

**NOTES: Job (Supplemental)**

10/08/2017

Jim Bodnar is leading the teaching on Job and is doing is a play with different members of mini-church speaking the parts corresponding to each of the characters in the book.


## Interesting Facts About Job

**MEANING:** Job has two possible meanings:  
 Hebrew: The persecuted one.  
 Arabic: Repentant one.

**AUTHOR:** Unknown

**TIME WRITTEN:** While the events of Job took place during the Patriarchal Age, perhaps between Genesis 11 and 12, the time of its writing is unknown.

**POSITION IN THE BIBLE:** 18th Book in the Bible  
 18th Book in the Old Testament  
 1st of 5 Poetical books  
 (Job - Song of Solomon)  
 48 Books to follow it.



**CHAPTERS:** 42  
**VERSES:** 1,070  
**WORDS:** 10,102

**OBSERVATIONS ABOUT JOB:**


- Many believe the Book of Job to be the earliest book of the Bible.
- Job is set during the times of the patriarchs.
- Factors to indicate a Patriarchal Age setting for Job:
  - Job lived about 140 years after the events of this book took place (42:14). Therefore, his life span must have been around 200 years. Abraham lives 175 years.
  - Job's wealth is measured in terms of livestock (1:3; 42:12) rather than silver and gold.
  - Like Abraham, Isaac, and Jacob, Job is the priest of his family and offers sacrifices.
  - The social unit is the patriarchal clan.
  - Job uses the characteristic patriarchal name for God, Shaddai (the Almighty).
  - There is no reference to:
    - Israel

The exodus from Egypt  
 The Mosaic Law  
 The Tabernacle

- The Book of Job tells of a man who lost everything.
  - His wealth
  - His family
  - His health
- Job wrestles with the great question, WHY?
- The land of Uz (1:1) is adjacent to the land of Midian where Moses lived for some 40 years.
- The Book of Job deals with:
  - The question of the righteous having to suffer.
  - The sovereignty of God over creation.
- Three of Job's friends, Elihu, Ephaz, and Zophar travel from nearby countries to visit with Job.

Though He slay me, yet will I trust Him  
 . . . He also shall be my salvation.

Job 13:15-16



Barnes Bible Charts

# Chart Outline of Job

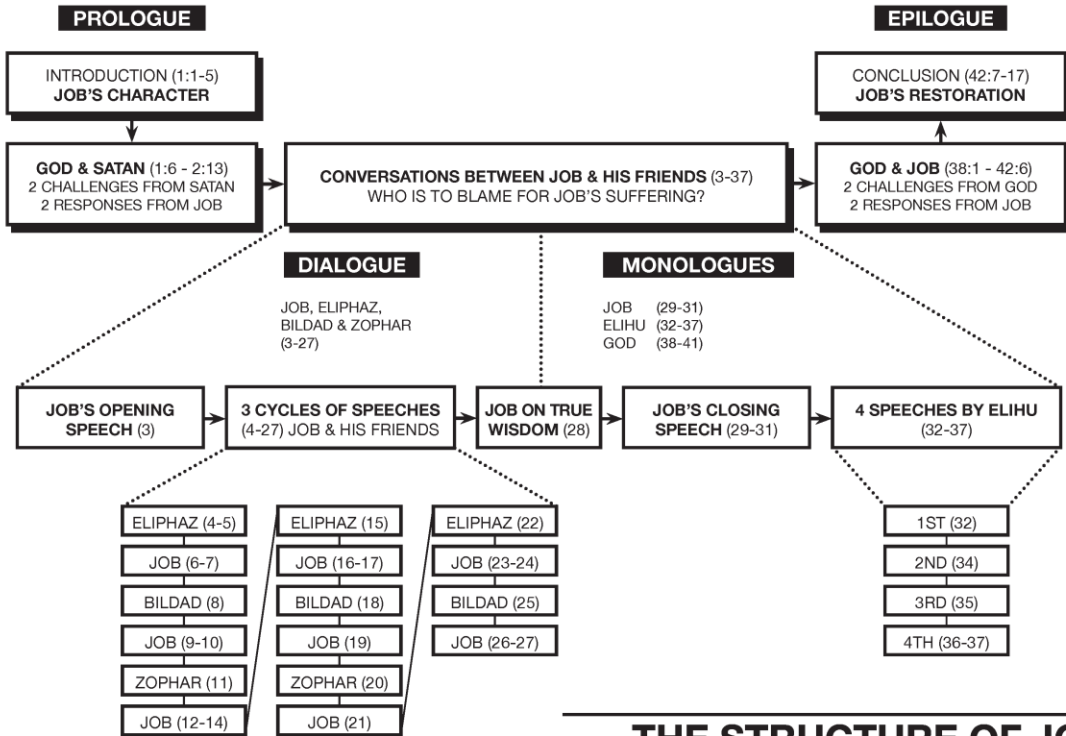
## JOB

	Introduction to the Suffering	Discussion of the Suffering			Correction in the Suffering	Submission under the Suffering	Restoration from the Suffering	
	Scene 1 Job's purity and prosperity  Scene 2 Satan's proposition and Yahweh's permission  Scene 3 Satan's persecution and Job's patience  Scene 4 Satan's persistence and Yahweh's permission  Scene 5 Poverty and plagues  CHAPTERS 1-2	Words of Job (Eyes on Self)  Curses birth  Curses life  CHAPTER 3	Words of Three Friends (Eyes on Humanity) Eliphaz ↓ Job ↙ ↘ Zophar Bildad  CHAPTERS 4-14	Eliphaz ↓ Job ↙ ↘ Zophar Bildad  CHAPTERS 15-21	Eliphaz ↓ Job ↓ Bildad  Job's monologue  CHAPTERS 22-31	Words of Elihu (Eyes on Yahweh)  To Job  To three friends  To Job  CHAPTERS 32-37	Words of Yahweh (Emphasis on Sovereignty)  Job's admission  Job's confession  CHAPTER 42:1-6	Yahweh's anger with the three friends  Yahweh's blessing on Job  CHAPTER 42:7-17
<b>Key Sections</b>	Historical	Theological / Philosophical			Logical	Revelational	Confessional	Historical
<b>Key People</b>	Job, Yahweh, and Satan	Job, Eliphaz, Bildad, and Zophar			Elihu	Yahweh	Job	Yahweh, Job, and the three friends
<b>Key Sayings</b>	"Have you considered My servant Job?" (1:8)	"... then Job ... Eliphaz ... Bildad ... Zophar answered"			God does "great things which we cannot comprehend" (37:5).	"Whatever is under the whole heaven is Mine." (41:11)	Therefore I retract, / And I repent in dust and ashes. (42:6)	The LORD blessed the latter days of Job more than his beginning. (42:12)
<b>Theme</b>	God's sovereignty and humanity's struggle in the midst of suffering							
<b>Key Verse</b>	42:2							
<b>Christ in Job</b>	Job's cry for a mediator (9:33; 33:23-24) and his faith in a Redeemer (19:25-27) foreshadow the intercessory work of Christ.							

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<https://www.insight.org/resources/bible/the-wisdom-books/job>

# The Structure of Job



## THE STRUCTURE OF JOB

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## Where is the Land of Uz?

<https://biblereadingarcheology.com/2016/04/14/where-was-the-land-of-uz/>



One of the documents found along with the Dead Sea Scrolls is a non-Biblical document known as the “War Scroll”. It identifies Uz as being, “beyond the Euphrates.” But that document was written at least 1,000 years after Moses wrote the book of Job and locating Uz that far east does not match with the information the Bible gives us.

The first clues have to do with the raiders who destroy or steal Job’s herds and livestock. The first raiding party are “Sabeans” (Job 1:15). The Sabeans came from Saba, also known in the Bible as “Sheba. Saba was located in southern Arabia, in what is now known as Yemen. The second raiding party are “Chaldeans” (Job 1:17), coming from Chaldea in southern Mesopotamia. The Chaldean tribes would later

be absorbed into the Babylonian empire. So the land of Uz had to be somewhere within range of the raiding parties of both the Sabeans and the Chaldeans.

Lamentations 4:21 places Edom in the land of Uz, indicating that Edomite territory had grown or expanded into the land of Uz. This is supported by the fact that one of Job's false comforters named Eliphaz, was a Temanite. Teman was a city in Edom not far from the spectacular city of Petra. (Although some scholars place Eliphaz in Tema, in northern Arabia). Another false comforter, Zophar is designated a "Naamathite", which some suggests refers to a mountain in north-western Arabia. The third false comforter named Bildad is called a "Shuhite". However that refers to his ancestry, not his place of residence. Bildad is a descendant of Shuah, a son of Abraham. Similarly, the younger, wiser companion Elihu is called a "Buzite" as he is descended from Buz, probably also a relative of Abraham.

Finally, Jeremiah 25: 20,21 refers to "*all the kings of the land of Uz*" and includes among them, the kings of Ammon, Moab, Edom even Philistia. Moses probably first became acquainted with the story of Job while he was dwelling for 40 years in the land of Midian (Top photo). The Midianites were nomadic and their borders were fluid but it seems that they dwelled just south of Edom and for at least a time Midian extended into Edom.

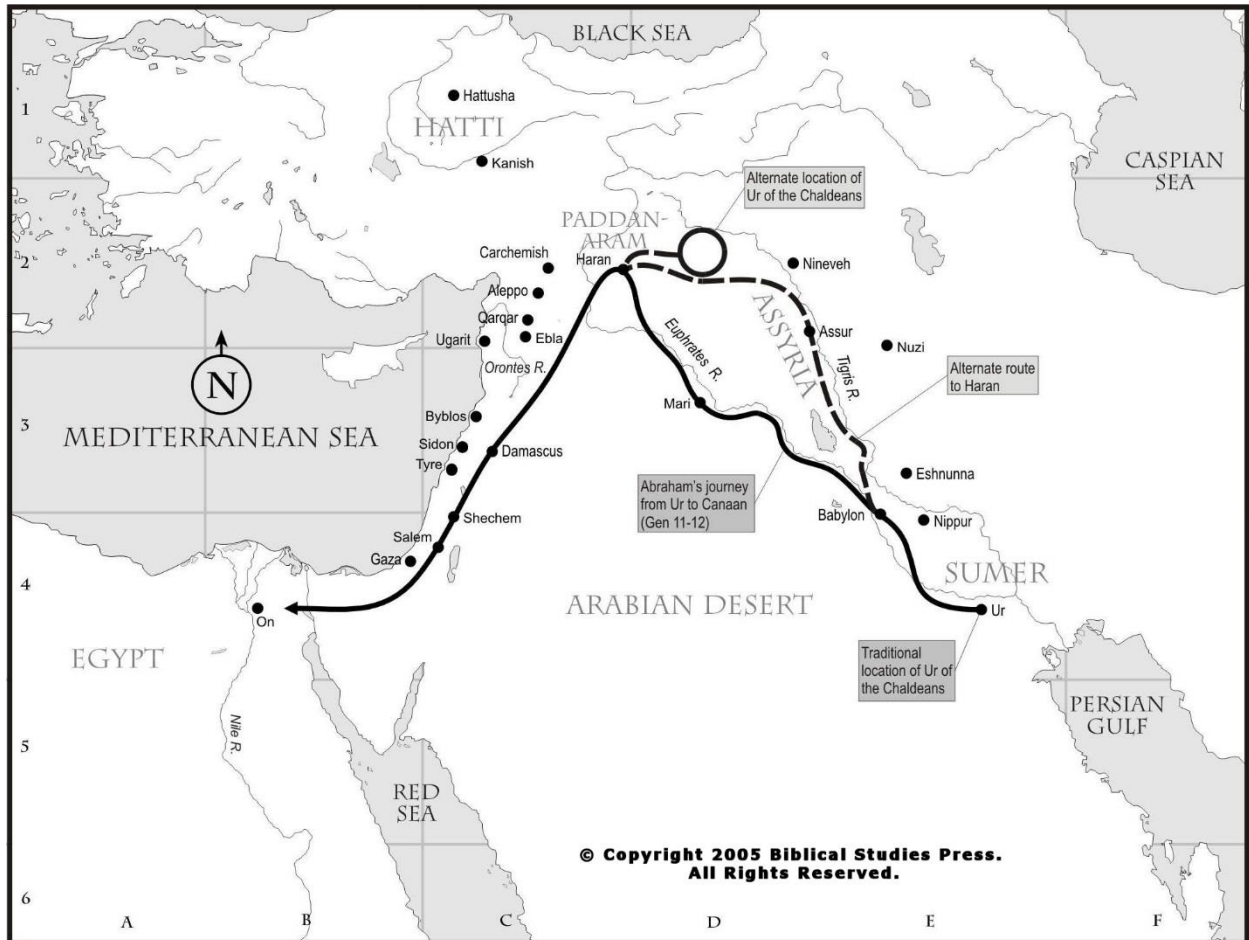
All the clues point to the land of Uz being to the south and east of the promised land of Israel. During the lifetime of Job, Uz seems to have initially occupied the north-western part of Arabia, probably near the shores of the gulf of Aqaba. Over the years, the expression, "land of Uz" was applied to a broader area of land to the south and east of Israel including Edom, Moab and Ammon.

**Job: Episode 1 - Finding Uz**

<https://www.youtube.com/watch?v=FFTxlcaDvRw> [Video]



<https://bible.org/assets/netbible/ot1.jpg>



### Map of the Land of Israel in the Time of Job

<http://www.bible-history.com/studybible/Job/1/>





<https://www.openbible.info/geo/job>



## Job Meaning – the Meaning of Job in the Bible

<http://www.abarim-publications.com/Meaning/Job.html>

Excerpt:

### The name Job in the Bible

Job was a man from [Uz](#), whose unfortunate test by [satan](#) became fuel for the greater discussion of what sin is and does (Job 1:1).

Sin (literally: to miss your mark/goal) is whatever makes a person deviate from perfection. How [YHWH](#) manages the universe is hard to guess at, and also why some of us lose our children to violent people or natural forces. Why do some of us get cancer, plunge into insanity or bankruptcy or any kind of destructive temptation? Has it all to do with God choosing the least of evils? The consequences of sin are inescapable, and sadly the consequences of our neighbor's sin may easily affect us.

Some of us die, and we don't know why. But we have the promise that God causes all things to work together for good to those who love God, to those who are called according to His purpose (Romans 8:28).

After his ordeal Job has seven sons, who remain unnamed, and three daughters of astonishing pulchritude. "And in all the land no women were found so fair as Job's daughters" — Job 42:15. Their names are [Jemimah](#), [Keziah](#) and [Keren-happuch](#) (42:14).

Job is mentioned only once in the New Testament. The epistler [James](#) refers to Job (spelled Ιωβ, *Iob*) as an example of endurance (James 5:11).

### What Job might really be about

The story of Job is among the oldest of the Bible and plays at the time of the patriarchs. We know this because of certain very clear hints. Job's children were old enough to be eating and drinking in the house of the oldest (Job 1:10). Since there were ten of them, and Job lived another 140 years after his ordeal (42:16), his total life span would fit in neatly the patriarchal record. Furthermore, his wealth was measured in life stock (1:3), rather than precious metals, as was the custom in later times. Other hints comes from word usage, such as [Shaddai](#), and other customs, such as patriarchal priesthood (1:4).

All this means that Job's friend [Eliphaz](#) the [Temanite](#) was roughly a contemporary of Eliphaz, the son of [Esau](#), and the father of Teman, who built the city where obviously the Temanites resided. And that means that the two might as well be the same person!

We know precisely nothing about who wrote Job, or more importantly: why it was written in the first place. Some maintain that Job is entirely historical, and a real-time accurate description of what transpired, which would mean that the author of Job invented journalism thousands of years prior to the formal introduction of that particular technique. Others believe that Job is wholly fictional, and though brilliant, basically somebody's idea of a good yarn.

Here at [Abarim](#) Publications we suspect that the story of Job is not about a guy and his four inconsiderate friends, but rather a review of the greater debate as it was conducted between the five major strands of theology in the Levant and in the patriarchal era; meaning that the Book of Job is an ancient piece of comparative theology.

In that particular model, Job would obviously represent a proto-form of [Hebraic](#) Yahwism, whereas Eliphaz would represent the belief system of [Edom](#) at large. Note that both Job and Eliphaz lived in Edom — Job in Uz and Eliphaz in Edom's capital Teman — and the friendly friction between Job and Eliphaz may in fact be a re-visitation of the brotherly friction between [Jacob](#) and Esau (the story of whom in turn is either journalism, fiction or something even better). In fact, the motif of the thinker versus the doer, which is reflected in the Jacob and Esau cycle, obviously also exists in Job-of-Uz versus Eliphaz-of-Teman (but also note that Yahwism is nevertheless all about practically applicable knowledge and skills and very little about the kind of theoretical thinking that the Greeks would be so famous for). But the bottom-line difference between the two is that Eliphaz believed that good things happen to good people and bad things to bad people, while Job was obviously convinced that it doesn't work that way.

Which particular wisdom tradition [Zophar](#) the [Naamathite](#) stands for is hard to estimate at this remove, but his name and ethnonym, as well as the themes of his speeches, seem to suggest that Zophar believed that man's highest attainable good is well-earned pleasure and enough peace to enjoy it (Job 11:13-19).

[Bildad](#) the [Shuhite](#) probably had something to do with [Baal](#) and [Bel](#) centered theology, and young [Elihu](#), son of [Barachel](#) of [Buz](#) of [Ram](#), probably represented the [El](#) cult of [Canaan](#). Obviously all of these models were inadequate and ultimately sternly spoken to by YHWH Himself (Job 42:7). But the author of the story adds the beautiful nuance that Job's model was right only by the grace of the Lord, and existed not just to its own benefit, but to pray for Job's four erroneous friends (42:8), much in the same way that [Abraham's](#) blessing would be not just for him but for all the families of the earth (Genesis 12:3, 28:14, Psalm 22:27, Acts 3:25).

## Etymology and meaning of the name Job

The origin of the name Job is unclear (unknown says BDB Theological Dictionary). Some (NOBSE Study Bible Name List reads **Returning**) derive it from an [Arabic](#) noun meaning 'he who turns (to God)'. Others (HAW Theological Wordbook of the Old Testament) see similarities with the verb בִּיאַ (*ayab*), meaning to be an enemy:

## אִיב

The verb בִּיאַ (*'ayab*) means to be hostile to or to be an enemy. This verb occurs in all expectable ways, from men being hostile to men (Numbers 35:23), to men treating men as enemies (Exodus 23:22), to a general or national enemy (Exodus 15:6), to enemies of God (Numbers 10:35). Most notable are the instances where God becomes the enemy of rebellious men (Isaiah 63:10).

This verb comes with one derivative: the feminine noun הִבִּיאַ (*'eba*), meaning enmity (Genesis 3:15, Numbers 35:21).

## Associated Biblical names

## Job : אִיּוֹב

Jones' Dictionary of Old Testament Proper Names derives the name Job from this verb and is convinced that the name Job is a passive form and thus means **The Persecuted**. Renowned theologian Gesenius agrees with Jones and reads "object of enmity"

Then there are occurrences of this same name in related languages, and mean there **No Father** or **Where Is My Father?**

A Hebrew audience would probably hear **Enemy** for the name Job, and perhaps indeed a passive form of the verb, so that the name-bearer becomes the object of hostilities, specifically those imposed on Job by God. Others understand perhaps that God is never an enemy to a righteous man and righteous Job, as much as he loved God, was His enemy by nature, and *that* got the ball rolling.

<https://www.behindthename.com/name/job>

## Meaning & History

From the Hebrew name אִיּוֹב (*Iyyov*) which means "persecuted, hated". In the Book of Job in the Old Testament he is a righteous man who is tested by God, enduring many tragedies and hardships while struggling to remain faithful.

OTHER LANGUAGES/CULTURES: Ayyub (Arabic), Iob (Biblical Greek), 'Iyyov (Biblical Hebrew), Iob (Biblical Latin), Joby (English), Iyov (Hebrew), Giobbe (Italian), Eyüp (Turkish)

[http://www.christianadulteducation.com/pages/bible\\_summaries/ot/job.pdf](http://www.christianadulteducation.com/pages/bible_summaries/ot/job.pdf) [PDF]

**MEANING:** Job has two possible meanings:

1. Hebrew: "The persecuted one."

2. Arabic: "Repentant one."

### Meaning behind Job's three daughters' names? Job 42:14

<https://hermeneutics.stackexchange.com/questions/22640/meaning-behind-jobs-three-daughters-names-job-4214>

Excerpts:

Given the fact that their names all appear to reference their intrinsic beauty (cf. @user12422's answer), it seems to me that these verses are intended to convey the remarkable abundance of Job's restoration. God didn't just give Job 10 new children to replace the ones who died -- He gave him the three most beautiful daughters in the land. This coincides with the fact that God doubled Job's possessions from what he had previously; cf. [Job 1:3](#). (Note that God doubled his possessions but not the size of his family, because, presumably, "7 sons" was already considered an ideal number, and "3 daughters" was a sign of completeness and divine approval; cf. [Job, F. Anderson, p. 79.](#))

The prevailing idea seems to be that God didn't just restore Job to his previous condition, but blessed him abundantly beyond what he had experienced before his misfortune. In that sense, the names of the daughters might just be an expression of Job's delight in his new-found blessing (similar to the way that the names of Joseph's children symbolize the work of grace that took place in Joseph's heart; cf. [Genesis 41:51-52](#)). In other words, these names are Job's personal testimony that warmth and perfume and fruit have once again filled his soul...

...**Yemimah** because she was bright as the day, **Keziah** because her perfumery odor spread like that of cassia; **Keren-hapuch**, because, said R. Chisda, she spread forth a savor like garden comes, as it is written (Jer. 4:30) (Tractate Bava Batra 1:40)

Importance of giving names as in all Bible is to give the character's essence. And/Or to give persons traits.

### Eliphaz, Bildad and Zophar

<https://www.shmoop.com/book-of-job/eliphaz-bildad-zophar.html>

#### Bildad

<http://www.abarim-publications.com/Meaning/Bildad.html>

The name Bildad consists of two elements, but there's no consensus on which ones those are.

According to BDB Theological Dictionary and NOBSE Study Bible Name List, the first part of the name comes from the Babylonian divine name Bel, which is closely related to the name Baal, and means Lord...

BDB and NOBSE further agree that the second part of the name Bildad comes from the verb יָדַד (*yadad*), which probably means to love...

Hence, for a meaning of the name Bildad, NOBSE and BDB both read **Bel Has Loved**.

*Alternate meaning*

[http://promiseed.com/articles/others/bible\\_names.html](http://promiseed.com/articles/others/bible_names.html)

Bildad — son of contention (Job. 2:11).

## Eliphaz

<http://www.abarim-publications.com/Meaning/Eliphaz.html>

The name Eliphaz consists of two elements, the first one being לַא (El), the prominent Canaanite deity whose name became applied to the God of Israel, or the common abbreviation of Elohim, the genus God...

The second part of our name comes from either of the verbs פָּזַז (*pazaz*)...

For a meaning of the name Eliphaz, NOBSE Study Bible Name List, Jones' Dictionary of Old Testament Proper Names and even BDB Theological Dictionary read **God Is Fine Gold** in rare uniqueness, but that may not be correct.

First of all, the word פָּז (*paz*) probably doesn't denote fine gold but "agile" gold or rather gold leaf. Then, this name may not so much point towards gold but rather to agility or ability. The name Eliphaz may in fact denote an over-appreciation of one's skills and abilities and convey the meaning of **My God Is Skill** or **My God Is Agility**. This Eliphaz-theology is obviously at fundamental conflict with Job's view, as Job's strength obviously comes from his weakness and surrender to the Powers that Be.

*Alternate meaning:*

[http://promiseed.com/articles/others/bible\\_names.html](http://promiseed.com/articles/others/bible_names.html)

Eliphaz — (my) God is strength; (God of gold?) (Ge. 36:4).

## Zophar Meaning

<http://www.abarim-publications.com/Meaning/Zophar.html>

For a meaning of the name Zophar, both NOBSE Study Bible Name List and Jones' Dictionary of Old Testament Proper Names derive it from the verb צָפַר (*sapar* II) and read **Chirper** (NOBSE) and **Chirping, Insolence** (Jones).

BDB Theological Dictionary does not offer an interpretation of the name Zophar but does list it under the verb צָפַר (*sapar* V). That would possibly give Zophar the meaning of **Leaper**.

<https://www.britannica.com/biography/Zophar>

Unlike the other two comforters, Zophar does not have a third speech, and some commentators have concluded that parts of Job's speeches [constitute](#) this third reply.

## Elihu

<https://www.shmoop.com/book-of-job/elihu.html>

## Figure Analysis

Elihu is kind of a creeper. Seriously—look at the facts. He isn't mentioned as one of Job's friends, but apparently he was there listening in on their conversation, because he knows all about it when he chimes in. And then he takes it upon himself to spend about five chapters—an eighth of the entire book—spouting off his thoughts.

## Who Is This Guy?

Other than his long speech, Elihu is never mentioned. Theorists just eat this stuff up because it helps them decide what was written down when. The more a story arc makes sense, the more likely it is that the whole thing was written down at the same time. Since things are a bit random in Job—like, for instance, Elihu's magic appearing and disappearing act—scholars aren't so sure. Maybe it was put in at a different time.

Elihu's brief appearance does more than just help tweed-sporting scholars make estimations about dates. It also opens up the text to new theoretical possibilities. After all, he basically comes in, says his bit, and then heads out, leaving it up to us to interpret his words.

## What Does He Say?

What are his words? Like Job's so-called friends, Elihu claims that God has power beyond man. But he kind of stands up for Job, too. The ways of God are mysterious to man—just think weather patterns—so who's to say Job is guilty? Maybe he's innocent but being punished anyway. His point: Job should stop obsessing about justice: "But you are obsessed with the case of the wicked;/ judgement and justice seize you" (36:17). When it comes down to it, Job is asking the wrong questions of God.

Elihu is a tricky guy, too. His speech uses material and language from the other speeches that we heard first. It's an old [rhetorical](#) trick: quote your opponent and use his own material against him. Job is the perfect target for this because his speeches pose questions. Elihu, in 35:1-4, quotes Job, and then says, "I will answer you," before making his point. Pretty fancy.

## Do We Buy It?

Are we supposed to trust this guy? Probably. The fact that he hasn't said anything until now makes him a better arguer, right? He has listened to everyone else, and now he says his bit.

Up until this point, Job's three friends have been shoving it down our throats that Job messed up. Elihu backs it up a bit. He basically says, "who are we to say what God is doing?" And because we know what's going on up in the heavens—ah, dramatic irony—we're pretty sure that Elihu is right.

## Elihu Meaning

<http://www.abarim-publications.com/Meaning/Elihu.html>

For a meaning of the name Elihu, both NOBSE Study Bible Name List and BDB Theological Dictionary take the ending to be the pronoun and read **He Is My God**. Alfred Jones (Dictionary of Old Testament Proper Names) thinks the ending is a remnant of יהי sesoporp dna ה**God The Lord**.



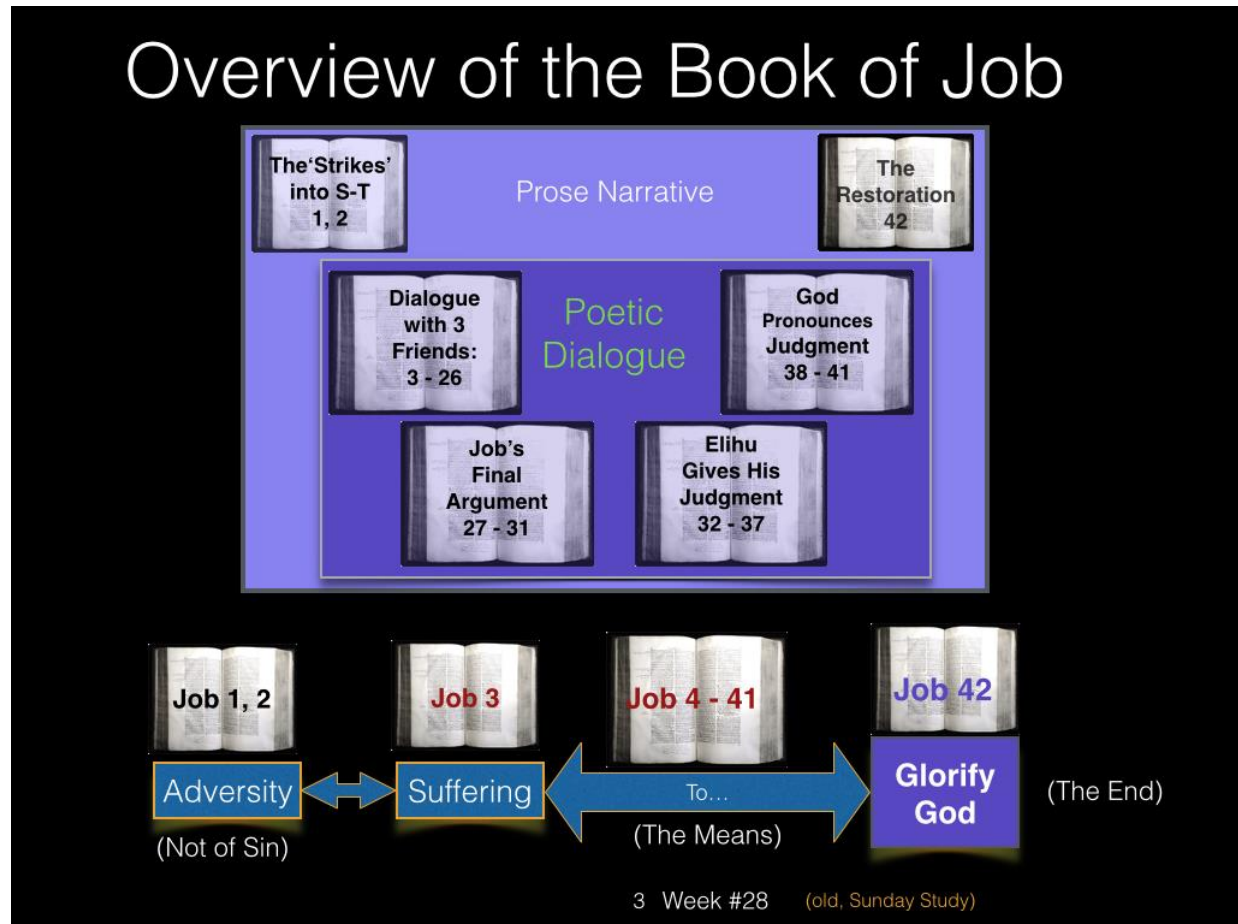




I-Dealmaking: A Bible Study based on the Book of Job

<http://www.idealmaking.org/>

Charts from study...

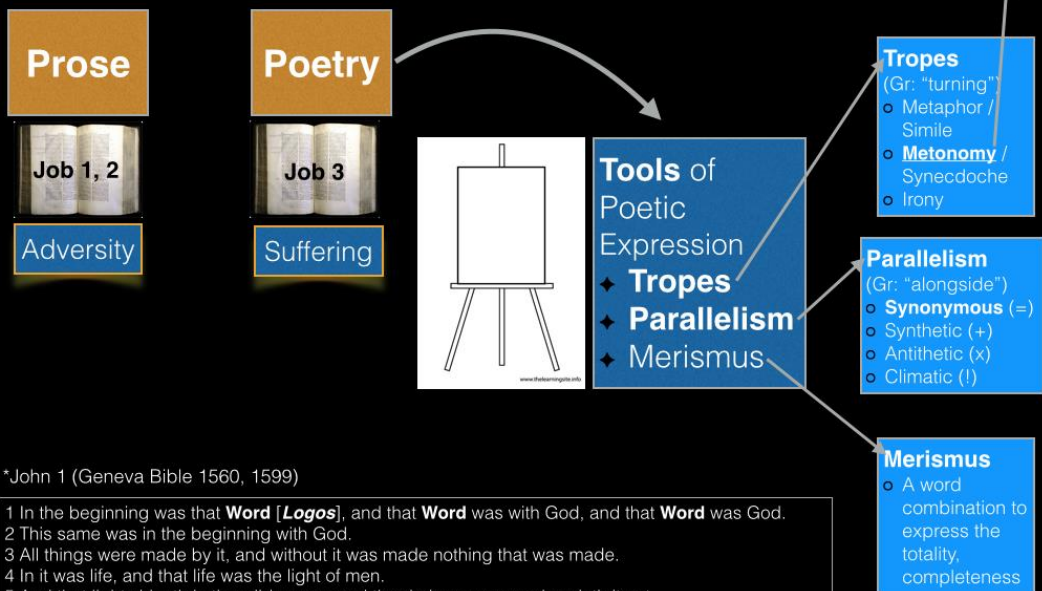


## Where is the Land of Uz, The “East?”



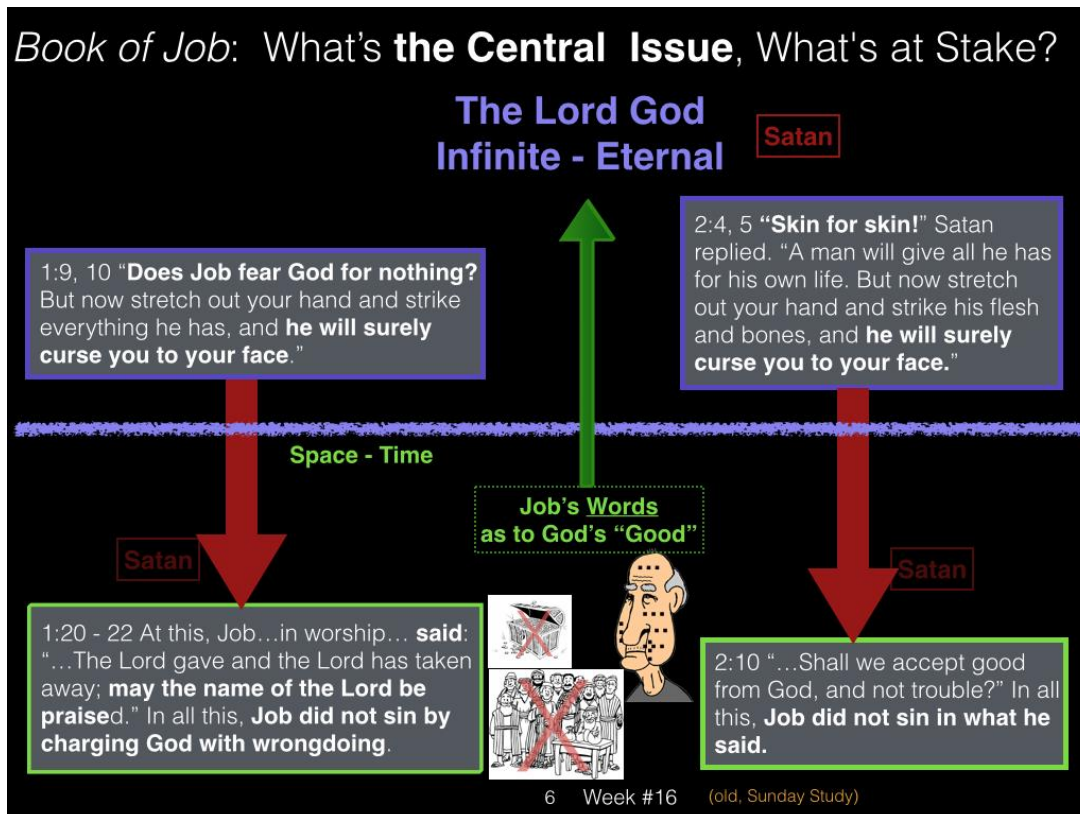
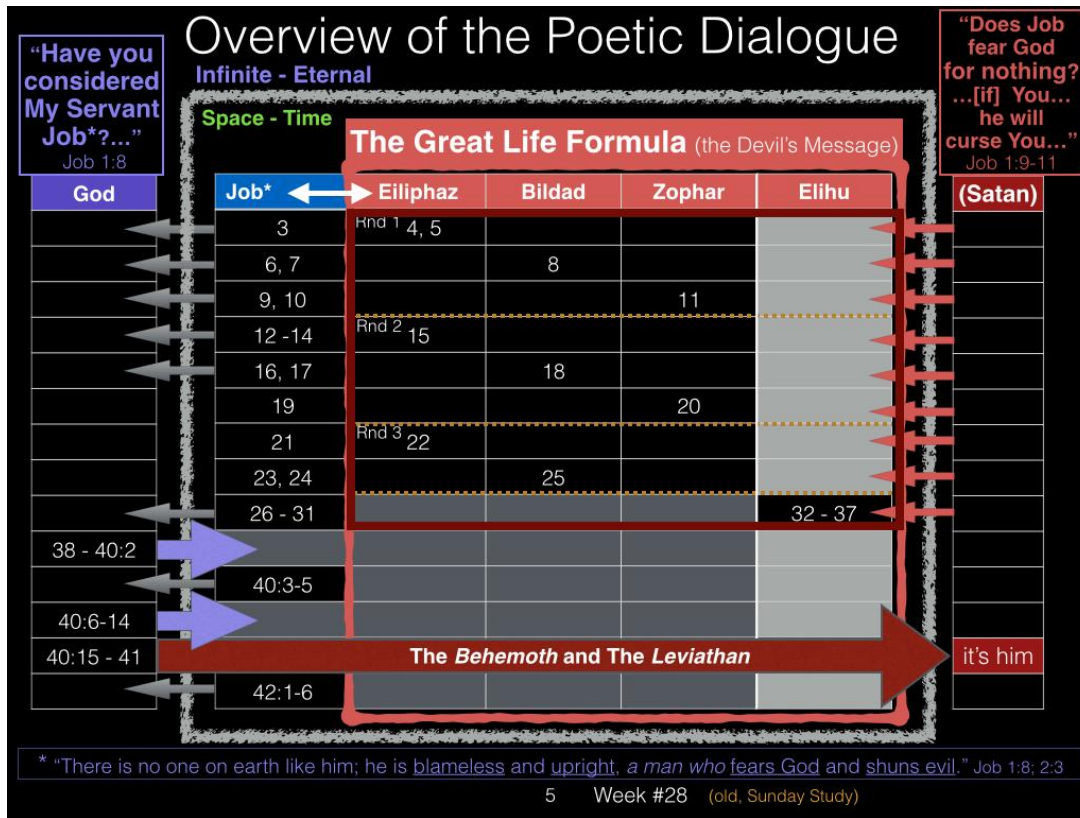
Clip from "Map of the Middle East" (c) Tourizim Maps 2 Week #1 (new, Tuesday Study)

## Tools of **Word**\*-Expression



\*John 1 (Geneva Bible 1560, 1599)

1 In the beginning was that **Word [Logos]**, and that **Word** was with God, and that **Word** was God.  
 2 This same was in the beginning with God.  
 3 All things were made by it, and without it was made nothing that was made.  
 4 In it was life, and that life was the light of men.  
 5 And that light shineth in the wilderness, and the darkness comprehendeth it not....  
 14 And that **Word** was made flesh, and dwelt among us, (and we saw the **glory** thereof, as the **glory** of the only begotten Son of the Father) full of grace and truth



# Big Themes in Job

- #1: **Knowledge**, *Truth* we possess re Ultimate Reality
- #2: **Justice** (duty of; re God = *Theodicy*)
- #3: **Beauty** (the *Good*: a power that draws us)
- #4: **Dealmaking** (our natural *Great Life Formula*)
- #5: **Sovereignty** (God is both Creator / Initiator and Controller...contra "*Deism*")
- #6: **Grace** (Mercy; Undeserved, Unearned, & Un-earnable Favor from God)
- #7: **Faith** (Words of trust and hope expressed on earth toward God)

2 Week #12

## 7 Big Themes in / from the *Book of Job*

7 Big Themes	3 Friends Space -Time Perspective	God Infinite - Eternal Ultimate Reality
#1 Know(ledge)	Man knows how to do good, God sees it, & is impressed	Man's knowing is Fallen
#2 Justice	Man can do justly, and God is compelled to respond	Man's sense of justice is warped; God is Incomprehensibly Just
#3 Beauty (Good)	Man's Great Life Formula, & his consequential prosperity.	The Work of Jesus Christ is the greatest possible Beauty
#4 Dealmaking	Man can use Dealmaking to control Almighty God	Jesus Christ performed a unique redemption with the Father for us
#5 Sovereignty	X (man is sovereign of self)	God is the Sovereign One, doing His Sovereign Purpose
#6 Grace (Love)	X (unnecessary)	God's Purpose toward His own is wrapped in His Grace
#7 Faith(fulness)	X (man's faith: the Great Life Formula)	God is the always Faithful One (& our Faith can rest on this)

7 Week #28 (old, Sunday Study)

# 7 Big Themes and the True Initiator

**Man** (Enosh, the Fallen, Weak Man), perceives that he initiates, drives, and determines these 4 Big Themes, as a kind of 'god,' sovereignly ruling life (by The Great Life Formula)

Man

- #1: **Knowledge**, *Truth* we possess re Ultimate Reality
- #2: **Justice** (duty of; re God = *Theodicy*)
- #3: **Beauty** (the *Good*; a power that draws us)
- #4: **Dealmaking** (our natural *Great Life Formula*)

However, Fallen Man (Enosh) is never the successful Initiator / Driver / Determiner. The 'missing' key Big Themes and which are Initiated by **God's Hand Alone** (Monergism).

God

- #5: **Sovereignty** (God is both Creator / Initiator and Controller...contra "*Deism*")
- #6: **Grace** (Mercy; Undeserved, Unearned, & Un-earnable Favor from God)
- #7: **Faith** (Words of trust and hope expressed on earth toward God)

8 Week #22 (old, Sunday Study)

## Where / When / How Does Man's Heart (Falsely) Conclude that He (Man and Woman) Is the Great Initiator of Big Themes #1 - 4?

**Man** (Enosh) perceives that he initiates, drives, and determines these 4 Big Themes, as a kind of 'god,' sovereignly ruling life (by The Great Life Formula)

Man

- #1: **Knowledge**, *Truth* we possess re Ult. Reality
- #2: **Justice** (duty of; re God = *Theodicy*)
- #3: **Beauty** (the *Good*; a power that draws us)
- #4: **Dealmaking** (our natural *Great Life Formula*)

Genesis 3:1 - 6 (NIV)  
 1 Now the serpent was more crafty than any of the wild animals the **Lord** God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?" 2 The woman said to the serpent, "We may eat fruit from the trees in the garden, 3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

#2

#3

4 "You will not certainly die," the serpent said to the woman.  
 5 "For God knows that *when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.*"  
 6 When the woman **saw** that the fruit of the tree was **good** for food and **pleasing to the eye**, and **also desirable** for gaining wisdom, she took some and *ate it*. She *also gave* some to her husband, who was with her, and he *ate it*.

#1

#4

9 Week #23 (old, Sunday Study)

**Our Enemy Aims *to Deceive***  
**Leading to Our Alienation from God**  
**and Our Impulse to Self - Cover**

The tool of the Great Life Formula

#4: Dealmaking

#3: Beauty (the Good)

#2: Justice

Big Theme #1: Knowledge, Knowing

10 Week #27 (old, Sunday Study)

Genesis 3:4-7 (NIV)  
 the Serpent said....  
 "...God **knows** that when you eat from it your **eyes will be opened**, and you will **be like God, knowing good and evil.**"

When the woman **saw** that the fruit of the tree was good for food and pleasing to the **eye**, and also desirable for **gaining wisdom**, she took some and ate it...

Then the **eyes** of both of them were opened, and they **realized** they were **naked**; so they **sewed** fig leaves **together** and **made coverings for themselves.**

**Who Else is 'Seeing' in this Story?**  
**And, What is the **True Beauty / Good** in this Story?**

**God 'sees' Job as:**

- ✱ Blameless,
- ✱ Upright,
- ✱ Fearing God,
- ✱ Turning from Evil, (1:8; 2:3),
- ✱ Maintained Integrity (2:3).

**The Lord God**

*Infinite — Eternal*

**Satan 'sees' man, and God, each mutually needy, and dependent on one other, in Dealmaking bondage.**

**Job, in his prayer, 'sees' his ultimate reality as loss of meaning of his truest life, his mis-connection with God.**





**The 3 Friends 'see' Anti-Beautiful Job, marred, destroyed, sitting on ash / dung in the garbage dump of civilization.**

9 Week #10

## The 'Anchor' Point of Job's 3 Friends

Space - Time
Infinite - Eternity

### “The Great Life Formula”







**#1: Knowledge:** The claim of accurate, comprehensive understanding of ultimate reality... that explains 'the Why?' of adversity—it's the "Cause / Effect" relationship—and thus the 'Cure.'

**#2: Justice:** The claim of an always and everywhere iron-law Principle that God exercises Justice (made evident by Prosperity, as comprehended by men's Knowledge).

**#3: Beauty:** That 'magnetic' force that draws us toward something "Good," both in the sense of a Formula to operate a Machine that 'works,' and the fruits of having used such Formula to cause the Machine to 'work.'

**#4: Dealmaking:** This is how "Life" works—it is **The Great Life Principle**—for assuring Prosperity, even, especially, in my relationship to God Himself.



**The On-My-Call "God"**  
Who Drives the Big (but conditional) Prosperity Truck

<http://images.clipartpanda.com/co-anchor-clipart-anchor.jpg>





3 Week #14

<http://www.pageresource.com/clipart/clipart/traffic/trucks/semi.png>

## The 'Anchor' Point of Job's 3 Friends

Space - Time
Infinite - Eternity

### “The Great Life Formula”

**#1: Knowledge:** The claim of accurate, comprehensive understanding of ultimate reality... that explains 'the Why?' of adversity—it's the "Cause / Effect" relationship—and thus the 'Cure.'

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**#4: Dealmaking:** This is how "Life" works—it is **The Great Life Principle**—for assuring Prosperity, even, especially, in my relationship to God Himself.

### Job's Quest for Understanding

- I am not the cause of my Adversity:
  - "The Lord gave and the Lord has taken away; may the name of the Lord be praised." (1:21)
- God, who is the Cause, is neither Evil nor unjust:
  - In all this, Job did not sin by charging God with wrongdoing. (1:22) (12:9-10)
- But I am a "Enosh"—a fallen, sickly, weak, mortal.
  - What is Enosh...that you examine...and test them..? (7:17, 18)
- The Sovereignty of God (BT #5) is necessary to understanding "Life:"
  - To God belong wisdom and power...What he tears down cannot be rebuilt; those he imprisons cannot be released....He leads rulers away stripped and makes fools of judges. (12:13-17)

<http://images.clipartpanda.com/co-anchor-clipart-anchor.jpg>

17 Week #14 (new, Tuesday Study)

<http://www.pageresource.com/clipart/clipart/traffic/trucks/semi.png>

## Job's Reasoning (responding to the proposed Great Life Formula) Leads Him to Sovereignty (Big Theme #5)

The inner convictions of Job's 3 Friends:



**#1: Knowledge:** The claim of accurate, comprehensive understanding of ultimate reality... that explains 'the Why?' of adversity—it's the "Cause / Effect" relationship—and thus the 'Cure.'



**#2: Justice:** The claim of an always and everywhere iron-law Principle that God exercises Justice (made evident by Prosperity, as comprehended by men's Knowledge).

**#3: Beauty:** That 'magnetic' force that draws us toward something "Good," & is compellingly attractive to us so as to behold, embrace, and use it to our delight (in this context of the quest for a formula for Prosperity).

**#4: Dealmaking:** This is how "Life" works—it is **The Great Life Principle**—for assuring Prosperity. Adversity is concrete evidence of Dealmaking failure, but which can be reversed by properly initiating Dealmaking.

### Job's Insight

#### #5: Sovereignty:

12: 9 Which of all these does not know that the hand of the Lord has done this? 10 In his hand is the life of every creature and the breath of all mankind.... 14 What he tears down cannot be rebuilt; those he imprisons cannot be released.... 16 To him belong strength and insight; both deceived and deceiver are his. 17 He leads rulers away stripped and makes fools of judges....22 He reveals the deep things of darkness and brings utter darkness into the light. 23 He makes nations great, and destroys them; he enlarges nations, and disperses them. 24 He deprives the leaders of the earth of their reason; he makes them wander in a trackless waste.

18 Week #13 (new, Tuesday Study)

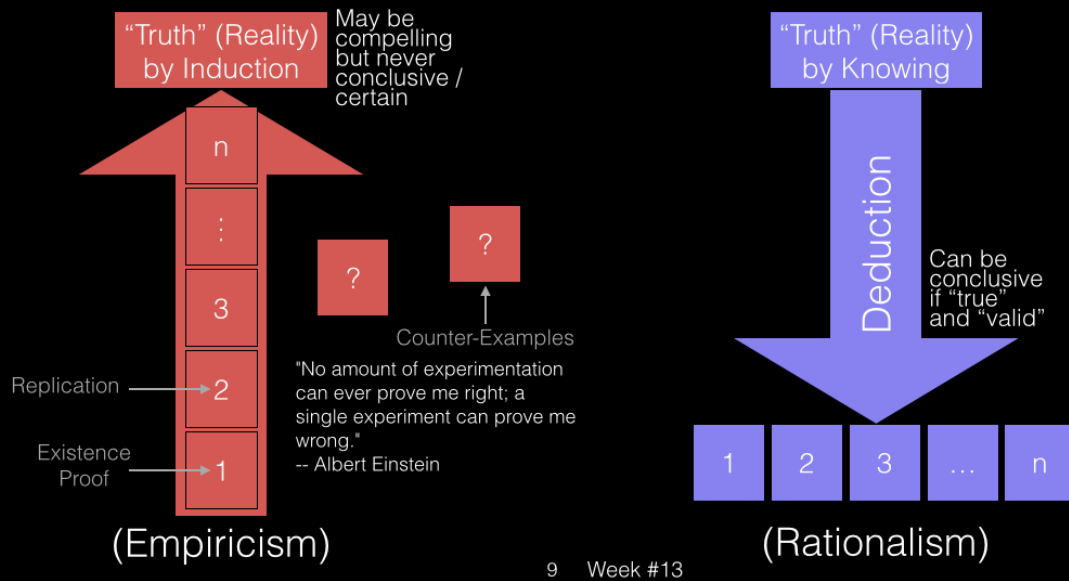
## What's So Bad (Evil) about the Great Life Formula?

1. It is false.
  1. A false foundational 'tool,' like an unreliable compass, cannot guide us 'home.'
2. It is an especially treacherous, false principle because:
  1. It looks / sounds 'right'
  2. It is sustained by widespread agreement
  3. It is the essence of all "Religions"
3. It does not even 'work' in Space - Time.
  1. Because there is no such "formula" for life.
  2. It leads only to a dead end (aporia).
4. The GLF inevitably leads to leads to legalism, and pride
  1. The Pharisees of the Gospels.
  2. Saul before he was transformed to Paul, "the worst of sinners" (1 Tim 1:15).
5. The GLF inevitably extends to the deeper issue of Redemption
  1. Underlies Pelagianism
  2. And, even, Arminianism
6. The GLF logically extends to all forms of man's thinking / self-actualization
  1. Pluralism (what 'works' for me, may not 'work' for you, and your Formula is as valid as mine).
  2. Pantheism (we are all god / gods).
  3. The "itching ears" of Space - Time  
"For the time will come when they will *not endure sound doctrine*, but *according to their own desires*, because *they have itching ears*, they will *heap up for themselves teachers*; and they will *turn their ears away from the truth*, and be *turned aside to fables.*" 2 Tim 4:3,4 NKJV

16 Week #8 (new, Tuesday Study)



Zophar Hinges His Concluding Argument on Inductive Reasoning, Which Can Never Be Conclusive, and Which Argument Inherently Leads One's Eyes Away from Any Governing Principle / Truth



## Big Themes Alignment with The Gospel

The Big Themes are made complete, and right, only in the Gospel:  
Job, in his helpless / alienated condition, saw a glimpse of The Gospel;  
the 3 friends by their reasoning saw only man-centric, man-sovereign ‘solutions.’

- #1: Knowledge:
- #2: Justice
- #3: Beauty
- #4: Dealmaking
- #5: Sovereignty
- #6: Grace
- #7: Faith

- #1: **Knowledge:** God had to reveal The Gospel, the Word becoming flesh, by His Death, Burial, Resurrection.
- #2: **Justice:** God justly satisfied His Holiness by providing the Perfect and complete substitute.
- #3: **Beauty:** The most lovely Person, and Act, in the Universe was / is the gift of God's Provision.
- #4: **Dealmaking:** The agreement between God the Father and God the Son, whereby the Son became Sin in our place (the Lamb substitution)
- #5: **Sovereignty:** Such substitution only exists, and is only make known by the Sovereign Will of God.
- #6: **Grace:** The Substitution is freely provided, at no cost to, and with no contribution from, man.
- #7: **Faith:** Christ's complete "Faithfulness" to the Sovereign Agreement made possible His becoming the Substitute Lamb; our faith—also a gift of God—makes it evident and known to us.

# Job: Before and After

*Job 1:2-3; 42:11-15*

A comparison of Job's wealth before and after his suffering and loss

## Before



7 sons and 3 daughters

## After



7 sons and 3 beautiful daughters



7,000 sheep



14,000 sheep



3,000 camels



6,000 camels



500 yoke of oxen



1,000 yoke of oxen



500 donkeys



1,000 donkeys

Source: The NIV Quickview Bible - [www.thequickviewbible.com](http://www.thequickviewbible.com)

## Introduction to the Book of Job

<https://bible.org/article/introduction-book-job>

Excerpt:

### I. TITLE:

A. In Hebrew the name is boYa! probably from the root meaning “to come back,” or “repent,” thus describing one who “comes back” or “returns to” God.<sup>1</sup>

B. In Greek LXX the name is transliteration of the Hebrew consonants IWB.

### II. AUTHOR: Possibly Job, Elihu, or a contemporary of Job

A. The author of the book is unknown

1. The text does not identify its author

2. Rabbinic tradition does not attempt to identify an author other than suggesting that the writer must have preceded Moses

B. One's understanding of Date (below) contributes to one's understanding of the author

C. Jacques Bolduc suggested in his commentary of 1637 that the book of Job may have been authored in a secondary way by Moses who found it in its original Aramaic form and translated it into Hebrew<sup>2</sup>

1. This could account for:

a. Its being possessed by the Hebrews

b. Its attaining a canonical status

c. The Aramaic tone in some of the terms and modes of expression in the text

2. But the style of Job is not really Mosaic; Moses uses the name of Yahweh often whereas Job uses other names, Job uses Arabic words unlike Moses, Moses would not have been familiar with Arabic customs, opinions, and manners

D. Job, Elihu, or a contemporary of Job:

1. The date of the book leans toward a patriarchal age

2. The foreign tone of the book allows for it to have been written by Job (Arabic words, nomadic habits, illustrations from sandy plains, awareness of nature and the arts)

### III. DATE:

A. Date of the Events: Probably pre-Mosaic, even patriarchal from the second Millennium B.C.

1. Job is lacking references to historical events and reflects a non-Hebraic cultural background which little is known about

2. Location:

a. Uz was located in northern Arabia<sup>3</sup>

b. Job's friend, Eliphaz, came from Teman, a city in Edom

c. Elihu came from the Buzites who lived next to the Chaldeans in northeast Arabia<sup>4</sup>

3. Support for a pre-Mosaic date:

- a. The patriarchal family-clan organization reflects the time of Abraham rather than after the Exodus
- b. The offering of sacrifice by the head of the family rather than a priest reflects a time before the Exodus
- c. The mention of a *q<sup>e</sup>sitah* as a type of money ([Job 42:11](#)) suggests a date which is at least during the time of Joshua (cf. [Jos. 24:32](#)), if not during the patriarchal period (cf. [Gen 33:19](#))<sup>5</sup>
- 4. Support for an early second millennium date of Job as a contemporary with the patriarchs:
  - a. The reference in [Ezekiel 14:14](#) to Job and Daniel may be a reference to the ancient Canaanite hero Dan'el who was a prominent figure in the Ugaritic epics rather than to the contemporary prophet, Daniel<sup>6</sup>
  - b. Other names in Job are authentic for the second millennium B.C.:
    - 1) Bildad was short for Yabil Dadum, a name found in cuneiform sources of the second millennium B.C.
    - 2) Job is found in the "Babylonian Job", a cuneiform composition<sup>7</sup>
- B. Date of Composition: Possibly during the time of the Patriarchs (Second Millennium B.C.)
  - 1. The Patriarchal Age:
    - a. This was the view of the Talmud
    - b. This helps support the accuracy of the conversations between Job and his friends; but this is not necessary since portions of Genesis were accurately transmitted by mouth until Moses wrote them down
    - c. The addition of 42:16-17 could have been added shortly after Job's death
    - d. The lifestyle and longevity of Job are similar to that of the patriarchs found in Genesis
    - e. The moving bands of Sabaeans and Chaldeans ([Job 1:15, 17](#)) matches the early second millennium B.C.
    - f. The literary genre of Job (below) matches that of the patriarchal era
    - g. The name of Job is found in the Amarna letters (c. 1350 B.C.) and the Egyptian Execration texts (c. 2000 B.C.)<sup>8</sup>
    - h. Although the evidence does not demand a second millennium B.C. date, it certainly allows for it. <sup>9</sup>
  - 2. The Reign of Solomon:
    - a. This was the view of Gregory Nazianzen (fourth century A.D.), Martin Luther, Haevernick, Keil and Delitzsch, Raven, Young, and Unger<sup>10</sup>
    - b. Solomon's age was a peaceful one and thus particularly interested in wisdom's approach to the deepest, practical problems of life (e.g., Ecclesiastes, Song of Solomon, Proverbs)
    - c. The wisdom of [Proverbs 8](#) and [Job 28](#) is similar
    - d. While the above arguments are plausible, they are not determinative; as Archer writes, "most of the ... features above mentioned are reconcilable with an earlier date as well, particularly if the account was composed by a non-Israelite author on non-Israelite soil"<sup>11</sup>
    - e. In addition a delay of four centuries from the actual experience to the writing down of the experience raises the question of accuracy<sup>12</sup>
  - 3. The Reign of Manasseh:
    - a. This was the view of Ewald and Hitzig.

b. Since this was a time of injustice, the thought is that Job fits the social setting well (cf. [Job 9:24](#))

c. But Job does not present trouble that is any greater than could be found at any time in human history, and here the hardship is individual and private rather than national

4. The Reign of Jeremiah:

a. This was the view of J. E. Steinmueller

b. Similarity in language with Job and the writings of Jeremiah are cited as the basis for this time of composition (cf. [Jer. 12:1-3](#) & [Job 21:7](#); [Jer. 20:14-18](#) & [Job 3:3](#); the land of Uz is only mentioned outside of Job in [Jeremiah 25:20](#) and [Lamentations 4:21](#))

c. But the comparisons and language are not determinative since they can be found in other writings (cf. [Ps 37](#)), and it is also possible that Jeremiah borrowed from Job to express his themes of suffering and, “the fact that Uz is mentioned in [Jeremiah 25:20](#) is hardly of pivotal significance unless it can be proved by other evidence that the name had not arisen until the age of Jeremiah or else was unknown to the Hebrews before his time”<sup>13</sup>

5. During or after the Exile (sixth century B.C.):

a. This was the view of Genung in ISBE, Driver, Budde, Cheyne

b. Arguments and Solutions are as follows:<sup>14</sup>

1) The book is understood to be legend and a depiction of the imprisonment and eventual release of king Jehoiachin

But Jehoiachin was not a righteous man and was not ever restored to his kingdom prior to his death

2) Although the problems of suffering was severe for the nation at the time of the exile, the exile was not the only time the nation suffered, and again the suffering in the book is personal rather than national<sup>15</sup>

3) The identification of the tempter as “Satan” was Persian, but it was also an identification under David ([1 Chron 21:1](#); [Ps 109:6](#))

4) The Aramaisms in the book suggest a late date, but Aramaic was used for hundreds of years before the Exile

5) Although several passages seems to refer to a national tragedy (9:24; 12:6, 13-25; 24:12) they are not clear enough, nor particular enough to demand an exilic interpretation

6. Conclusion: Although it is not possible to be certain, a patriarchal date is reasonable and perhaps best explains the material as we have it

#### IV. CANONICAL CONSIDERATIONS:

A. Job is placed in different places in different canons:

1. In the Talmud: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations

2. In the LXX: Psalms, Proverbs, Ecclesiastes, Song of Solomon, Job

3. In the Peshitta: Deuteronomy, Job, Joshua

4. In the Council of Trent and Most English Bibles: Job, Psalms, Proverbs

5. In most Hebrew Bibles: Psalms, Proverbs, Job

6. In Kittel’s *Biblica Hebraica* (3rd edition) and *Biblia Hebraica Stuttgartensia*: Psalms, Job, Proverbs

B. Except for Theodore of Mopsuestia of the Antiochian school (A.D. 350-428) the book of Job has not been questioned with respect to its canonicity<sup>16</sup>

#### V. LITERARY GENRE:

A. Job is wisdom literature

B. Some wisdom literature of the Ancient Near East dealt with the same philosophical questions as Job:<sup>17</sup>

1. A Sumerian work entitled "Man and His God" (Ur III period, c. 2000 B.C.)
2. An Akkadian monologue entitled "Ludlul bel Nemeqi" ("I will praise the lord of Wisdom" dating to the end of the second millennium B.C.
3. "The Babylonian Theodicy" dated about 1000 B.C.

C. The similarity of Job with the Mesopotamian pieces with the use of dialogue ([Job 4--27](#)), soliloquy ([Job 3](#)), discourse ([Job 29--41](#)), narrative ([Job 1--2](#)), and poetic skill may argue against Job being a stage play even though it may have been used in this way later on in history

#### BRIEF OUTLINE OF THE BOOK OF JOB - brigchurch.org

<http://www.brigchurch.org/Introduction%20to%20The%20Book%20of%20Job.pdf>

Excerpt:

Job is the first of the five books commonly referred to as "**The Books of Poetry**". These include Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. They are written in a poetic style, in contrast to the narrative style of most of the other books of the Old Testament. Although they do not rhyme like a Dickinson verse when read in today's English translations, they are, nonetheless poetical. These books are also referred to as "**Wisdom Literature**" (especially Job, Proverbs, and Ecclesiastes). Oswald Chambers (1874-1917) offered this concise summary of the five books and what they teach:

- **Job - How to suffer**
- **Psalms - How to pray**
- **Proverbs - How to act**
- **Ecclesiastes - How to enjoy**
- **Song of Solomon - How to love**

## The Book of Job

[http://www.heraldmag.org/literature/verse\\_12.htm](http://www.heraldmag.org/literature/verse_12.htm)

**The Dating of Job**

The story of Job is of great antiquity. Only the accounts of Genesis are of an earlier age. More exact dating however is in great question. Some place Job as a contemporary of Abraham (most certainly incorrect) others as being during the exodus of Israel (equally improbable.) There is internal evidence that allows us to make a fairly accurate estimate. A number of individuals and tribes are mentioned in the biblical account. The following genealogical table will enable us to notice when Job's contemporaries lived.

JOB (?)	ELIPHAZ & ZOPHAR	BILDAD	SABEANS	CHALDEANS	UZ
Abraham	Abraham	Abraham (Keturah)	Abraham (Keturah)	Nahor	Nahor
Isaac	Isaac	Shuah (4)	Jokshan	Kemuel	Huz & Buz Land of Uz (6)
Jacob	Esau	Shuhites	Sheba (5)	Chesed (6)	Uzites & Buzites
Issachar	Eliphaz		Sabeans	Chaldeans	Barachel*
Job (1)	Teman				Elihu
Jabushites (2)	Zephi (Zophar) (3)				

\* While Elihu is the son of Barachel (Job 32:2), Barachel is not necessarily the direct son of Buz. There may be generations in between.

Supporting Texts: (1) Gen. 46:13; (2) 1 Chron. 7:1; (3) Num. 26:24; (4) 1 Chron. 1:35, 36; (5) Gen. 25:1, 2; (6) Gen. 25:3; (6) Gen 22:20-22

From the above chart, it is evident that it cannot be before the fourth generation after Abraham when the story of Job occurs. In fact, the specific mention of Eliphaz and Zophar (Zephi) almost demands that it be in the fourth generation. However, the question is open as to how long of a period should be assigned to a generation. One might reason from Gen. 15:16 that the fourth generation is the generation of the return from Egypt. However, a weakness to this is that Moses is the sixth generation from Abraham (Abraham-Issac-Jacob-Levi-Kohath-Amram-Moses [see Exod. 6:16-18.]

We can also infer with certainty that Job lived before the Exodus since the sacrifices of the last chapter are performed by Job, rather than by a priest. According to patriarchal practice, the firstborn son was the priest of the family. However Tola, not Job, is listed as the firstborn of the family of Issachar. This implies that either Job's two older brothers had died or that they had not joined him in his immigration to Uz.

The above chart also makes it a reasonable assumption that the Job of our narrative is the same Job who was the son of Issachar (Gen. 46:13).

### The Actors

There are five primary actors in the book of Job:

- (1) Job – Living in the land of Uz, descendants of Nahor, the religion of one God was probably predominant. If he was indeed the third son of Issachar, he must have moved northeast to Uz before Jacob took the rest of the family to Egypt. Perhaps he went there because of the famine which spread along the western and southern shores of the Mediterranean. He is called Jashub in Num. 26:24 and 1 Chron. 7:1. There we learn that he fathered a tribe called the Jashubites. If Job's double blessing included life span, then he would have been 70 years old at the time of the narrative (Job 42:16).
- (2) Eliphaz – The Temanite. From the fact that Teman was his son, rather than his father, we gather that the oldest son had already become the patriarch of the family. This would place Eliphaz at an advanced age, perhaps in his mid-eighties, since he was a generation earlier than Job. This is also implied in the fact that another of the comforters, Zophar, was his grandson. His name means "my God is fine gold," implying either materialistic parents or that he came from the gold mining region of Ophir in Arabia.
- (3) Bildad – A Shuhite. As the son of a concubine of Abraham, Keturah, Shuah was sent away after the death of Abraham into the east country (Gen. 25:6). Although Abraham was his ancestor, it is questionable whether he followed after the Hebrew religious beliefs. The meaning of his name is unknown for sure, though some trace it to mean "confusing love" or "disputant, son of contention." However, if John Genung is right in the International Standard Bible Encyclopedia, it means "Bel has loved," thus indicating that his parents were idolaters and followers of the god Bel.
- (4) Zophar – A Naamathite. Naamath was a city in northwest Arabia. The Septuagint calls Zophar the "King of the Minaeans." These people are identified in the Bible as either the "Maonites" (Jud. 10:12) or the "Mehunims" (2 Chron. 26:7). They apparently dwelt just south of the Seir, on the eastern shores of the Dead Sea. The meaning of his name is uncertain, various lexicographers giving it as "leaping," "departing," and "sparrow." Being the grandson of Eliphaz, he must have been the youngest of the three, perhaps in his forties.
- (5) Elihu – A Buzite. As a descendent of a Abraham's brother, it is likely that he still held to the pure religion of one God. This is evident in his speech as well. He apparently was very young since two of the other comforters were Eliphaz and Zophar, a grandfather with his grandson. Elihu states clearly that he is younger, probably considerably younger, than the other comforters in Job 32:4, "Now Elihu had waited till Job had spoken, because they were elder than he." This might indicate a man in his twenties. He is spoken of as of "the kindred of Ram." This may be a shortened form of Aram or Aramea. Aram was a grandson of Nahor and therefore of the same kinship as Elihu. Some of the rabbis, however, take Ram as a shortened form for Abraham. In either case, he would have been from the same family lineage

### The Dialogs

Counting Job's opening speech, the Dialog consists of seventeen parts; three arguments for Eliphaz; three for Bildad; two for Zophar and an initial statement and eight rebuttals by Job. As the discussion progresses between Job and his comforters, there is a classic example of the "wedge" theory of argumentation. The more insistent the three friends get in their accusations, the more defensive Job becomes. Job, in fact moves from a position where "he sins not with his lips" to actual accusations against God for the injustice of his situation.



While the points made by the three visitors are very similar, there are subtle differences. **Eliphaz**, as the oldest, speaks first in each of the trilogies. Perhaps, tempered by age, his voice is the softest of the three. His central argument, fitting to the definition of his name, “my god is gold,” is that one can measure his relationship with his God by the quantity of his possessions. There is a tone of crass materialism in his remarks. Yet, they are not totally without merit, for God would shortly announce to the nation of Israel that their obedience would be blessed “in basket and in store” (Deut. 28:1-5). His message is parallel to that of didactic materialism, which holds that the change in either personal or national forms of behavior is driven by economic goals.

**Bildad**, somewhat harsher, uses a questioning approach, challenging Job to investigate his past life for sins against God. His foundation points, as borne out by his name meaning either “confused love” or “loved by Bel,” show the influence of paganism on his thought pattern. His approach is the classical Socratic approach of the advancement of these by a series of increasingly challenging the integrity of his subject. In that respect, his approach befits the other suggested meaning of his name, “disputant, or son of contention.”

**Zophar**, the youngest of the trio, is also the most cutting in his criticisms of Job. Perhaps is was defensive of Job’s rebuttal to his grandfather, Eliphaz. His main contribution to the dialog is his constant resorting to theme, “Who are you to question God?” From the probable connection of his name to the word “sparrow,” some expositors have drawn the extension of his name to mean “twitterer,” or “vain babbler,” from the repetitiveness of the sparrow’s song. His refusal to seek for a meaning to Job’s dilemma other than stating the superiority of God to man amounts to a failure to “reason together” with the Almighty (Isa. 1:26). Zophar is the only one of the friends who does not speak in the third round of the dialog, as though he is put to silence and has no further answers to offer. Some have taken from his speeches a representation of the clergy of Christendom with their escape from reason into their unwillingness to seek a more definitive answer to such questions as the permission of evil.]

### The Speeches of Job

An outline of the rebuttals of Job can be seen from the following chart:

<b>JOB</b>	Opening Speech	Chapter 3
<b>ELIPHAZ</b>	Speech – Chapters 4, 5	Job’s Rebuttal – Chapters 6, 7
<b>BILDAD</b>	Speech – Chapter 8	Job’s Rebuttal – Chapters 9-10
<b>ZOPHAR</b>	Speech – Chapter 11	Job’s Rebuttal – Chapters 12-14
<b>ELIPHAZ</b>	Speech – Chapter 15	Job’s Rebuttal – Chapters 16, 17
<b>BILDAD</b>	Speech – Chapter 18	Job’s Rebuttal – Chapter 19
<b>ZOPHAR</b>	Speech – Chapter 20	Job’s Rebuttal – Chapter 21
<b>ELIPHAZ</b>	Speech – Chapter 22	Job’s Rebuttal – Chapters 23, 24
<b>BILDAD</b>	Speech – Chapter 25	Job’s Rebuttal – Chapters 27-31

...

### The Gathering Storm—Job 36:27-37:24

While Elihu appears to be continuing his preceding discourse in this section, the fact that an actual storm occurred is confirmed in Job 38:1. Therefore it is logical to treat these verses as describing the onsetting squall. While they accurately describe a thunderstorm coming in from the north, the words may also be typical of the time of trouble with which the present dispensation shall come to an end.

The soft early drops of rain and the distant sound of thunder are noticed first. The oncoming clouds obscure the sun and the cattle are discontent. Then the lightning flashes in the sky as the thunder become a crashing roar. He notices the beasts take cover and the cold turn the rain into sleet and hail. His sharp eye catches the balance of the clouds—the one high and overhanging with the lower clouds filled with moisture. Contrasting the usual warm southerly winds, with this fast charging storm from the north, he is awestruck by the power and majesty of the scene.

Even so, in the times of harvest, it was the early rains of truth which foretold of God's coming judgments. As the enlightenment from the Lord became more clear, the noise of the progressing trouble was distinctly heard. Men could not see this as the Lord's dealings because these troublous time hid them from the Lord. God's true message noted the contrast of the warm winds of God's favor with the harsh north winds of his judgments. Both were necessary to accomplish their individual tasks. The Christian profits from both, as the wise man poetically said, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out" (Cant. 4:16).

### Jehovah Speaks—Chapters 38-39

It is from the midst of the storm, now termed a whirlwind, that Jehovah reveals himself to Job. It is in similar manner that Christ, at his apokalupsis, reveals himself to Israel and mankind (2 Thess. 1:7).

While some feel that the recrimination in Job 38:2, "Who is this that darkeneth counsel by words without knowledge?" refers to Elihu, the last speaker; and some to all the comforters combined; it is more likely, in view of verse 1, that it refers to Job himself.

The majestic beauties and manifest wisdom in the ordering of creation form the basis for these words of God. The fascinating consideration of the specifics, noting the degree of modern scientific knowledge revealed in these chapters, is a complete study in itself. A short catalog of these details might include:

1. The foundations of the earth—probably referring to the continental rock massifs that connect the land surface of the globe with its central core (Job 38:4).
2. The careful balancing of the water and land area of the planet referred to in Job 38:8.
3. How the cloud and rings of water provided the earth a protective greenhouse covering during the creative process (Job 38:9)
4. The interesting comparison between the planet's underground water supplies and ocean depths to the moral degradation and death itself (Job 38:16, 17).
5. The water reserves of the snows to provide year-round irrigation of the land, and how he uses these in times of trouble and battle, as in the flooding of the Kishon in the battle of Deborah and Barak against Sisera (Job 38:22, 23; Jud. 5:21).

6. The astronomical accuracy of the verbs used in the poetic descriptions of such stellar constellations as Orion, the Pleiades, Arcturus, and all the signs of the zodiac [Mazeroth in the Authorized Version] (Job 38:31, 32).
7. The provision of sustenance for the animals and the balancing of the food chain (Job 38: 41).
8. The varying gestation periods of all of the animals (Job 39:1, 2)
9. The ability of God to provide and use even such untamable animals as the rhinoceros, the unicorn of Job 39:9.
10. To provide the rich variety of plumage for the wild fowl (Job 39:13).

The list could go on, not even giving time for consideration of the possible symbol significance of many of the pictures used.

The question remains—How does this description of the greatness of the Creator relate to the afflictions of Job and his enigma of understanding them. The answer lies in the beginning of chapter 40 where God ends his first discourse with the words, "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it."

Jehovah is emphasizing that Job must learn to trust him for caring for him and that as he has shown adequate ability to care for all other elements of creation, both animate and inanimate, so he has the ability and will to care for Job as well. This a sharp reproof to Job's becoming so defensive to the fallacious arguments of the comforters as to develop a self-righteous posture, even accusing God of finding occasions against him. This would make God petty and reactive to human style emotions, instead of proactive in arranging the affairs of all his creation.

### **Job's First Response to God—Job 40:3-5**

Job got the message. "Behold, I am vile" is his response. After hearing of the majesty of his Creator, what else could he say? He promises to raise his voice no longer in self-justification. "Once have I spoken," then ye adds, "yea, twice," but he vows not to do so again. One thing is lacking, however. While there is a promise to not justify himself again, he does not yet repent for having done so previously. It takes God's next discourse to accomplish that feat.

### **Jehovah's Second Discourse—Job 40:7-41:34**

Immediately God calls attention to this omission by saying in Job 40:8, "Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?" He then asks him to look upon all who are proud and see how God controls them (verse 12). Then he chose two examples to demonstrate his point.

The balance of chapters 40 and 41 deal with two animals, the identity of which we cannot be certain. The first of these is called in the Authorized Version, "behemoth," and the latter "leviathan." Behemoth, debatably, has been identified with the hippopotamus and leviathan with the crocodile. Whether or not these identifications are accurate is a moot point. The important point is that which man cannot control is easily managed by God.

Jehovah concludes his discussion of these two by labeling the latter "a king over all the children of pride." This emphasizes his point.

## The Restoration of Job—Chapter 42

This is sufficient for Job. Now he repents fully, saying in Job 42:6, "I abhor myself, and repent in dust and ashes." He mentions that he had uttered things "too wonderful for me" (verse 3). The word here for "wonderful" is *pala* (Strong's 6381) and would be better translated "incomprehensible." Neither he nor his friends could comprehend a satisfactory reason for suffering.

Earlier in the dialog section of the book, Job had uttered the hope "yet in my flesh shall I see God" (Job 19:26); now he says, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Now he comprehends not only that Jehovah is the great Creator, but now he is the personal God of Job and all his people, overseeing their every experience and testing to see whether they will serve him "for naught" (1:9).

Yet there remains one more test for this patient patriarch. God commands Eliphaz, evidently the leader as well as the older of the three, to contact his friends and have them bring a peace offering to Job, "for him will I accept" (verse 8). It is worth noting that he does not charge them with speaking ill of Job, but because "they have not spoken of me the thing which is right" (verse 8). On the other hand he says that Job has so spoken. He does not refer to the comments of Job during the dialogs but after his repentance. He desires the same of them.

In verse 10 we read that it was only "when" Job prayed for his friends that his restoration began. He received double of all of his livestock, and had ten more children—three daughters and seven sons—even as he had originally. This, in itself, may hold a valuable point of truth. The livestock that were lost in the first chapter were lost forever, but he received twice as many back. The children who were killed at the beginning, however, will come back in the resurrection; therefore now he receives not twice the number of children, but the same as he had had. When the resurrection is complete, he will have also a double number of offspring.

Not only did the three comforters have to come with their peace offerings, but all of Job's brothers, sisters, and acquaintances had to come also and dine with him, showing their sorrow for his afflictions and each giving him two gifts—a coin and a gold earring.

In contrast to other Old Testament accounts, where we often learn of the names of the males and not the females, in Job's case it is the females whose names are recorded. Their names are rich in meaning: Jemima (a dove); Kezia (an aromatic herb, a sweet perfume); and Karen-hapuch (a horn of antimony, a cosmetic oil). All three were noted for their beauty (verses 14, 15).

The book closes with the information that Job lived for another 140 years (perhaps indicating his age at 70 when he was afflicted). This longevity permitted him to see his second set of children and their posterity until the fourth generation. Undoubtedly he could look back years later with the clear knowledge that his patience was well rewarded, that, hard as the experience was, it was not to be compared to his future life.

## Doctrinal Significance

Perhaps the main importance of the book of Job is to answer the simple question as to why a loving God permits evil. Viewed from this standpoint, Job represents mankind grappling with the facts of sin and death around him. As representing man, Job can only be used in a limited sense. Man's condition is a direct result of his own sin. Job had done mostly noble deeds and lived an upright life when his evils befell him.

Job however, like all mankind, has been pushed into an ever more defensive posture by false arguments that has caused a measure of self-righteousness. Faultless as Job was at the beginning of the book, he was justifying himself by the conclusion of the debates.

The final remedy of a double restoration required five components:

1. The need for a ransom, as pointed out by Elihu (Job 33:24). Even then, there is always a possibility of sinning to such a degree, after being redeemed, that there is no more ransom available (Job 36:18).
2. The need for man to recognize the supremacy of God, and therefore his own sinful and undone condition (Job 40:4). As the Apostle Paul worded it, it is possible, even after knowing God, to glorify "him not as God" (Rom. 1:21).
3. The need to proceed beyond such a recognition of personal sin to a full repentance of that sin (Job 42:6).
4. The necessity for man to forgive and accept those who have been counted as their enemies (Job 42:10).
5. The need of man of full instruction in the laws of God so that he may do them—rendering "unto man his righteousness" (Job 33:26).

Two other doctrinal points are worth mentioning in the book of Job.

1. The resurrection of the dead—"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands"—Job 14:14, 15
2. Resurrection dependent upon redemption – "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26).

### **The Contrast of Job and Solomon**

The lives of Job and Solomon yield a sharp contrast. Job was a righteous man who was afflicted through no direct cause of his own. Solomon was a man who often strayed far from God, and yet was a man of fabulous wealth. On the surface, Job was a good man who suffered bad things and Solomon was a bad man who enjoyed a majestic life style. Yet both had some things in common—both desired to be servants of God, both had a relationship with the Creator, and both earnestly sought what it was that God desired of them.

Solomon writes three books on his search for this relationship. In his first writing, The Song of Solomon, he reveals his search for emotional security. In his second, Proverbs, he reveals the progress of his mental being. But it is final book, Ecclesiastes, that opens his heart as he notes the vanity of riches and discovers the true meaning of serving God: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Eccl. 12:13. 14).

The book of Job arrives at the same conclusion: "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding" (Job 28:28).

### Job as an Allegory

In the allegory, Job represents natural Israel in the harsh experiences of their Diaspora. What happens to Israel is really a microcosm of the experiences of all mankind. Therefore the lessons are almost the same—the reason why God permits evil.

Allegorically the three comforters represent three different, though closely related, opinions as to why man's, or Israel's, troubles have come. Eliphaz ("my god is gold") giving the materialistic or mercantile answer, prosperity is the indicator of divine favor; Bildad ("disputant, or son of contention") the philosophic explanation; and Zophar ("sparrow, or twitterer") the reply of organized religion. The young man Elihu, in contrast, gives the theologically sound answer of ransom and redemption, representing the answer of the true church.

God's answer is given from the midst of the storm, even as he sends his breath upon Israel from amidst the four winds (Ezek. 37:9, 10). And as the vision of the dry bones (Ezek. 37) further shows, there is one series of developments that brings about a partial reconciliation with Israel (the gathering and putting on muscle and tissue) the full restoration begins after the further act of the "four winds."

The final restoration of Job 42 is replete with allegorical pictures of this rehabilitation, including:

1. Job's enemies must come to Job, acting as their priest, to have him offer their sacrifice for them. The Gentiles must come through Israel to approach God. In this manner, he will be working with Israel as priests and Levites (Isa. 66:21).
2. As Job's prosperity was not returned until he prayed for his comforters, so Israel will have to pray for those who have been their persecutors in order to receive their full blessing.
3. All Job's acquaintance and kin must dine with him, bewail, and bemoan him, and give him two gifts—a golden earring and a piece (literally "a lamb") of money. So all mankind must dine with, or make "a covenant of salt" with Israel, express their sympathies for Israel's unjustified evil treatment, and bring two gifts—their "ears" by paying attention to the teachings of restored Israel and a "lamb" of money, the recognition of the value of what Christ, the "lamb of God," has done for Israel and for all mankind.
4. Job's original count of 12,000 animals—7,000 sheep, 3,000 camels, 500 yoke (or 1,000 total) oxen, and 1000 asses (assuming each of the 500 "she" asses was accompanied by a "he" ass) was doubled to 24,000. So Israel's original 12 tribes will be considered as "doubled," or duplicated when the kingdom work is complete and the Gentiles are all grafted in to the original "olive tree" (Rom. 11).
5. Job's three named daughters may show three works of the holy spirit through Israel in the future since all three names are oft-used symbols of the spirit. Jemima (dove) showing the peace making work with Israel, Kezia (cassia, one of the ingredients of the holy anointing oil—Exod. 30:23-25) representing the anointing of Israel to a special work in the kingdom, and Karen-happuch (horn of cosmetic oil) the sweet aroma of the blessing that will come about through them.
6. As Job's life was extended to the third and fourth generation, so Israel shall carry on their work among restored mankind until all men are brought back to full perfection—covering man's sin unto "the third and fourth generation" (Exod. 34:7).

### Character Lessons

In addition to the doctrinal, allegorical, and historic lessons to be gained from a study of the book of Job, there are a number of important character attributes illustrated therein.

1. The patience of Job—bearing up over the removal of all our temporal possessions and even our health, still praising the Lord.
2. The dangers of the "wedge"—allowing ourselves to react to criticism and thus seeking to defensively justify ourselves.
3. The danger of questioning God's dealings with us, as Job so frequently did in the later part of the dialog with his friends.
4. The tact of Elihu in his kindly approach to Job before leveling his own criticisms.
5. The carefulness to seek always to speak, as Elihu did, in the "uprightness" and sincerity of our hearts.
6. The avoidance of the harsh spirit of superiority or judgment over our fellows, as was used by the three so-called comforters.
7. The appreciation of the greatness of God which he demonstrated in showing Job the power and wisdom that went into the creative process.
8. The recognition that when we condemn God's people it is him that we are speaking ill of, and not just the person we criticize.
9. The necessity of praying, even for our enemies, before we can hope to obtain full divine favor. "Forgive us our debts we forgive our debtors" (Matt. 6:12).

Job, for all his natural faults and failings as a natural human being, is still a remarkable example of righteousness and faith. Though at times his faith faltered, it never failed. His hopes, even though dim for a season, became fully realized. He was a doer of righteousness. So we must do the same.

See also:

### **The Point of the Book of Job (Greg Boyd)**

<https://www.youtube.com/watch?v=EVI6DkaBt8E> [Video]

<http://reknew.org/2008/01/the-point-of-the-book-of-job/> [Text]

### **Job by Francis I. Anderson**

[https://en.wikipedia.org/wiki/Francis\\_Andersen](https://en.wikipedia.org/wiki/Francis_Andersen)

### **Job Class Notes CP 2010 - Center Point Bible Institute**

<http://centerpointbibleinstitute.com/classnotes/Job%20Class%20Notes%20CP%202010.pdf> [PDF]

### **Hebrew Exegesis of Job - Old Testament Studies**

<http://www.oldtestamentstudies.org/wp-content/uploads/2010/07/HEJb.pdf> [PDF]

### **Job, Hopeful or Helpless? – The Journal of Hebrew Scriptures**

[http://www.jhsonline.org/Articles/article\\_44.pdf](http://www.jhsonline.org/Articles/article_44.pdf) [PDF]

### **Select Bibliography of the Book of Job**

<https://bible.org/article/selected-bibliography-book-job>

### **Guidelines for Understanding and Proclaiming the Book of Job [PDF]**

[http://faculty.gordon.edu/hu/bi/ted\\_hildebrandt/otesources/18-job/text/articles/parsons-understandingjob-bs.pdf](http://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/18-job/text/articles/parsons-understandingjob-bs.pdf)

### **Dr. Thomas Constable's Expository Notes on Job [PDF] - Sonic Light**

<http://www.soniclight.com/constable/notes/pdf/job.pdf> [PDF]

### **Reflections on Suffering from the Book of Job**

[https://faculty.gordon.edu/hu/bi/ted\\_hildebrandt/otesources/18-job/text/articles/walters-suffering-bs.pdf](https://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/18-job/text/articles/walters-suffering-bs.pdf) [PDF]



**What if? The “Job Answer” to the Problem of Evil”**

<https://jwwartick.com/2011/08/24/poe-job-answer/>

**The Book of Job Addresses the Problem of Suffering**

<https://www.thoughtco.com/book-of-job-701124>

**Job and the Problem of Evil**

<https://www.thoughtco.com/book-of-job-701124> [Audio]

In a talk given at [The Veritas Forum](#) at the Texas A&M University in February 2005, Professor Eleonore Stump considers how a 'second person' approach to the book of Job can throw light on the interaction between Job and God.

**Penetrating Questions from the Book of Job**

<https://www.christiancourier.com/articles/726-penetrating-questions-from-the-book-of-job>

**An Argument of the Book of Job**

<https://bible.org/article/argument-book-job>

**Media and Sermons Referencing the Book of Job**

<https://www.amazingfacts.org/media-library/search-by-scripture/o/18/t/job>

**Who Does Job Say Will End Up Better in the Long Run?**

[http://www.funtrivia.com/en/Religion/Job-16857\\_3.html](http://www.funtrivia.com/en/Religion/Job-16857_3.html)

**Answer to Job Revisited: Jung on the Problem of Evil (?????)**

<http://www.cgjungpage.org/learn/articles/book-reviews/727-answer-to-job-revisited-jung-on-the-problem-of-evil>

**The Problem Of Evil**

<https://bible.org/article/problem-evil>

**An Inductive Bible Study For Teens in the Book of Job**

<http://www.precept.org.uk/content/pages/documents/1366624497.pdf> [PDF]

**Job and Work – A Theology of Work**

<https://www.theologyofwork.org/old-testament/job>

## The Structure and Purpose of the Book of Job

[https://faculty.gordon.edu/hu/bi/ted\\_hildebrandt/otesources/18-job/text/articles/parsons-structurejob-bs.pdf](https://faculty.gordon.edu/hu/bi/ted_hildebrandt/otesources/18-job/text/articles/parsons-structurejob-bs.pdf) [PDF]

### CliffsNotes: Job

<https://www.cliffsnotes.com/literature/o/old-testament-of-the-bible/summary-and-analysis/job>

(Note: Conclusions presented may be simply conjectures resulting from a liberal view of the Bible)

## The Summary of the Book of Job

<http://www.bible-history.com/old-testament/bookofjob.html>

Excerpt:

The man Job is a biblical patriarch who is well-known for his integrity and his devotion to God, he had great wealth and much happiness in life. The time came to prove Job's loyalty to God and he was deprived of all of his blessings. The book of Job was written like a historical poem, but was treated as an actual event in the Bible. The difficulty in the book of Job is over the nature and the cause of his afflictions, it touches on the philosophical discussion about the problem of evil, and human suffering which is a classic problem that has yet to be given a classic answer. The book of Job teaches that God's people should not envy the prosperity of the wicked, nor try to answer the question God as to why this happens and why the righteous are afflicted at times. There is no perfect solution to the problem of evil in the book of Job, and the obvious conclusion is that it is impossible for finite man to fathom the secrets of an infinite God. Job's miserable comforters (friends) were limited in their understanding of the suffering of man and how affliction enters into it. Job does not give a reason for his misery but he remained faithful to God and clearly denied that it was because of his sins against the Lord. The book of Job gives a good prologue that informs the reader of Job's faithfulness to God in the midst of affliction, and God's pleasure in Job for his faith and trust.

The big lesson to be learned from the Book of Job is that man does not know the reason for the things going on in his life, but he should trust the Lord at all times. Man can never plumb the depths of God, and how God deals with each man and all men, therefore man is encourage to look steadfastly at the Lord, trust him and be devoted to him because God is loving and merciful and all of his purposes are part of his ultimate plan which no one can understand.

## The Book of Job – Executable Outlines (Mark Copeland)

[http://executableoutlines.com/pdf/job\\_sg.pdf](http://executableoutlines.com/pdf/job_sg.pdf) [PDF]

## **Book Review: *Hidden Treasures in the Book of Job: How the Oldest Book in the Bible Answers Today's Scientific Questions***

[http://www.godandscience.org/apologetics/hidden\\_treasures\\_in\\_job.html](http://www.godandscience.org/apologetics/hidden_treasures_in_job.html)

Excerpt:

### **Introduction**

Numerous commentaries have been written on the Book of Job, although most deal virtually exclusively on issues of human suffering and the sovereignty of God. Dr. Hugh Ross of Reasons To Believe has written a book that examines the science content within the book of Job and how it explains creation. People often forget that God Himself addressed Job about His creation in chapters 38-41.

### **Background**

Ross begins with an examination of the book of Job and how it fits in with the rest of the Bible and history. It is clear that the context of the book takes place in southern Mesopotamia and northern Arabia, well before the establishment of Israel and its religious systems (temple, priests, etc.). As such, Job represents events that occurred after the flood, but hundreds of years before the time of Moses. In other words, the book of Job is the most ancient record of God's activities preceding the giving of the law. Therefore, prior to the writing of Moses, Job was the record of God's works of creation.

### **Answers to questions**

Besides addressing questions of creation, *Hidden Treasures in the Book of Job* examines many questions common to both believers and non believers. For example, it shows that God is both immanent and transcendent. It also examines why death exists, why human lifetimes are relatively short, and what happens after death. It also examines the questions of why God blesses even the wicked and why bad things happen to good people. The book of Job also examines so-called "natural evil" or "acts of God."

### **Future science**

*Hidden Treasures in the Book of Job* also addresses future scientific discoveries and problems, including possible solutions for global warming, evolution, "bad design," the Big Bang origin of the universe, and cosmic darkness.

### **Creation controversies**

No discussion of the book of Job would be complete without addressing how it solves controversies about creation among Bible believers. In fact, Job clearly addresses the bad interpretations of Genesis one offered by atheists and young earth creationists. For example, God tells us in the book of Job that the stars were in existence before the foundation of the earth, negating Michael Shermer's complaint that Genesis has them created at the same time. In addition, it tells us why the earth was dark in Genesis 1:2—God had created it surrounded by thick clouds that prevented the Sun's light from shining on the "surface of the deep." Job also addresses the atheists' problem with the creation of plants on day 3 "before the creation of the Sun." In addition, Job, along with Psalm 104, clearly shows that the flood was local in geography (though universal in judgment). Job also contradicts the young earth doctrine (though not universally held) that no rain had fallen on the earth before the flood. Job also shows that the earth is not eternal, but will be destroyed before the new creation. Job shows that animal death occurred before the fall of Adam (nearly all young earth creationists blame Adam's sin for forcing God to make some creatures carnivorous).

**Humans vs. animals**

Hidden Treasures in the Book of Job devotes several chapters to the uniqueness of humanity, along with the human spiritual nature, and the creation of animals to serve humanity. There is also a chapter on dinosaurs.

**Our spiritual condition**

Hidden Treasures in the Book of Job finishes with chapters related to our spiritual condition. Included is are chapters on the problem of suffering, and our greatest need (redemption from sin). In these chapters, as with the other chapters, Dr. Ross gives examples of encounters with the questions of skeptics. These examples point out how important it is to use the answers in Job to witness to unbelievers.

**Conclusions Top of page**

Being a regular attender of Dr. Ross' Paradoxes Sunday School Class, it is interesting to see how the class teachings have been integrated into Hidden Treasures in the Book of Job. Dr. Ross' book is a great addition to the Bible teaching that is missing from most Christian's Bible study. Although seldom read by Christians, the book of Job offers answers to many questions of both Christians and skeptics. Yes, there are answers in Job!

## Job

<http://atlanta.clclutheran.org/bibleclass/booksofbibleoverview/ot/job.html>

### Title & Purpose:

Job is the first of the, so called, *poetical* books. What else would this book be entitled? It is an in depth look at the life of a Christian man by the name of Job, focusing especially upon his sufferings at the hands of Satan, though with the permission of the LORD God. The book particularly deals with the thoughts of the suffering Christian, and how such thoughts are reconciled with the justice of the LORD.

### Content:

The book begins with a debate between God and Satan. Job remains faithful to the LORD in all of his suffering until he is provoked by the behavior of his three friends who had comforted him for the previous seven days in silence.

The book moves through three cycles of debates between Job and his friends. The friends accuse Job of some unrighteousness that must have caused his suffering. Job takes issue with this and defends himself successfully, only to be left with questions in his own heart and concludes with the LORD's dramatic answer to Job's questions. Job's three complaints are: 1) God does not hear me (13:3, 24; 19:7; 23:3ff; 30:20); 2) God is punishing me (6:4; 7:20; 9:17); 3) God allows the wicked to prosper (21:7).

Finally, a fourth friend, previously unheard, by the name of Elihu, steps in and stands up for the LORD, urging Job to humble himself before the LORD in the face of his trials. Finally, God Himself speaks to Job from a whirlwind and ends all debate. Job realizes he can scarcely understand the LORD's dealings with the world of nature, much less in the lives of men, and repents.

In the end, Job acknowledges the justice and the will of the LORD God and receives back more than he had before his trials began.

### Time Period:

A number of facts indicate that the events recorded in Job occurred during the time of the Patriarchs, that is during the time of Abraham, Isaac, and Jacob. Job lived for 140 years *after* the events recorded in the book (14:26). The age of Job, who lived to be about 200 years old, would place him at the time of Abraham, who lived to be 175 years old. Another indication that Job lived early in history is the fact that his wealth is measured in terms of livestock (1:3; 42:12) rather than in terms of money. In addition, there are no references to Israel, the Exodus, the Mosaic law, or the tabernacle or temple. Also, the Chaldeans who murder Job's servants are nomads (1:17) instead of city dwellers, which they later became. While no date in relation to Job can be definitely determined, the evidence above seems to suggest that Job lived around 2000 B.C.

### Holy Writer & Form:

The holy writer of Job is unknown, and there are no textual hints as to the writers identity, except for the sophisticated form of Hebrew poetry which is used. Luther commented that even with the help of two other translators, he was only able to translate three lines of Job in four days.

The complex Hebrew seems to indicate a later time of writing, so many have suggested Solomon as the poet. Other suggestions have been Job, Elihu, Moses, Isaiah, Hezekiah, Jeremiah, Baruch, and Ezra, as well as many others.

One can imagine that with no definite idea as to the time of the events, the time of writing, or the identity of the holy writer, the book of Job would come under severe criticism by modern critics as being a fictional account, and/or a fraud. However, Jewish tradition and Scripture are on the side of the authenticity of Job, both to the events recorded and to the divine authorship. In Ezekiel 14:14, 20 and James 5:11 Job is referred to as a historic person (Compare also Romans 11:35 with Job 41:2; 1 Corinthians 3:19 with Job 5:13; Psalm 39:13 with Job 10:20; Psalm 58:8 with Job 3:16; Isaiah 19:5 with Job 14:11; Jeremiah 20:14-18 with Job 3; and Amos 5:8 with Job 9:9.

### Christ in the book of Job:

Job acknowledges the Redeemer in what is perhaps the best known passage of the book: ***“For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God, Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me!” (19:25-27)***. He also cries out for a Mediator (9:33; 25:4; 33:23) “The book raises problems and questions which are answered perfectly in Christ who identifies with our sufferings (Heb 4:15). Christ is the believer’s, Life, Redeemer, Mediator, and Advocate.”

In considering Job, the Christian feels foolish for complaining about the small problems we face in this world. It doesn’t take much to get us grumbling and asking, “Why me?” Then we see how much it took to get Job to ask this question – the loss of his family and all of his possessions, the loss of his health, and the badgering of his friends, all within one week. What great faith the LORD had given Job! How foolish Satan was to think he could again challenge God and win! How foolish we are when we complain about our troubles! Trust in God’s Word which says, ***“All things work together for good to those who love God, who are the called according to His purpose” (Romans 8:28)***. Trust that the inspired writer knew what he was talking about when he declares, ***“He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Romans 8:32)***.

***“Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: ‘For Your sake we are killed all day long; we are accounted as sheep for the slaughter.’ Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord” (Romans 8:35-39)***.

### Outline:

#### I. The Dilemma of Job (1:1 - 2:13)

- A. The Circumstances of Job (1:1-5)
- B. The First Assault of Satan (1:6-22)
- C. The Second Assault of Satan (2:1-10)
- D. The Arrival of Job’s Friends (2:11-13)

#### II. The Debates of Job (3:1 - 37:24)

- A. The First Cycle of Debate (3:1-14:22)
- B. The Second Cycle of Debate (15:1-21:34)

C. The Third Cycle of Debate (22:1-26:14)

D. The Final Defense of Job (27:1-31:40)

E. The Solution of Elihu (32:1-37:24)

**III. The Deliverance of Job (38:1 - 42:17)**

A. The First Controversy of God with Job (38:1-40:5)

B. The Second Controversy of God with Job (40:6-42:6)

C. The Deliverance of Job and His Friends (42:7-17)

The Cross in the Book of Job by Travis Bryan III (includes Audio)  
<http://safeguardyoursoul.com/the-cross-in-the-book-of-job/>

**The Book of Job is a Theodicy**

- Defense of God's goodness & justice in the face of the existence of evil
- World believes in payback: Pain & suffering are always due to sin
- Job teaches: God allows pain even where there is no sin
- God is free to do as He chooses — even if we don't understand or think it is fair

## JOB, TYPE OF CHRIST

**BOTH HAD EVERYTHING:**

*1:1-3; Jn.1:1,2,10,14*

**BOTH SUFFERED**

**THOUGH DID**

**NOTHING WRONG:**

*1:21-22; IPt.2:21-23; Is.53:9*

**BOTH LOST EVERYTHING:**

*1:13-22; Phil.2:5-8; Lk.22:39-44*

*Is.53:1-3*

**BOTH WERE  
TEMPTED BY SATAN:**

*1:12-20; Mt.4:1-10*

*Is.53:4-7*

**BOTH REMAINED  
FAITHFUL TO GOD:**

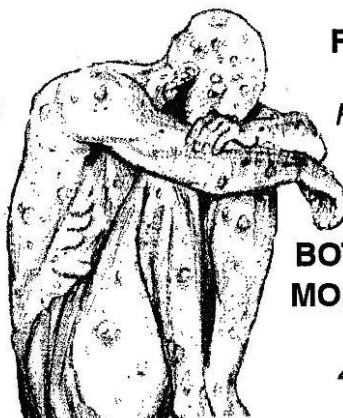
*1:21-22; Rev.5:1-10*

*Heb.5:8-9; Acts 1:1-11;*

*IPt.3:22; Lk.23:46*

**BOTH WERE  
FALSELY ACCUSED  
OF BEING SINNERS:**

*chapters 4-31; Jo.8:33-58*



**BOTH WERE BLESSED  
MORE ABUNDANTLY IN  
THE END:**

*42:10-17; Is.53:10-12*

**SO WILL WE BE!**



## The Book of Job: God's Answer to the Problem of Evil

<http://apologetics.com/blog/tbach/the-book-of-job-gods-answer-to-the-problem-of-evil/>

### A. The Enigma of Evil

1. The following four propositions appear to constitute an intractable contradiction:

- a. God exists as a concrete being distinct from the cosmos.
- b. Evil exists, i.e., God does not eliminate evil.
- c. God is all-loving (and therefore would eliminate evil).
- d. God is all-powerful (and therefore could eliminate evil).

2. The latter three propositions (evil exists, God is all-loving, God is all-powerful) is commonly known as the inconsistent triad because they are often thought to pose an intractable contradiction. In fact, this is how "the problem of evil" is often defined.

3. Logically, one must either deny one of the above four propositions or find some way of affirming all of them; i.e., one must adopt one of the following views:

- a. God does not exist (atheism).
- b. Evil does not exist (monism, e.g., in Buddhism).
- c. God is not all-loving (dualism, e.g., in Taoism).
- d. God is not all-powerful (finite godism, e.g., in liberal Judaism).
- e. God exists, is all-powerful and all-loving, and evil also exists (theism).

4. The last-named option appears self-contradictory; resolving this apparent contradiction is the task of theodicy (Greek theos, God, and dikaios, just).

**B. Non-Theistic Explanations of Evil.** These explanations solve the problem by denying one of the four propositions (see A.1.).

Worldview Advocates Insights Problems

Atheism: God does not exist (and of course is thus neither all-loving nor all-powerful)

Bertrand Russell

Jean-Paul Sartre

Marxism

# Secular humanism Evil is real

# Human beings ought to resist evil

# Some evil defies human explanation as to God's purposes for allowing it

# If there is no God, there is no objective standard by which to judge anything as "evil"

# There are good reasons to believe in God (the creation of the universe, the transcendent orientation of human beings, his revelation in Scripture and in Jesus Christ, and other reasons)

# Atheism assumes that anything understandable to God should be

- understandable to us
- Monism: Evil does not exist
  - Pantheists
  - Christian Scientists
  - Hindus
  - Buddhists
  - # Many New Agers Evil is not a “thing”
  - # Evil is never absolute, is temporal
  - # Evil is real, not an illusion
  - # Where does nonbeing come from?
- Dualism: God is not all-loving
  - Zoroastrianism
  - # Taoism (in some forms) Both good and evil occurs
  - # Even that which is evil has some good
  - # If good cannot overcome evil, dualism collapses logically to either finite godism (Zoroastrianism) or monism (Taoism)
- Finite godism: God is not all-powerful
  - Rabbi Harold Kushner
  - Word-Faith
  - # Process theology Evil is real
  - # God is not to be blamed for evil
  - # Evil is real
  - # Denies God’s omnipotence
  - # A God that is not all-powerful cannot be the Creator (perhaps merely the Organizer or the Energizer)

Since the finite god position is the most common view taken by those within Judaism and Christianity who reject orthodox theism, we will consider two influential examples of this approach below as we begin our study of the Book of Job.

### C. Unorthodox Approaches to the Book of Job

#### 1. Liberal Jewish View: God’s Power Is Limited (e.g., Rabbi Harold Kushner)<sup>1</sup>

a. Kushner summarizes the dilemma that the Book of Job addresses as involving three statements, one of which evidently must be false:

(1) “God is all-powerful...”

(2) “God is just and fair...”

(3) “Job is a good person.”<sup>2</sup>

b. Kushner rightly observes that Job’s friends reason that since the first two statements are true, the third must be false. They conclude that Job must have done something wrong. On the other hand, “Job is absolutely sure that he is not a bad person” and so concludes that God is not really just—that “God is so powerful that He is not limited by considerations of fairness and justice.”<sup>3</sup>

c. In Kushner’s view, God’s answer to Job amounts to denying the first proposition above, that God is all-powerful. He takes God’s words in Job 40:9-14 to mean “if you think it is so easy to keep the world straight and true, to keep unfair things from happening to people, you try it.” God is good, argues Kushner, but “it is too difficult even for God to keep cruelty and chaos from claiming their innocent victims. But could man, without God, do better?”<sup>4</sup>

d. The significance of this conclusion for Kushner is that it relieves God of the responsibility to answer for the Holocaust and similar evils suffered by the Jews.<sup>5</sup>

e. Problems with Kushner's view

(1) On Kushner's view, God is not merely somewhat less than omnipotent. Rather, God appears to be impotent. He has time to talk to Job out of the whirlwind, but he doesn't have the power to relieve him of his afflictions. He doesn't have the power to stop the Holocaust.

(2) In Job 40:9-14, God does not challenge Job to stop bad things from happening to good people. Rather, he challenges Job to punish all of the wicked—in effect, to make bad things happen to bad people!

(3) Job's reply to God is the intended conclusion—"I know that you can do all things" (42:2). This is an explicit statement of omnipotence.

2. Word-Faith View: Man Brings Evil on Himself (e.g., Kenneth Copeland)<sup>6</sup>

a. In relation to the three propositions set forth by Kushner (God's power, God's goodness, and Job's goodness), the Word-Faith position answers that the third proposition cannot be sustained. Job sinned, bringing his suffering on himself. Moreover, in a sense the Word-Faith view denies God's omnipotence. God's power does not include the power to prevent people from sinning or the power to prevent evil consequences of their sin. Thus, with respect to the four propositions with which we began, the Word-Faith view denies that God is all-powerful.

b. According to Copeland and other Word-Faith teachers, Job brought his suffering on himself by uttering a "negative confession," implied by his complaint, "What I greatly feared has happened to me" (3:25).

c. Copeland argues that Job held to an erroneous doctrine—that evil, suffering, and adversity come from God (1:21-22; 2:10). The Lord gives, but he does not take away; we do receive good from God, but not bad. If anyone other than Job was involved, it was Satan, not God (1:6-12; 2:1-7), although in Copeland's view Satan got a foothold in Job's life only because Job let him. Job's false statements impugned God's good character, thus necessitating his repentance (42:6).

d. Copeland concludes that God told Job to stop feeling sorry for himself and put on good clothes befitting his privileged position as a covenant partner with God (40:6-7, 10). When Job did so, his fortunes were restored (42:10).

e. Problems with the Word-Faith view

(1) After Job says, "The Lord gives and the Lord takes away," and "Shall we indeed accept good from God and not adversity?" we are told that Job did not sin in anything he had said (1:21-22; 2:10). This proves two things:

(a) Job 3:25 cannot mean that Job suffered because of a negative confession.

(b) Job was not impugning God's character when he attributed his misfortune to the will of God.

(2) It is true that Job repented of the arrogance he displayed after his friends had tried to explain his suffering (40:3-5; 42:1-6). But then God told Job's friends that they had not

spoken of him what was right as Job had (42:7). Since Job's friends had argued that Job had brought his suffering on himself because of his sin (see below), again that idea is proved false.

(3) It is true that Satan inflicted the sufferings on Job. But when God answers Job out of the whirlwind, nothing is said about Satan, and he is not mentioned in the prologue (42:7-17). Moreover, Satan was limited in his actions against Job by parameters set down by God (1:12; 2:6).

(4) God did not tell Job to solve his own problem by taking his stand on the covenant. There are several reasons why this theory is wrong:

(a) Job was not Jewish; he was a Gentile living in "the land of Uz" (1:1). He was therefore not part of the covenant people.

(b) Nothing is said anywhere by God in Job 38-42 about the divine covenant.

(c) In 40:6-13 God was speaking in irony, challenging Job to clothe himself with divine majesty and lay low the proud to prove his superior judgment.

(5) James does not agree with the claim that Job is an example of unbelief. Job is an example of the endurance (5:11) that is the mark of true faith (1:3-4). Nor is it true that persons living by faith may experience "sufferings" but not "sicknesses," since Job's sickness was part of his "sufferings" (5:10-11).

#### **D. The Prologue: God, Satan, and Human Agency**

1. In the prologue of the Book of Job, we see clearly that God is ultimately in control of the world and of all creatures.

a. Satan must obtain permission to do evil, and then he is limited to what God allows (1:12; 2:6).

b. Job attributes his sufferings to God, and did not sin in saying so (1:21-22; 2:10).

2. Yet God does not himself do evil; creatures are responsible for their actions.

a. Satan is in some more direct sense responsible for Job's sufferings (note esp. 2:7).

b. The Sabeans and the Chaldeans were responsible for their actions (1:15, 17).

c. The reference in 1:16 to "the fire of God from heaven" (lightning?) probably does not attribute the effect directly to God (the phrase is probably an idiomatic use of the expression "of God" to mean "great"). Elsewhere in Scripture when fire from heaven is attributed to God that is made explicit (Num. 11:1-3; 16:35; 26:10; 1Kings 18:38; 2 Kings 1:10-14). Alternatively, the expression could reflect the messenger's (uninspired) opinion.

#### **The Structure of the Book of Job**

Prologue: Job's Suffering (chs. 1-2)

Job's Lament (ch. 3)

Job's Accusers (chs. 4-28)

Job's Complaint (chs. 29-31)

God's Defender (chs. 32-37)

God's Answer (chs. 38-42:6)

Epilogue: Job's Restoration (42:7-17)

3. The careful balance of this account eliminates certain erroneous solutions to the problem of evil.
- a. Dualism as an “easy” explanation for evil is eliminated. Satan, representing evil, is not equally powerful or ultimate in relation to God, but is merely one of the creatures appearing before the throne of God (1:6; 2:1). Dualism is an unsatisfying view in any case, since it entails that evil will always be with us.
  - b. Fatalism is another “easy” explanation is also found wanting. How Job responds to his suffering—whether he curses God or not—is a factor in how the drama of his life plays out (2:9-10). (Fatalism is not to be confused with the biblical doctrine of divine sovereignty or predestination.) Fatalism is an unsatisfying philosophy, since it implies that how we live our life has no ultimate significance.

### E. Job’s Accusers: Proverbial Wisdom Gone Awry

1. In chapters 4-28, Job’s three friends respond to Job’s lament (ch. 3) by accusing him of failing to recognize that his sufferings must be his fault. The three men take turns presenting their arguments, with Job rebutting. This dialogue goes on for three rounds, at the end of which Job’s friends are silenced (Zophar doesn’t even have anything to say in the third round).<sup>7</sup>

#### Job’s Accusers and Job’s Replies (chapters 4-28)

**First Round** (chs. 4-14)

**Second Round** (chs. 15-21)

**Third Round** (chs. 22-28)

Eliphaz (4-5)	Eliphaz (15)	Eliphaz (22)	(First Round)
Job (6-7)	Job (16-17)	Job (23-24)	
Bildad (8)	Bildad (18)	Bildad (25)	(Second Round)
Job (9-10)	Job (19)	Job (26-28)	
Zophar (11)	Zophar (20)		(Third Round)
Job (12-14)	Job (21)		

2. The essence of the three friends’ arguments is this: Job must have done something wrong to deserve his suffering (4:7). His children likewise must have brought their fate on themselves by their sin (8:4). If he were innocent, God would answer his prayer (8:5-7).
3. The arguments of the three accusers is based in large part on proverbial wisdom about God and his ways with humanity. In some cases their statements parallel texts in Proverbs. Note especially the following parallels:
- Job Proverbs  
 “those who plow iniquity and those who sow trouble harvest it” (4:8) “He who sows iniquity will reap vanity” (22:8)  
 “do not despise the discipline of the Almighty” (5:17) “do not reject the discipline of the Lord” (3:11)  
 “Indeed, the light of the wicked goes out” (18:5) “the lamp of the wicked goes out” (Prov. 13:9; cf. 24:20)
4. Since these and other statements paralleled in Proverbs are inspired and true, it is their use by Job’s three friends that is wrong.
5. Job also draws upon proverbial wisdom, but he turns it against his accusers, arguing that God’s monopoly on power and wisdom allow him to do whatever he wants, to act without regard for what we would regard as justice:

“Counsel is mine and sound wisdom;  
 I am understanding, power is mine.  
 By me kings reign,  
 And rulers decree justice.  
 By me princes rule, and nobles...”  
 (Prov. 8:14-16) “With Him are wisdom and might;  
 To Him belong counsel and understanding...  
 With Him are strength and sound wisdom...  
 He loosens the bonds of kings...  
 He pours contempt on nobles...”  
 (Job 12:13-21)

6. Evidently Job’s friends have misconstrued the proverbial wisdom about God that they know as teaching immutable, simplistic laws. Good behavior will always and immediately be rewarded; suffering and death are inflicted immediately and automatically on the wicked, and only on the wicked. This is not what the inspired Proverbs mean; they are generalizations, descriptions of what generally or eventually or ultimately results from good and evil conduct.

### **F. God’s Defender: The Speech of Elihu**

1. After Job answers his three friends turned accusers, he offers a long speech, ending with a detailed denial of any wrongdoing (ch. 31) and a direct challenge to God to answer him (31:35-37).
2. When his three friends are unable to answer Job, a young man named Elihu<sup>8</sup> decides to speak. The author introduces Elihu’s speech by saying that Job “was righteous in his own eyes”; Elihu was angry with Job “because he justified himself before God,” and was angry with the three friends because they had condemned Job despite having no answer to his argument (32:1-3).
3. Elihu’s approach differs from Job’s three friends, though the difference is subtle. Rather than insist that Job must have committed some sin that brought his sufferings on himself, Elihu concentrates on showing that Job is wrong to question God’s justice (33:8-12). God uses dreams and physical sufferings, not necessarily as a direct punishment for sin, but in some cases to keep people from falling into sin (33:13-22). Whatever God does, he is perfectly just; as the Creator, he unites both power and justice (34:10-20). Job is wrong to make his sense of justice the standard, or to think that his righteousness in any way obligates God (35:1-8). Elihu closes his speech by pointing to the greatness of God in his sovereign rule over nature as proof that Job is in no position to challenge God and ought not to be “wise of heart” (36:24-37:24).

### **G. God’s Answer: What Do You Know?**

1. Elihu’s description of God as Creator and Sustainer of the world prepares the way for God to appear to Job and answer him.
2. Note what God does not say to Job anywhere in these chapters:
  - a. That Job’s suffering was a direct result of some sin on his part
  - b. That Job’s suffering was merely the work of Satan (thus, God does not beg off responsibility for allowing Job to suffer)
  - c. That God was unable to prevent Job’s suffering

First Speech Second Speech

“Then the Lord answered Job out of the whirlwind” (38:1) “Then the Lord answered Job out of the storm” (40:6)

“Who is this who darkens counsel...?” (38:2) “Now gird up your loins like a man; I will ask you, and you instruct me” (40:7)

“Now gird up your loins like a man, and I will ask you, and you instruct me” (38:3) “Will you really annul my judgment?” (40:8)

The argument (38:4-39:30) The argument (40:15-41:34)

“Will the faultfinder contend with the Almighty?” (40:1-2)

“Then Job answered the Lord and said” that he would not say any more (40:3-5) “Then Job answered the Lord and said” that he repents (42:1-6)

3. God’s answer to Job offers no explanation per se for evil and suffering, but implicit in his speeches are the following lessons:

- a. Job simply does not know what he is talking about when he criticizes God. This is arguably the main point (note especially 38:2-4; 40:7; 42:3-4).
- b. Not everything God does is necessarily for man’s benefit (cf. 38:26; 39:5-10, 13-18; 40:15, 19); the world is God’s, and man is in one sense just one of God’s creatures (nothing is even said by God here about the creation of man).
- c. God is sovereignly responsible for all aspects of nature, even those involving suffering: carnivorous animals like the lion (38:39-40), the labor pains of animals (39:1-3), the apparent lack of maternal concern of a mother ostrich (39:13-17), the bloodsucking young of the eagle (39:27-30). The hypersensitive attitude that all suffering is intrinsically evil betrays ignorance of God’s creative works.
- d. Whatever good Job ever had was a gift, not something owed by God; the Lord is under no obligation to any of his creatures (40:2, 8; 41:11, 33-34). The implication is that, while the wicked are indeed guaranteed to suffer (though not, evidently, right away), the righteous are not guaranteed a life free from suffering.
- e. If all you have are words about God, it might seem possible to question God; but to see God manifest his presence is to know this is a mistake (42:5-6)!

#### H. Relating Job’s Message to the Problem of Evil

1. Here again is Kushner’s form of the inconsistent triad:

2. The Book of Job makes the following truths clear:

- a. One cannot resolve the paradox by denying God’s power (Kushner’s solution).
- b. One cannot resolve the paradox by separating God’s power from what happens to the righteous (Copeland’s solution).
- c. One cannot resolve the paradox by denying God’s justice (the solution which Job was entertaining).
- d. One cannot resolve the paradox by denying that the righteous suffer—even though it is true that human beings are not perfectly righteous (Eliphaz’s explanation).

3. The only solution left open to the reader is to revise our notion of what God’s justice should entail.

- a. God's justice does not mean a karma-like law of moral cause and effect.
  - b. God's justice does not obligate God to shield innocent creatures from all pain.
  - c. God's justice is one aspect of his nature, to be correlated with God's mercy.
  - d. God's justice does not make God accountable to human beings.
4. What the Book of Job does not explain
- a. How God's justice will be completely realized with regard to Satan and other evil beings.
  - b. How God's justice can be satisfied yet sinners shown mercy. (The sacrifices mentioned offer a hint, but that is all.)

### For Further Study on the Book of Job

Hartley, John E. *The Book of Job*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1988. Currently the best verse-by-verse commentary on Job.

Kidner, Derek. *The Wisdom of Proverbs, Job, and Ecclesiastes*. Downers Grove, IL: InterVarsity Press, 1985. Excellent shorter commentary.

Zuck, Roy B., ed. *Sitting with Job: Selected Studies on the Book of Job*. Grand Rapids: Baker, 1992. Very helpful collection of articles and excerpts from commentaries.

#### On the Problem of Evil

Feinberg, John S. *The Many Faces of Evil: Theological Systems and the Problem of Evil*. Grand Rapids: Zondervan, 1994. Philosophically astute defense of a Calvinistic view.

Geisler, Norman L. *The Roots of Evil*. Grand Rapids: Zondervan, 1978. More popular treatment than is found in his *Philosophy of Religion*. Includes an appendix critiquing Kushner.

\_\_\_\_\_, and Winfried Corduan. *Philosophy of Religion*. 2d ed. Grand Rapids: Baker, 1988. Part Four offers a rigorous presentation of Geisler's "best-way" approach to the problem of evil and a critique of nontheistic approaches.

Hick, John. *Evil and the Love of God*. New York: Harper & Row, 1966. Important treatment by a liberal theologian.

Kreeft, Peter. *Making Sense Out of Suffering*. Ann Arbor: Servant Books, 1986. Very helpful discussion by a Roman Catholic philosopher.

Yancey, Philip. *Where Is God When It Hurts?* Grand Rapids: Zondervan, 1977. Practical, popular level treatment by an evangelical writer.

<sup>1</sup>Rabbi Harold Kushner, *When Bad Things Happen to Good People* (New York: Avon, 1981). The book received glowing endorsements from Catholic author Andrew Greeley, positive thinking patriarch Norman Vincent Peale, and numerous newspaper and magazine reviews.

<sup>2</sup>*Ibid.*, 37.

<sup>3</sup>*Ibid.*, 40.

<sup>4</sup>*Ibid.*, 43.



<sup>5</sup>Ibid., 81-86.

<sup>6</sup>Kenneth Copeland, "God's Covenants with Man I," tape 01-4403, in *The Blood Covenant: A Kenneth Copeland Ministries Study Series* (Fort Worth: Kenneth Copeland Ministries, 1982), sides 1 and 2.

<sup>7</sup>Scholars differ in how they analyze the speeches of Job in chapters 26-31. I have taken chapters 26-28 to be Job's reply to Bildad, and chapters 29-31 to be a formal complaint directed to God.

<sup>8</sup>He is described as "the son of Barachel the Buzite, of the family of Ram" (32:2). According to Genesis 22:20-21, Buz and Uz were both sons of Nahor, Abraham's brother. This suggests that Elihu, along with Job and his friends, were non-Israelites but related to Abraham and perhaps for this reason knew about the Lord God Almighty.

## The Point of the Book of Job (Greg Boyd)

<https://www.youtube.com/watch?v=EVI6DkaBt8E> [Video]

<http://reknew.org/2008/01/the-point-of-the-book-of-job/> [Text]

The point of the book of Job is to teach us that the mystery of evil is a mystery of a war-torn and unfathomably complex creation, not the mystery of God's all-controlling will.

Given how Christians are yet inclined to look for a divine reason behind catastrophes and personal tragedies, I think it's a point we have yet to learn.

In this essay I'll flesh out my reading of this incredibly profound book.

### The Prologue

The genre of this book is epic poetry. As is customary with epic poems, it begins with a prologue that sets up the story line (chs 1-2). In Job, this prologue serves as a literary device to give the reader a perspective that the characters in the story lack. This is important, for the point of the whole narrative, we shall see, is to expose the vast ignorance of the characters involved.

The prologue centers on a chance dialogue that takes place between God and a certain rebel angel called (literally in Hebrew) "the satan," meaning "the adversary." At this early stage of revelation (many scholars believe that Job is the oldest book in the Bible) this figure had not yet acquired "Satan" as a personal name. Though he is not yet seen as the altogether sinister cosmic force we find him to be in later biblical revelation, he is nevertheless depicted as somewhat outside of, and in opposition to, Yahweh's authority.

The rebellious nature of the satan alluded to in the prologue is evidenced by the fact that he is not one of the invited guests at the council meeting of the "sons of God" ([Job 1:6-7](#); [2:1](#)). The chance nature of the confrontation between the satan and Yahweh is captured in the fact that Yahweh seems surprised to see him. He has to ask him, "Where have you been?" To which the satan answers, "From going to and fro on the earth, and from walking up and down on it" ([Job 1:7](#); [2:2](#)). We see that the satan is not a being who operates under Yahweh's authority, as do the regular council members. He was not carrying out assignments from God. Rather, he randomly walks to and fro on the earth on his own. Indeed, Yahweh has to protect people from him (1:10).

The satan assails God's wisdom and character in running the universe by alleging that people only serve him because of what they get out of it. God protects them from him and blesses them in other ways. Their obedience, he is suggesting, isn't really a free choice. There is no genuine virtue in the world, the satan is claiming. There are only self-serving bargains, and obedience for the sake of being protected and blessed is one of them. Hence, true holiness and virtuous obedience are an illusion. Take away a

person's protection, the satan insists, and let him have his way with people, and they will stop living for God ([Job 1:9-11](#); [2:4-5](#)).

The adversary, we see, was assailing God's integrity and wisdom in overseeing the creation. He was, in effect, accusing him of being a Machiavellian ruler. In the context of this narrative, it was an assault that could only be refuted by being put to a test.

Had Yahweh simply forced the satan into silence, without proving him wrong, it would have simply confirmed the accuracy of the satan's charge. It would have shown that there is no integrity or wisdom in how God runs the universe after all. There is only the exercise of power, used to manipulate beings into obeying him. People serve God only as a bargain, not out of genuine love.

No, the challenge had to be answered by having it put to a test. The most righteous man on the earth was thus chosen to be tested. If Job failed, the narrative suggests, then the satan will have made his point. If he succeeded, however, then God's wisdom and integrity in running the cosmos will have been vindicated. Hence, the protective fence around Job is removed and the satan is allowed to afflict him.

One final word about the prologue should be noted before we discuss the body of this work. Since we are dealing with an epic poem, most Old Testament scholars agree that it is misguided to press this prologue for literal details about God's general relationship to Satan. The literary point of the prologue is not to answer questions like, "Does Satan always have to get specific permission every time he does something?" or "Is every affliction the result of a heavenly challenge to God's authority?" As with Jesus' parables, the central point of the prologue is the only point the reader is supposed to get. We misunderstand Jesus' parable about Lazarus, for example, if we wonder whether people in hell can literally talk to people in paradise ([Lk 16:19-31](#)). This is simply a literary prop to allow Jesus to make the point that if people don't repent now on the basis of the revelation they've already received, they wouldn't respond even if someone (like Lazarus) came back from the dead ([Lk 16:31](#)).

So it is in the prologue of Job. The purpose of the prologue is to set up a specific episode that will vindicate God's wisdom and integrity. It serves this function by bringing the readers in on the satan's assault on God's wisdom and character while leaving the actors in this drama in the dark. It thus highlights the ignorance of the actors as they each put forth their theological perspectives. It shows that things happen to people on earth because of chance encounters in heaven, about which these people know nothing. And, as we shall see, this is the central point of the whole epic drama.

### **Is Job to Blame ?**

The bulk of the narrative is formed around Job's conversations with his friends. Though his friends initially do the right thing and sit in silence ([Job 2:11-13](#)), when Job begins to express his pain, his friends begin to correct his theology. Sounding remarkably like many Christians today when they confront people in pain, and illustrating perfectly the complaint the satan originally raised against God, his friends insist that since God is

perfectly just, Job must deserve what God is dishing out to him. People who serve God are protected and blessed, they assume. So they feel justified in concluding that those who clearly have not been protected and are not being blessed — people like Job — simply haven't been serving God. They are, therefore, being disciplined.

Eliphaz is representative of this sort of blueprint wisdom when he says to Job:

“Think now, who that was innocent ever perished?  
Or where were the upright cut off?  
As I have seen, those who plow iniquity  
and sow trouble reap the same.  
By the breath of God they perish,  
and by the blast of his anger they are consumed.” ([Job 4:7-9](#))

Of course, we all know that innocent and upright people are “cut off” all the time. Sometimes babies die in the birthing process! Eliphaz's statements illustrate the remarkable capacity some people have to ignore reality for the sake of preserving a formulaic theology that serves their own purposes. As Job himself recognizes, his friends put forth their theology as a way of reassuring themselves that what happened to Job couldn't happen to them ([Job 6:20-21](#)). They were theologizing out of their own fears and to meet their own needs, not as a way of ministering to Job in the midst of his needs. Surely the universe can't be as arbitrary as it seems, Job's friends insist. And in the process of reassuring themselves, they are indicting Job, for his unfortunate life doesn't conform to his friends' wishful-thinking theology.

Nevertheless, Eliphaz continues, since God always does the right thing, and since both Job and his friends are assuming that God is directly behind what is happening to Job, Job should actually be happy about his plight. For it means that God is disciplining him for a good reason:

“How happy is the one whom God reproves;  
therefore do not despise the discipline of the Almighty.  
For he wounds, but he binds up;  
he strikes, but his hands heal.” ([Job 5:17-18](#))

This “encouragement” is being given to a man who just lost everything he owned, his health and his family! Yet, they insist, if Job would simply acknowledge that he is being justly disciplined he would get his protection and blessing back from God:

“[God] will deliver you from six troubles;  
in seven no harm shall touch you.  
In famine he will redeem you from death,  
and in war from the power of the sword.” ([Job 5:19-20](#))

“At destruction and famine you shall laugh,  
and shall not fear the wild animals of the earth.

You shall know that your tent is safe,  
you shall inspect your fold and miss nothing.  
You shall know that your descendants will be many,  
and your offspring like the grass of the earth.  
You shall come to your grave in ripe old age,  
as a shock of grain comes up to the threshing floor in its season.  
See, we have searched this out; it is true.  
Hear, and know it for yourself.” ([Job 5:22,24-27](#))

As cliché assurances often are, these words are self-serving and wounding. Promising a father who just lost all his children ([Job 1:18-19](#)) that if he will only get right with God his “tent” will be safe, his children will not be missing and his offspring will be like “the grass of the earth” is not just hollow: it is positively cruel. It is what Job’s friends want to believe, for they want assurance that what happened to Job can’t happen to them. But their wish-based theology is out of sync with reality and completely unhelpful to their suffering friend.

One of the central points of this profound book is to expose the shallowness of this popular theology. When God shows up to reveal the truth in several speeches at the end of the book (chs 37-41), he does not concede that what happened to Job had anything to do with disciplining or punishment. Indeed, God angrily rebukes Job’s friends for speaking erroneously about God ([Job 42:7](#)).

This is not to say that everything Job’s friends say about God is incorrect. This book is far too subtle to paint everything in either-or terms. It artfully paints a thoroughly ambiguous picture of the cosmos where those who are basically in the wrong sometimes speak right, and those whose hearts are basically right (Job) nevertheless speak many untruths, as we shall see (see [Job 42:7](#)). Yet the central point of the book’s portrayal of the friends’ “wisdom” to Job is that they speak out of massive ignorance.

### **Did Yahweh Bring About Job’s Trouble?**

The theology of Job’s friends isn’t the only theology this book aims at correcting. Though it is often missed, this book also is intent on refuting Job’s theology. Against his friends, Job insists that he is not more blameworthy than they or any other human being. But since he shares his friends blueprint assumption that God is behind all that has happened to him, the only alternative conclusion available to him is that God is in fact arbitrary. When Yahweh appears at the end of this book, he no more agrees with Job’s theology than he agrees with the theology of his friends ([Job 38-42](#)).

One verse toward the end of this book has caused many to miss the point that this work intends to refute Job’s theology as well as that of his friends. When Yahweh is done speaking, the author notes that his friends consoled him for “the trouble (*rah*) the Lord had brought on him” ([Job 42:11, NIV](#)). Several considerations should prevent us from concluding that this verse implies that Job was correct in seeing God as the cause of all his suffering.

First, while everyone else at the time the Old Testament was written believed that the world was fashioned and ruled by many conflicting gods, the Old Testament emphasizes that everything ultimately comes from one Creator God. To drive home this highly distinctive belief, Old Testament authors consistently emphasize God as the ultimate source of everything that happens in creation. Even the consequences of free decisions are in a sense brought about by the Creator, in their view, for he alone created the people (or angels) who make their own decisions.

More specifically, Yahweh is depicted in terms of an ancient Near Eastern monarch who takes responsibility for what his delegates do, even if they do not carry out his own wishes in the process of doing it. An authority's delegates are, in a sense, an extension of himself. In a context where the singularity of the cosmic monarch needs to be emphasized, such as we have in the Old Testament, the autonomy of the subordinate delegates is minimized and the Creator as the ultimate source of their authority is maximized. It is in this sense that everything humans and angels do is seen as coming from God.

But understood in an Ancient Near East context, this doesn't entail that everything human or angelic agents do happens in accordance with God's will, or that God is himself morally responsible for what the agents he creates choose to do. The heavenly and human agents Yahweh creates are the originators of their own free decisions and are morally responsible for these decisions. Yahweh is the ultimate source of their freedom, and he takes responsibility for the cosmos as a whole. But the agents themselves decide how they will use this God-given freedom. Hence, in this context, to say that something came from Yahweh, via another agent, is not to say that this thing was part of Yahweh's own plan, that he directly brought it about, or that he in any sense wills it (though as the Creator he wills and brings about the possibility of evil deeds by creating agents free).

Second, and closely related to this, [Job 42:11](#) needs to be interpreted in light of the prologue which clearly shows that it was the satan, not God, who afflicted Job. True, God entered into the wager with the satan and allowed him to afflict Job in order to answer the satan's assault on his integrity. In this sense he brought Job's troubles on him. But he did not himself plan or cause these afflictions, as Job later alleges. Indeed, as we noted above, the prologue goes out of its way to emphasize the haphazard nature by which Job's life was turned upside down. The satan, who wanders about on his own while causing mischief (which Yahweh has to protect people from, [Job 1:10](#)), just happens to show up at a heavenly council meeting. What happened to Job was certainly not part of Yahweh's perfect plan for his life!

Third, and even more importantly, we need to interpret this verse in the light of Jesus' ministry, for Jesus is the central place where God's character and will are revealed. In Jesus' ministry, people who suffered the sort of afflictions Job suffered were diagnosed as being the direct or indirect victims of Satan's warfare against God. God's will was revealed not in the afflictions Jesus encountered, but in his loving and powerful response to these afflictions.

Along the same lines, Christ's incarnation, death and resurrection reveal that though God is not culpable for the evil in the world, he nevertheless takes responsibility for the evil in the world. And in taking responsibility for it, he overcomes it. On the cross God suffers at the hands of evil. And in this suffering, and through his resurrection, he in principle destroys evil. Through the cross and resurrection, God unequivocally displays his loving character and establishes his loving purpose for the world, despite its evil resistance. He thereby demonstrates that evil is not something he wills into existence: it is something he wills out of existence.

Fourth, the most decisive indicator that the author of this book intends to refute Job's theology is that Yahweh never acknowledges that he was the one behind Job's suffering in his climatic speeches at the end of this book. As we shall see, he rather appeals to factors in creation to explain to Job why he can't understand his suffering.

Job gets the point, for when God is done talking he repents (42:6) and confesses, "I have uttered what I did not understand" ([Job 42:3](#)). However we interpret [Job 42:11](#), therefore, it can't be taken to endorse a theology Yahweh refutes and Job repents of.

### **Job's Misguided Theology.**

A final clear indication that the author does not intend to endorse Job's theology is that many of the things Job says throughout this work are things no one would recommend that people embrace – though they are, in fact, logical consequences of the assumption that God is behind Job's suffering. For example, throughout the narrative Job depicts God as a cruel tyrant who controls everything in an arbitrary fashion. "When disaster brings sudden death," Job exclaims,

"[God] mocks at the calamity of the innocent.

The earth is given into the hand of the wicked;

He covers the eyes of its judges –

If it is not he, who then is it?" ([Job 9:23-24](#), cf. [21:17-26](#), [30-32](#); [24:1-12](#))

God laughs at the misfortunes of the innocent and causes judges to judge unjustly! Can anyone imagine a biblical author endorsing this perspective? Of course not. But it gets worse:

"Why are times not kept by the Almighty?

And why do those who know him never see his days?" ([Job 24:1](#))

"What is the Almighty, that we should serve him?

And what profit do we get if we pray to him?" ([Job 21:15](#))

“From the city the dying groan,  
And the throat of the wounded cries  
for help;  
Yet God pays no attention to their  
prayer.” ([Job 24:12](#))

The victims of injustice – which God himself is bringing about – cry for help, but God pays no attention to their prayers. Are we to believe that this is the view the author is recommending, in contrast to the theology of Job’s friends?

Yet Job’s depiction of God is even harsher when he considers the injustice of his own state. For example, Job cries out to the Lord,

“Your hands fashioned and made me;  
And now you turn and destroy me” (10:8).

“Bold as a lion you hunt me;  
And repeat your exploits against me...  
Let me alone; that I might find a little  
comfort” (10:9, 20).

“You have turned cruel to me;  
and with the might of your hand you  
persecute me” (30:21).

And to his friends Job testifies,

“...God has worn me out;  
he has made desolate all my  
company.  
And he has shrivelled me up...  
He has torn me in his wrath, and  
hated me;  
He has gnashed his teeth at me;  
my adversary sharpens his eyes  
against me” (16:7-9, cf. 11-17).

“With violence he seizes my garment;  
He grasps me by the collar of my  
tunic...” (30:18).

Are we to believe that these are theological insights the author of this work is recommending to his readers? Are we to view God as our “adversary” instead of our “advocate” (cf. [Jn 14:16](#), [26](#); [15:26](#); [16:7](#); [1 Jn 2:1](#))? Are we to believe that our comfort is to be found when God leaves us alone ([Job 10:20](#)) rather than when he is with us? Doesn’t the God Job describes in these passages sound much more like “a roaring



lion... looking for someone to devour” – in other words, “your adversary the devil” ([1 Pet 5:8](#))? Of course it does, which is why Job later confesses “I have uttered what I did not understand” ([Job 42:3](#)) and proclaims, “I despise myself, and repent in dust and ashes” ([Job 42:6](#)).

In times of tragedy, people often quote Job’s words “the Lord gave and the Lord has taken away” ([Job 1:21](#)) when someone has lost something or someone precious to them. The irony is that, though they are spoken from an honest and upright heart, these words are part and parcel of a theology Job repents of. Though Job initially “did not sin or charge God with wrong-doing” ([Job 1:22](#)), this theology ultimately led Job to complete despair. Before long Job would work out with ruthless clarity the implications of what he believed, as we saw above.

When the despairing Job complained, “Your hands fashioned and made me; And now you turn and destroy me” (10:8), was he not articulating, in less pious terms, the same view of God when he earlier said, “the Lord gave and the Lord has taken away”? Though his willingness to submit changed to rage as his despair deepened, his view of God remained the same. As we have seen, for Job, the God who arbitrarily gives and takes away is a capricious destroyer, a vicious predator, an adversary of humanity, the source of all suffering and injustice, a mocker of the innocent, and a God who doesn’t heed the prayers of those in need.

This is definitely not the view of God the author of this inspired book is commending to his readers. But it is the view of Job, and is completely consistent with the assumption, shared by his friends, that God is behind each and every adversity in life.

### **The Straightness of Job’s Heart.**

When God shows up to set the record straight, providing us with a three chapter climax of this book, he corrects the thinking of both Job and his friends (chs 38-41). Job passed his test not because his theology was correct, but because he did not reject God even when his theology told him he should. Despite his theological misconceptions, and despite his impious ranting throughout the narrative, Job’s heart remained honest with God. His friends’ theology usually sounded much more pious, but their hearts were actually farther from God than was Job’s. In the words of John Gibson,

“Of course God did not approve of everything that his proud and litigious servant had said about him (his speeches from the whirlwind have made that abundantly clear), but he infinitely preferred Job’s attacks on him to the friends’ defense of him” (1)

Job spoke straight (*kûn*) about God, from the heart, while his friends spoke in self-serving ways ([Job 42:7](#)). Not only this, but Job worked out his theology with ruthless consistency. If God were in fact the all-controlling deity Job assumed him to be, then the terrible conclusions he drew about God were “right.” Yet, despite this conception of God, Job did not reject him in his heart. Against the charge of the satan, he thereby proved that people can worship God of their own free will, just because he is God, and not because there’s something in it for them when they do so.

### Vastness and Complexity of Creation.

Still, God wanted to correct Job's theology as much as that of his friends. Hence, in the concluding speeches, God no more acknowledges Job's perspective than he does the friends' perspective. Rather, he refutes both perspectives by alluding to two facts: human ignorance about the vastness and complexity of the cosmos; and human ignorance about the enormity of the powers of chaos that God must contend with.

To highlight the first fact, the Lord asks Job, "Who is this that darkens counsel by words without knowledge?" ([Job 38:2](#)). "Where were you when I laid the foundation of the earth?" ([Job 38:4](#)). And he continues:

Who determined its measurements—surely you know!  
Or who stretched the line upon it?  
On what were its bases sunk,  
or who laid its cornerstone  
when the morning stars sang together  
and all the heavenly beings shouted for joy?" ([Job 38:5-7](#)).

"Have you comprehended the expanse of the earth?  
Declare, if you know all this" ([Job 38:16-18](#)).

"What is the way to the place where the light is distributed,  
or where the east wind is scattered upon the earth?" ([Job 38:24](#)).

"Do you know the ordinances of the heavens?  
Can you establish their rule on the earth?" ([Job 38:33](#)).

The point of these questions is to expose the massive ignorance of Job and his friends. The Lord is putting all of them in their place to demonstrate how arrogant it is for Job's friends to accuse him or for Job to accuse God. Since we know so little about the vastness, complexity, and ordinances of creation, we are in no position to accuse anyone. But note, the ignorance the Lord highlights in this passage is an ignorance *about creation*. Job's friends accuse Job, and Job accuses God, because they fail to a humbly acknowledge the complexity of the world God has created and their vast ignorance about it.

### Decision Making and Chaos Theory

A recent development in science helps illustrate the point God is making to Job, for it highlights the interconnected complexity of life and the impossibility of our ever exhaustively comprehending it. It is called chaos theory.

Put in simplest terms, it has recently been demonstrated that the slightest variation in a sufficiently complex process at one point may cause remarkable variations in that process at another point. The flap of a butterfly wing in one part of the globe can, under the right conditions, be the decisive variable that brings about a hurricane in another part of the globe several months later. (Hence this has been called "the butterfly effect.")

To exhaustively explain why a hurricane (or any weather pattern for that matter) occurs when and where it does, therefore, we'd have to know every detail about the past history of the earth – including every flap of every butterfly wing that ever existed! We of course cannot ever approximate this kind of knowledge, which is why weather forecasting will always involve a significant degree of guesswork.

By analogy, this insight may be applied to free decisions. Because love requires choice, humans and angels have the power to affect others for better or worse. Indeed, every decision we make affects other agents in some measure. Sometimes the short-term effects of our choices are apparent, as in the way the decisions of parents immediately affect their children or the way decisions of leaders immediately affect their subjects. The long-term effects of our decisions are never obvious, however. They are like ripples created by a rock thrown into a pond. They endure long after the initial splash, and they interact with other ripples (consequences of other decisions) in ways we could never have anticipated. And in certain circumstances, they may have a “butterfly effect.” They may be the decisive variable that produces significant changes in the pond.

We might think of the over-all state of the cosmos at any given moment as the total pattern of ripples of a constant stream of rocks thrown into a pond. Each ripple interacts with other ripples, creating interference patterns. Every event and every decision that takes place in history is such an interference pattern. They are the result of multitudes of decisions intersecting with one another in various ways. And once each event or decision occurs, they then contribute to all subsequent interference patterns.

Each individual influences the whole by how they use their morally responsible “say-so,” creating ripples that affect other agents. And as the originators and ultimate explanation for their own decisions, they assume primary responsible for the ripples they create. Yet each individual is also influenced by the whole. Decisions others have made have affected their life, and these people were themselves affected by decisions others made. In this sense every event and every decision is an “interference pattern” of converging ripples extending back to Adam, and each decision we make influences the over-all interference pattern that affects subsequent individuals.

From this it should be clear that to explain in any exhaustive sense why any particular event took place just the way it did, we would have to know the entire history of the universe. Had any agent, angelic or human, made any decision different than it did, the world would be a slightly different – or perhaps significantly different – place. But we, of course, can never know more than an infinitesimally small fraction of these previous decisions, let alone why these agents chose the way they did. Add to this our massive ignorance of most natural events in history — which also create their own “ripples” — combined with our ignorance of foundational physical and spiritual laws that are operative in the cosmos, and we begin to see why we invariably experience life as mostly ambiguous and highly arbitrary. We are the heir to an incomprehensibly vast array of human, angelic, and natural “ripples” throughout history about which we know next to nothing but which nevertheless significantly affect our life.

Using a language Job could understand, this was essentially the point God was making in his first speech. We finite humans have no means of knowing the innumerable variables that would explain why things happen the precise way they happen. Whether we are speaking of human decisions, angelic decisions, or the flap of butterfly wings, the creation is too vast and complex for us to get our minds around. Yet every detail affects the course of things in at least a small way. Hence we experience life as largely arbitrary.

In the end, the question, “Why me?” — or “Why Job?” — is unanswerable. It is a mystery. But the point of the book of the Job — and a lesson we can appropriate from chaos theory — is that this is not a mystery about God’s will or character. It is a mystery surrounding the vastness and complexity of creation. We experience life as arbitrary simply because we are finite. And when we try to arrogantly deny this finitude by ignoring all we do not know about creation, we end up either indicting people (as Job’s friends did) or indicting God (as Job did). What we learn from this profound book is that the reason why Job — as opposed to someone else — suffered as he did had nothing to do with his sinful character or God’s arbitrary character. It rather had to do with a haphazard confrontation in the heavenly realm between God and an adversary that no one in the context of the narrative ever knew anything about.

When all is said and done, the mystery of why any particular misfortune befalls one person rather than another is no different than the mystery of why any particular event happens the way it does. Every particular thing we think we understand in creation is engulfed in an infinite sea of mystery we can’t understand. The mystery of the particularity of evil is simply one manifestation of the mystery of every particular thing.

### **The War That Engulfs Creation.**

The second fact God alludes to in his correction of Job and his friends concerns the warfare that engulfs the creation. Ancient Near Eastern people depicted cosmic evil either as hostile waters that encircled and threatened to destroy the earth, or as cosmic creatures (identified as “Behemoth” in ch. 40 and “Leviathan” in ch. 41) who threatened to destroy the world. This was their way of thinking about demonic “principalities and powers,” and it is found throughout the Bible (e.g. [Job 3:8](#), [9:13](#); [26:12](#); Psl 74:14; Psl 87:4, 89:10; [Isa 27:1](#); [51:9](#)). In order to make his point to Job, in a language Job could understand, Yahweh reminds him of his battle with both the raging sea and the cosmic monsters.

Regarding the cosmic sea the Lord says,

“...who shut in the sea with doors  
when it burst out from the womb...  
and prescribed bounds for it,  
and set bars and doors,  
and said, “Thus far shall you come, and no farther,  
and here shall your proud waves be stopped?” (38:8, 10–11).

Yahweh is reminding Job of the proud and hostile sea which, all Ancient Near Eastern people believed, must be kept at bay if the order of the world is to [be] preserved. Until Job thinks he can do a better job at this than God, he should be reticent to follow the satan's lead and challenge God's character and ability in running the cosmos.

Concerning Leviathan, the Lord asks Job, "Can you draw out Leviathan with a fishhook, or press down its tongue with a cord?" (41:1). Only the Lord can contend with this malevolent creature (though even he needs a sword! [40:19]), for this cosmic beast is indeed ferocious:

"Its sneezes flash forth light,  
and its eyes are like the eyelids of the dawn.  
From its mouth go flaming torches;  
sparks of fire leap out.  
Out of its nostrils comes smoke,  
as from a boiling pot and burning rushes.  
Its breath kindles coals,  
and a flame comes out of its mouth...  
It counts iron as straw,  
and bronze as rotten wood..." (41:18–21, 27).

This cosmic beast fears nothing (41:33). It cannot be captured or domesticated (41:1–8). Even "the gods" are "overwhelmed at the sight of it" (41:9, 25). And no one "under heaven" can "confront it and be safe" (41:11). Yahweh emphasizes the ferociousness of this beast not to call into question his own ability to handle it, but to stress to Job that this foe is indeed formidable. The battle Yahweh is engaged in is not a charade.

By reminding Job of the cosmic forces he must contend with, God again exposes the presumptuousness of the simplistic theologies of both Job and his friends. Neither considered the warfare that engulfs creation. Both simply assumed that things unfold the way Yahweh wants them to. Yahweh's appeal to the battle he's involved in alters these theologies considerably. It means that not everything happens exactly as Yahweh would wish. He himself must battle forces of chaos.

Fredrik Lindstöm, an eminent Old Testament scholar, sums up the matter well when he writes:

"[Yahweh] in fact partially admits to Job that there are parts of Creation which are indeed chaotic; here we catch sight of an understanding of the world in which evil... neither comes directly from God, as Job maintains, nor can it be accommodated to a world order in which it is ultimately related to human behavior, as Job's friends claim." (2)

And again,

“Job explicitly held [Yahweh] responsible for all the evil of existence, so [Yahweh] rebuts this charge by pointing to his own continuous combat with evil as manifested in these chaos creatures.” (3)

The cosmos is far more complex and combatant than either Job or his friends had assumed.

Another eminent Old Testament scholar, John Gibson, expresses the point even more forcefully. He notes that “[C]hapters 40 and 41 do not mention an open victory of God over Behemoth and Leviathan, but simply describe them as they are in their full horror and savagery.” From this he concludes that the central point of these chapters is to draw attention

“...to the Herculean task God faces in controlling these fierce creatures of his in the here and now. They are in fact set forth as worthy opponents of their Creator. They are quite beyond the ability of men to take on and bring to book. On the contrary, they treat men with scorn and derision, delighting to tease and humiliate and terrorize them....even God has to watch for them and handle them with kid gloves. It takes all his ‘craft and power’ to keep them in subjection and prevent them from bringing to naught all that he has achieved.... It is of this divine risk as well as of the divine grace and power that Job is... being given an intimation in Yahweh’s second speech: of the terrible reality of evil and (as Job himself was now only too well aware) of the dangers it presents to men...”(4).

The point of Yahweh’s second speech — the foundation of which was laid in the prologue, as we have seen — is that things go on “behind the scenes” that are not part of God’s plan, are not directly under God’s control and in fact that resist God’s providential control, but which nevertheless affect human lives. We know next to nothing and can do next to nothing about these happenings. Hence we experience life as an arbitrary flux of fortune and misfortune.

The fact that neither Job nor his friends are ever told about the satan who began the whole mess reinforces this point. After the prologue the satan is not mentioned again. The main characters of this epic poem never learn what the reader knew all along. And this is precisely the point of the book. We don’t know and can’t know why particular harmful events unfold exactly as they do. What we can know, however, is *why* we can’t know. And the reason we can’t know is not because God’s plan or character is mysterious, but because we are finite humans who exist in an incomprehensibly vast creation that is afflicted by forces of chaos. The mystery of the particularity of evil, which is no different than the mystery of the particularity of everything, is located in the mystery of creation, not the mystery of God. And given this mystery, we must refrain either from blaming each other, or blaming God, when misfortunes arise. Rather, following the example of Jesus, we must simply ask, What can we do in response to the evil we encounter?

Western Christians rarely take seriously the reality of the spirit world as a variable that affects their lives. We ordinarily assume that God's will and human faith are the only two relevant variables that decide what comes to pass. So, for example, if we pray for something and it doesn't come to pass, Christians typically conclude that it must not have been God's will or that the person praying lacked faith, didn't pray hard enough, or some such issue. The book of Job, the ministry of Jesus, and the Bible in general suggest that such formulaic thinking misses the complexity of the real world and is dangerous for just this reason.

### **A Delay in Daniel's Prayer**

One of the most intriguing and graphic illustrations of the significance of the spirit world in understanding what comes to pass is found in the book of Daniel. For three weeks Daniel fasted and prayed to hear from God, with no answer ([Dan 10:3](#)). Finally, an angel appeared to him and said,

“Do not fear, Daniel, for from the first day that you set your mind to gain understanding and to humble yourself before your God, your words have been heard, and I have come because of your words. But the prince of the kingdom of Persia opposed me twenty-one days. So Michael, one of the chief princes, came to help me, and I left him there with the prince of the kingdom of Persia” ([Dan. 10:12-13](#)).

The delay in answering Daniel's prayer had nothing to do with God's will or Daniel's lack of faith or piety. It was rather due to the interference of a demonic spirit called “the prince of the kingdom of Persia.” As we have seen, because God's purpose in creation is love, he wants to carry out his will through agents who choose to love and obey him. Hence he usually works through mediators, both on a physical and spiritual level. And what happens to these mediators affects the way God's will is carried out through them. When they align themselves with God's purposes, things go smoothly. But when they set themselves in opposition to God's will, such as this territorial spirit had done, God's will is disrupted. Only when the angel Michael could help him out was this angel who was dispatched to answer Daniel's prayer freed to do so.

Not only this, but after arriving the angel tells Daniel why he has to leave quickly.

“Now I must return to fight against the prince of Persia, and when I am through with him, the prince of Greece will come... There is no one with me who contends against these princes except Michael, your prince” ([Dan. 10:20-21](#)).

It seems that Michael was now in need of his help in battling the spiritual powers that opposed God. Perhaps there were no other angels on God's side available to aid him. People often assume that God has an unlimited number of angels available to him. But Scripture suggests that the nature of things in the spiritual realm is not that different from the nature of things in our physical realm. Because God has chosen to work through physical and spiritual mediators who are finite in number and strength, the way

battles progress is influenced by the number and strength of agents fighting for or against his purposes.

Through this episode we gain a rare glimpse of the sorts of things that go on behind the scenes that affect our lives. Had the angel not revealed this information to Daniel, Daniel would never have known why it took twenty-one days for his prayer to be answered. It would have seemed totally arbitrary. No doubt some would have followed Job's lead and said, "It must not be God's will" or "God's timing is the best timing." Others would have followed his friends lead and concluded, "Daniel must lack faith or must not be righteous."

In point of fact, the delay had nothing to do with either of these variables. It rather had to do with agents in the spiritual realm who possess "say-so" and who use it to either further or resist Gods' purposes. Like humans, angels create ripples that create interference patterns with other ripples, for better or for worse. Yet we can know even less about angelic ripples than we can about human ripples.

### Conclusion

Most of us do not like ambiguity. Life is generally easier if we convince ourselves that everything is clear and simple. This, I believe, is part of our legacy of eating of the tree of the knowledge of good and evil ([Gen 3:1-7](#)). In our fallen delusion, we feel it our right, and within our capacity, to declare unambiguously who and what is "good" and who and what is "evil." We are not omniscient, but having eaten from the forbidden tree, we have a fallen misguided impulse to judge matters as though we were. We have difficulty accepting our finitude and the massive ignorance and ambiguity that necessarily attaches to it.

In point of fact, however, the creation could only be experienced by finite beings such as ourselves as unfathomably complex and therefore mostly ambiguous. We have no means of ascertaining more than a minute fraction of the variables that factor into each and every event within this unfathomably complex creation. This is not because we are fallen: it is simply because we are finite. This is why our original job description – a job description God is yet calling on us to fulfill – involves very little knowing but a great deal of loving. Our limited domain of responsibility is primarily to love God and others as we are ourselves filled with God's love. Hence the Bible repeatedly calls on us to love and refrain from judgment ([Mt 7:1-5](#); [Rom 2:1-5](#); [Jame 4:11-12](#)).

Because of our fallen addiction to the forbidden tree, however, we want to know and judge. If our finite knowledge can't adjust to the complexity of reality, we simply try to readjust the complexity of reality to our finite capacity to know. Hence we bracket off the complexity of reality and act like things are simple enough for us to understand.

This is why many of us are compulsively inclined to judge people on the basis of the surface behavior we see, bracketing off the vast complexity of variables that affect and perhaps explain this perceived behavior. Though the Bible expressly forbids it, pretending like we can know and judge a person's heart gives us a sense of ethical



superiority and personal security. And this is also why we are inclined toward simplistic, formulaic theologies. Like Job's friends, and like Job himself, we feel secure and justified when we bracket off the complexity and ambiguity of reality and convince ourselves that the world unfolds according to a divine blueprint. We assume that everything can be explained simply by appealing to God's will and/or the will of people.

Yet, this theology works only so long as we can in fact bracket off reality. But when reality in all its unfathomable complexity and war-torn horror encroaches in on us, our theology suffers and victims suffer. When we compromise what we do know because we forget what we don't know — when we make the mystery of evil a mystery about God rather than creation — we tarnish God's character and indict victims of war. As depicted in the book of Job, some blame God, others blame people. But, as the book of Job teaches us, both responses are fundamentally mistaken.

A healthier perspective, and a perspective which both honors God's character as it is revealed in Christ and refrains from indicting people, is one that acknowledges the ambiguity and the warfare up front. We must with confidence anchor ourselves in what we can know — that God looks like Jesus — and simply confess ignorance about everything else.

If we are going to blame anyone, the book of Job and the ministry of Jesus would have it be Leviathan, Behemoth, hostile cosmic waters or (what comes to the same thing) the devil. Though we can't know the "why" of any particular instance of suffering, we can and must know that our whole environment is under siege by forces that hate God and hate all that is good. We are by our own rebellion caught in the crossfire of a cosmic war, and we suffer accordingly.

## End Notes

(1) J.C.L. Gibson, "On Evil in the Book of Job," in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie*, eds. L. Eslinger & G. Taylor, JSOT Sup. 67 (Sheffield: Sheffield Academic Press, 1988), 265.

(2) F. Lindström, *God and the Origin of Evil: A Contextual Analysis of Alleged Monistic Evidence in the Old Testament*, trans. F. H. Cryer (Lund: Gleerup, 1983), 154.

(3) Lindström, *God and the Origin of Evil*, 156.

(4) J. C. L. Gibson, "On Evil in the Book of Job," in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie*, eds. L. Eslinger & G. Taylor, JSOT Sup. 67 (Sheffield: Sheffield Academic Press, 1988), p. 412. See also idem., Job, pp. 225-56, and idem., *Language and Imagery in the Old Testament* (Peabody, MA: Hendrickson, 1998), 99-103. Other scholars who share this general perspective are, O. Keel, *Jahwes Entgegnung an Ijob*; FRLANT 121 (Göttingen: Vandenhoeck & Ruprecht, 1978); J. Day, *God's Conflict with the Dragon and the Sea* (Cambridge: Cambridge University Press, 1985), 62-87, and T. Mettinger, "The God of Job: Avenger, Tyrant, or Victor?," in *The Voice from the Whirlwind: Interpreting the Book of Job*, eds. L. G. Perdue and W. C. Gilpin (Nashville: Abingdon, 1992), 39-49.

## When is Job on the Bible Timeline?

<https://amazingbibletimeline.com/blog/job-bible-timeline/>

Here are three suggested times Job might have lived by the reasoning of Biblical scholars:

1. [After the flood](#) and long [before Moses](#) (after 2350 BC and before 1750 BC)

- a. Eliphaz refers to the flood as being in the past in Job 22:16
- b. Job sacrifices to God as head of his family (a practice of patriarchal times that stopped with Moses) Job 1:5
- c. Job's daughters received an inheritance along with his sons Job 42:15 a patriarchal practice that also stopped with Moses
- d. Job's wealth is determined by flocks rather than money that is also consistent with patriarchal times Job 1:3, 42:12
- e. The kesitah or piece of money mentioned belongs to patriarchal times
- f. The musical instruments (organ, harp, and timbrel) are the instruments of early Genesis
- g. Job lived long enough to birth two families of ten children and raise them to adulthood then lived another 140 years. He lived at least 200 years and possibly longer. This is consistent with the ages of patriarchs prior to Abraham.  
(Read more on this at [apologetics press](#))

2. Job lived after [Joseph](#) but before Moses (after 1650 BC and before 1500 BC)

The reasoning for this time placement is that he must have lived between truly righteous men but not when other righteous patriarchs were alive. Therefore, he is placed between Joseph and Moses. Job 1:8 ([Read more at wiki answers](#) )

3. Job lived during Moses' lifetime.

Job is an associate of Moses' father-in-law. According to this opinion, Moses authored the Book of Job. Some say he was one of Pharaoh's advisors, together with [Jethro](#) and Balaam. (More on this from [Rabbi Buchwald](#) )

**There's our problem.** Since better Biblical scholars than we are cannot agree we did not put Job on the timeline. (But you could pen him in on your copy!)

## Satan in the Book of Job

<https://www.shmoop.com/book-of-job/satan.html>

### Figure Analysis

Heads up, everyone: this is *not* your grandfather's Satan. No red skin, no horns, no pointy teeth and tail, and no devilish grin. This Satan isn't even a tempter yet. In Hebrew, Satan actually means "The Accuser" or "The Prosecutor," and he is referred to as "the" Satan, not just "Satan." It's more of a title than anything else—like "Your Honor" or "the Monsieur."

Satan only pops up in Chapters 1 and 2—when things get poetic, he's out of there for good. We don't have much to go on, but let's take a look.

### What We Know About Satan

- (1) He spends a good amount of time down on earth. When he presents himself to God and his divine court and God asks him how his life is going, Satan always replies that he's been hanging out on earth. Angels get to do that, apparently.
- (2) He isn't a pushover. Satan challenges God not once, but twice. Why does this matter? Well, it kind of makes us wonder if we, too, should be questioning God.
- (3) He's pretty powerful. Remember, God doesn't inflict anything nasty on Job with his own divine power. Instead, he allows Satan to use his own power. Having Satan do the dirty work is a very Greek-mythology thing to do—you know, let a demigod do the dirty work, then assert your dominance anyway. But it also makes us think of Satan as the bad guy. He certainly isn't raining down sunshine, rainbows, and love.

### Disappearing Act

Satan doesn't stick around very long. Why? Because, ultimately, this fight is between Job and God. Satan's a catalyst, sure, but the moral of the story lies in man's relationship with God.

## Kubler-Ross & the Book of Job

<https://thomasdarttbecker.wordpress.com/2012/10/12/kubler-ross-the-book-of-job/>

Excerpt:

In general, Job fits in with the Wisdom literature of the people of Israel. Therefore it's going to have some resonance with the observations of Kubler-Ross [5 Stage of Grief] by virtue of the human-ness of both emphases (Wisdom and Psychology).

But Job is dealing with more than individual human grieving. God is involved, of course, and so are his bone-headed friends. Job provides a worst-case scenario of human suffering that, on one level, is extreme and points to an even worse case, being Jesus "the man of sorrows."

I'll take a stab at the stages:

*Denial:* There's no sense of denial on Job's part. I'm guessing this is because he is being presented as one who is "wise" or "righteous." He loves God. He recognizes all comes from Him, and that in the end, he will go back to Him naked. So, losing everything (except for his naggy wife), in a way, doesn't surprise him. He simply dons the mourner's stance and clothing. He grieves with his friends for two weeks, but isn't in denial, per say.

*Anger:* I'm assuming K-R means here something like anger at God or a situation. Again, there is no typical sign of that in Job's long discourses. Anger at his friends and cursing the day of his birth, yes. Kind of like a good Jewish comedian, he's raw and ironic and unafraid to assail Yahweh with his complaints.

I think this points to something we moderns don't believe easily: God invites his followers to speak honestly. I love that. As a Christian, I can tell my Father anything through Jesus. Nothing surprises Him. His love is strong.

*Bargaining:* The only possible consistency here would be Job's wish to be dead and put out of his misery.

He could've tried to bargain with Satan, the very being who bargained for his soul in the beginning chapters; Instead, he takes up his complaint with Yahweh alone. I think Job knows God, not an imitation God, is his biggest problem.

*Depression:* Wow, I'd say lots and lots of depression plagues Job, especially in light of his friends' misdiagnosing his situation and pretending to be wise. In a way, their words were arrows penetrating his tortured soul.

Yahweh rebukes these three "friends" in the end for falling short of Wisdom. Curiously, Elihu, the youngest friend, is not rebuked (chapters 34-37). Perhaps he was closer to Wisdom than his elders?

*Acceptance:* Interestingly, it seems Job's acceptance came first. Probably because he was not an unbeliever. He walked with God and initially saw his trial as from God's hand and not just a random act of violence. Life is random on our end (Ecclesiastes is the counter weight to Job), yet mysteriously, God is also in the mix. Job got that.

Finally, *Joy:* Besides the deeper, abiding joy of relating to God as a person he could trust (though not fully understand), there is one striking declaration of hope found in chapter 19:25. Therein Job declares his hope in some kind of bodily resurrection in which he'll see, face to face, his God.

This is my hope too: Not of flitting off to heaven somewhere, but in being raised up, body and soul, to live in the new heavens and new earth, thanks to the work of Jesus Christ. So, whatever I/we suffer in our bodies, nothing can separate us from the love of God in Christ Jesus.

### Job's Grief – Denial or Faith?

[http://www.gsbchurch.com/Sermons/2009\\_10\\_04\\_JobsGriefDenialorFaith.pdf](http://www.gsbchurch.com/Sermons/2009_10_04_JobsGriefDenialorFaith.pdf) [PDF]

### The Love of God

<https://brothersofthebook.com/2011/01/07/todays-bible-reading-job-10-12/>

#### Excerpt:

##### Job 10-12

I can't imagine dealing with all that Job has had to deal with. He has lost everything but his wife. He is physically ill. He is suffering emotionally, spiritually, intellectually, financially, and physically. Elisabeth Kubler-Ross wrote a book entitled "On Death and Dying" in 1969. In it she described five stages through which a person experiencing grief and tragedy must progress. The Kubler-Ross model of grieving is commonly referred to as "the five stages of grief". Those stages are:

1. Denial
2. Anger
3. Bargaining
4. Depression
5. Acceptance

Now these stages are typically associated with those that are dying of a terminal disease but do apply to any form of catastrophic loss. I think we see aspects of all these stages in Job's response to his tragedy. He has certainly experienced catastrophic loss. Let's recap for a moment. Job has lost a great deal. Three of his friends came to comfort him as good friends do. These friends quietly sat with him for seven days before Job began to accuse God of un-righteousness. I think these are good friends who truly wanted to help Job in his time of trial. What wisdom they had to sit quietly and comfort him with their presence. They didn't feel the need for worthless words. They just sat with him in solidarity.

I don't know about you but I can really get my hackles up when I hear someone lay charges against God; I get quite indignant. Job's charges against God had the same effect on his friends. Below is yet another passage where Job claim's his innocence before a holy God. This is a subtle charge against God; if Job is innocent then God is guilty of unrighteousness.

Job 10:5-8

*"Are your days as the days of man,  
or your years as a man's years,  
that you seek out my iniquity  
and search for my sin,  
although you know that I am not guilty,  
and there is none to deliver out of your hand?"*

*Your hands fashioned and made me,  
and now you have destroyed me altogether.”*

His friend Zophar responds with a statement that is true.

Job 11:6

*“...Know then that God exacts of you less than your guilt deserves.”*

We all deserve death and eternal suffering separated from God for all eternity; anything less is grace and mercy. While what Zophar said is true, I believe he was wrong to say it. Context is everything. Job has lost everything and we should expect him to struggle with his loss. There is a point when one should progress to the final stage of grief – acceptance. Considering all that Job went through I don't think Job had reached that point after only seven days. As I've said, I can get indignant myself in such a situation so I understand how Zophar felt but he should have remembered where he was and why he was there.

Of the two of them Zophar had a better shot at controlling his emotions. There is nothing wrong with feeling indignant when someone speaks un-righteously toward God but frankly, He doesn't really need our help in defending Himself. What He expects of us, however, is to show the hurting and the lost His love. Have you seen that Geico commercial where the announcer asks if drill sergeants would make good therapists? It starts with a military looking guy sitting in a chair asking a fellow lying on a couch “how does that make you feel” and ends with him shouting at the guy and throwing a Kleenex box at him. I laugh every time.

I know I have felt like dealing with people that way from time to time but the truth is that while doing so might make me feel better it does nothing to show the love of God to a hurting person. As I have often quoted here before, Jesus says that His followers must deny themselves (Luke 9:23). Job's friends probably felt like Job had wallowed in his grief long enough and it was time for him to “snap out of it”. Maybe they thought it was time for “tough love” or perhaps they felt the indignity that I described. Whatever the case his friends were wrong; they should have denied themselves their sense of indignity and focused on Job's need. Job needed to pass through the five stages of grief and he wasn't there yet. God intended him to go through those stages of grief as a process of bringing him face to face with his filthiness before a holy God. God Himself would eventually address Job and set Him straight.

I believe that the only thing Job's friends ended up doing was working him up into a fever pitch; they became a foil against which he could build his anger. I've seen such behavior with those who don't want to face the truth. They start tilting at windmills, taking on all comers in an effort to avoid looking inwardly at the source of their troubles. None of us wants to look in the mirror when we are afraid of what we will see.

You shouldn't agree with someone who accuses God, but you should look hard and long at the situation before you do respond. I find it hard to believe that a “you had that coming” approach to someone who has experienced what Job experienced is a wise and loving way to respond to someone's hurt. There are different ways to say the truth and it doesn't have to include condemnation.

Our job is to glorify God by obediently following where He leads; by doing what He has asked us to do. He has asked us to love one another. Our response to those who are hurting must reflect the love of God. It may be that they need a “snap out of it” kind of response but in most cases they need someone to simply be there, to say “you are not alone”. Brothers I pray that you will always respond with love toward those who are hostile to God. They are already condemned; what they need is love.

## Grieving Process

<http://customwritingtips.com/component/k2/item/7770-grieving-process.html?tmpl=component&print=1>

The grieving process according to the Elizabeth Kubler-Ross has five stages which include denial, anger, bargaining, depression, and acceptance. In the denial stage one argues to be okay though he/she has pain which one is undergoing. One sees his life as without meaning though the stage helps one to survive the loss and face the grief feeling without fear. In the anger stage one tries to think why this things are happening to him and whom they can really blame for all what is happening. Bargaining stage one tries to weigh what need to happen to him and what should not. People can thing of what to do to postpone their problem. In the depression stage one never bother as one thinks he is going to dye or the problem has to be there no matter what they do. Lastly is the acceptance stage where by one prepares for results.

The story of the jobs suffering correlates with Elizabeth Kubler-Ross process of grief. Job had lost everything God had given him, physically, emotionally, financially and spiritually. He lost all the wealth he had, children, he fell sick, and his wife he was against him as he asked him to abuse God and die to avoid all the suffering but job could not. In the book of Job 1:21 when he claims that the lord gives and He has taken job shows a sign of denial in him. Also when he tells God in chapter ten that God knows that he is not guilty he shows a sign of denial. Jobs anger is evidenced in chapter two when he asks whether we will expect something good from God. In chapter 7: 11- Jobs shows anger apparently when he claims that he can't just keep quiet and he has to complain in his soul. (Garrett, 2008) Bargaining is seen evidenced in Chapter 9 when Job asks whether there is anyone who can arbitrate between him and God and who can remove the rod placed on him by God for him not to be frightened anymore. Job's depression runs almost throughout his suffering. In chapter 10:18 Job asks God why he brought him in this world and he wishes to have died before any individual saw him in the world. Acceptance is shown in chapter 13:15 when job decides to hope in God no matter what has happened to him. (New International version bible.) After a conversation with God in chapter 42 the acceptance is also evidenced when job understands that God was putting him in test to understand how he really loved him.

### **Comparison and contrast table.**

Job's grief process.	Elisabeth Kubler-Ross grief process
There is denial in the Job's grief process	There is denial in the process.
Anger is evidenced in the Job's grieving process	Anger in the grieving process
Bargaining is portrayed in the Job's grieving process	There is bargaining in the grief process
Depression is evidenced almost throughout the Job's Grief Process	Claims that depression comes after the first three stages.
Acceptance is the last stage of grief process	Acceptance as the last stage of grieving process
Job rotates through all the stages of grief identified by Elizabeth kubler-Ross	Identifies the five stages in order.
Job grieving process involved the interchanging of the Elisabeth's stages of grieving.	Needs one to put in place the five stages to cope with the grief.

### **References.**

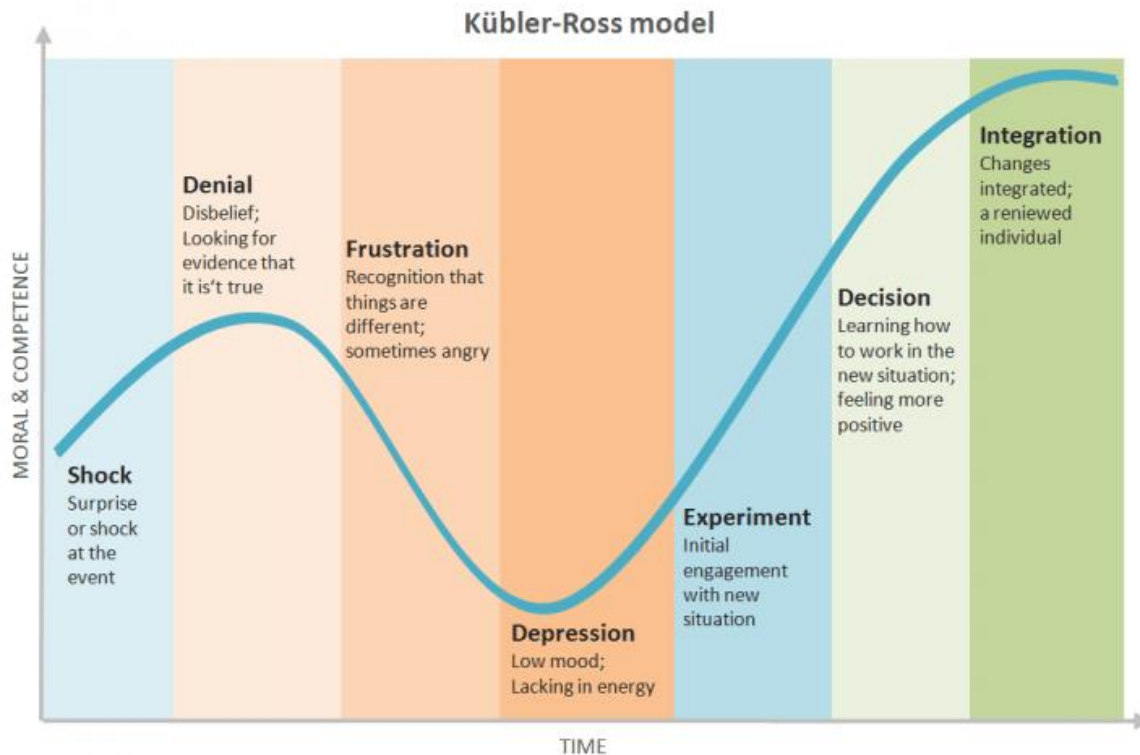
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## Understanding the Kubler-Ross Change Curve

<https://www.cleverism.com/understanding-kubler-ross-change-curve/>

Excerpt:

Change is an inevitable part and truth of life, and there is no running away from it. If change is well planned and formulated, it can produce positive results but even in spite of planning, change is hard to incorporate, accept and appreciate. This article shall throw light on the Kubler-Ross Change Curve (or also Kubler-Ross Model) that is the most reliable tool to understand change and the stages associated with it. The Kubler-Ross Change Curve can be effectively used by business leaders across the world to help their workforce adapt to change and move towards success.



In this article, we explore 1) **what is Kubler-Ross Model**, 2) the **applications of the Kubler-Ross Change Curve**, and 3) **variations of change curve concepts**.

### WHAT IS KUBLER-ROSS MODEL?

The Kubler-Ross Change Curve which is also known as the 5 stages of grief is a model consisting of the various levels or stages of emotions which are experienced by a person who is soon going to approach death or is a survivor of an intimate death. The 5 stages included in this model are denial, anger, bargaining, depression and acceptance. This model was introduced by and is named after [Elisabeth Kubler-Ross](#) in a book called 'Death and Dying' which came out in the year 1969. This book, as well as the model, was inspired by her association and work with patients who were terminally ill. The psychiatrist Kubler-Ross got inclined towards this subject because of lack of research and information on the subject of death and experience of dying. She began her research by analyzing and evaluating those who were faced with death, but the examination took the form of a series of seminars and then patient interviews, etc. later on.

After the book 'Death and Dying' was published, the concept or the model was widely accepted, and it was found that it was **valid in a majority of cases and situations relating to change**. This model and



her research also improved the overall understanding as well as the procedures followed in medical care. The 5 stages, according to her are transferable to different ways and degrees and may vary from person to person. Besides those who are faced by intimate death, this model also holds true in the case of others who may be faced by less serious physical conditions or trauma. Some of these situations or cases include injury, disability, work issues, relationship problems and financial problems, etc.

### Relevance of Kubler-Ross Change Curve in Business

The Kubler-Ross Model also holds true when it comes to business, work or employment. Every organization needs to bring about changes in its management and policies. But besides the improvement of systems, there must be a change in the people or employees as well. If even in bringing about several changes in the systems and processes, the employees of your company persist in their old ways, and then the thousands of dollars invested will go to waste. This is why it is important for the employees too to adapt and change accordingly. Only when the workforce of an organization makes personal changes, or transitions can the company move ahead and reap the benefits.

Every organization needs to support the employees in the process of making transitions or changes. These individual transformations can be traumatic and may involve a lot of power loss and prestige issues. The easier it is for the employees to move along on their journey, the easier will it be for the organization to move towards success. Thus, this impacts the success rate and overall profits experienced by the company. The Change Curve in business is thus a powerful model that can help one understand and deal with changes and personal transitions. It helps to fathom how one will react to change and how to provide support during the process of change.

### The 5 stages of grief

It is essential to understand that we do not move along the stages in a linear direction or step by step. A person tends to move into stages in a random order and may sometimes even return back to a previous stage after a certain point in time. Each stage can last for a different time period, and it is possible for a person to get stuck in a particular stage and not move on from there. The following are brief descriptions of each of the 5 stages of grief:

1. **Denial:** The Stage of shock or denial is usually the first stage in the Kubler-Ross Model and is mostly short-lived. This is a phase during which one puts on a temporary defense mechanism and takes time to process certain disturbing news or reality. One may not want to believe what is happening and that it is happening to him/her. It can bring about a dip in productivity and the ability to think and act. After the initial shock subsides, one may experience denial and may remain focused on the past. Some people tend to remain in the state of denial for a long time and may lose touch with reality.
2. **Anger:** When the realization finally hits, and one understands the gravity of the situation, he/she may become angry and may look for someone to blame. Anger can be manifested or expressed in many ways. While some take out the anger on themselves, others may direct it towards others around them. While some may be angry at life in general, others may blame the economy. One always tends to remain irritable, frustrated and short tempered during this stage.
3. **Bargaining:** When the stage of anger passes away, one may start thinking about ways to postpone the inevitable and try to find out the best thing left in the situation. Those who are not faced by death but by another trauma may try to negotiate in the situation and come to a point of compromise. Bargaining may help to come to a sustainable solution and might bring some relief to those who are moving close to what they wish to avoid altogether. The search for a different outcome or a less traumatic one may remain on during this stage.
4. **Depression:** Depression is a stage in which the person tends to feel sadness, fear, regret, guilt and other negative emotions. He/she may have completely given up by now and may now reach

a dead end from where the road only seems dark. One may display signs of indifference, reclusiveness, pushing others away and zero excitement towards anything in life. This may seem like a lowest point in life with no way ahead. Some common signs of depression include sadness, low energy, feeling demotivated, losing trust in god, etc.

5. **Acceptance:** When people realize that fighting the change that is coming into their life is not going to make the grief go away, they resign to the situation and accept it completely. The resigned attitude may not be a happy space but is one in which the person may stop resisting change and move ahead with it.

While some people totally resign and go into a deep state of low energy, others may try to make the most of the time left on their hand and explore new opportunities. One has come to a point of peace and is prepared to take one whatever has to follow next...

## Five Stages of Grief\* -- Biblical or Psycho-Occultic?

<http://www.rapidnet.com/~jbeard/bdm/Psychology/grief.htm>

Excerpt:

- [Transpersonal psychologist](#) and New Ager Elisabeth Kübler-Ross (1926-2004) (who, among other things, encouraged the occult practice of achieving out-of-body experiences)# developed the concept of the Five Stages of Grief, first from the perspective of the dying person:

- shock followed by initial denial;
- denial replaced by anger, rage, envy, and resentment;
- bargaining (with God);
- depression;
- ultimate acceptance

She taught that not every dying person had to go precisely through each stage, but emotional health would be more likely achieved if each did. From the above, Kübler-Ross laid the groundwork from which other psychologists developed five stages of grief necessary for the emotional well-being of the surviving friends and family members:

- shock/denial
- inward anger
- outward anger
- depression
- acceptance

More recently, the teachings of the Five Stages have been brought into the church by so-called "Christian" [\[Freudian\]](#) psychiatrists [Paul Meier and Frank Minirth](#), and by psychologist [James Dobson](#). The concept has gained even greater popularity through pop psychologizers [D. James Kennedy](#), [Charles Swindoll](#), [Charles Stanley](#), and others.

- The Psalms poignantly and accurately reveal the deep emotions felt by God's people. One of those emotions is grief (Psalms 6:7; 31:9,10). We are admonished to weep with those who weep (Romans 12:15) and to encourage one another to draw near to the God of all comfort. But it seems at every turn after a tragedy there is someone standing ready to ask, "What stage are you at now?," referring to this so-called grief process. It seems that the grief process proponents deny the "everlasting consolation and the good hope through grace" and the "patience and comfort of the Scriptures" available to us through Jesus Christ. It is His all-sufficient and satisfying comfort that is able to "establish us in every good word and work."

This is our consolation and comfort in affliction -- Thy Word. Is it not even the doctrine of our Lord's return that comforts and saves us from superfluous "anger, denial, bargaining, and depression" following trial and tragedy? We are first to admit the pain, overwhelming pain at times, coupled with disobedience and doubts; we are first to admit the "night watches" of controversy between the soul and the flesh, convincing the soul to "Hope thou in God." But, the insisted stages of grief, and in the proper order -- **NO**. This "concoction" is from [psychology](#). It contorts the mind, will, and emotions unnecessarily, and especially when one is already vulnerable following tragedy.

- Nurses have always noticed that people experience various emotions during the process of death and grief. Then Elizabeth Kübler-Ross and others codified grief into a system -- emotions in steps. Never mind the fact that not all people experience the same thing or in the same order. Therapists and others often think that if a person does not grieve in a prescribed way, he has not completed the process and will be emotionally damaged for it. Thus, they work at making people express anger and cry during "grief work" types of therapy. "Grievers" are told to relive the experience of their real loss in an artificial setting, which often demands them to go through each of the prescribed steps of grief in a manner acceptable to the therapist. People are forced to feel the pain of their loss again (in contrived circumstances) and to express their agony (in the presence of a therapist). Invariably, the "patient" is worse off for the therapy than before.

Research continues to verify that such "grief work" is of no effect: "Time remains the best healer for bereavement, according to a pair of new studies. And 'grief work' usually doesn't work at all. Two studies ... find no benefit in helping people disclose their feelings about a loved one's death. Belgian researchers Margaret and Wolfgang Stroebe and Henk Schut asked people widowed within the last three months to complete two questionnaires. ... In the second study, Schut and the Stroebees examined whether *writing* about feelings helped. ... Distress decreased for all the groups, suggesting that time, not any intervention, was the healer" (excerpted from *Psychotherapy Networker*, Vol. 26, No. 4, p. 18). (Source: Jan-Feb 2003, *PsychoHeresy Awareness Letter*, "Psych Notes" section.)

**[Note:** "Now an examination of about 500 studies on grief and bereavement, led by social worker Janice Genevro, concludes that there's no one-size-fits-all model for grieving, that grief therapy doesn't shorten grieving, and that it doesn't significantly alleviate the intensity or side effects of grief" (excerpted from *Psychotherapy Networker*, Vol. 28, No. 3, pp. 21, 22). [The 182-page report discussing Genevro's work is issued by the Center for the Advancement for Health and is available free at [the Center's web site.](#)]

- The Lord isn't sufficient for the professional therapists, who have to make it happen according to the steps of the grief formula. But what excuse do professing Christians have for "Christianizing" this same five-step grief process, and giving it precedence over Christ and His powerful and all-sufficient Word (2 Peter 1:3,4)? We believe that many who try to force a so-called grief process on others are playing God and bringing more grief than they are resolving. Not only are people harmed, the Lord is being dishonored. God's children are being led to believe that He is not enough -- that He is not really the God of all comfort. God's grace is cheapened and His children are cheated.

\* Much of the material in this report has been adapted or excerpted from an article in the Summer 1992, *PsychoHeresy Update* ("Death and Dying: Grief By Prescription"); *PsychoHeresy Update* is now the [PsychoHeresy Awareness Letter](#) and is published by [PsychoHeresy Awareness Ministries](#), 4137 Primavera Road, Santa Barbara, CA 93110.

# Elizabeth Kübler-Ross's 1969 book *On Death and Dying* helped launch the hospice movement in America. She became involved in the 1970s with a [New Age cult](#), "[spirit guides](#)," and practiced "out of body" experiences. Her husband divorced her. When incapacitated by a series of strokes in 1995, she did nothing but sit at home in Arizona "smoking cigarettes, watching TV, and waiting to die" (Dr. Hugh Pyle, 8/22/97, *Sword*). She said: "I don't give a hoot about the afterlife, reincarnation, or anything. I'm finished, and I'm not coming back." Before her death in August of 2004, she said, "I am like a plane that has left the gate and not taken off. I would rather go back to the gate or fly away." At the time, she was living in Arizona, claiming to enjoy "the daily company of the birds and coyotes," and had written a new book, *Life Lessons*, supposedly teaching "us about the mysteries of life and living" (Kübler-Ross Internet website, 1/03).

## Science and the Book of Job

<http://www.ldolphin.org/jobscience.html>

Excerpt:

I am always meeting people who know more about the world than the Creator does. Or, more commonly, they suppose that they are more just or more merciful than God. "I cannot accept a god who allows innocent children to suffer," "My god is a god of love, the god of the Old Testament is a god of wrath and is harsh and cruel," "If there were a God He would step in and stop all the suffering and injustice." "It is clear to me that the universe is the product of random processes-of time plus chance-nothing more." "The cosmos is all there is."

The lie of the garden, "You shall be like God" (Gen. 3:5) is evidently widely believed in our time.

Job had similar complaints about God from the perspective of the devastating circumstances he experienced from the hand of God. Job was a devout believer in God-a righteous man. He was known for his impeccable conduct and his careful attention to living a moral life in every way (1:1-5, 31:1-40). Job lived shortly after Abraham's day (2:11) and his life span was very great-he lived another 140 years after the trials and tests described in the Book of Job (42:16). He must have known a great deal about God and creation-in some ways his knowledge of God may have been superior to ours. Indeed the book of Job is full of 4000-year-old scientifically sound information (see Ref. 1)-for instance there is a reference to the earth as hanging in empty space (26:7).

The Book of Job does not answer *all* possible questions concerning why the righteous suffer, but in Job's case, he believed he was righteous because his conduct was without blame (9:2, 21). This what the Bible calls "self-righteousness." It is a very common problem today, even among Christians. The reality is that men become righteous solely on the basis of their faith apart from any inherent worth or a track record of meritorious good works (Hab. 2:4; Rom. 1:17, 3:20-28; Gal. 2:16, 3:11; Philippians 3:8-10; Heb. 10:38). Job also had failed to perceive and experience the presence of a human mediator between himself and God-One who empathizes with and understands the human condition (9:32-35, 1 Tim. 2:5). Though he knew God, Job was not only self-righteous, he was inwardly rebellious, and deeply proud. His young friend Elihu gently pointed these facts out to Job (32:1; 34:7-37), "speaking the truth in love." Job's three older friends Eliphaz, Bildad, and Zophar had only made matters worse-they immediately assumed Job was suffering because of some sin. Their theology was incomplete and they lacked compassion and empathy-never once did they bother to stop and pray for Job. Their nine sermons all proved inappropriate and inapplicable to Job's situation. It was Elihu alone who correctly assessed the real cause of Job's suffering, The term "Job's friends" has come to have an undesirable connotation even for us today.

But the issues in Job's life that had not been faced were not fully grasped until Yahweh Himself spoke directly to Job. (38-41). Job's understanding of life was far too limited and in his heart he had accused God of being unjust. In actuality, the suffering which God brought into Job's life was corrective discipline from a loving heavenly Father who only desired to bless Job even more in the future than He had in the past. (2)

Chapters 38-41-containing Yahweh's direct speech to Job-are full of amazing insights not only to the Creation but also into the heart of the Creator. In his eloquent commentary (3) John E. Hartley begins discussion of this address by God,

A storm often attended Yahweh's coming. The clouds and mist both conceal and reveal the divine glory. A theophany is so portentous that nature presents an awesome display of power--thunder, and fire. This panorama of natural phenomena witnesses that Yahweh, the holy God, is actually present. The clouds protect the audience from being consumed by the divine holiness. Those who behold such a display are filled with dread and wonder. The awe strikes the beholder dumb.

Each worshiper, drawn out of his self-centered existence as by a powerful magnet, bows reverently before his God...

Yahweh, the Wise Teacher, takes the offensive and interrogates Job, his complaining servant. Job has pondered his dilemma from many sides, and his questioning has led him to challenge the traditional belief that God governs the world in justice...Without presenting a self-defense against these accusations, Yahweh opens by putting Job in his place with a question that casts doubt on Job's insight. Without discounting Job's moral integrity, Yahweh challenges Job's perception of his governance of the world. By opening with the words Who is this?... it could be said that Job has complained and agonized out of a sincere heart with an increasing faith, but he has not discerned the judicious counsel of God that permeates all of his deeds throughout the world. Although Job has lacked insight, Yahweh does not say that Job has sinned. He never rebukes Job for swearing his avowal of innocence. But he contends that Job's limited understanding hinders him from disputing wisely with his Creator about his own fate...Job has not sought for the solution of his plight in God himself alone, but in the pursuit of his rights. In that search he has erred...

After his long trials and testings, God took Job on a tour of the universe repeatedly and pointedly questioning Job: "Where were you, Job when all these things were taking place? The angels were there, but you were not. Could you run the universe and mete out justice if I turned it all over to you?" ...

The universe, God said, was designed and build as a wise designer and craftsman might build a house. The seas were nurtured and brought forth using the metaphor of a woman bearing a child. The restless oceans, vast and deep have their limits set by the Creator. Beneath are the mysterious fountains and springs of the deep and beyond them--in gloomy darkness are the gates to Sheol.

"Where is the way to the dwelling of light, and where is the place of darkness, that you may take it to its territory and that you may discern the paths to its home? You know, for you were born then, and the number of your days is great! "Have you entered the storehouses of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble, for the day of battle and war? What is the way to the place where the light is distributed, or where the east wind is scattered upon the earth? "Who has cleft a channel for the torrents of rain, and a way for the thunderbolt, to bring rain on a land where no man is, on the desert in which there is no man; to satisfy the waste and desolate land, and to make the ground put forth grass? "Has the rain a father, or who has begotten the drops of dew? From whose womb did the ice come forth, and who has given birth to the hoarfrost of heaven? The waters become hard like stone, and the face of the deep is frozen. "Can you bind the chains of the Pleiades, or loose the cords of Orion? Can you lead forth the Mazzeroth in their season, or can you guide the Bear with its children? Do you know the ordinances of the heavens? Can you establish their rule on the earth? "Can you lift up your voice to the clouds, that a flood of waters may cover you? Can you send forth lightnings, that they may go and say to you, `Here we are'? Who has put wisdom in the clouds, or given understanding to the mists? Who can number the clouds by wisdom? Or who can tilt the waterskins of the heavens, when the dust runs into a mass and the clods cleave fast together? (Job 38:19-38)

Next Yahweh takes Job on a personal tour into the lives of ten representatives of the animal kingdom: the lion, the raven, the mountain goat, deer, wild donkey, the wild ox, the ostrich, the horse, the hawk and the eagle. God created each of them and each rears its young, hunts and lives according to God's designs. Does Job understand them, does he feed and care for them? Yahweh created the universe, but He also sustains it on a daily basis. All His works are done in love with careful attention to every detail.

Yahweh asserts that he rules supreme over the world he has created. He knows and controls all the recesses of the universe. No area or region is beyond his governance. Furthermore, he manages the various forces in the world for the benefit of all creation. For example, he commands the rain clouds to

travel over the desert where no human being lives, and there he orders them to pour out their water. The implication of this point is that if human beings could direct the weather patterns, they would guide them for their own selfish benefit. They would preserve the precious rain solely for the cultivated land and neglect the barren steppe. But such an egocentric policy would upset the balance of nature and cause havoc to the cultivated lands. By contrast Yahweh manages these natural forces in a way that bears witness to his wise sustenance of the entire creation... (Ref. 3, p. 515)

Yahweh confronts Job with the major flaw in his accusations. In defending his own innocence so emphatically and lashing out so vehemently at God because of his suffering, Job has essentially charged God with acting unjustly. For a mortal to presume himself guiltless and to impugn God's just governance of the world approaches the sin of presumptuous pride.

...In his avowal of innocence Job places himself in danger of trusting proudly in his own righteous deeds, and in his complaints he seems to make himself appear more righteous than God. Pride is a treacherous attitude, especially when it arises from adherence to a correct position. One who glories in his good deeds is easily tempted to think of himself more highly than he ought. Pride distorts his perspective. While Job has the right to complain to God about his misfortune, he is now facing the peril of not assenting to God's purpose for him. Furthermore, Job's avowal of innocence and his complaint against God imply that he claims to know more than God. If Job knows so much, he should be able to rule according to the ideal he espouses. If Job can prove his superiority, Yahweh will acknowledge his complaint. If not, Job must acknowledge Yahweh's sovereignty. (Ref. 3. p. 519-520)

Next God introduces Job to a gigantic, fearsome land animal, the Behemoth and then to an equally invincible monstrous sea serpent, Leviathan. Can Job control or master these? If so, he can deal with his own pride and master his own passions.

Yahweh raises the key question for Job. Does he have to argue that Yahweh is guilty of governing the world unjustly in order to prove his own innocence? If Job thinks Yahweh fails to rule the universe justly, then he is setting himself up as wiser than God, even as one who could rule better than God. Yahweh thus exhorts Job to prove his claims by adorning himself in regal apparel and punishing the wicked. And Yahweh challenges him to show his mastery over the great primordial monsters, Behemoth and Leviathan, which are symbolic of cosmic forces that at times are hostile to Yahweh's rule. But if Job cannot subdue them, he is in no position to discredit God, his Creator and Master, for treating him unjustly. Furthermore, the only conclusion he can come to is that Yahweh is the supreme Lord of the universe. This means that all creatures must fear him....By questioning Job about the primordial monsters Behemoth and Leviathan, Yahweh is trying to persuade Job that he is Master of all powers in the world, both earthly and cosmic. Certainly then he is Lord of all forces, earthly and cosmic, that brought on Job's affliction. Therefore, if Job is to find Yahweh's favor again, he must submit to Yahweh as his Lord by relinquishing his avowal of innocence and by conceding his complaints against Yahweh's just governance of the world. Yahweh is thus calling Job to decide whether to argue his case and lose or submit to Yahweh, accepting in trust the blessing and the curse, the riches and the ash heap. (Ref. 3. p. 534)

At last Job comprehended the living God in his heart.

"I have heard of you by the hearing of the ear, But now my eye sees You. Therefore I abhor myself, And repent in dust and ashes" (42:5,6 NKJV)

The book of Job is not only about a man who lived a long time ago, this story brings a serious indictment against modern man. Head knowledge *about* God is of little value. Talk is cheap. Science can not discover truth unless God allows it. What matters most is knowing God in one's heart through His Son Jesus Christ our Lord. All of life's problems and questions are ultimately moral questions-because God is a moral God. But "God resists the proud but gives grace to the humble."

Knowing God personally-and dealing with our own deep depravity in the process-brings an infinitely deeper and richer sense of wonder and worship of the Being who brought us all into existence-God is our Creator, Sustainer and Redeemer. He alone is worthy of our undivided attention and our full devotion all the days of our lives. Science may be giving us impressive insights into the things God has created, but when we touched directly by the Living God not only are we humbled and broken in spirit, we can worship Him with a restored sense of respect and marvel for Him.

**Keep back thy servant also from presumptuous sins; let them not have dominion over me!  
Then I shall be blameless, and innocent of great transgression.** (Psalm 19:13)

**Notes:**

1. Lang, Walter, *Job and Science* (Genesis Institute, 7232 Morgan Ave. S., Richfield, MN 55423, 1991). The author has for many decades been a strong apologist for Biblical creation.

2. Stedman, Ray C. *Beyond Suffering*, (Discovery Publishing, 3505 Middlefield Rd. Palo Alto, CA 94306. On line in print or RealAudio at <http://raystedman.org/job>). Ray Stedman takes the reader into the depths of the book of Job clearly and concisely.

3. Hartley, John E., *The Book of Job* (Wm. Eerdmans, Grand Rapids MI, 1988). An outstanding commentary by the Chairman of the Biblical Studies Department, Graduate School of Theology, Azusa Pacific College.

Added in 2006: Verse by verse Bible study of [The Book of Job](#)



<http://wwwFOUNDATIONSforFreedom.net/References/OT/OTSurvey/ Res/OTBibleChronologyBg.jpg>

# Old Testament Books

## Chronological Order

(Job)  
Psalms  
Proverbs  
Ecclesiastes  
Song of Songs

**The Poetical Books**

Reveals man's inner and outer struggles as he seeks to serve God by observing the Law.

Isaiah  
Jeremiah  
Lamentations  
Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah

**The Prophetical Books**

Challenges God's people to rectify themselves according to the Law before judgment comes.

Haggai  
Zechariah  
Malachi  
Ezekiel  
Daniel

Ruth

1 Chronicles 2 Chronicles

Esther

JOSHUA  
JUDGES  
SAMUEL 1  
SAMUEL 2  
KINGS 1  
KINGS 2

Exile  
70 years captivity

NEHEMIAH

400 BC

Conquered 360 years

United Kingdom 460 years

Israel (north) Assyria  
Judah (south) Babylon Exiles Back 160 years

**The Historical Books**

Details the spiritual growth or failure of God's people according to how they have responded to the Law.

Job

GENESIS  
EXODUS  
LEVITICUS  
NUMBERS  
DEUTERONOMY

**THE LAW (Torah) (Pentateuch)**

The Law legally sets up the terms on which man can come before the LORD.

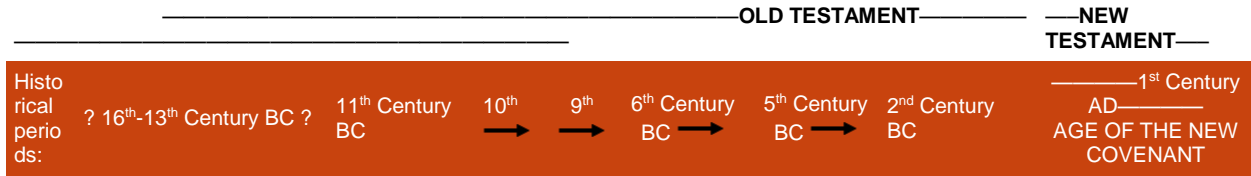
The Chronological Books of Bible History (Catholic)

<http://www.agapebiblestudy.com/charts/Chronological%20Bible%20Books.htm>

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11 <sup>th</sup> Century BC													AGE OF THE NEW COVENANT			
10 <sup>th</sup> → 9 <sup>th</sup> → 6 <sup>th</sup> Century BC → 5 <sup>th</sup> Century BC → 2 <sup>nd</sup> Century BC																
GENESIS	EXODUS	NUMBERS	JOSHUA	JUDGES	1 SAMUEL	2 SAMUEL	1 KINGS	2 KINGS	70-YEAR EXILE IN BABYLON	EZRA	NEHEMIAH	1 MACCABEES	100 YEARS	SYNOPTIC GOSPELS:	ACTS	Gospel of JOHN
				Ruth			1 and 2 CHRONICLES			Esther				MATTHEW		
	LEVITICUS	DEUTERONOMY					Proverbs		Judith			2 MACCABEES		MARK		REVELATION of John
						Psalms	Song of Songs		Tobit					LUKE		
46 OLD TESTAMENT BOOKS 27 NEW TESTAMENT BOOKS						<p><b>AGE OF THE PROPHETS</b></p> <p><b>TO ISRAEL:</b> [ELIJAH] [ELISHA] * HOSEA * AMOS</p> <p><b>TO JUDAH</b> * HABUKKUK * ISAIAH * MICAH * ZEPHANIAH * JEREMIAH</p> <p><b>TO ASSYRIA</b> * JONAH * NAHUM</p> <p><b>TO EDOM</b> * OBADIAH</p> <p><b>PROPHETS OF THE EXILES</b> * EZEKIEL * BARUCH * DANIEL</p> <p><b>PROPHETS AFTER THE RETURN FROM EXILE</b> * HAGGAI * ZECHARIAH * MALACHI * JOEL</p>						<p><b>PAUL'S LETTERS</b> 1 THESSALONIANS 2 THESSALONIANS GALATIANS 1 CORINTHIANS 2 CORINTHIANS ROMANS HEBREWS COLOSSIANS PHILEMON EPHESIANS PHILIPPINANS 1 TIMOTHY TITUS 2 TIMOTHY</p> <p><b>THE CATHOLIC LETTERS</b> JAMES JUDE 1 PETER 2 PETER 1 JOHN 2 JOHN 3 JOHN</p>				
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Job	LEVITICUS	DEUTERONOMY	Ruth			1 and 2	CHRONICLES	Proverbs	Judith	Esther		2 MACCABEES		MATTHEW	MARK	LUKE	
								Songs of Psalms	Tobit								
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GENESIS	EXODUS	NUMBERS	JOSHUA	JUDGES	1 SAMUEL	2 SAMUEL	1 KINGS	2 KINGS	70-YEAR EXILE IN BABYLON	EZRA	NEHEMIAH	1 MACCABEES	100 YEARS	SYNOPTIC GOSPELS:	ACTS	Gospel of JOHN
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	LEVITICUS	DEUTERONOMY					Proverbs							MARK		REVELATION of John
						Psalms	Song of Songs		Judith			2 MACCABEES		LUKE		
							^ ECCLESIASTES		^ LAMENTATIONS		^ WISDOM		^ SIRACH (Ecclesiasticus)			

46 OLD TESTAMENT BOOKS  
27 NEW TESTAMENT BOOKS

**AGE OF THE PROPHETS**

- TO ISRAEL:** [ELIJAH] [ELISHA] \* HOSEA \* AMOS
- TO JUDAH:** \* HABUKKUK \* ISAIAH \* MICAH \* ZEPHANIAH \* JEREMIAH
- TO ASSYRIA:** \* JONAH \* NAHUM
- TO EDOM:** \* OBADIAH
- PROPHETS OF THE EXILES:** \* EZEKIEL \* BARUCH \* DANIEL

**PAUL'S LETTERS**

- 1 THESSALONIANS
- 2 THESSALONIANS
- GALATIANS
- 1 CORINTHIANS
- 2 CORINTHIANS
- ROMANS
- HEBREWS
- COLOSSIANS
- PHILEMON
- EPHESIANS
- PHILIPPINAS
- 1 TIMOTHY
- TITUS
- 2 TIMOTHY

**PROPHETS AFTER THE RETURN FROM EXILE**

- \* HAGGAI
- \* ZECHARIAH
- \* MALACHI
- \* JOEL

**THE CATHOLIC LETTERS**

- JAMES
- JUDE
- 1 PETER
- 2 PETER
- 1 JOHN
- 2 JOHN
- 3 JOHN

\* Bible books written by these prophets  
[ ] Works recorded in 1 and 2 Kings