

## KEY

Archer = A Survey of Old Testament Introduction (Gleason Archer). Chicago: Moody Press, 2007.

Ash = Job: The Wisdom of the Cross (Christopher Ash). Wheaton, IL: Crossway, 2014.

BBC = The IVP Bible Background Commentary: Old Testament. Edited by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Downers Grove, IL: InterVarsity Press, 2000.

Bush = Bush, Frederick. Ruth/Esther in the Word Biblical Commentary, Vol 9. Edited by David H. Hubbard and Glenn W. Barker. Dallas: Word Books, 1996.

Harrison = Introduction to the Old Testament (R.K. Harrison). Grand Rapids: William B. Eerdmans Publishing Company, 1969.

K&D = Keil, C.F. and Delitzsch, F. in the Keil and Delitzsch Commentary on the Old Testament, Vol 2. Peabody, MA: Hendrickson Publishers, 1989.

Swindoll = A Man of Heroic Endurance: Job (Charles Swindoll). Nashville, TN. W Publishing Group, 2004.

Talbert = *Beyond Suffering: Discovering the Message of Job* (Layton Talbert). Bob Jones University Press, 2007.

TWOT = The Theological Wordbook of the Old Testament (R. Laird Harris; Gleason L. Archer, Jr.; Bruce Waltke). Chicago: Moody Press, 1980. Two Volumes.

Walton = Old Testament Today. Grand Rapids, MI: Zondervan, 2004.

## Basic English Structure

- 1 THERE was a man in the land of Uz,  
    whose name was Job,  
    and that man was  
        blameless,  
        upright,  
        fearing God,  
        and turning away from evil.
  
- 2 And seven sons and three daughters were born to him.
  
- 3 His possessions also were  
    7,000 sheep,  
    3,000 camels,  
    500 yoke of oxen,  
    500 female donkeys,  
    and very many servants;  
        and that man was the greatest of all the men of the east.
  
- 4 His sons used to go and hold a feast in the house of each one on his day,  
    and  
    they would send and invite their three sisters to eat and drink with them.
  
- 5 When the days of feasting had completed their cycle,  
    Job would send and consecrate them,  
    rising up early in the morning  
    and offering burnt offerings  
        according to the number of them all;  
for Job said,  
    “Perhaps my sons have sinned and cursed God in their hearts.”  
    Thus Job did continually.

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### ENGLISH TRANSLATION (NASB95):

1 THERE was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God, and turning away from evil. 2 And seven sons and three daughters were born to him. 3 His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was the greatest of all the men of the east. 4 His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. 5 When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually.

### PASSAGE OUTLINE:

#### Verse 1

Man named Job

Place called Uz

Job's Character: blameless, upright, fearing God, and turning away from evil

#### Verse 2

Job's Family

#### Verse 3

Job's Possessions: 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants;

Job's Reputation: The greatest of all the men of the east.

#### Verses 4-5

Job's Integrity Demonstrated with His Family

Occasion: Birthday feasting of the children

Intercession: Job's sacrifices

Sons but not daughters?

### SERMON OUTLINE:

#### I. Setting the Stage for Disaster, Part 1 (v. 1)

A. This is a Story About a Man Named Job

B. Job Lived in a Place Called Uz

C. The Events Took Place a Long Time Ago

D. This is Also a Story About a Man of Faith and Character

1. Job's Piety

#### II. Setting the Stage for Disaster, Part 2 (vv. 2-5)

A. Job's Three-Fold Blessing:

1. Job's Paternity — Children (2)
  2. Job's Possessions — Wealth (3a)
  3. Job's Prominence — Good Reputation (3b)
- B. Job's Practice — Spiritual Integrity
1. The Occasion
  2. The Intercession

**PASSAGE SUBJECT/THEME (what is the passage talking about):** A man named Job

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** who was the greatest of the men of the east in wealth and reputation.

**PASSAGE MAIN IDEA (central proposition of the text):** There was a man named Job who was the greatest of the men of the east. AND Job is an example of a man whose character was greater than his possessions.

**CENTRAL PROPOSITION OF THE SERMON:** The greatest wealth is that which cannot be bought.

**SERMONIC IDEA/TITLE:** The Greatest of Men in the Worst of Times: An Introduction to Job

## HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

### NATURE AND HISTORICAL BACKGROUND

The name of the book comes from the Hebrew name of the principal character Job (aleph, yod, vav, bet). According to Archer the name likely comes from an Arabic root meaning “come back” or “repent.” Others hold that it means “to hate” or “object of enmity.” “But it is worth noting, in favor of the Arabic etymology, that Job was a native of North Arabia, and the whole setting of the story is Arabic rather than Hebrew.” [Cf. Archer, 428]

This may be the foremost book of the Bible that is featured in secular collections of the world’s greatest literature. Often the book of Job is read in Bible as Literature classes.

R.K. Harrison writes:

“Certainly it is unmatched in the writings of the Old Testament for its artistic character, its grandeur of language, depth of feeling, and the sensitivity with which the meaning of human suffering is explored.” [Harrison, 1022]

Thomas Carlyle (19th c. English essayist and historian): “there is nothing written . . . in the Bible or out of it, of equal literary merit.” [Talbert, 4] Tennyson reputedly called Job “the greatest poem of ancient or modern times.” [Talbert, 4]

The work is considered one of the greatest pieces of literature in all of history. “Magnificent and sublime as no other book of Scripture.” [Luther]

Job is part of the OT “Wisdom Literature” which includes Proverbs and Ecclesiastes. It is unique in that “wisdom literature seldom uses narrative as its medium.” [Walton, 293]

Contains prose; poetry history; wisdom.

Job is mentioned elsewhere, such as in Ezek. 14:14,20 and James 5:11. Note esp. the Eze. passage as referencing Job’s godliness.

Job lived in the Land of Uz and we don’t know exactly where that was. Locations in ancient Edom and Northern Mesopotamia have been suggested. Scholars believe that more likely locations Hauran, South of Damascus, and the region between Edom and northern Arabia. The friends of Job came from the region of Edom, which causes some to believe that Job was from that same area (more modern scholars according to Harrison).

Archer claims Uz was located in Northern Arabia / Arabian desert.

The name YHWH is relatively rare (2x in chapt. 1; 1x in chapt. 2; 1x in chapt. 12; 1x in chapt 38; 3x in chapt. 42). The writer prefers elohim / eloah. This suggests a foreign location.

Cf. Josephus, Antiquities, I,6,4 for his take.

Jer. 25:20 mentions Uz in conjunction with Philistia, Edom, Ammon, and Moab (indicating a more southerly geography). Lam. 4:21 speaks of the Edomites as occupying the Land of Uz.

“Perhaps the fact that Job was included among the people of the east (1:3, cf. Judges 6:3,33, Isa. 11:14; Ezek. 25:4,10) indicates the Edomite location.” [Harrison, 1028]

According to Harrison, the book falls into 5 divisions: 1) Prose prologue (1-2); 2) dialogue (3-31); 3) Elihu’s speeches (32-37); 4) the theophany and divine speeches (38-42:6); 5) Prose epilogue (42:7-17).

Beyond that there are 3 cycles of 6 speeches whereby Job replies to each of his friends. See Harrison pp. 1028-31 for an overview of the book’s content.

## **CRITICAL ISSUES**

The book bears the marks of wisdom literature, but has been historically difficult to classify. There have been those who have denied the historicity of the book, claiming it to be an allegory of Israel’s sufferings. This has been disproved, largely by the lack of national issues in the book. Harrison writes: “While the book cannot be regarded as history in the ordinary sense, there seems little reason to doubt the existence of a then historical personage behind the narrative who passed through some sort of experience involving suffering . . .” [Harrison, 1032]

The lost speech of Zophar? Cf. Harrison 1033. Harrison comments in this regard

“the absence of a third speech by Zophar need not be particularly surprising. Indeed, in his second speech (Job 20:10-29), it was becoming evident that he had already encountered the law of diminishing returns in his argument, and this simple fact may constitute the sole reason why he was not credited with a third speech.” [Ibid]

There’s no reason to believe that the poetic dialogue is a verbatim record of the words actually spoken. For an argument that the book is historical/factual cf. [www.desiringgod.org/interviews/was-job-a-man-or-a-myth](http://www.desiringgod.org/interviews/was-job-a-man-or-a-myth)

Typically, liberal scholars claim a late date and multiple authors / redactors. However, see Archer’s “Integrity of the Text” (434-36).

## **AUTHORSHIP**

Some see Moses as the author but most suggest Job himself. Others Eluhu (4th friend); Solomon; Hezekiah; Isaiah; Ezra (after the Babylonian Exile); an anonymous author circa 200 BC.

Jewish tradition claims Moses (similarities to Genesis). Some scholars suggest Solomon due to his interest in poetic / wisdom literature. There are similarities between Job 28 & Prov. 8 (among others). However, Archer claims that there is no consistent rabbinic tradition as to authorship.

Impression one gets is that Job was written by an eyewitness. If this was Job himself, it was not uncommon for a person to record events about himself in the 3d person. If Job wrote the book, someone else would have added the final 2 verses.

Numerous poetic features argue for a single author (contra various redactors).

## **THE TEXT**

There are in excess of 100 words that are a *hapax* in Job (Zuck has 110). The LXX has to be employed with caution “since its earlier form nearly four hundred *stichoi* which now appear in the MT and more recent LXX texts were omitted from the translation.” [Harrison, 1032]

Job contains a very rich vocabulary that reveals influences from several languages: Hebrew; Aramaic; Akkadian; Arabic; Sumerian; Ugaritic [Zuck, 8]

“The text of the book has suffered greatly from attempts of varying ingenuity at emendation. While the MT is corrupt in many instances and in need of alteration, the straightforwardness of other passages might well imply that much of the difficulty in this regard is due to sheer ignorance of the language and phraseology employed by the author. Accordingly, it would appear unwise to engage in more than the minimum of textual emendation, since further discoveries and studies in languages such as Ugaritic may throw unexpected light upon the Hebrew text as it now stands.” [Harrison, 1042]

There may be an Edomite connection (that Job was an Edomite) and that he wrote in Aramaic, from which the text was translated into Hebrew (and later into Greek).

Likely composed in a language other than Hebrew (Aramaic; North Arabian) and later translated into Hebrew. Cf. Talbert, 6.

## **DATE**

Early date is presumed on the basis of the primitive nature of the content. No mention of the Mosaic Law, the priesthood, a central shrine, the Sabaeans and Chaldeans as nomadic marauders, the longevity of Job (42:17) argue for a pre-Mosaic date. Harrison suggests a date no later than the end of the 5th c. BC.

The date of the events of the book and the date when it was written are two different matters, or may be (unless Job or a contemporary wrote it). Views on when written range from 2100 - 600 BC. Only God knows when the book was written! Older scholars thought it contemporary with Job; most modern scholars, even conservative ones, date the actual writing to a later time. A pre-Mosaic date would be to insist that a contemporary of Job (or Job himself) would have traveled from the place of writing (N. Arabia) to Palestine so that it could be collected along with the Pentateuch.

Options held:

1. Before the time of Moses in the Patriarchal age. "In our present century, few scholars, even among leading conservatives, would venture to insist upon a pre-Mosaic date." [Archer, 431]
2. In the reign of Solomon. This view dates to as early as the 4th c. Held by Luther and Keil and Delitzsch. Also M. Unger. Those favoring a later date face the problem of accuracy of transmission. However, God is beyond these limitations.

"Delitzsch therefore suggests that the book was not meant to be a historically accurate transcript of words actually spoken in the patriarchal period, but that it was probably intended as a drama for which the dialogue had been composed by the author. . . . [He] contends that no Hebrew reader would have understood the speeches in Job as a verbatim report, since the narrative was put into poetic, dramatic form."

"Yet even as drama, Job is not to be dismissed as mere fiction, for the author may well have composed it under the inspiration of the Holy Spirit and accurately represented the sentiments and theological opinions historically expressed by the parties concerned. It was simply that the dramatic or poetic form in which they were composed was the product of the literary artist. If, then, the book did not purport to really be a reporter's transcript and would not have been so understood by the ancient reader, it should be understood and interpreted by the modern reader in the light of the author's original intention." [Archer, 432]

3. In the reign of Manasseh (seventh c. BC).
4. Period of Jeremiah (late seventh c. BC).
5. The Babylonian Exile (sixth c. BC).

See Archer 430 ff. for defenses and details.

Date of the actual events = Pre-Mosaic during the time of the Patriarchs/Abraham. Before the conquest of Canaan by the Israelites. Cf. Zuck, 9-11. Also Archer, 430 ff..

1. Length of Job's life matches that of those during the Patriarchal age. Job may have been around 60 when the events of the book transpired and he lived another 140 years after that. Cf. Terah (Abraham's father = 205); Abraham - 175; Isaac = 180; Jacob 147.
2. Job's wealth was measured in livestock, as were Abraham's (Gen. 12:16, 13:2) and Jacob (Gen. 30:43, 32:5).
3. Sabeans and Chaldeans were nomadic which wasn't true of them at a later date.
4. Job was the priest of his family (i.e. no official priesthood).
5. No mention of the Mosaic Law.
6. Word *Shaddai*, is used 31x in Job and was a name familiar to the Patriarchs.
7. Personal and place names used in the book are those associated with the Patriarchal period.
8. Name "Job" was a common west Semitic name in the 2d c. BC.
9. Stylistic parallels to Ugaritic literature.

## **THE MESSAGE**

Evil, suffering, God. Suffering self-inflicted, or from one's own lack of righteousness.



Why does a truly righteous man serve and worship God? Is it because of temporal blessings or because he knows that God is God and deserving of worship regardless of circumstances, or which He is sovereign? The book also points forward to the righteous Jesus Christ who suffered for us”:

“The supreme exemplar of the righteous sufferer was Jesus Christ, who neither explained nor dismissed suffering, but instead absorbed it into his own spiritual experience, and through His fellowship with God achieved what Rowley has happily styled ‘the wresting of profit from the suffering,’ which has been of incalculable value to subsequent humanity.” [Harrison, 1046]

Theme is pain and disaster in the life of the godly. “Why do the righteous suffer?”

Archer [428] gives a 3-fold answer:

1) God is worthy of love even apart from the blessings He bestows; 2) God may permit suffering as a means of purifying and strengthening the soul in godliness; 3) God’s thoughts and ways are moved by considerations too vast for the puny mind of man to comprehend.

Satan in the book of Job:

The ancient world, in contrary to the contemporary west, had a widespread belief in the supernatural spirit world. “Satan” is one of the few words that English has borrowed directly from Hebrew (meaning “accuser”). In Job, the definite article is used of him leading some such as Walton to conclude that the best translation in this case would be “the accuser” (function) rather than “the Satan” (proper name).

From a literary perspective, the theme of suffering was common. Israel’s neighbors had their literary version of Job. They date from the time of Abraham to that of David.

1. Man and His God (Sumerian, 2000 BC)
2. I Will Praise the God of Wisdom (Akkadian, 14th - 12th c. BC)
3. Babylonian Theodicy (Akkadian about 1000 BC)
4. Dialogue of Pessimism (Akkadian, date uncertain)

These pieces of literature are important in that they give us a comparative perspective on how other Mesopotamian peoples handled suffering in comparison to Israel. According to Walton (295) these writings “generally [take] the form of questioning whether there is any such thing as righteousness and whether the gods think of righteousness in the same terms that people do.”

“Job’s physical suffering paled in comparison with his mental agony over this unfathomable face of God, which no longer smiles upon him but now contorts itself angrily before him. It seems to Job that this God actively destroys all hope, wearing it away like the slow erosion of rocks brought about by flowing water. Job perceives an element of unfairness in the natural order of things which grants sure expectation that a

tree will put forth new growth after it has been cut down, provided sufficient water reaches the stump, but denies similar hope to humans. Memory of previous relationship with God evokes an astonishing declaration: God will remember me when it is too late, and he will long for his faithful servant. On one occasion Job recalls the reciprocity that characterized their relationship (when he called upon God, he answered), contrasting that memory with the present when God seems bent on disgorging his former friend. One critic put it this way: ‘But here is a new tone which has never been sounded before—God as the direct enemy of men, delighting in torturing them, hovering over them like what we might call the caricature of a devil, gnashing his teeth ‘sharpening his eyes’ . . . and splitting open Job’s intestines.” [Crenshaw, James L. *Old Testament Wisdom: An Introduction*. Atlanta: John Knox Press, 1981, 109]

Cf. Job 23:3-4, 8-9.

### Speech Cycles:

“The first major section of the book is introduced by a lament (Job 3) and filled out by three cycles of dialogue (Job 4-14, 15-21, 22-27). In each cycle as each friend speaks, Job offers a response until the last cycle, where only two friends speak. Thus there are three speeches of Eliphaz (Job 4-5, 15, 22), three speeches of Bildad (Job 8, 18, 25), Two speeches of Zophar (Job 11, 20) and eight speeches of Job (Job 6-7, 9-10, 12-14, 16-17, 19, 21, 23-24, 26-27). After the hymnic interlude of Job 28, the genre shifts to discourse. Here there are three speakers (Job, Elihu, and God) each offering a series of discourses.” [Walton, 297]

For a good summary of the entire book in a few paragraphs, see Walton p. 293 ff. Also see diagrams in Talbert, 12-13.

### **BOOK OUTLINE**

Walton’s Overview:

- I. Prologue (1-2)
- II. Job’s Lament (3)
- III. Three Dialogue Cycles (4-27)
- IV. Hymn to Wisdom (28) <—— Midpoint of the Book
- V. Three Discourse Cycles (29-41)
- VI. Job’s Closing Statements (40:3-5; 42:1-6)
- VII. Epilogue (42:7-17)

### Gleason Archer’s Outline:

- I. Prologue: Job’s test (1:1-2:13)
- II. False comfort by three friends (3:1-31:40)
  - A. First Cycle of Speeches (3:1-14:40)
    - 1. Job’s Lament (3:1-26)

- 2. Eliphaz' reply (4:1-5:27) and Job's rejoinder (6:1-7:21)
- 3. Bildad's reply (8:1-22) and Job's rejoinder (9:1-10:22)
- 4. Zophar's reply (11:1-20) and Job's rejoinder (12:1-14:22)
- B. Second Cycle of Speeches (15:1-21:34)
  - 1. Eliphaz' reply (15:1-35) and Job's rejoinder (16:1-17:16)
  - 3. Bildad's reply (18:1-21) and Job's rejoinder (19:1-29)
  - 4. Zophar's reply (20:1-29) and Job's rejoinder (21:1-34)
- C. Third Cycle of Speeches (22:1-31:40)
  - 1. Eliphaz' reply (22:1-30) and Job's rejoinder (23:1-24:25)
  - 3. Bildad's reply (25:1-6) and Job's rejoinder (26:1-31:40)
- III. The Speeches of Elihu (32:1-37:24)
  - A. First Speech: God's Instruction to Man Through Affliction (32:1-33:33)
  - B. Second Speech: God's Justice and Prudence Vindicated (34:1-37)
  - C. Third Speech: The Advantages of Pure and Consistent Piety (35:1-16)
  - D. Fourth Speech: God's Greatness and Job's Guilt in Accusing God of Unfairness (36:1-37:24)
- IV. God's Speeches from the Whirlwind (38:1-42:6)
  - A. First Speech: God's Omnipotence Proclaimed in Creation; Job's Self-Condempning Confession (38:1-40:5)
  - B. Second Speech: God's Power and Man's Frailty; Job's Humble Response (40:6-42:6)
- V. Epilogue: God's Rebuke of the Three Comforters; Job's Restoration, and Reward of a Long and Blessed Prolongation of Life (42:7-17)

My Outline from a read through the book:

- I. Introduction (1:1-22)
  - A. Background (1-5)
  - B. Satan Allowed to Test Job (6-12)
  - C. Job Loses His Wealth and Children (13-22)
- II. Job's Continued Demise (2:1-13)
  - A. Job Loses His Health (1-8)
  - B. Job's Wife and Confession (9-10)
  - C. Job's Three Friends (11-13)
- III. Job Curses the Day He Was Born (3:1-26)
- IV. Eliphaz's First Speech (4:1-5:27)
  - A. Theological Premise: The Righteous Prosper and the Wicked Don't
    - 1. Eliphaz's vision (4:12 ff.)
  - B. Solution: Seek God's Face (5:8-27)
- V. Job's Reply to Eliphaz: He has done nothing to warrant his calamity (6:1-7:21)
  - A. Thoughts toward God (6:1-13)
    - 1. Nothing can counter-balance the weight of his suffering (1-3)
  - B. Thoughts toward his friends (6:14-7:11)
    - 1. Job's days are filled with anguish and without hope (7:1-11)
  - C. Thoughts toward God (7:12-21)
    - 1. Job asks "why?" and wishes God would leave him alone
- VI. Bildad's First Speech (8:1-22)

- A. Bildad echoes the premise of Eliphaz (2-3,5-7)
  - 1. God acts righteously and Job's words are mere wind (2-3)
- B. Examples of the premise:
  - 1. Job's children (4)
  - 2. Past generations (8-10)
  - 3. Nature (11-18)
- C. Optimism based on an assumption (19-22)
- VII. Job's Reply to Bildad (9:1-10:22)
  - A. How Can a Man be Right Before God? (9:1-35)
    - 1. God's power and transcendence (1-19)
    - 2. Job claims that God destroys both the guilty and the guiltless (20-24)
    - 3. Job accounted as wicked (even though he claims innocence (25-35; cf. v. 20)
  - B. Did God create Job to destroy him? (10:1-22)
- III. Zophar's First Speech (11:1-20)
  - A. Zophar's Accusations against Job (1-6):
    - 1. Talkative (2)
    - 2. Boastful (3)
    - 3. Self-righteous (4)
    - 4. Ignorant (5-12)
  - B. Zophar calls Job to repent (13-20)
- IX. Job's Reply to Zophar (12:1-14:22)
  - A. Job's Dilemma (12:1-6)
    - 1. Job has knowledge (1-3)
    - 2. Job is a joke (4-6)
  - B. God's Sovereign Control Over All (12:7-25)
    - 1. The testimony of the animals (7-10)
    - 2. The testimony of the aged (11-12)
    - 3. The wisdom and power of God (13-25)
      - a. Over men (13-14)
      - b. Over the waters (15)
      - c. Over leaders and nations (16-25)
  - C. Job Repeats the Fact that he has Knowledge (13:1-2, cf 12:3)
  - D. Job's Argument (13:3-19)
    - 1. With God (3)
    - 2. With Zophar (4-19)
  - E. Job's Prayer (13:20-14:22)
- X. Eliphaz' Second Speech (15:1-35)
  - A. Job's Speech Condemns Him (1-6)
  - B. Job's Ignorance Condemns Him (7-11)
  - C. Job's Heart Condemns Him (12-16)
  - D. Job's Afflictions Condemn Him (17-35)
    - 1. The truly wise know this (17-19)
      - a. That the wicked suffer all their days (20-24)
      - b. That the wicked are arrogantly opposed to God (25-27)
      - c. That the wicked specific suffer the loss of:

- (1) Cities (28)
- (2) Wealth (29-30)
- E. Warning: Don't Be Deceived (31-35)
- XI. Job's Second Reply to Eliphaz (16:1-17:16)
  - A. Job to His Friends: Sorry Comforters (16:1-5)
  - B. Job to His God: Spurned and Shaken (16:6-14)
  - C. Job and His Suffering (16:15-22)
  - D. Job and His Spirit (17:1-16)
- XII. Bildad's Second Speech (18:1-21)
  - A. Job Lacks Understanding (1-4)
  - B. Truly the Wicked Suffer (5-21)
    - 1. Implication: Job is wicked and does not know God (21)
- XIII. Job's Second Reply to Bildad (19:1-29)
  - A. God Has Afflicted Him (1-24)
  - B. Job Has Hope (25-27)
  - C. Job Warn His Friends (28-29)
- XIV. Zophar's Second Speech (20:1-29)
  - A. His Superior Understanding (1-3)
  - B. The Prosperity of the Wicked is Short-Lived (4-11)
  - C. The Wicked Are Guilty of Oppression (12-19)
  - D. The Wicked Are Judged by God (20-29)
- XV. Job's Second Reply to Zophar: The Wicked Do Prosper (21:1-34)
- XVI. Eliphaz' Third Speech (22:1-30)
  - A. Specific Accusations Against Job (1-20)
  - B. Plea for Job to Repent and Be Restored (21-30)
- XVII. Job's Third Reply to Eliphaz (23:1-24:25)
  - A. Job Seeks for a Place Where He Might Meet God (23:1-9)
  - B. Job to be Vindicated (23:10-12)
  - C. God's Sovereignty (23:13-17)
  - D. God's Apparent Disregard for the Myriads of Wickedness (24:1-20)
  - E. God's Apparent Disregard for Innocent Sufferers (24:21-24)
  - F. Job's Challenge: Prove Me Wrong! (24:25)
- XVIII. Bildad's Third Speech: How Can Sinful Man Be Just Before God? (25:1-6)
- XIX. Job's Third Reply to Bildad (26:1-14)
  - A. Bildad's Counsel Is Worthless (1-4)
  - B. God's Power is Unlimited (5-14)
- XX. Job's Last Speech (27:1-31:40)
  - A. Job's Innocence in Contrast with the Wicked (27:1-23)
  - B. Job's Investigation into Wisdom (28:1-28)
    - 1. Mining: A Search for Metals (1-11)
    - 2. Understanding: A Search of Wisdom (12-28)
  - C. Job's Insights into His Life (29:1-30:40)
    - 1. Reflections on His Past (29:1-25)
    - 2. Regrets over His Present (30:1-31)
    - 3. Revisits His Innocence (31:1-40)
- XXI. Elihu's Speeches (32:1-37:24)

- A. First Speech: Elihu Justifies His Opinions and Addresses Job (32:1-33:33)
  - B. Second Speech: Elihu Addresses All (34:1-37)
  - C. Third and Fourth Speech: Elihu Addresses Job (35:1-37:24)
- XXII. God's Speeches (38:1-41:34)
- A. God's First Speech: His Knowledge and Work as Creator (38:1-40:2)
    - 1. Job's Reply: I Will Be Silent (40:3-5)
  - B. God's Second Speech: His Power and Majesty (40:6-41:34)
- XXIII. Job's Repentance (42:1-6)
- XXIV. Job's Restoration (42:7-17)
- A. In Relation to His Friends (42:7-9)
  - B. In Relation to His Fortune (42:10-17)
    - 1. His Wealth (10-12)
    - 2. His Family (13-17)

**\*VERSE 1\***

**ENGLISH TRANSLATION [NASB95]:**

THERE was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God, and turning away from evil.

**ENGLISH TRANSLATION [HCSB]:**

There was a man in the country of Uz named Job. He was a man of perfect integrity, who feared God and turned away from evil.

**ENGLISH TRANSLATION [NIV]:**

In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**THERE was a man in the land of Uz, whose name was Job,**

See my introduction notes. Note also that Job was “called” out of Uz whereby Abraham was called out of Ur. Here’s a man that was a contemporary of Abraham, being called by God independently of Abraham.

**and that man was blameless, upright, fearing God, and turning away from evil.**

**Blameless** (*tam*): Integrity (so Calvin). Not “sinless.” Job was a man of integrity. No hypocrisy. No double-mindedness.

**Upright:**

Straight or level. Consistent behavior that is in line with the ways of God. “Whereas the previous term highlights *internal* wholeness of character, this word implies *external* straightness in comparison to others.” [Talbert, 28]

**Fearing God:**

Note any possible differences between “fearing God” here / t/o Job (God = elohim) and the “fear of the Lord” (YHWH). Cf. Tyndale Bulletin [Volume: TYNBUL 46:1 (NA 1995)] Article: The Book Of Job And The Fear Of God by Lindsay Wilson

He was a worshiper of the true God in a time like that of Abraham. Before the nation of Israel and the Law.

References to fearing God occur over 100x in the OT alone. Defining the “fear of the Lord” (cf. Job 20:28; Prov. 9:10). This is a NT concept as well (Acts 9:31; 2 Cor 5:11).

Defining the word “fear” and what it means for the believer can be like nailing Jello to the wall. Struggle is defining the English word “fear”. Synonyms don’t do justice (cf. angst; anxiety; concern; despair; dismay; dread; horror; panic; scare; terror; aversion; distress; foreboding; fright; trembling; trepidation).

For the believer: “Reverential awe that results in worship and humble obedience fueled by love.” A Powerful awesomeness than leaves the worshiper changed.

For the unbeliever: foreboding terror.

Think of a super-hero. An imaginary Superman with super-powers. He is good (like our colloquial Superman). If there were bad guys on the loose and these bad guys broke into your home and were threatening your very life, imagine what it would be like to have Superman unexpectedly show up. You would see Superman in a very different way than the bad guys. The bad guys would feel “foreboding terror”. You would experience a referential, joyful awe. Good illust. on 1 hand, but a bad illust. on t/other. This Superman, if he existed, would melt before our holy, omnipotent God. We wouldn’t worship this Superman. The head of a pin in cf. to infinite space would not come close to comparing him to God.

Events of Job occurred b4 t/revelation of t/name of YHWH (Exo. 3). The wisdom literature phrase, “Fear of the Lord (YHWH)” does not occur in Job. But “fearing God” here is akin to the Fear of YHWH.

Patriarch Abraham in Gerar is fearful and lies because he distrusted the moral atmosphere of Abimelech’s court—‘there is no fear of God in this place’ (Gn. 20:11). Similarly, the midwives ‘feared God’ in Exodus 1:17, 21 (that is, they had a basic respect for life), while in Deuteronomy 25:17, the wicked Amalekites are said to have no ‘fear of God’. Cf. our contemporary culture which has no fear of God. We live in a culture of death and a culture of moral confusion.

“It is a fear conjoined with love and hope, and is therefore not a slavish dread, but rather filial reverence. — M. G. Easton, Easton’s Bible Dictionary

“Fear of the Lord, the awe that a person ought to have before God (Prov. 1:7; Eccles. 12:13). As such it can be said to constitute ‘true religion’ (Ps. 34:11). This ‘fear of the Lord’ is represented by the ‘fear and trembling’ with which Paul exhorts the Philippians to work out their salvation (Phil. 2:12). It describes the piety of the growing church in Acts 9:31. However, it may also carry overtones of judgment (2 Cor. 5:11; 1 Pet. 1:17).” —Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, Harper’s Bible Dictionary (San Francisco: Harper & Row, 1985), 305.

Satan affirms that Job fears God, although he questions the motive. Cf. 1:9.



Proverbs 1:7 The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.

Proverbs 8:13 “The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverted mouth, I hate.

Proverbs 15:16 Better is a little with the fear of the LORD Than great treasure and turmoil with it.

See chapter 28.

### **Turning away from evil:**

Cf. 1:8; 2:3. Hebrew implies that Job fears evil. Fear of God ought to introduce in us a fear of evil. We ought to fear sin and evil.

Emphasis on Job’s character to set the stage for the fact that his impending suffering was not due to his own personal sin. The author of Job is shouting out to us, with this 4-fold description, that Job’s calamities were not due to his sin or neglect.

Job is a righteous man. Ultimately, he was justified by faith, like Abraham his contemporary (cf. Romans 4).

Centuries later, God brings up Job’s name as one of 3 men:

“Centuries later God brings up Job’s name and character again. When the kingdom of Judah slid into idolatry, God decided to judge the nation with national humiliation, devastation, and slavery as He had warned centuries earlier. Her wickedness was terminal, her condition past the power of prayer. God told Ezekiel that even if Noah, Daniel, and Job were living in Judah at that time, they would not be able to persuade Him to deliver anyone but themselves by the skin of their own righteous teeth (Ezek. 14:14,20). . . . Out of all the possibilities—the patriarchs Abraham or Joseph, leaders such as Moses or David, Prophets such as Elijah and Elisha, Isaiah and Jeremiah—the three men most noted for their righteousness that came to *God’s* mind were Noah, Daniel, and Job.” [Talbert, 29]

**\*VERSE 2\***

**ENGLISH TRANSLATION [NASB95]:**

And seven sons and three daughters were born to him.

**ENGLISH TRANSLATION [HCSB]:**

He had seven sons and three daughters.

**ENGLISH TRANSLATION [NIV]:**

He had seven sons and three daughters,

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

Job's family. Note that his wife isn't mentioned here, and only mentioned 1x in the book.

**And seven sons and three daughters were born to him.**

Cf. NIV which simply has: "He had seven sons and three daughters" 10 children. Cf. Psalm 127:3-5.

7 sons—cf. Ruth 4:15. Daughters, note the end of Job where the girls get extra commentary.

Sets the stage for what's coming.

**\*VERSE 3\***

**ENGLISH TRANSLATION [NASB95]:**

His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was the greatest of all the men of the east.

**ENGLISH TRANSLATION [HCSB]:**

His estate included 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a very large number of servants. Job was the greatest man among all the people of the east.

**ENGLISH TRANSLATION [NIV]:**

and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants;**

How wealth was measured then, as cf. to today.

Cf. HCSB: "His estate..."

He was not a nomad like Abraham; nor did he live in tents. He had a home. 500 yoke (pairs) of oxen. He was likely a farmer. Crops in addition to livestock.

Charles Swindoll writes:

“. . . [Job] had amassed a remarkable number of possessions. Among them were 7,000 sheep. Much of the wool from the animals would have been sold. The portion held back could be woven into fabric that would be made into warm clothing for the cold winter days. The family's food would be provided from these animals and acres of crops. There were also 3,000 camels. I would imagine Job 'ran a trucking business' for the caravans that went from east to west. No doubt, his camels were for hire, and those camels became his personal transportation. There were 1,000 oxen, yoked together in pairs to plow the fertile fields, preparing the soil for planting the seed that was later harvested for an abundance of food. And we're told there were 500 female donkeys. In that ancient era, female donkeys provided the delicacy of the day—donkey milk." [Swindoll, 6]

He adds:

“Over and above all that was a happy, healthy family of ten adult children living nearby. No diapers to change. No baths to give. No carpools. No big meals to prepare. No lunches for school. No boys with big tattoos driving sleek chariots, showing up and honking out front for the daughters. No teenaged daughters with nose rings and pierced belly buttons running around the house All that’s now behind Job and his wife, Job’s got it made, and amazingly, no one was criticizing because there’s nothing about him to criticize. Job had it made.” [Swindoll, 6]

Job understood that the wealth was not his, nor his family, cf. 1:21.

**and that man was the greatest of all the men of the east.**

Reputation. Cf. 29:7.

**\*VERSE 4\***

**ENGLISH TRANSLATION [NASB95]:**

His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.

**ENGLISH TRANSLATION [HCSB]:**

His sons used to take turns having banquets at their homes. They would send an invitation to their three sisters to eat and drink with them.

**ENGLISH TRANSLATION [NIV]:**

His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.**

Likely birthday celebrations. Cf. same construction used in 3:1, translated as “the day of his birth.”

Job would use those annual celebrations (which happened throughout the course of the year) to remind him to do something (verse 5).

The next two verses elaborate on and illustrate Job’s routine of piety. The idiomatic nature of the Hebrew in v. 4 makes anything close to a literal translation unintelligible. The gist in the NIV seems normal enough, but one cannot be certain of the precise meaning of the literal phrase “the house of each his day.” Not that it is important, but the text does not say how often the brothers hosted their sisters. Was it on their birthdays? Were they established feast days? Were these parties every day of the week since there were seven brothers? Why did not the sisters invite the brothers to their homes? Were any or all of these children married? Were all the children at all the parties or just one brother at a time with his three sisters? Did Job attend all these affairs? How close to one another did these family members live? Though lacking details, the text does describe a big, happy family. They not only got along with each other but enjoyed each other’s company. It was a truly convivial clan. — Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 51.

**\*VERSE 5\***

**ENGLISH TRANSLATION [NASB95]:**

When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, “Perhaps my sons have sinned and cursed God in their hearts.” Thus Job did continually.

**ENGLISH TRANSLATION [HCSB]:**

Whenever a round of banqueting was over, Job would send for his children and purify them, rising early in the morning to offer burnt offerings for all of them. For Job thought: Perhaps my children have sinned, having cursed God in their hearts. This was Job’s regular practice.

**ENGLISH TRANSLATION [NIV]:**

When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**When the days of feasting had completed their cycle,**

Cycle of each person or the cycle of each year?

**Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, “Perhaps my sons have sinned and cursed God in their hearts.”**

Job would purify (sanctify) them by 10 burnt offerings, one for each child. He was concerned that they receive forgiveness of any sins committed knowingly or unknowingly. His concern that they might have inwardly cursed God anticipates, ironically, Satan’s insinuation that Job would curse God (2:5). — Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 719.

And cursed God in their hearts: Job was concerned that his children may have thought or said something which would offend God and therefore cause God to punish them. The Hebrew word is literally “blessed” and may be a correction made by a scribe to avoid putting the word “curse” next to “God”; some interpreters think that “blessed” (a mild word) is used by the author to avoid saying the harsh word “cursed.” In any case, it is clear that the implied meaning is “cursed.” For similar usages see 1:11; 2:5, 9; 1 Kings 21:10; Psalm 10:3.

A curse normally involves a formula of words pronounced against someone, and calls on a supernatural being or force to bring about the results of the curse. Here the idea is more general, and in translation it may often be rendered as “saying evil words against God.” In their hearts: in the Old Testament the heart is the center of the intellect and will, more than of the affections and emotions. TEV’s rendering “by insulting God unintentionally” expresses accurately in modern English the meaning of the Hebrew phrase. In many languages in which the heart is used idiomatically to refer to the center of the emotions, it will be better here to shift to something like “in their thoughts” or “in what they thought and said.” — William David Reyeburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 36.

Sin offering. Blood Sacrifice before the Law.

**Thus Job did continually.**

Note that the children were likely grown. Job continued to intercede for them. Don’t stop ministering to your children. Pray for them; support them spiritually.

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“It sets a happy scene . . . The happiness consists in a good man being a great man, a pious man being a prosperous man. It is a picture of the world being as the world ought to be, a world where the righteous lead. It is a world where the prosperity gospel seems to be true.” [Ash, 35]

But we know what’s coming. We know what’s coming in Job’s life because it’s history, it’s recorded in sacred writ. But for us, we don’t know what’s coming. You have reminders in your life of unexpected bad times that came crashing down on your good times. That’s where I live.

Focus on the cross . . .