

VIA EMMAUS: A CHRIST-CENTERED WALK THROUGH THE BIBLE

Job: Knowing God in the Crucible of Satanic Suffering (20)

OVERVIEW

Who is Job?

1. He is not a Hebrew, from the “East,” in (pre)patriarchal period (Job 1:1; cf. “Uz” in Gen 36:28)
2. He is a righteous man, richly blessed, one who receives commendation from God (Job 1:1-2, 8; 2:3)
3. He functions as a priest (Job 1:5; cf. Job 42:8-9)
4. He is a real person – *no evidence that this is a fictitious account* (cf. Jeremiah 14:14, 20; James 5:11)

Genre ?

It is hard to answer the question. Always is. Genres are for readers, not writers

Fictitious Folktale – *most unlikely*

Lament Psalms – *doesn't have the same overwhelming confidence & praise, ignores Job 1-2, 42*

Comedy / Tragedy – *both elements are found, but devalues theological contribution*

Hero Story / Righteous Sufferer – *it is that, but God and the world are equally a part of it*

Theodicy – *explanation of evil, overturns mechanistic humanism which try to explain suffering*

Wisdom – *Fear of YHWH is the beginning of wisdom; corrective to mechanistic retribution*

Extended Legal Brief – *This is how we will proceed, following Now My Eyes Have Seen You*

A Structural Outline of Job¹

PASSAGE	CONTENT	JOB IN RELATION TO OTHERS	LITERARY FORM	THE PROBLEM OF EVIL	JOB'S BEHAVIOR
1:1-2:13	Prologue set in heaven	Job is test by Satan	Prose Narrative	Problem is posed as an example	Job is patient
3:1-26	Job's Speech of Despair	Job is counseled by his 'friends' – Eliphaz, Bildad, Zophar,	Poetic Drama	Human wisdom fails to solve the problem of undeserved suffering	Job is initially defiant but gradually softens his statements
4:1-27:23	3 Cycles of Speeches		Overall shape is a comedy, with sweeping tragedy throughout		
28:1-31:40	Job's concluding speech: praise for wisdom				
32:1-37:24	Elihu's Speeches		Poetic Monologue		
38:1-42:6	God speaks: the voice from the whirlwind		Poetic Drama		Job is silent and repentant
42:7-17	Epilogue	Job vindicated by God	Prose Narrative	God's reward to the sufferer	Job prospers

THE HEAVENLY COURT (Job 1-2)

Characters

God (Providence & Power), Satan (Evil & Deception), Job (Blameless & Ignorant)

This is Israel's God & Job is a righteous man (Psalm 1) who keeps covenant

Satan in Job– Leviathan (3:8); Sea (7:12; 9:8; 38:8ff); Rahab (9:13; 26:12); serpent (26:13)

Heavenly Court

1 Kings 22:8-28; Pss 82:1; 103:20; Dan 9:22-23; 10:13-14; Isa 6:1-8; Rev 4-5

¹Taken from *The Literary Study Bible* put out by Crossway Books.

GOD'S WILL IS DONE ON EARTH AS IT IS IN HEAVEN (Job 3-27)

Job 3 Job's Lament – *His lament moves from creation to chaos, retracing Gen 1 (3:1-13)*
Satan is still at work – *Leviathan has been roused (Job 1:6ff)*

Job 4-27 Three Cycles – *Based on the best earthly wisdom has to offer, repetitive & unhelpful Arguments based on false assumption of Job's sin – no place for Divine Design (John 9)*
Job's friends may even be the mouth-piece of Satan (Job 4:12-5:7)

The search for a Redeemer Begins...

Job 9:32-35² Job's response to Eliphaz
(1) Realization that there is a heavenly court – *Job was not privy to Job 1-2*
(2) Language of worship and lawsuit emphasize God's majesty and justice
(3) The idea of a redeemer is introduced – *All Scripture points to Jesus (John 5:39)*

Job 16:18-21³ Job's response to Zophar
Zophar argues against Job's legal case (**11:5-6; 13:19; 15:8, 25-26**)
Job experiences the darkest night of the soul in Job 16
(1) Job's cry is expressed with covenantal language
(2) Growing conviction of an advocate in heaven

Job 19:20-27⁴ Job's response to Bildad
(1) Job's pain (**v. 20-22**) – *Satan's pursuit (v. 20) and God's providence (v. 21) meld*
(2) Plea for justice (**v. 23-24**) – *He makes a heavenly appeal for justice*
(3) Personal Redeemer (**v. 25-27**) – *Job has hope beyond the grave; foreshadows Christ*
These 3 appeals highlight the theme of legal justification in YHWH's court of appeals. Leaves the reader anticipating a God vs Job encounter.

Job 26:1-14 Job's speech points fwd to YHWH's speech – *questions, creation, victory over enemy*

WISDOM, CREATION, CONQUEST, AND RELIEF (Job 28-42)

Job 28-31 Earthly wisdom is folly + Only Wisdom from above is wise
Job recalls his former blessing, his current misery, and he cries for justice (**31:35-40**)

Job 32-37 Imagery in Job / Bible – uses physical realities to speak of higher spiritual realities
Mediator (33:23); Cosmic Storm / Mountain (36:22) -- *Prepare the way for YHWH*

Job 38-41 God Speaks: *He questions Job with conundrums from creation, tells of his power*
God's power is manifested against Behemoth & Leviathan – symbols for death & Hell

Job 42 Job confesses his ignorance & God's omnipotence (42:1-6)
Job is vindicated, compensated, and elevated – His have seen God's glory

LESSONS

- (1) Job expounds in its own unique way Genesis 3:15 – *It is a true tale of God fighting against the serpent*
- (2) The structure of Job mirrors the structure of the Bible – *Blessing, Fall, Redemption, Restoration*
- (3) The Universe is not Mechanical, God is not Deistic, and our hope is not propositional
- (4) God controls the universe, He is personal, and he is powerful & wise – he is at work to defeat evil
- (5) Satan is active in the world and he masquerades as an angel of light (**Job 41, esp. v 31-34**)
- (6) God is Creator, Victor, and Redeemer (**Job 9:8; 26:5-10 & 1-14; 38-39 & 40-41**)
- (7) He will defeat Satan – *Satan is not present in the final chapter; God reigns and restores by his grace*
- (8) Prepares us for Jesus (**Job 9:8; 38:16**) – *rebuking the waves & walking on water; destroying sin & death*

²Robert Fyall, *Now My Eyes Have Seen* (Downers Grove, IL: IVP Academic, 2002), 39-41.

³Ibid., 41-44.

⁴Ibid., 44-52.