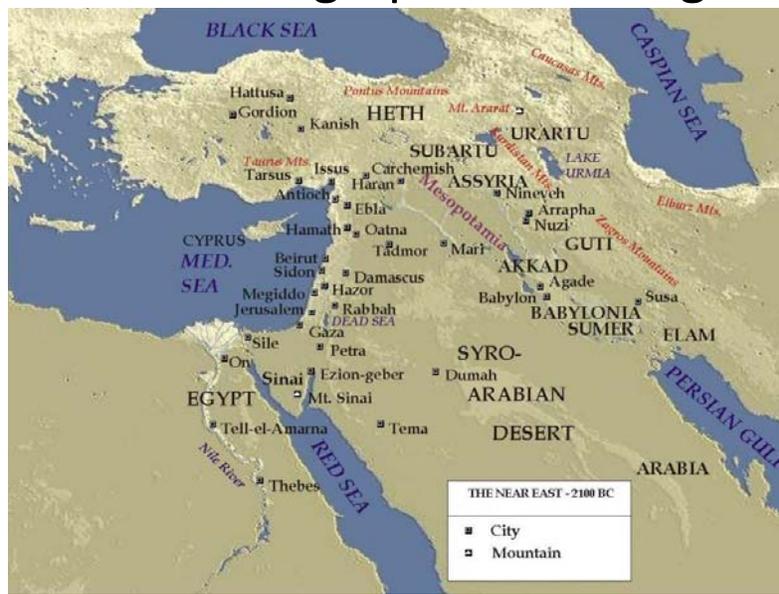
Job's Historical Setting

Is Job the oldest book in the Bible?

Maybe not, see Genesis 5:1. Moses is the author of Genesis, and could have received Genesis 1-11 through dictation by the Holy Spirit, or through oral tradition, or through reference material.

OT authors sometimes employed reference materials, for example, Num 1, 3:26; 21:17-18, 24; 33:1-2; Exod 38:21-31; 20:23-33; 24:4; 34, and elsewhere. Chronicles and Kings cite 18 references and Esther 10:2 cites external references.

Job's Geographical Setting



Job in the Land of Uz

- Job lived in the “land of Uz” (*Utz*, *ׁוּצ*), the location of which has not been discovered as of yet. Uz was the name of Shem’s grandson, son of Aram (Gen 10:23).
- Uz was three or four generations older than Job. It’s possible Job could have descended from Uz, and since the patriarch Uz was identified with the lineage of Shem, Job could have been of Semitic ancestry, as was Abraham. Therefore, while Job was not a Jew, he may be considered as having a pre-Jewish lineage.
- Abraham had a nephew named Uz, the firstborn of the marriage of Nahor (Abraham’s brother) and his wife Milcah (Gen 22:20-21). This might indicate a geographical tie between Nahor and a land named Uz.

Job in the Land of Uz

- The general region of Uz can be broadly ascertained, although its exact location has been lost to antiquity. According to Lamentations 4:21, Edom dwelled in the land of Uz. This puts Uz somewhere in the trans-Jordan area, east of the Dead Sea.
- The Jordan River is mentioned by name in Job 40:23. Job 1:14 states that Job’s servants were attacked by the Sabeans, who were inhabitants of Sheba in southwest Arabia, present-day Yemen. The Sabeans were said to be men of great stature (Isa 45:14).
- These two passages of Scripture provide internal evidence that Uz was somewhere in the trans-Jordan area, east of the Dead Sea.

Eliphaz the Temanite

- Eliphaz, from the “place” of Teman.
- Since no “city” or “land” is specifically stated, it was probably a tribe somewhere in the region of Edom. Esau migrated to the region of Edom and became the father of the Edomites (Gen 36:9). Through his first wife Basemath came their first son who they named Eliphaz, and Eliphaz’s first son was named Teman (Gen 36:10-11).
- These names seem to provide a geographical connection between Eliphaz and the region of Teman, later called Edom.
- Since Teman means “south,” it is likely that Teman was located in the southern region of Edom, though, its precise location remains unknown. The residents of Teman were known for their wisdom (Jer 49:7; Ob 1:9). This reputation may have derived from Eliphaz.

Reference: Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001).

Ethnic and Geographic Markers

- Bildad from Shuah (2:11; 8:1; 18:1; 25:1; 42:9) probably refers to the Aramean region south of Haran, on the middle of the Euphrates.
- Zophar from Naamah (2:11; 8:1; 20:1; 42:9) is believed to be somewhere in the northwest region of Arabia. This was the name given by Lamech and Zillah to their daughter (Gen. 4:22), the word means “beautiful” or “pleasant.” This is also the name of a daughter of the king of Ammon, one of the wives of Solomon, the only one who appears to have borne him a son, viz., Rehoboam (1 Kings 14:21, 31).
- Elihu the Buzite (Job 32:2, 6). The word “Buz” (*Butz*, בּוּז) is not specifically mentioned, but perhaps was the name of Elihu’s father or perhaps the name of his tribe. Uz had a brother, the next son in the lineage of Nahor and Milcah, named Buz (Gen 22:20-21). These two names, Uz and Buz, seem to tie Job and Elihu to biblical forerunners of two of Abraham’s nephews of the same names, respectively. Perhaps Job and Elihu were related.

Reference: Walter A. Elwell and Philip Wesley Comfort, *Tyndale Bible Dictionary*, Tyndale Reference Library (Wheaton, IL: Tyndale House Publishers, 2001).

Job as Priest

- Job arose early in the morning to offer burnt offerings (*olah* עֹלָה) on behalf of his children (1:5).
- This was the same type of offering presented by Abel in Genesis 4:4, and by Noah in Genesis 8:20.
- The burnt offering is the same offering described in Gen 22:13 where Abraham prepared to offer up Isaac.
- A burnt offering was also made by Jethro, Moses' father-in-law, to commemorate God's deliverance from the Egyptians (Ex 18:12). Of course, Jethro was a Midianite priest (Ex 3:1) and the Midianites were descendants of Abraham through his wife Keturah (Gen 25:4). Thus, Jethro probably used the burnt offering with great regularity in much the same way that his ancestor Abraham did, and as well as Noah and Job.
- The burnt offering seems to have been connected to antiquity and therefore to gentile nations. The fact that Job functioned as a priest also underscores the fact that he lived during patriarchal times, prior to Moses.

The Burnt Offering



Noah's Altar of Burnt Offering
By Joseph Anton Koch (1768–1839)

The Burnt Offering

- First in the list of Levitical offerings (Lev 1).
- Key element was blood sacrifice (Lev 17:11).
- There were 5 different offerings (Lev 1 to 7).
- The Levitical offerings depict death and covering of sin by means of blood.
- The burnt offering was the proscribed offering for unintentional sins (Lev 4:27-35).
- Job's ministry of intercession on behalf of his children (Job 1:5), as well as his friends (Job 42).

The Burnt Offering

- Hebrews 10:4 "For it is impossible for the blood of bulls and goats to take away sins." Animal blood can never take sin away, it did provide a temporary covering for sin, but not removal of sin.
- Only believers should make offerings to God (Lev 1, 2, 17, 22; Num 15; Isa 56).
- Men are justified by faith in all dispensations (Rom 4:16). Abel (Heb 11:4), Enoch (11:5), Noah (11:7) and Abraham (Heb 11:8).

The Book of Job (, various interpolations have been claimed to have been made in the text of the central poem. The most common such claims are of two kinds: the "parallel texts", which are parallel developments of the corresponding passages in the base text, and the speeches of Elihu (Chapters 32-37), which consist of a polemic against the ideas expressed elsewhere in the poem, and so are claimed to be interpretive interpolations.Â In most traditions of Jewish liturgy, the Book of Job is not read publicly in the manner of the Pentateuch, Prophets, or megillot. However, there are some Jews, particularly the Spanish-Portuguese, who do hold public readings of the Book of Job on the Tisha B'Av fast (a day of mourning over the destruction of the First and Second Temples and other tragedies). In the book of Job, we find questions about God's justice and why good people suffer. No answers are given, but God reminds us to trust His wisdom and character.Â Job explores the difficult question of God's relationship to human suffering, and invites us to trust God's wisdom and character. Set in Uz, an obscure land far from Israel, during an unknown time period, the book of Job focuses on questions about God's justice and why good people suffer. At the same time, it also asks the question we rarely think to ask, why do good people prosper? Read Scripture. Can you trust God is good? Throughout the book, Job, his wife, and his friends speculate on why he, an upright man, suffers. Read the Book of Jonah online. Study Scripture verses with commentary, concordances, and use highlighting, underlining, take notes in the Bible.Â This summary of the book of Job provides information about the title, author(s), date of writing, chronology, theme, theology, outline, a brief overview, and the chapters of the Book of Job. Author. Although most of the book consists of the words of Job and his friends, Job himself was not the author. We may be sure that the author was an Israelite, since he (not Job or his friends) frequently uses the Israelite covenant name for God (Yahweh; NIV "the Lord"). In the prologue (chs. 1 - 2;), divine discourses (38:1 -- 42:6) and epilogue (42:7-17) "Lord" occurs a total of 25