

Job

Wisdom through Suffering

New Covenant Presbyterian Church
Adult Sunday School 10/24/21

WSC Q. 17. Into what estate did the fall bring mankind?

Answer:. The fall brought mankind into an estate of sin and misery.

I. Introduction

A. Genre: Hebrew Poetry

1. The OT divides into 4 sections

- a) Law- relates to Israel's moral life
- b) History-relates to Israel's national development and life
- c) Poetry-relates to Israel's spiritual life**
- d) Prophets-relates to Israel's future life fulfilled in Messiah

2. Three kinds of poetry

- a) Lyric- Psalms
- b) Didactic- Proverbs, Ecclesiastes
- c) Dramatic- Job, Song of Solomon**

B. Author: author is not stated but commentators suggest Job, Moses, or Solomon as possibilities

- 1. Job was not an Israelite
- 2. He was from Uz (1:1) which was probably Edom
- 3. He certainly believed in the God of Israel
 - a) He uses the covenant name "Yahweh"
 - b) He uses the name "Shaddai" which is associated with the patriarchs. Used more in Job than any other book.

C. Date: Actual Events and date of writing may differ

- 1. Events- Patriarchal era (2000-1700BC)
 - a) Job's wealth was measured in livestock
 - b) Job acted as priest for his family by offering sacrifices
 - c) Job's death is described like that of Abraham and the patriarchs
- 2. Writing- evidence is inconclusive and many scholars choose not to ascribe a date.
 - a) Patriarchal age shortly after the events
 - b) Era of Solomon since it is wisdom literature
 - c) Era of Ezekiel since Job is mentioned by name (Ezek. 14:14)

D. Theme: The book is a theodicy (a vindication of God's goodness, justice, and sovereign character in the face of the existence of suffering and evil)

DQ: Job asks the age old question, "Why do the righteous suffer" or "Why do bad things happen to good people?" What are common answers to these questions?

II. Outline

- A. Prologue (1:1-2:13)
- B. Job's Lament (3:1-26)
- C. The Cycle of Speeches (4:1-27:23)
- D. The Wisdom Poem (28:1-28)
- E. Job's Last Speech (29:1-31:40)
- F. Elihu's Speeches (32:1-37:24)
- G. God's Speeches and Job's Response (38:1-42:6)
- H. Epilogue (42:7-17)

III. Message and Theology

A. The Prologue

- 1. Satan challenges the character of God by implying that people only love Him for what he does for them.
- 2. God allows Satan to take away everything but Job's life and wife
- 3. Job says "The Lord gives and the Lord has taken away. Blessed be the name of the Lord" (1:21)
- 4. "In all this Job did not sin or charge God with wrong" (1:22)

B. Job's lament

- 1. This section opens with "Job opened his mouth and cursed"
- 2. The humble submissive Job becomes a questioning, protesting Job
- 3. It is clear that Job is not suffering for something he did wrong
- 4. But, Job does not always respond appropriately to his suffering

C. The Speeches of Friends

- 1. They try to help Job understand his suffering and believe he must have sinned
- 2. They cannot reconcile God's justice with Job's claim to integrity
- 3. They say many true things but apply them wrongly
- 4. **Wisdom is needed for right application of theology**

D. The Speeches of Job

- 1. Job desires to present his case of integrity to God
- 2. He declares that God destroys the blameless and wicked thereby calling into question God's justice
- 3. Job makes some hopeful statements
 - a) "When he has tried me, I shall come out as gold" (23:10)
 - b) "Though he slay me, I will hope in Him" (13:15)
 - c) "I know my redeemer lives" (19:25)

E. The End of the Speeches

- 1. The debate between Job and his friends collapses
- 2. Job calls them miserable comforters who give long winded speeches (16:1-3)
- 3. **Job asserts that wisdom is not found on the human level but is only found in God (28)**

F. Elihu's Speeches

1. He adds to the argument that suffering is an instrument of God's grace for the benefit of the sufferer
 2. Like the friends before, He does seem to think part of the reason for Job's suffering is his sin
- G. God's Speech and Job's Response
1. God addresses Job directly with a barrage of questions that remind Job of his limited knowledge and understanding in light of God's great power and glory (38)
 2. This prompts Job to cover his mouth and say nothing
 3. God also makes clear that He is the one who governs the moral order and Job has no ability to do so
 4. Job repents for questioning God's justice
 5. Job intercedes for his friends and is restored

DQ: What wisdom do we learn about suffering from Job?

IV. Christ in Job

- A. Whereas the foundation was laid for Christ in the Law and preparation was made for Christ in the books of History, the books of Poetry reveal the aspiration for Christ in the hearts of the people.
- B. Jesus was the mediator that Job longed for (9:33, 33:23)
- C. Jesus was the truly righteous sufferer
- D. Neither Job nor his friends understood the gospel. Christ was the wisdom that they needed to understand suffering. Suffering reveals what we believe about the gospel.

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