

BIB 221 Poetry and Wisdom

Lesson 2 - Job part I

Intro. The book of Job is an amazing poetical story. It can easily be divided into three main parts. The prologue introduces the characters and plot. Part two the dialogue which is divided between Job and his friends, Job and Elihu, and Job and God. Lastly the Epilogue which reveals the solution to the controversy.

The theological question they are attempting to solve is understanding suffering and why the godly suffer. Why do bad things happen to good people?

“We cannot understand the meaning of many trials; God does not explain them. To explain a trial would be to destroy its object, which is that of calling forth simple faith and implicit obedience. If we knew why the Lord sent us this or that trial, it would thereby cease to be a trial either of faith or of patience.” Alfred Edersheim

Job is a certainly real character as revealed in quotations from Ezekiel 14 (Noah, Daniel, Job) and James 5 (consider the patience of Job)

1. Prologue 1-2

- A. Satan is accountable to God
- B. Even the dark mind of Satan is an open book to God - God knows what he is thinking and therefore questions him concerning it
- C. Satan is behind the evils that curse the earth
- D. Satan’s words and doings show the evil one is not omnipresent nor omniscient
- E. Satan can do nothing without Divine permission
- F. In every permission there is a definite limitation
- G. God’s eyes are ever on His own people, especially in times of trial

Note: With trials in succession, there is no coincidence. It is an attempt to overwhelm.

Note: Friends good intentions “*to mourn with him and to comfort him*” just as yours will.

Note: They wait 7 days before they speak a word to Job reveals the extent of suffering.

2. Dialogue 3-42:6

- A. Job’s complaint 3 - Friends interpret this as an accusation against God
- B. Debate with three friends 4-26 Three rounds
 - C. Round one 4-14
 - D. Eliphaz - calls upon Experience “I have seen” 4:8 5:3
 - E. (4-5) the righteous do not suffer for long, be patient 5:8
 - F. Job’s (6-7) My impatience is justified, let me die 6:8-9

Note: Job’s frustration at his friends inability to help as Christ took three to Gethsemane and they were no help.

- G. Bildad - calls upon Tradition 8:8
- H. (8) you are wrong to question God’s judgment 8:3, if you pray God will relieve you 8:5-6, only wicked cut off 8:20.
- I. Job’s (9) I am not questioning His judgment 9:14, I have prayed, both perfect and wicked are destroyed 9:22.

Key verse 9:32-33 Daysman as a type of Christ

- J. Zophar - calls upon Assumption
- K. (11) you deserve it 11:6, pray and He will answer 11:13.

- L. Job's (12-14) Desire for his day in court 13:3, your explanations are worthless 12:2 13:4, man's weakness deserves leniency 14.

Key verse: 13:15 *"though He slay me, yet will I trust in Him"*

2. Round two 15-21

M. Eliphaz (15)

- N. Your speech condemns you nothing is clean before God 15:6,14-16

O. Job - (16-17) you are worthless 16:1, my punishment is not for sin, I am ready to die 17.

Key verses: 16:9-20 great picture of Christ which Job pictures well

P. Bildad (18)

Q. Your rage is unjustified against us 18:2,3

R. Job - (19) you are vexing me 19:2 but I will have a new body

Key verses 19:25-27 belief in bodily resurrection

S. Zophar (20)

T. Your sorrow is for your sin 20:29

U. Job - (21) wicked often prosper without judgment 21:7,13-15

3. Round three 22-26

V. Eliphaz (22)

W. sin is your problem, don't deny it, repent and God will forgive

X. Job - (23-24) I desire to plead with Him 23:3-5 Again it is not true of universal retribution

Key verses: 23:10, 12

b. Bildad 25

c. Man cannot be justified before God 25:4-6

d. Job (26) I know his power but why does He use it so? 26:14

e. Job's restatement 27-31 - maintaining his righteousness *"the words of Job are ended"*

Eliphaz - Religious Moralist (If you are sinful)

Bildad - Religious Legalist (You Must be sinful since trouble did come)

Zophar - Religious Dogmatist (Job Is sinful and deserves affliction)

Conclusion

1. They attempt to find the cause and not the purpose behind it.
2. As the dialogue progresses they get more severe and critical as is normal in a theological discussion. "Don't raise your voice strengthen your argument"
3. How foolish will some of our criticisms of others look after viewed through the light of God's Providence - Judge not lest ye be judged
4. Touch not mine anointed applies to preacher as well as people