

To Speak Well of GOD



To Speak Well of GOD

“If I had not Job! It is impossible to describe what significance he has for me, and how manifold his significance is. I read this book as it were with my heart. You surely have read Job? Read him, read him over and over again, because everything about him is so human.” Soren Kierkegaard

1 To Speak Well of God?

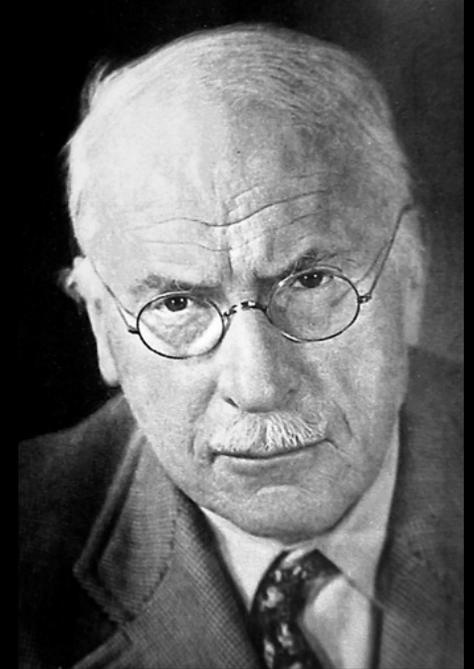
Who is this God?



- A God who causes untold distress to His faithful disciple, ostensibly to “win a barter” against a third party
- Seems to use His disciple as a pawn to win a celestial argument

The Three Sages

Carl Jung



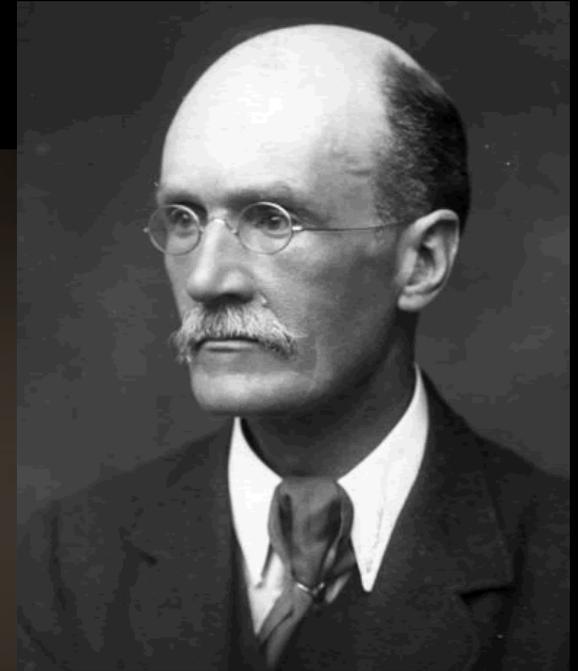
“The reason He doubts Job is because He projects His own unfaithfulness upon a scapegoat.”

C. G. Jung, “Answer to Job,” 1951

The Three Sages

Gilbert Murray

“The book begins with a mythological setting in which the story is represented as the result of a sort of bet upon the part of Satan that, though Job while prosperous is perfectly pious, he can be made to ‘curse God’ if he is sufficiently tormented and afflicted. The Almighty enters into the spirit of this atrocious proposal, and every type of torment is showered upon the innocent man. It is like torturing your faithful dog to see if you can make him bite you.”



The Three Sages

Paul Weiss



*“In outline the story is rather simple. A childishly conceived God, a childlike God in fact, boasts about Job to His angel Satan as a child might about a dog... With a callousness, with a brutality, with a violence hard to equal in any literature, secular or divine, **God, just to make a petulant point, proceeds to do almost everything the most villainous of beings could want...** The inhumanity of the author (or of his God, if one prefers) has been almost matched by the insensitivity of those commentators who accept the prologue of the book of Job and do not feel a need to underscore **an abhorrence of God’s project and**”*

P. Weiss, “God, Job and Evil,” 194

How should we understand God's behaviour to Job?

Most common philosophical explanation:

The God of the Bible does not care about humanity (Greek)

Most common Christian explanation:

OT God is judgmental, but NT God is loving

Most common Christadelphian explanation:

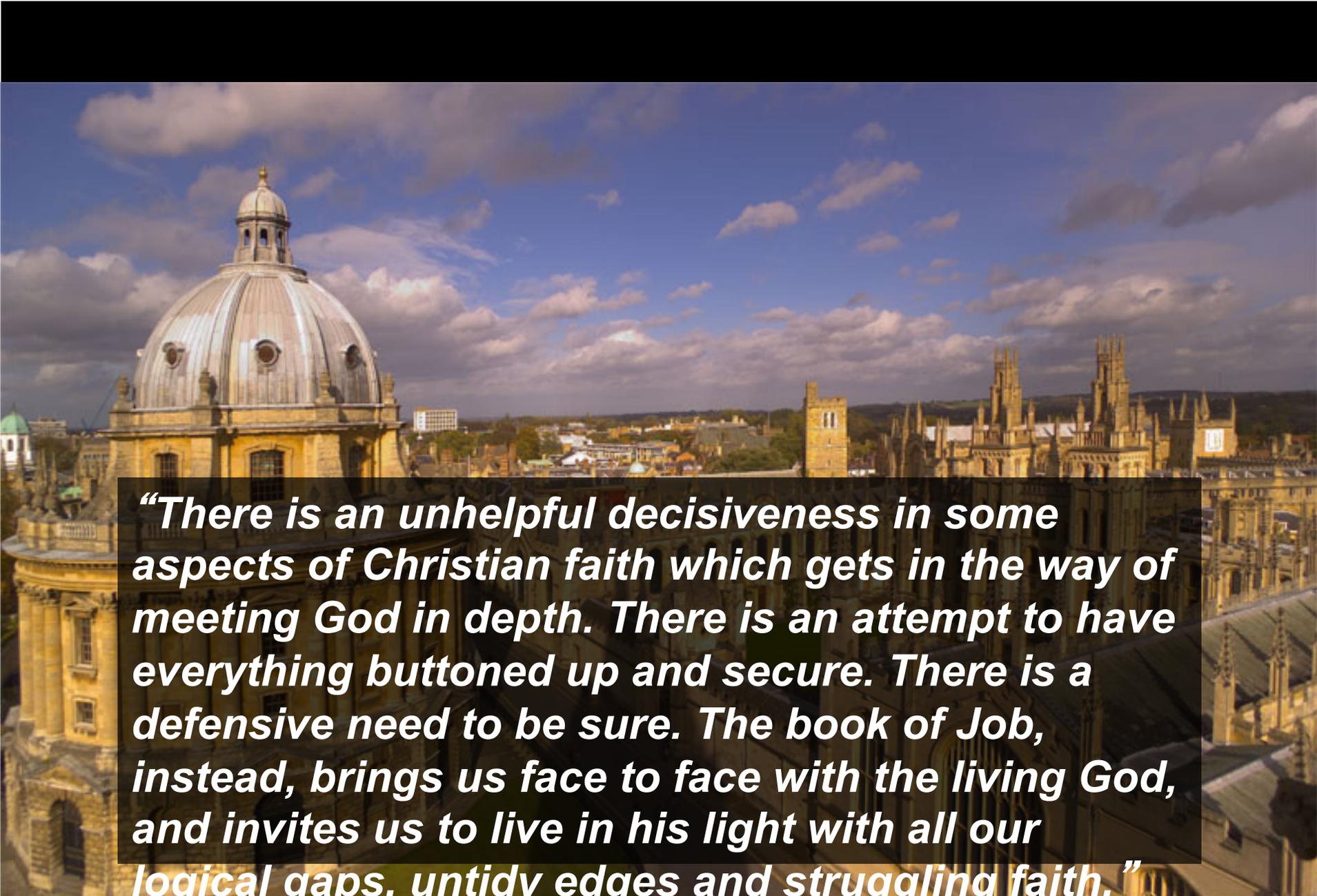
a) God is Supreme, we have no right to question

Him.
Woe to those who quarrel with their Maker... Does the clay say to the potter, 'What are you making?' Isa 45:9

b) It all worked for "good" for Job
"It is not that God hates Job. On the contrary, God cares for all, including Job... [Is God] A Friend [to Job]?

Certainly. And a friend to us too, if like the ultimate Job we confess our ignorance of His ways and rest instead in faith in His mercy."

Is this speaking well of God?

An aerial photograph of a city, likely Oxford, featuring a prominent domed building in the foreground and a large cathedral in the background. The sky is blue with scattered white clouds. The text is overlaid on a dark, semi-transparent rectangular area in the center of the image.

“There is an unhelpful decisiveness in some aspects of Christian faith which gets in the way of meeting God in depth. There is an attempt to have everything buttoned up and secure. There is a defensive need to be sure. The book of Job, instead, brings us face to face with the living God, and invites us to live in his light with all our logical gaps, untidy edges and struggling faith.”

D. Atkinson, “The Message of Job,” 19

The Life Challenge of the Book of Job



Søren Kierkegaard, 1813–18.

yet with whom do we associate?

***This man was blameless and upright;
he feared God and shunned evil. 1:1***

- **Irony: To lambast the three friends is to become one of them**

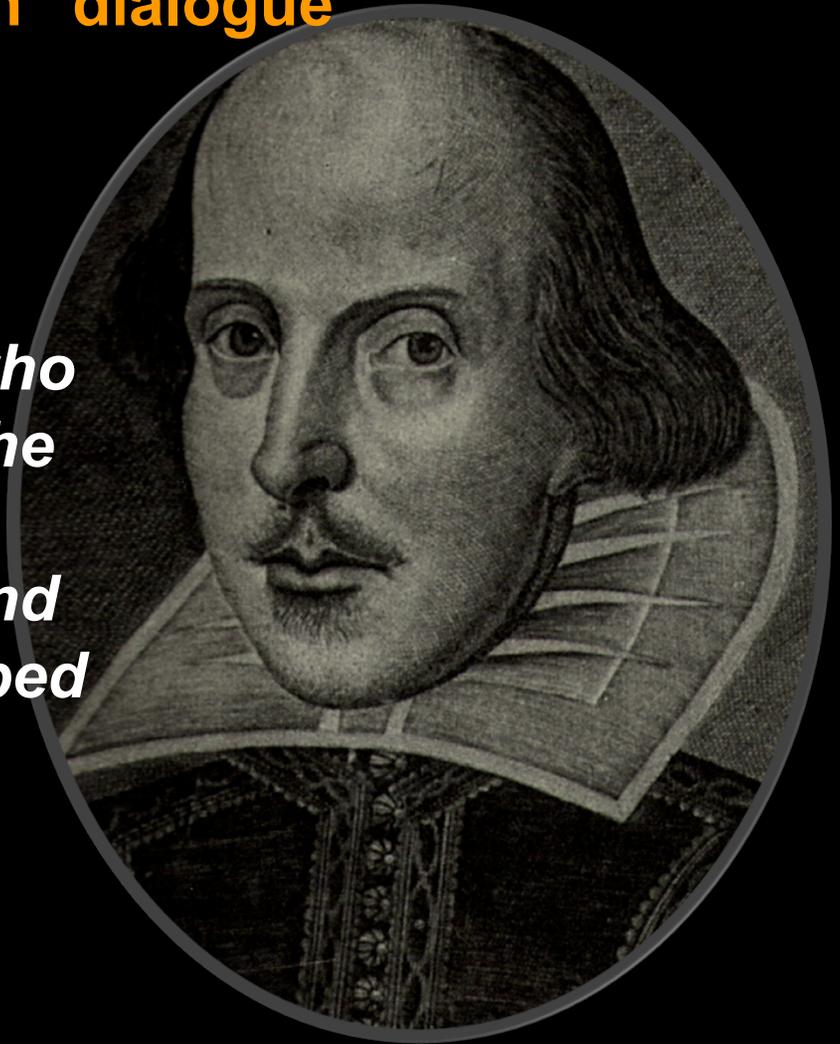
The Book of Job: Drama, History or both?

In favour of a poetic interpretation:

- Very high degree of structure in ‘dialogue’
- Events are seemingly highly unlikely, e.g. **1:13-19**

*a messenger came to Job and said, “...and I am the only one who has escaped to tell you!” While he was still speaking, another messenger came and said, “...and I am the only one who has escaped to tell you!” While he was still speaking... **1:14-17***

- Speeches are certainly poetry rather than prose **22:21-27**



Rebuttals to a poetic interpretation:

- Events no more unlikely than other times God acts: e.g. **Ex 14**. If one can believe in a 'real' Red Sea crossing, one can believe in a 'real' **Job 1**
- Friends' words may be prepared speeches, not dialogue;



- It is common for real history to inspire poetry, so why say poetic language implies events were unreal?

e.g. Tennyson's
"Charge of the Light Brigade"

In favour of an historical interpretation

- (Appropriate Biblical default)
- Poetic arguments already rebutted
- Context of Ezekiel's prophecy:

"I stretch out my hand against [Israel]... even if these three men - Noah, Daniel and Job - were in it, they could save only themselves by their righteousness" Ez 14:20

- **Relevance of James' encouragement**

Brothers and sisters, as an example of patience in the face of suffering... You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and

How can that be a real encouragement if Job is fictional?



Would one use 2 historical figures & 1 mythical as case studies making the same point?

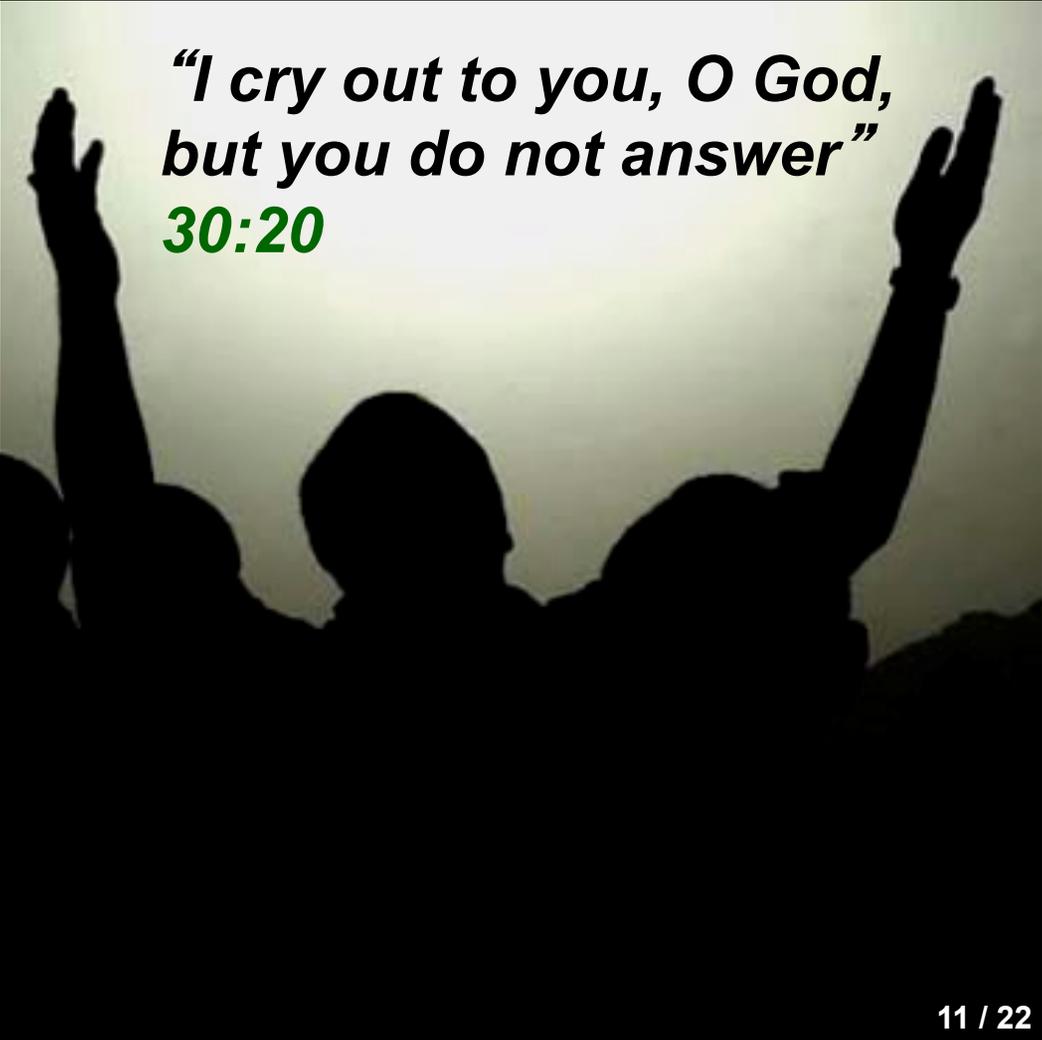
In favour of an historical interpretation:

- Job's suffering has to be real before it can comfort an external reader. Remove reality?

Remove solace!

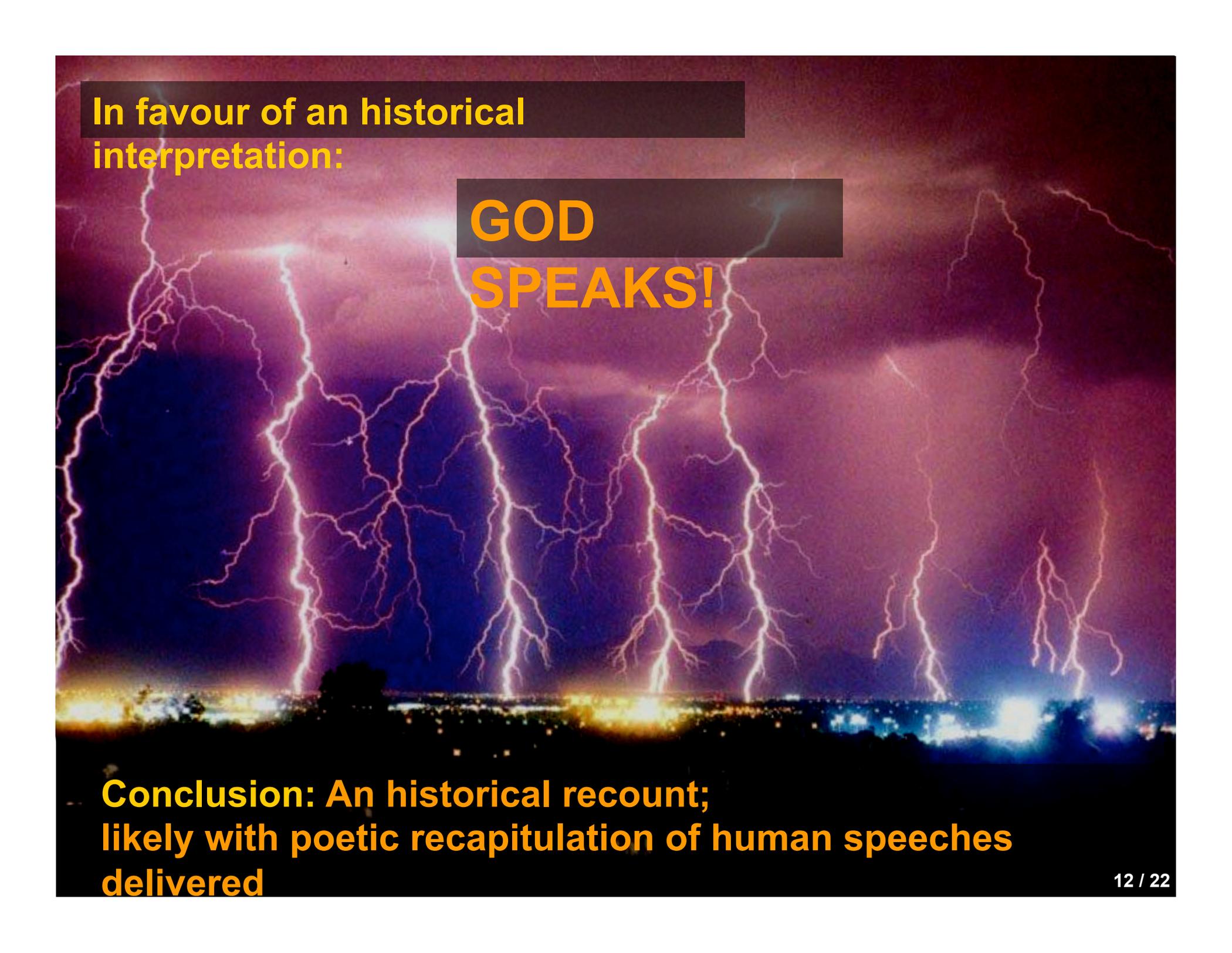
"If only my anguish could be weighed... It would surely outweigh the sand of the seas... The night drags on, and I toss till dawn. My body is clothed with worms and scabs, my skin is broken and festering... My breath is offensive to my wife; I am loathsome to my own brothers."

6:2-3; 7:4-5; 19:17



*"I cry out to you, O God,
but you do not answer"*

30:20



In favour of an historical interpretation:

**GOD
SPEAKS!**

**Conclusion: An historical recount;
likely with poetic recapitulation of human speeches
delivered**

The Faith Challenge from the Book of Job

The Interface of Theology and Experience

“God drags away the mighty by his power... For a little while they are exalted, and then they are gone; they are brought low and gathered up like all others; they are cut off like heads of grain.” 24:22-25

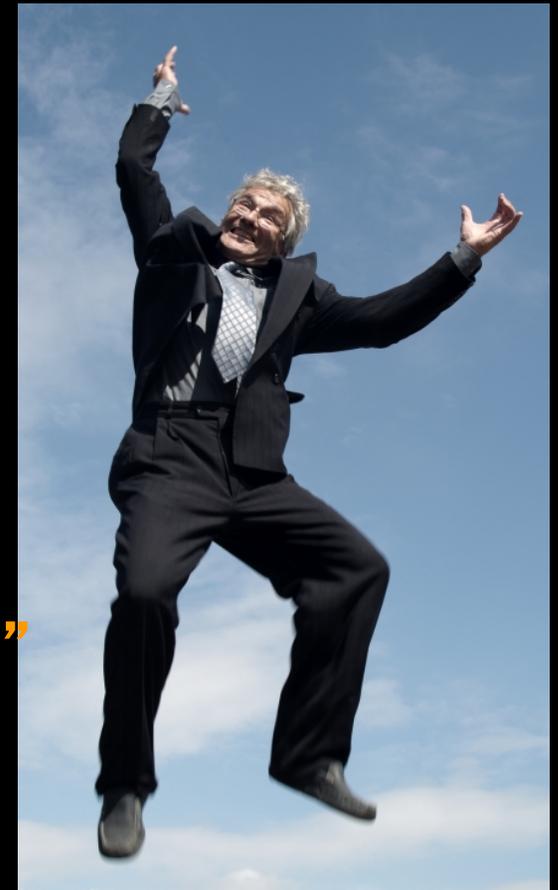
“Why does the Almighty not set times for judgment? Why must those who know him look in vain for such days?... When daylight is gone, the murderer rises up and kills the poor and needy; in the night he steals forth like a thief... The groans of the dying rise from the city, and the souls of the wounded cry out for help. But God charges no one with wrongdoing.” 24:1,14,12

The Crash of Faith in God

Why does disaster cause so many to cry: “There is no God!”?

The goodness / existence of God cannot be a function of circumstantial contentment:
e.g. Promotion => “God is Good!”

e.g. Child dies => “There is no God!”



‘Good’ and ‘bad’ happen simultaneously in the world; God can’t be good one day & non-existent the next

So why is this reaction common?

The God of Personal Happiness

Mankind (subconsciously) defines his happiness as god

Three consequences:
1 'Proof' of 'No God' will invariably be things dissatisfying the observer

2 Any serious tragedy can induce a 'faith crash' in a person holding this theology

3 God is reduced to a Cosmic Slave



The Challenge of Meaningless Theology

A photograph of a sailboat on the ocean at sunset. The sun is low on the horizon, creating a bright orange glow and a reflection on the water. The sailboat is silhouetted against the bright sky. The overall mood is contemplative and serene.

“If I cannot speak well of my God when my circumstances are painful, does it count for anything if I speak well of Him at any other time?”

The Anthropo-Centric Universe

If a tree falls in the forest when there is no one (i.e. no human) to hear it, does it make a sound?

“Who cuts a channel for the torrents of rain, and a path for the thunderstorm, to water a land where no man lives, a desert with no one in it, to satisfy a desolate wasteland and make it sprout with grass?”

38:25-27



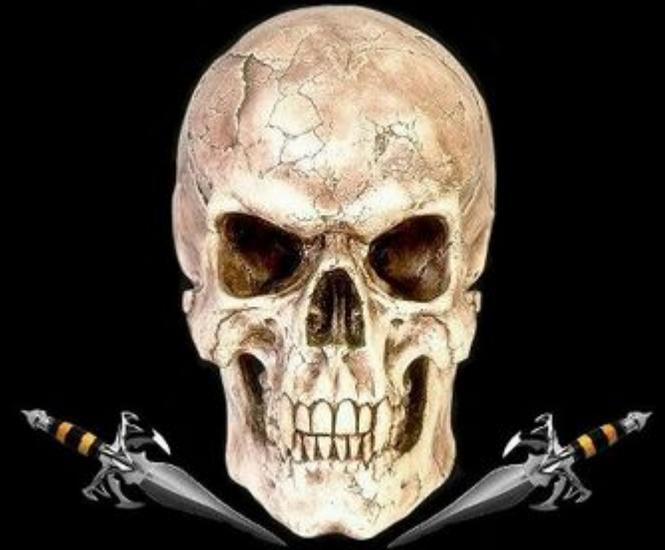
God's justification is not dependent on mortal pleasure or survival

The Doctrine of Retribution

DoR = Behaviour is constantly rewarded by God's intervention

Leads to disenchantment:

“I have become a laughingstock to my friends, though I called on God and he answered— a mere laughingstock, though righteous and blameless!” 12:4



=> The theology of retribution is at odds with experience,

but a true belief in God is not

Job has evidently fallen victim to the Doctrine of Retribution,

otherwise he would not mention his innocence

The Solution of Faith

Must develop a sense of love which is independent of local contemporary blessing (definition of faith?)

the righteous will live by his faith
Hab 2:4

In a true theology, our depth of faith won't simply equal our depth of need

**Can then be at peace, without present justification
(Jesus was never restored in his mortal life)
- the faithful learn to live with mismatched theology &
experience**



Any comment on Divine Justice must be viewed in context that the world exists as an extension of Divine Love

Epilogue: Doctrine of Retribution?

After Job had prayed for his friends, the LORD made him prosperous again and gave him twice as much as he had before... The LORD blessed the latter part of Job's life more than the first. 42:10-12



‘Doctrine of Retribution’ is necessarily a hindrance to speaking well of God, because DoR says God “owes” Job

(e.g. death of 10 children requires compensation)

=> Only when released from DoR, can we speak well of God

Speaking Well of God is a Theme in Job

First quote in Job:

Early in the morning [Job] would sacrifice a burnt offering for each of [his children], thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom. 1:5

Last quote in Job (which is repeated):

“I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has... You have not spoken of me what is right, as my servant Job has.” 42:7-9

Is our primary concern what our loved ones say of our God?

Irony if the theme of Job is ‘To Speak Well of God’



To Speak Well of GOD

“We have met the enemy and he is us.”
Walt Kelly

2 Enter Satan

Generic Term: Satan



'Satan' is a word meaning 'opponent'

God as Satan

Satan rose up against Israel and incited David to take a census of Israel. **1 Chr 21:1** c.f. **2 Sam 24:1**

Angels as Satan

the angel of the LORD took his stand in the way as [Balaam's] adversary. **Num 22:22**

Humans as Satan

Jesus turned and said to Peter, "Get behind me, Satan! ...you do not have in mind the things of God, but the things of men." **Mt 16:23**

Aside: The Devil in Job?



The story of Job strongly argues that there is no Devil
None of the 6 humans even consider Job's suffering to be the work of 'The Devil' – despite the disaster being obviously supernatural & destructive
All six characters stated or implied that God did it
=> No-one in Job's day, nor the book's author (ultimately God) believes in the existence of a personal Devil



Assemble Facts About The Satan

1 It's THE Satan – definite article

2 Presents himself before the Lord
...the sons of God came to present themselves before the LORD, and Satan came also among them. 1:6

3 Comes from 'the Earth'

The LORD said... "Where have you come from?" Satan answered... "From roaming through the earth and going back and forth in it." 1:7

4 Knows who Job is

"[Job's] flocks and herds are spread throughout the land." 1:10

5 God grants him authority

The LORD said to Satan, "Very well, then, everything he has is in your hands..." 1:12

‘Presented before the Lord’ – Invariably Men!



*[the] angels in
heaven always
see the face of my
Father in heaven*
Mt 18:10

The LORD said to Moses... “Be ready in the morning, and then come up on Mount Sinai. Present yourself to me there on top of the mountain.”

Ex 34:1-2

The priest who pronounces him clean shall present both the one to be cleansed and his offerings before the LORD... **Lev 14:11**

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy... **Jude 1:24**

Conclusion 1: The Satan was human

God Caused Job's Calamity

"Have you considered my servant Job? ...he still maintains his integrity, though you incited me against him to ruin him without any reason." 2:3

They comforted and consoled [Job] over all the trouble the LORD had brought upon him 42:11

And God frequently acts through His Angels Dan 6:22; Psa 78:49 ...who also go 'to and fro' in the Earth Zech

*4:10
Conclusion 2: The Satan was an Angel of God ...
Resolution?*

The Slanderous Satan



Angels do not slander

...angels... do not bring slanderous accusations against [righteous men] in the presence of the Lord.

2 Pet 2:11

=> Cannot be a Divine Angel!

The Bible Template: God & Satan

- 1** God pronounces a truth
- 2** Satan opposes (by definition) God's truth, declaring lies
- 2b** Lie is typically an accusation against a righteous man
- 3** God rebukes Satan for his error



Example 1: Eden

1 *“You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”* **Gen 2:17**

2 *“You will not surely die,”* the serpent said... **Gen 3:4**

2b *that ancient serpent, who is called the Devil and Satan... the deceiver... the accuser of our brethren* **Rev 12:9-10**

3 *So the LORD God said to the serpent, “Because you have done this, Cursed are you above all the livestock and all the wild animals!”* **Gen 3:14**

Example 2: Peter's Rebuke



1

*From that time on Jesus began to explain... that he must be killed and on the third day be raised to life. **Mt 16:21***

2

2b

*Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" **Mt 16:22***

3

*Jesus turned and said to Peter, "Get behind me, Satan!" **Mt 16:23***

Example 3: Slander of Jerusalem

1 **Ezra 1:1-3** 2 **Ezra 4:1-5** 2b **Ezra 4:11-12** 3 **Zech 3:2-3**

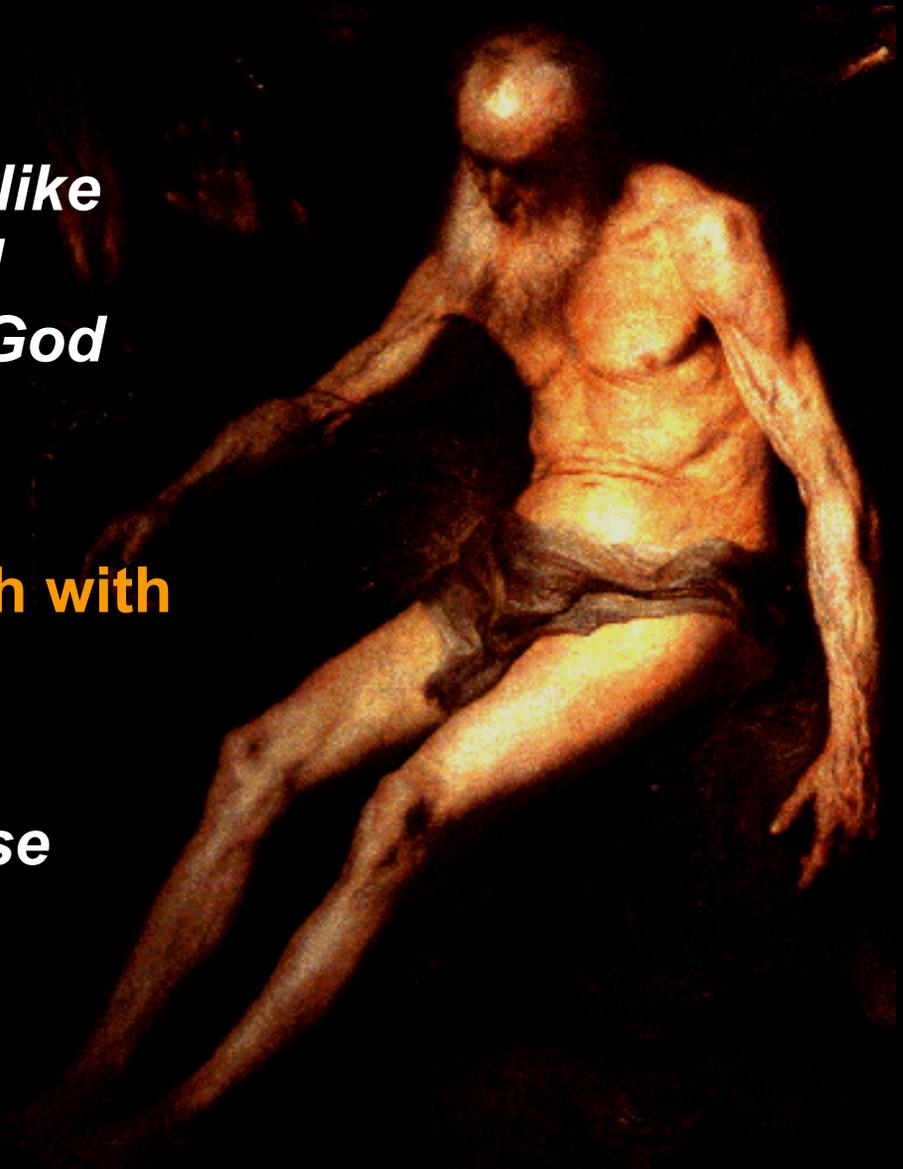
Anticipate Same Interaction in Job

1 God pronounces a truth

“There is no one on earth like [Job]; he is blameless and upright, a man who fears God and shuns evil.” 1:8

2 Satan opposes God’s truth with

lies
“...stretch out your hand and strike everything he has, and he will surely curse you to your face.” 1:9-11



Identifying The Satan in Job

2b

Lies from the Satan accuse a righteous man
Satan is the 3 friends' pride
=> anyone can take the role
3 friends no more wicked than others – just proud



Eliphaz: “You demanded security from your brothers for no reason; you stripped men of their clothing, leaving them naked.” 22:6

Bildad: “The lamp of the wicked is snuffed out... He has no offspring or descendants among his people, no survivor where once he lived.” 18:5,19

Zophar: “Know this: God has even forgotten some of your sin.” 11:6

Identifying The Satan in Job

3 **God rebukes the Satan at the end**
“I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has... My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly.” 42:7-8

The rebuke is itself evidence identifying the Satan

The Satan is Human Pride: currently displayed in the three



Weaknesses of The Satan as Human Pride (in the 3 friends)

- The three friends can't know about the events of the barter, else they wouldn't be surprised at Job's destruction; so how can they be, or even host, the Satan?
- Friend's grief and sympathy, 2:12-13, is a contradictory attitude to that of the Satan
- Why hide the identity of the Satan, anyway?



Addressing the Weaknesses of Satan as Human Pride

- **Conversation is a literary device**
=> **ch 1** is presented to us as a conversation
God is replying to the thoughts he sees in the friends
The three friends do not hear the Word of God

By
Analogy

Behaviour: Slanderous
accusation

Source:
Jealous
Pride



- **Contradiction is real : We know three friends begin with sympathy yet finally condemn Job. We just need to know why their hearts U-turn...**

Why obscure the identity of the Satan at all?

- Beautiful way to represent that at the beginning of the drama the Satan (3 friends) isn't aware of who the Satan is (3 friends)
- Equally beautiful way to introduce the concept that at the beginning of the drama (my life) the Satan (me) isn't aware who the Satan is (me)
- Satan is a journey of (self)discovery for God's disciples



Recapitulation: The Satan in Job

Eliphaz, Bildad & Zophar become resentful of Job's wealth **1:10**

- 1 They accuse Job in their hearts whilst "in church," (presented before the Lord) conniving Job's faith hinges on his wealth. The opposition of their thoughts and God's is presented as a conversation.
- 2

1:6, 2:1

God empowers their jealousy and acts on it **1:12, 2:6**

"You incited me to ruin him..."

- 2b They are shocked at the disaster and start to comfort Job, **4-5**, but their underlying bitterness emerges: all 3 make false accusations **11-25**

- 3 God rebukes the Satan **42:7-8**

Strengths of Satan as the Proud Human Heart (3 friends)

Changes our understanding of who God is!

- God saves (the hosts of) the Satan!

The Ultimate Victory
• God's desire is that none should perish *Jn 3:16*

- Unless Satan is saved by the barter, it served no purpose : God would never have started it (N.B. God initiated the discussion)

- God can no longer be seen as capricious or heartless



- God's care is selfless: many curse Him because of the drama of Job. He cares more about our salvation than His image

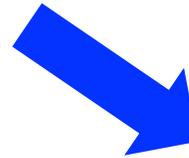
Job is the Iconic Case of Human Suffering

And Satan was the cause

What is the Iconic Cause
of Human Suffering?



Prideful Heart of Man



Confused Angels



Strengths of Satan as the Proud Human Heart (3 friends)

Book of Job is now consistent with other scriptures:

- **“The” opponent to righteousness is human pride**

“The LORD saw... that every inclination of the thoughts of his heart was only evil all the time.”

Gen 6:5; also Jer 17:9 & Mk 7:20-23



- **Divine angels do not commit slander**
...angels... do not bring slanderous accusations against [righteous men] in the presence of the Lord. 2 Pet 2:11
- **Satan, who is to blame, is rebuked by God**
42:7-8

Strengths of Satan as the Proud Human Heart (3 friends)

Satan's characteristics are typically human

- The Satan seems prompted by jealousy of Job's material wealth

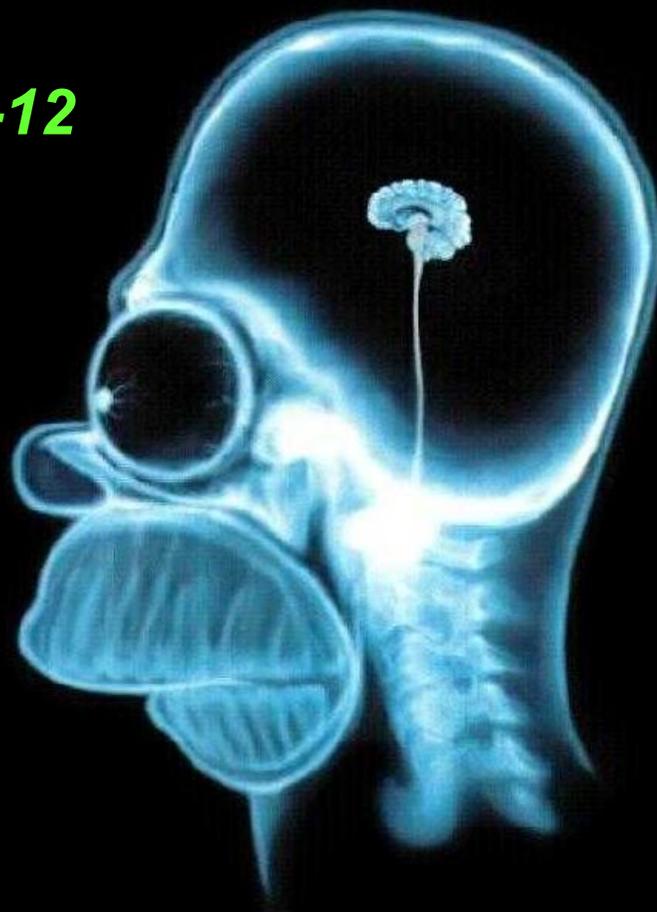
- The Satan is Stupid!

He claims to know more than God **1:8-12**

- The Satan 'shifts the goalposts' when shown to be wrong **2:4-5**

- Satan's desire is the downfall of a righteous man

- The Satan cannot hear the Word of God (by definition?)



Implications for Appreciating the Drama



- Satan does NOT disappear from the text: plotline is consistent
- 28 central chapters are The Struggle: Satan vs Righteous Man
- Core of book now relevant to my life
– the debate is now my daily

*the LORD said to Satan,
“Have you considered
my servant Job?” 1:8*



- Core of book highly relevant to my life – I am also the Satan!

Have I considered God's servant 22 / 22

To Speak Well of GOD

“The ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of challenge and controversy.” *Martin Luther King Jr*

3 The Wilderness Journey

Obtaining copies of the notes

1) Slides: (pdf); ~150
madenglishscientist@yahoo.com

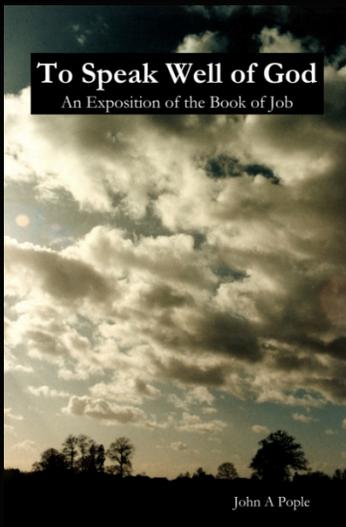
The Slanderous Satan



- 1 Angels do not slander
...angels... do not bring slanderous accusations against [righteous men] in the presence of the Lord.
2 Pet 2:11
-> Cannot be a Divine Angel
- 2 The Satan opposes GOD, 1:6-12, so is necessarily wicked - makes sense to be called THE Satan
- 3 The LORD said to Satan, "Where have you come from?" 1:7, c.f. Gen 3:9

Emphasis: "You are not with me; not one of Mine"

8/24



2a) Book: (hardcopy); ~330 pages; \$16

2b) Book: (hardcopy); ~330 pages; \$17 +p.p.
Bro Tom Graham: tom@bigbrand.com

2c) Book: (hardcopy); Lulu Press; ~\$22 +p.p.
<http://www.lulu.com/>

2d) Book: (pdf); madenglishscientist@yahoo.com

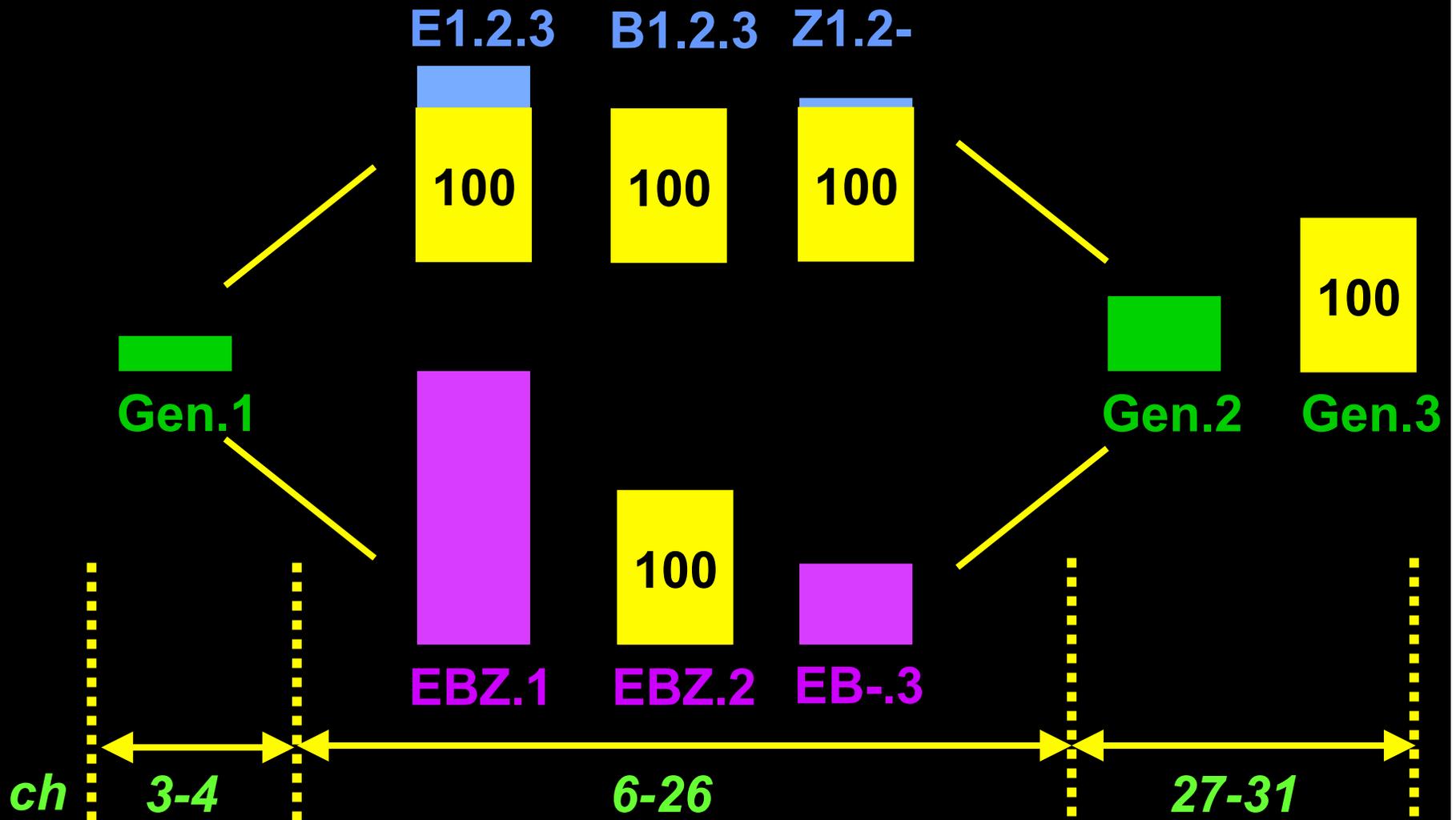
3) Synopsis: (pdf); ~12 pages
madenglishscientist@yahoo.com



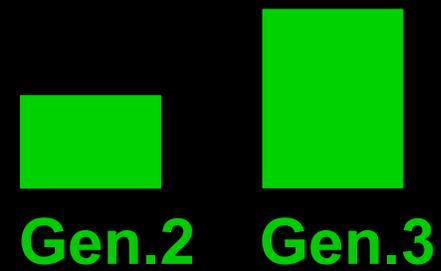
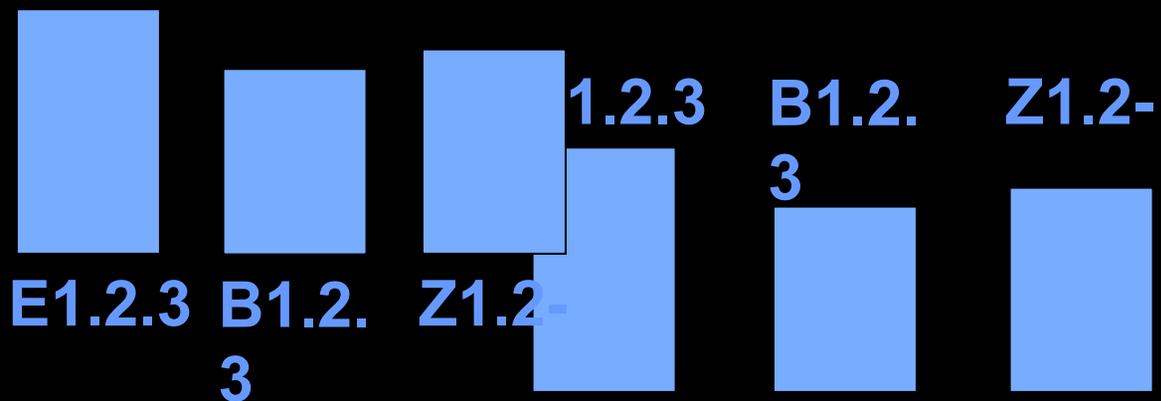
The Structure

O P E N 1-3	Eliphaz (1) 4-5 Job 6-7	Bildad (1) 8 Job 9-10	Zophar (1) 11 Job 12-14
	Eliphaz (2) 15 Job 16-17	Bildad (2) 18 Job 19	Zophar (2) 20 Job 21
	Eliphaz (3) 22 Job 23-24	Bildad (3) 25 Job x 2 26-31	Elihu 32-37  GOD 38-41

Patterns in the Words of Job



Account relayed with great mathematical beauty – why?





Observations

- Amount spoken to each friend is the same (blue)
- Exponential decrease in comments to friends (purple)
- Exponential increase in general commentary (green)

Interpretations

- No distinction between friends
- Pathos of Job's position
- Start: Job 8 times more likely to talk to friend; End: Half as likely
- Guideline for us in comforting others: be present; listen

Timescale of Discourses

Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was. 2:13

- Kinsman gone away
- Friends forgotten me
- Maidservants count me a stranger
- Scorned when I appear in public
- Intimate friends detest me
- Nothing but skin and bones

Suggest events last ~ six months^{??}
Mitigation: Job lived ~200 yrs

Irony: >99% of Job's life was
blessed



Time and Place...

After this, Job lived a hundred and forty years; he saw his children and their children to the fourth generation.

42:16

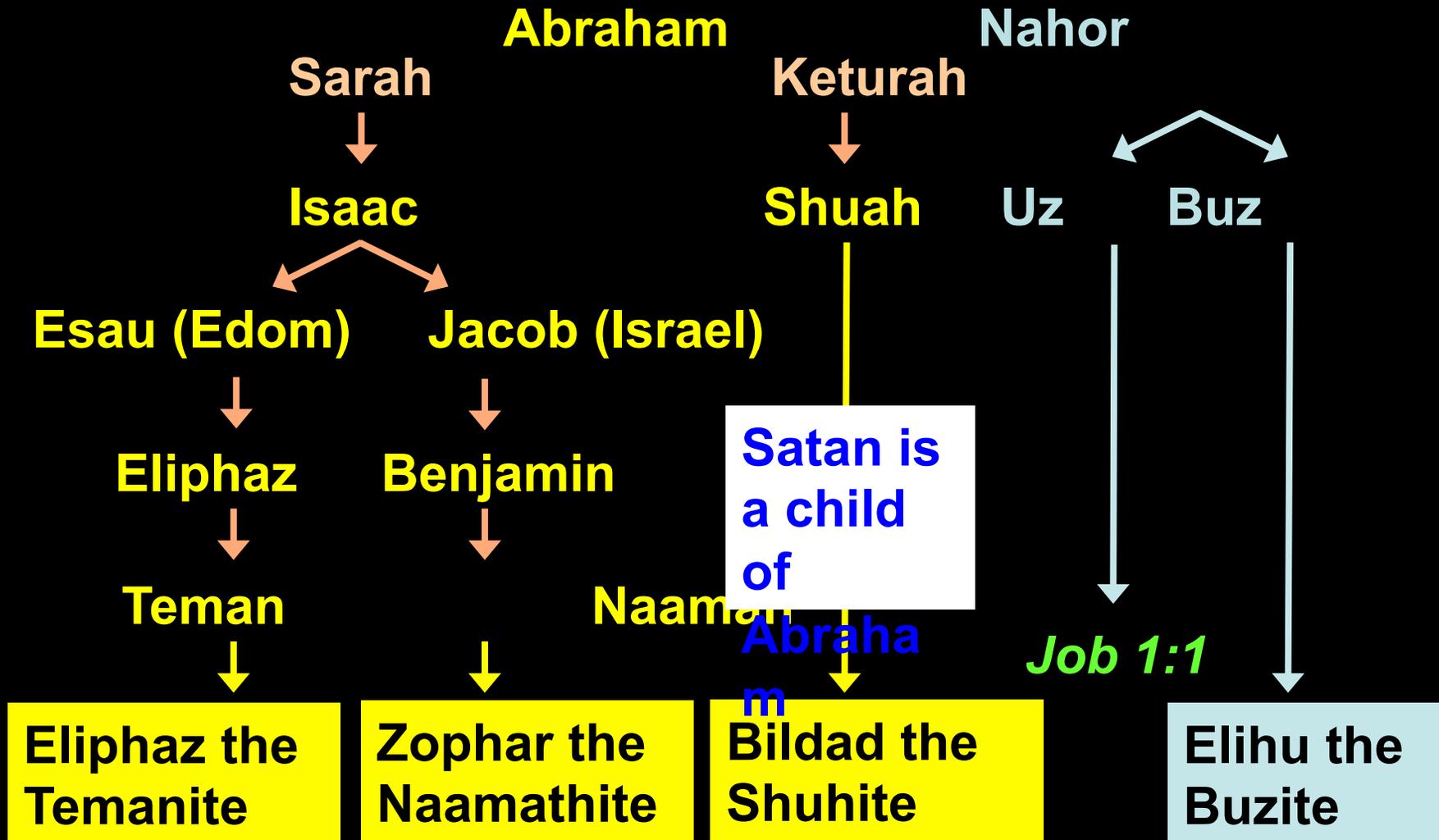


Gen 5: Pre flood average to see 4 generations = 410 yrs

Gen 10: Post flood average to see 4 generations = 125 yrs

⇒ Job is after the Flood

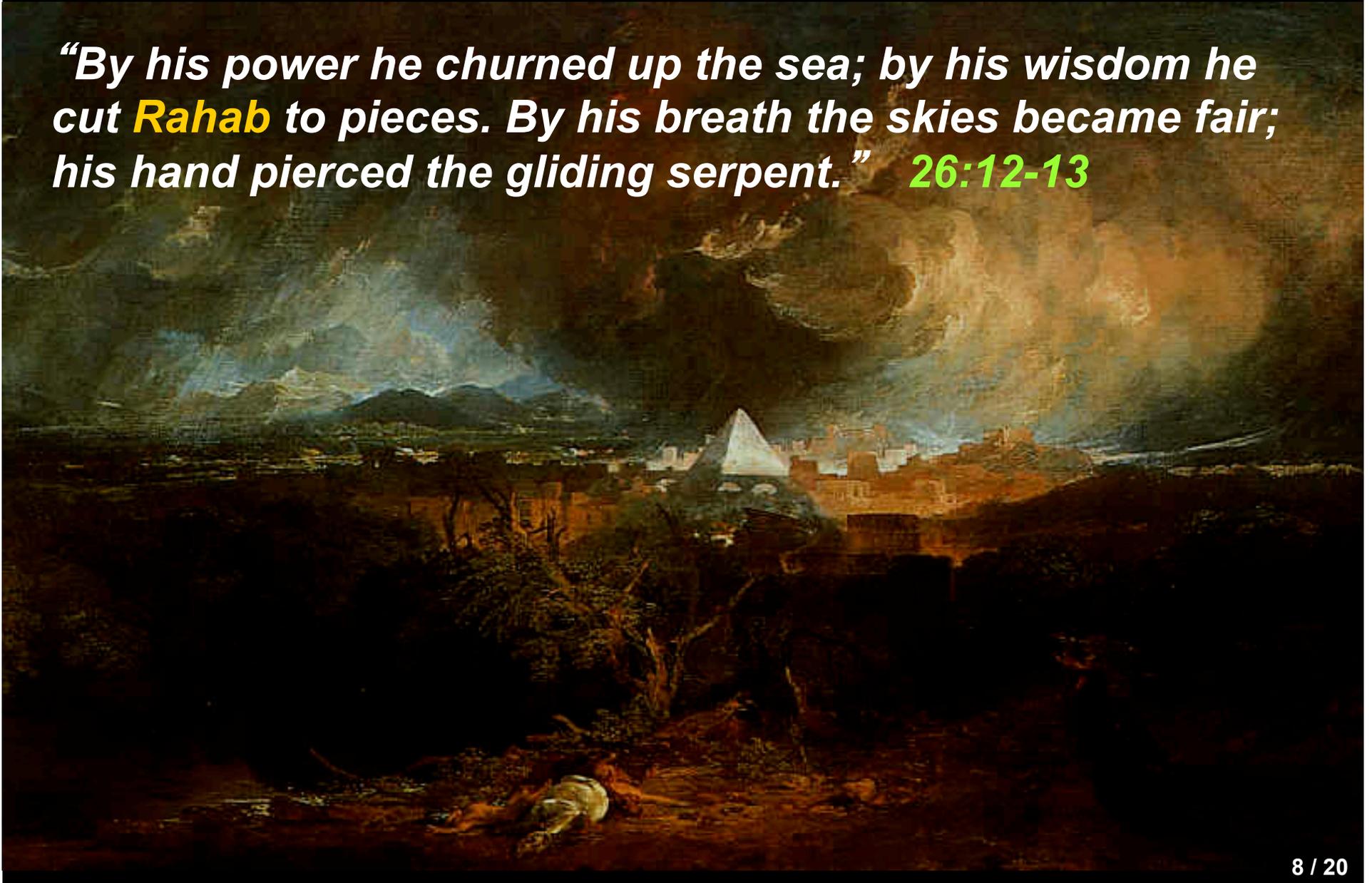
The Righteous Foreign



Godliness is in behaviour (fruits of the spirit) not bloodline

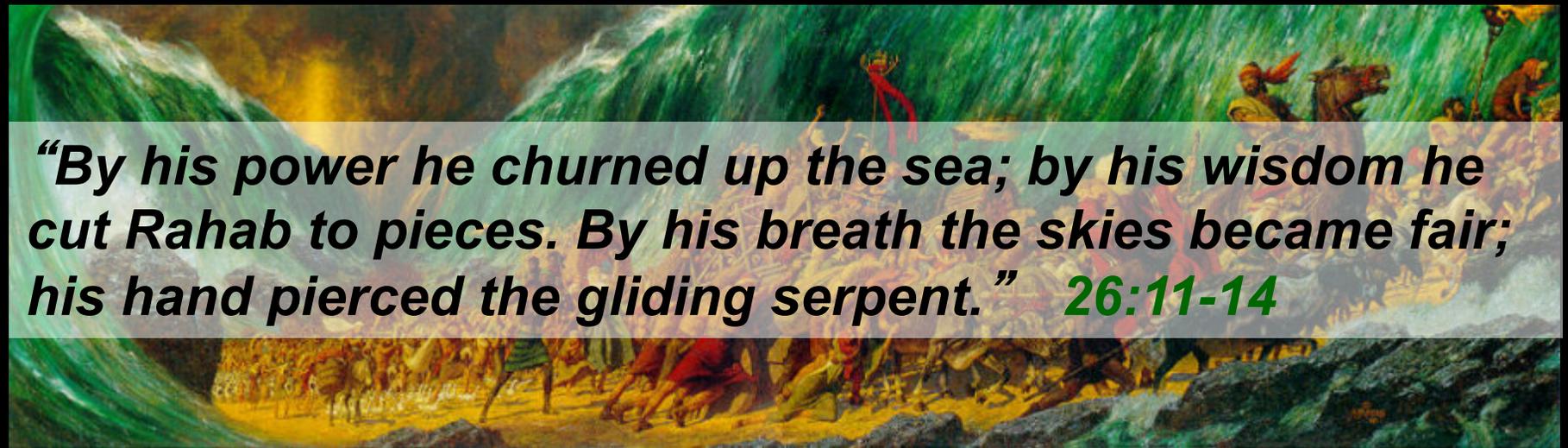
Job References the Exodus

*“By his power he churned up the sea; by his wisdom he cut **Rahab** to pieces. By his breath the skies became fair; his hand pierced the gliding serpent.” 26:12-13*



Isaiah Translates

*...that unprofitable nation... **Egypt**, whose help is utterly useless. Therefore I call her **Rahab the Do-Nothing**. **Is 30:6-7***



*“By his power he churned up the sea; by his wisdom he cut Rahab to pieces. By his breath the skies became fair; his hand pierced the gliding serpent.” **26:11-14***

*“Was it not you who cut **Rahab** to pieces, who pierced that monster through? Was it not you who dried up the sea, the waters of the great deep, who made a road in the depths of the sea so that the redeemed might cross over?” **Is 51:9-10***

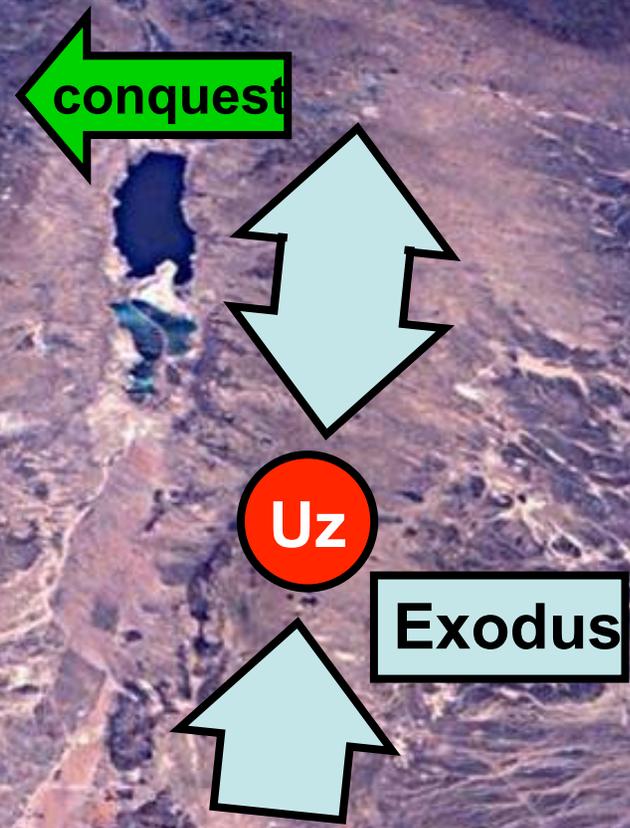
Job is during the Wilderness Wandering

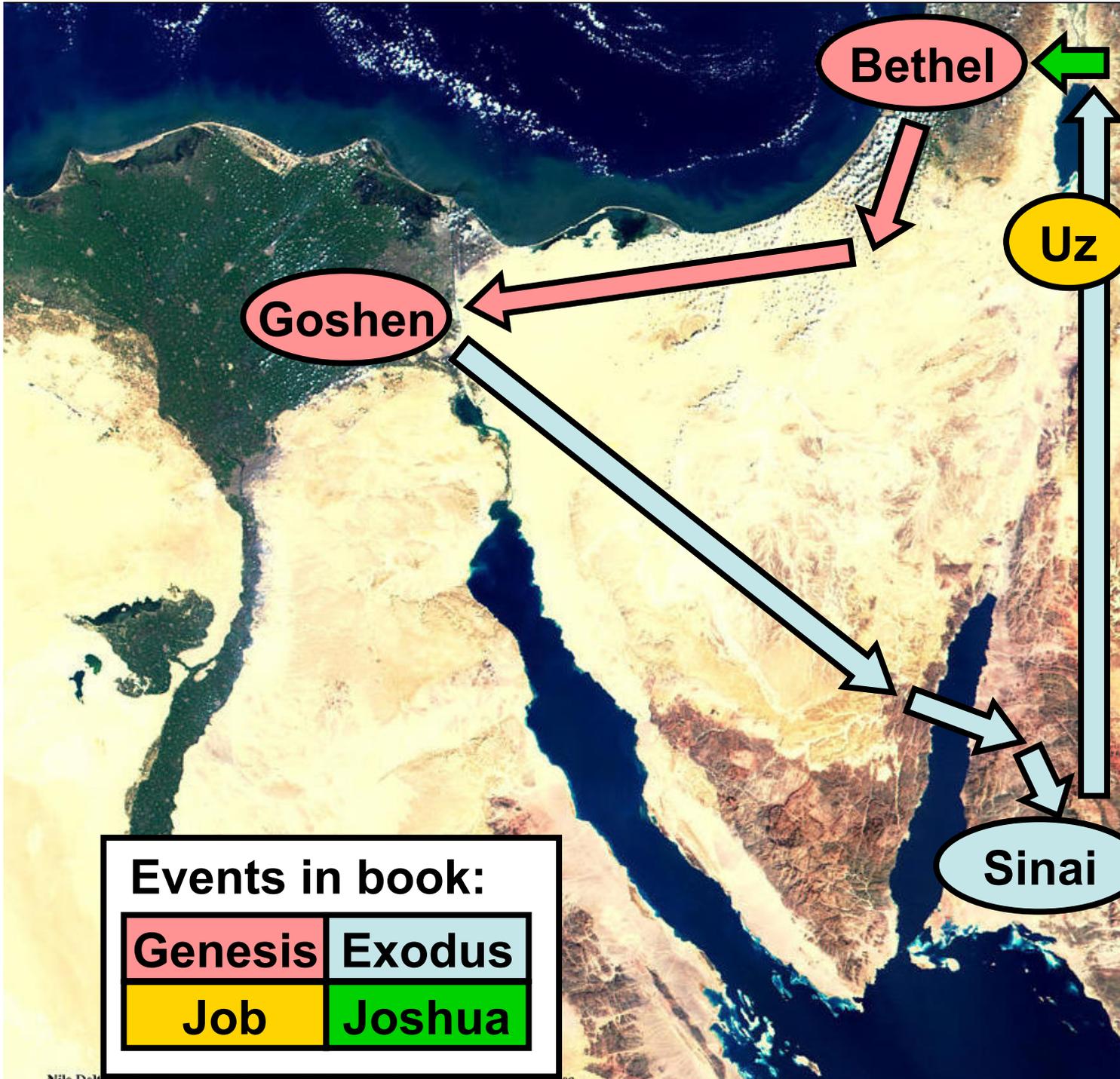
Israel are prior
to Canaan
entry,
wandering

The Satan
(housed in
EBZ) is
traveling
'to & fro' &
in the Earth
1:7

Explains why
3 children of
Abraham meet
a Gentile in Uz

Israel are
homeless at the
time of Job





Bethel:
 House
 of God

Departed
Gen 35
 Returned
Josh 8

Job Theme:
 Children of
 God LOST
 Tempted &
 Wandering
 in Desert

Outside
 God's
 House

Events in book:

Genesis	Exodus
Job	Joshua

Time away from Bethel



Three friends in no position to help Job
- they are spiritually homeless

Three friends have fallen victim to the beast of pride
- they have become Job's condemners, not comforters

**What about
us?**

The Three Friends: 'Les Conforteurs

Miserables'

Eliphaz the Temanite: A Child of Abraham, of Edom

Context of Edom: No Comfort in the Wilderness

"This is what your brother Israel says: You know about all the hardships that have come upon us... Please let us pass through your country." "You may not pass through here; if you try, we will march out and attack you with the sword." Num 20:17-18

Context of Teman: Renowned as wise men

Concerning Edom, This is what the LORD Almighty says: "Is there no longer wisdom in Teman? Has counsel perished from the prudent? Has their wisdom decayed?" Jer 49:7

Eliphaz: A Child of Abraham, An Edomite (Esau)

Certainly the leader, 42:7 likely the oldest 15:10, 32:6-9.

Starts out as the kindest, but ends up contradicting

Speech 1: *“Think how you have instructed many, how you have strengthened feeble hands. Your words have supported those who stumbled; you have strengthened faltering knees.”* 4:4

Speech 3: *“You gave no water to the weary and you withheld food from the hungry... And you sent widows away empty-handed and broke the strength of the fatherless. That is why snares are all around you, why sudden peril terrifies you”* 22:7-10

Bildad: A Child of Abraham

Of the three, Bildad has the tendency to be a bit vicious
He's the one Job ultimately interrupts to stop the

speeches **26:1**

*"Fire resides in his tent;
burning sulfur is scattered
over his dwelling"* **18:15**

*"Calamity is hungry for
him... It eats away parts
of his skin"* **18:12-13**

*"He has no offspring or
descendants among his
people, no survivor where
once he lived."* **18:19**

*"When your children
sinned against him, he
gave them over to the
penalty of their sin."* **8:4**

Zophar: A Child of Abraham, An Israelite, Tribe of Benjamin

Zophar is probably the youngest and can be a bit pompous.

His assumptions are the least well founded, he relies the most heavily on the Doctrine of Retribution

“Oh, how I wish that God would speak, that he would open his lips against you and disclose to you the secrets of wisdom, for true wisdom has two sides. Know this: God has even forgotten some of your sin.”

11:5-6

“If you put away the sin that is in your hand and allow no evil to dwell in your tent... You will lie down, with no one to make you afraid, and many will court your favor.”

11:14-19

The Tortures of Job

Physical

“The night drags on, and I toss till dawn. My body is clothed with worms and scabs, my skin is broken and festering.” 7:4-5

Emotional

“If only my anguish could be weighed... It would surely outweigh the sand of the seas.” 6:2-3

Social

“their sons mock me in song; I have become a byword among them... they do not hesitate to spit in my face.” 30:9-10

Personal

***“My breath is offensive to my wife;
I am loathsome to my own brothers.” 19:17***

Spiritual

“I cry out to you, O God, but you do not answer; I stand up, but you merely look at me. You turn on me ruthlessly; with the might of your hand you attack me.” 30:20-21

The Character of Job

“I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes- I, and not another. How my heart yearns within me!” 19:25-27



The Character of Job

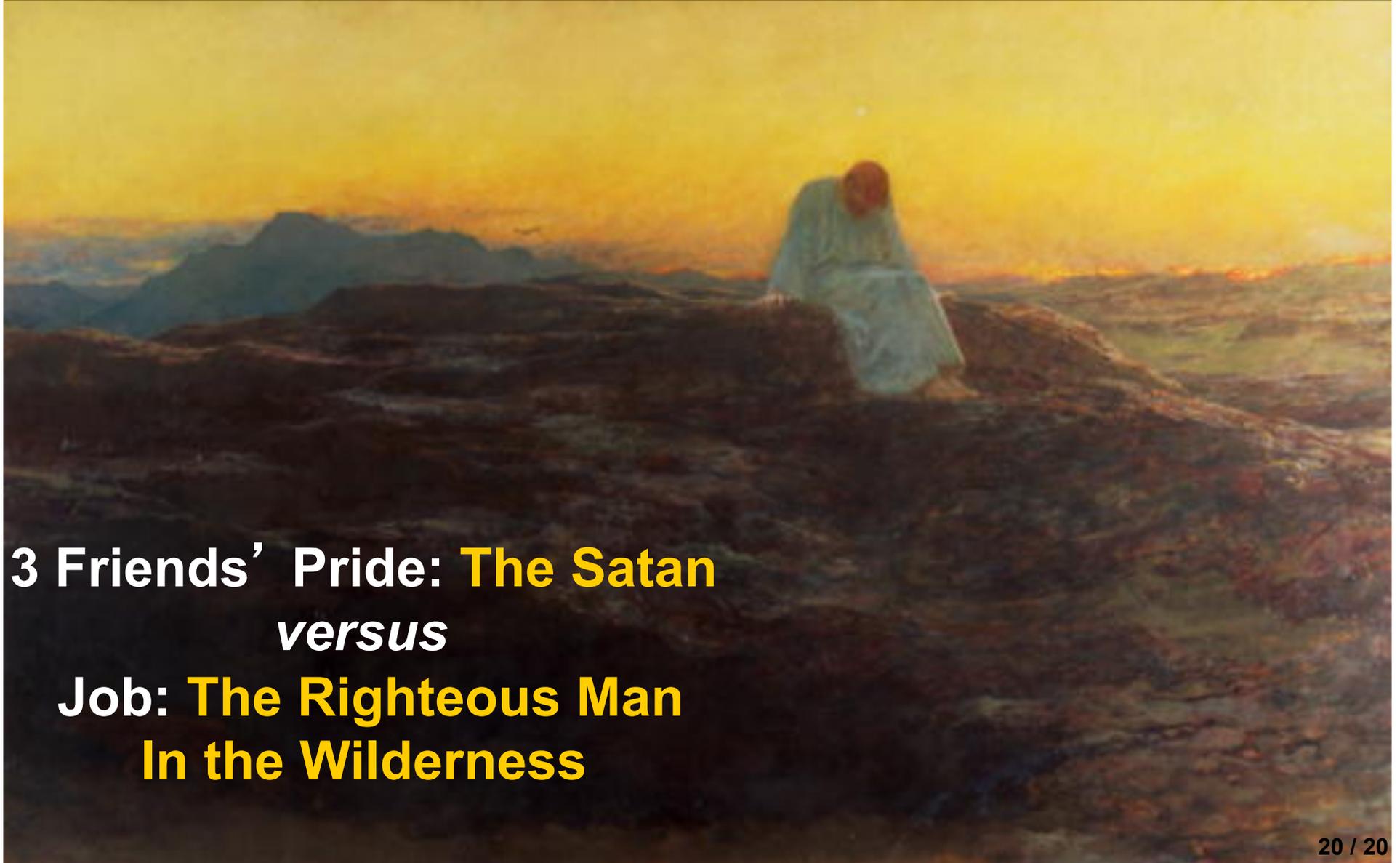
“How I long for the months gone by, for the days when God watched over me, when his lamp shone on my head and by his light I walked through darkness! Oh, for the days when I was in my prime, when God’s intimate friendship blessed my house, when the Almighty was still with me ” 29:1-5



The Cry of Job

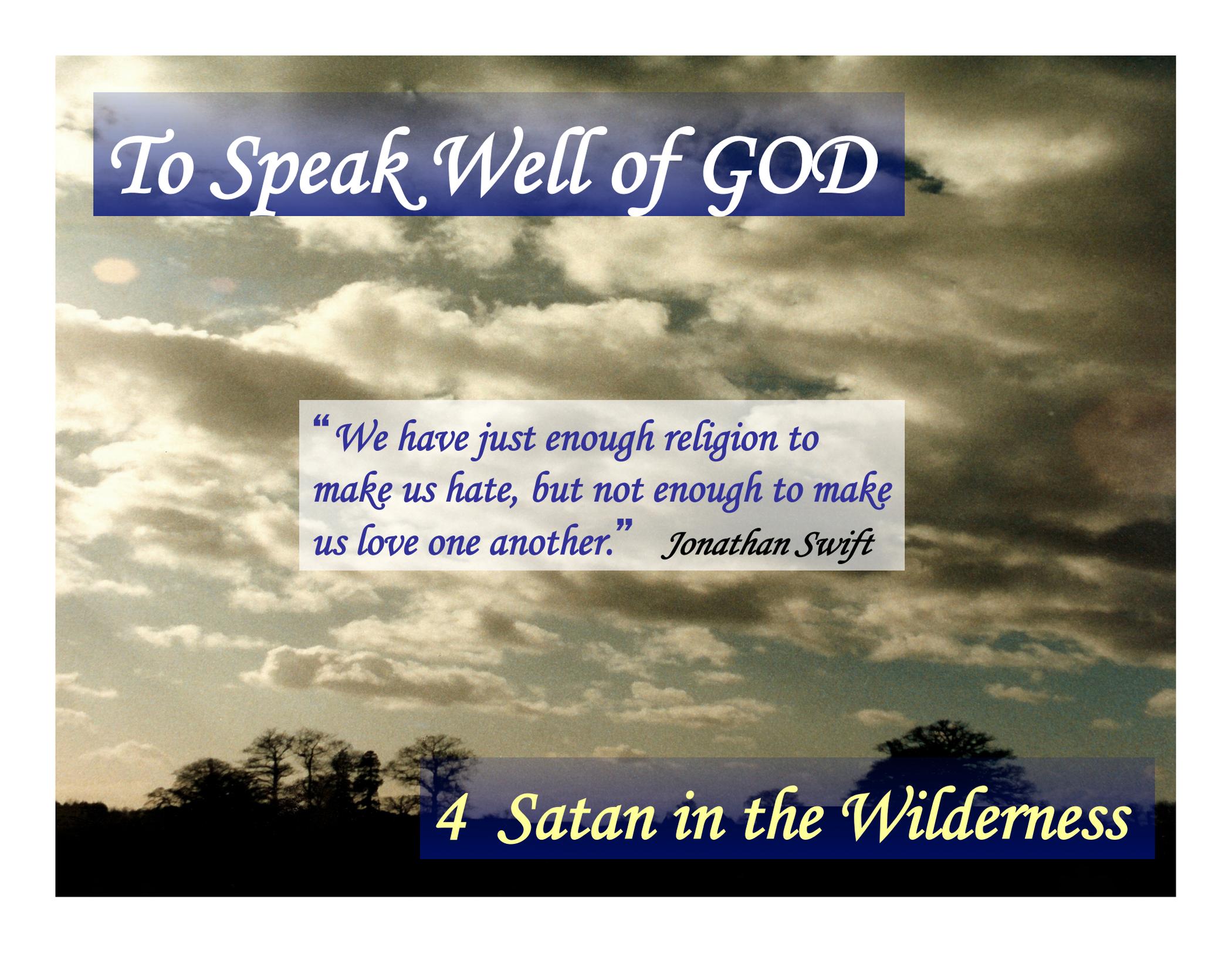
“May the day of my birth perish, and the night it was said, ‘A boy is born!’ ...May those who curse days curse that day, those who are ready to rouse Leviathan.” 3:3-8

Understanding the Approaching Debate...



3 Friends' Pride: The Satan
versus

Job: The Righteous Man
In the Wilderness

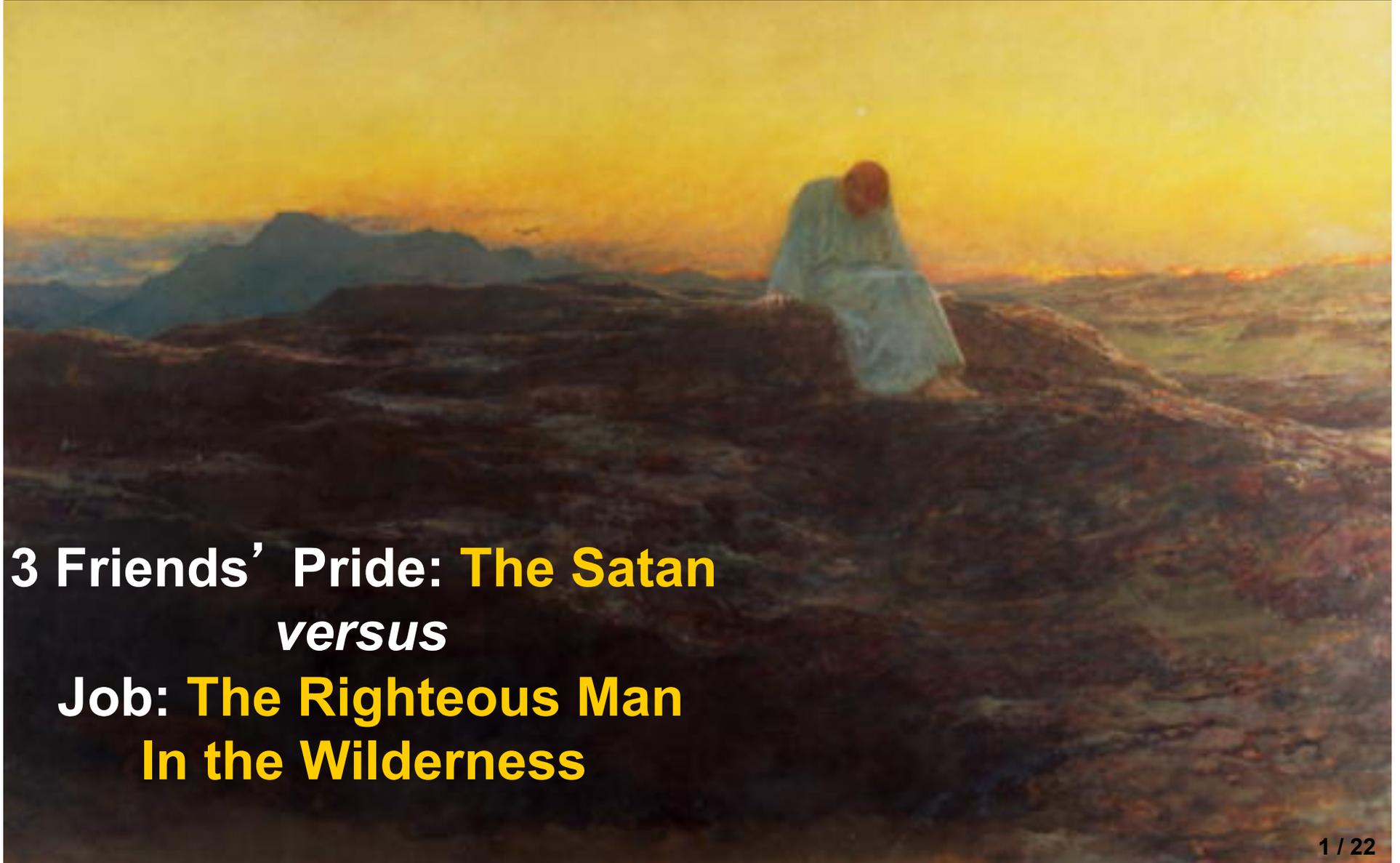


To Speak Well of GOD

“We have just enough religion to make us hate, but not enough to make us love one another.” Jonathan Swift

4 Satan in the Wilderness

The Debate



3 Friends' Pride: **The Satan**
versus

Job: **The Righteous Man**
In the Wilderness

The Debate's Structure

Eliphaz (1) 4-5 Job 6-7	Bildad (1) 8 Job 9-10	Zophar (1) 11 Job 12-14
Eliphaz (2) 15 Job 16-17	Bildad (2) 18 Job 19	Zophar (2) 20 Job 21
Eliphaz (3) 22 Job 23-24	Bildad (3) 25 Job x 2 26-31	

Job's Interruption

Eliphaz; 1st Speech

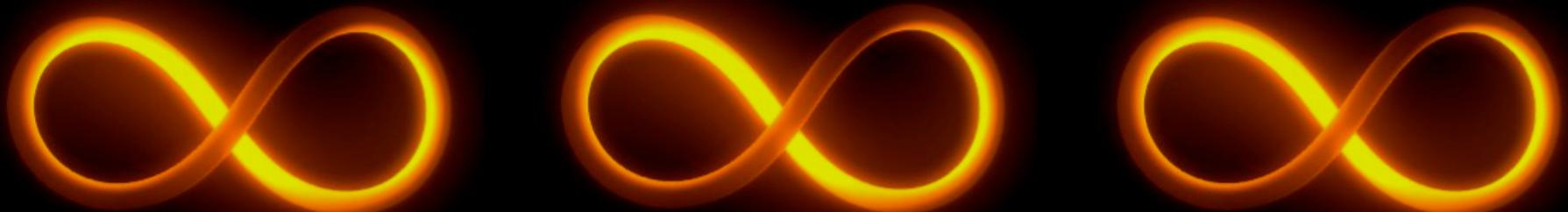
*“Can a mortal be more righteous than God?
Can a man be more pure than his Maker?”* 4:17

Job's Acknowledgement

*“Indeed, I know that this is true.
But how can a mortal be righteous before God?”* 9:2

Bildad; 3rd (truncated) Speech

*“How then can a man be righteous before God?
How can one born of woman be pure?”* 25:4



Job interrupts Bildad because he is repeating ground

The Doctrine of Retribution

“Rabbi, who sinned, this man or his parents, that he was born blind?” Jn 9

This supposition exists in all 7 of the friends’ completed speeches - fails to understand the nature of God’s justice



Eliphaz: Speech 1 *“Who, being innocent, has ever perished? Where were the upright ever destroyed?” 4:7*

Speech 2

“For the company of the godless will be barren, and fire will consume the tents of those who love bribes.” 15:34

Speech 3

“you sent widows away empty-handed and broke the strength of the fatherless. That is why snares are all around you, why sudden peril terrifies you...” 22:9-10

Bildad: Speech 1 *“When your children sinned against him, he gave them over to the penalty of their sin.”* **8:4**

Speech 2 *“The lamp of the wicked is snuffed out; the flame of his fire stops burning.”* **18:5**

Zophar: Speech 1 *“if you put away the sin that is in your hand and allow no evil to dwell in your tent... you will surely forget your trouble, recalling it only as waters gone by.”*
11:14-16

Speech 2 *“[the wicked man’s] food will turn sour in his stomach; it will become the venom of serpents within him.”*
20:14

Mistakes made by those advocating Doctrine of Retribution:

- Affliction isn’t necessarily God’s punishment

So why were they so convinced?

The Proximity of Moses' Prophecy

Deut

*"If you **fully obey/do not obey** the LORD your God and **carefully follow/do not carefully follow** all his commands I give you today, all these **blessings/curses** will come upon you and **accompany/overtake** you:*

- You will be **blessed/cursed** in the city and **blessed/cursed** in the country*
- The fruit of your womb will be **blessed/cursed**, and the crops of your land and the young of your livestock-the calves of your herds and the lambs of your flocks*
- Your basket and your kneading trough will be **blessed/cursed***
- You will be **blessed/cursed** when you come in and **blessed/cursed** when you go out"*

Moses' Prophecy in the Book of Job

Deut 28

Job's life

In City & Country

Children

Flocks

Food

Going Out &

Coming In

The 3 friends saw Deut 28 fulfilled before their eyes in Job!

What error did they make in interpretation?

- **Moses' prophecy on the scale of a nation, not one man**

Flocks destroyed (country)

1:13-17

Children killed (city)

1:18-19

Wastes away to skin and bone

19:20

Cursed in market (going out)

Cursed at home (coming in)

19:13-19

Character of the Speeches

Eliphaz (1) 4-5 Job 6-7	Bildad (1) 8 Job 9-10	Zophar (1) 11 Job 12-14
Eliphaz (2) 15 Job 16-17	Bildad (2) 18 Job 19	Zophar (2) 20 Job 21
Eliphaz (3) 22 Job 23-24		

Character of the Speeches

Level 1

Observations

Eliphaz
4-5

Bildad
8

Job
6-7

Job
9-10

Level 2

Interpretations

Zophar
11

Eliphaz
15

Job
12-14

Job
16-17

Level 3

Condemnations

Bildad
18

Zophar
20

Eliphaz
22

Job
19

Job
21

Job
23-24

Level 1: Observations, Implications of Innocence

Eliphaz 1; Bildad 1

Eliphaz praises Job's good works,
assures Job of vindication 4:3-6

Bildad also speaks of Job's innocence
8:20-22

Job's Response: Humble, Despairing

Recognizes his own sin
7:21

Recognizes all men's sin
9:2

Pleads for God's
recognition of his
blamelessness 10:7
Job's Conclusion: Humble, Faithful
"How can a mortal be righteous before God?"
9:2

Righteous Man vs Satan in the Wilderness

Level 1

Observations

Eliphaz
4-5

Bildad
8

Job
6-7

Job
9-10

Level 2

Interpretations

Zophar
11

Eliphaz
15

Job
12-14

Job
16-17

Bildad
18

Zophar
20

Eliphaz
22

Job
19

Job
21

Job
23-24

Level 2: Interpretations, Implications of Guilt

Zophar 1; Eliphaz 2

(Keyword in interpretative reasoning is "because": 11:18;

15:25)

Zophar says Job's disasters come because of his sins

11:14-18

Eliphaz does likewise

Job's Response: Self-confident, Combative

13:23-25

Declares his own righteousness 12:4; 16:17 (c.f. 9:2!)

"Now that I have prepared my case, I know I will be vindicated." 13:18

Job's Conclusion: Job wants to fight! *"Come on, all of you, try again! I will not find a wise man among you."*

17:10

Righteous Man vs Satan in the Wilderness

Level 1

Observations

Eliphaz
4-5

Bildad
8

Job
6-7

Job
9-10

Level 2

Interpretations

Zophar
11

Eliphaz
15

Job
12-14

Job
16-17

Level 3

Condemnations

Bildad
18

Zophar
20

Eliphaz
22

Job
19

Job
21

Job
23-24

Level 3: Condemnations, Personal Indictments

Bildad 2; Zophar 2; Eliphaz 3

Bildad & Zophar hypothesize an evil man with all of Job's calamities **18; 20:26-29**

Eliphaz condemns Job before God
22:5-11

Job's Responses: Self-Justifying: Subpoenas God!

Job claims God has wronged him **19:5-6**

Job condemns 3 friends for scheming to wrong him **19:28-29; 21:27-34**

Job's Conclusion: Proud self-justification

"As surely as God lives, who has denied me justice... I will not deny my integrity. I will maintain my righteousness and never let go of it; my conscience will not reproach me as long as I live." **27:2-6**

The Effect on Job

Level 1

Observations

Job: Humble & Despairing

Eliphaz

4-5

Job

6-7

Bildad

8

Job

9-10

Level 2

Interpretations

Job: Combative

Zophar

11

Job

12-14

Eliphaz

15

Job

16-17

Level 3

Condemnations

Job: Proud &
Self-justified

Bildad

18

Job

19

Zophar

20

Job

21

Eliphaz

22

Job

23-24

The Satan versus The Righteous Man in the Wilderness

Satan Wins



The Subpoena

Job has subpoenaed God to speak...

“I sign now my defense-let the Almighty answer me; let my accuser put his indictment in writing” 31:35

...because he has fallen victim to the Satan, pride



“Surely I would wear [God’s indictment] on my shoulder, I would put it on like a crown... like a prince I would approach him.” 31:36-37

God now will not answer – it would support the untruth that the Creator is answerable to His Creation

Someone else is urgently needed

Enter Elihu: Who is Elihu?

A good man, unlike the 3 friends

5 of 10 major characteristics

where

- Elihu calls for God to be praised **36:24**
- Elihu is opposite to the 3 friends;
- Elihu says his wisdom is from God **36:3**
- Elihu's desire is that Job be found innocent **33:32**
- Elihu is angry at Job's failure to justify God **32:2**
- **What is his Purpose?**
Elihu is not rebuked by God

- To prepare Job to hear the Word of God
 - => To clear the subpoena, introduce God's speeches
 - => To persuade Job of the danger of pride

Elihu is a type of John the Baptist

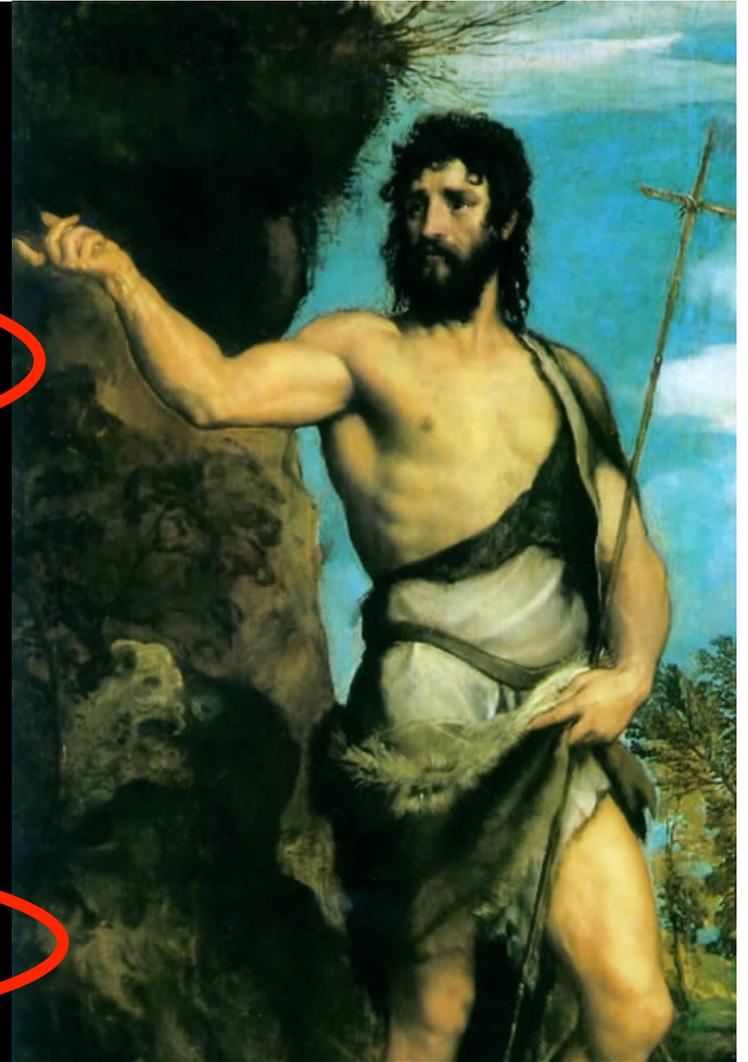
My Messenger Before Me...

Example: John the Baptist

“Repent, for the kingdom of heaven is near.” This is he who was spoken of through the prophet Isaiah: ***“A voice of one calling in the desert, ‘Prepare the way for the Lord, make straight paths for him.’ ”*** **Mt 3:2-3**

From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.” **Mt 4:17**

“And do not think you can say to yourselves, ‘We have Abraham as our father’ ...The ax is already at the root of the trees and every tree that does not produce good fruit will be cut down and thrown into the fire.” **Mt 3:9-10**



Straightening the Way

Job's error: God does not answer

*"I cry out to you, O God,
but you do not answer."*

30:20

Elihu's straightening: God does listen and respond

*"Why do you complain to
him that he answers none
of man's words? For God
does speak-now one way,
now another- though man
may not perceive it."*

33:13-14



Straightening the Way

Job's error: Job is Justified before God

“As surely as God lives, who has denied me justice... I will not deny my integrity... my conscience will not reproach me as long as I live”...he was righteous in his own eyes **27:2-6; 32:1**



Elihu's straightening: God is justified before Job

Elihu... became very angry with Job for justifying himself rather than God. **32:2**

“It is unthinkable that God would do wrong, that the Almighty would pervert justice.” **34:12**



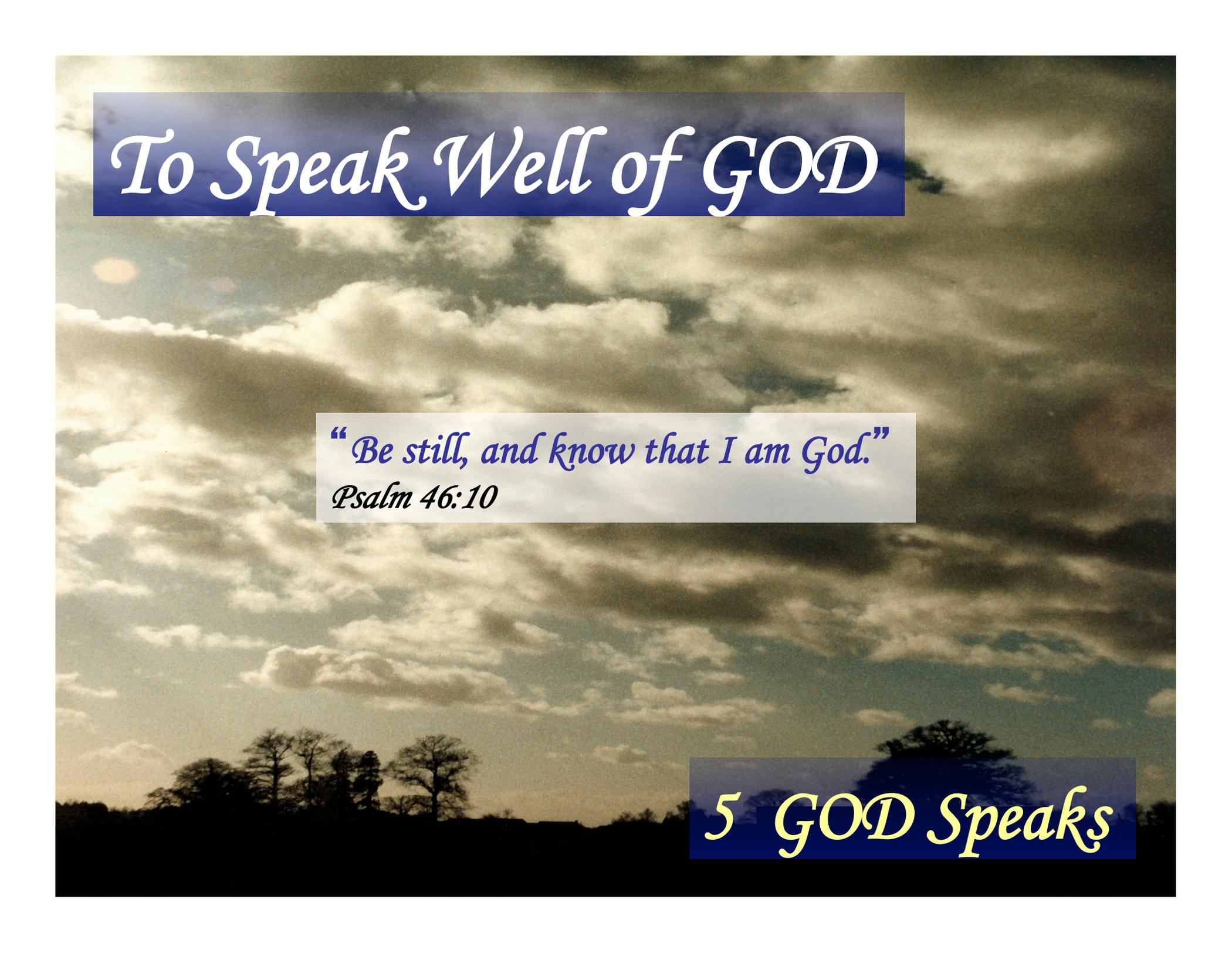
My Messenger Before Me...

Elihu's Introduction

“Listen to this, Job; stop and consider God's wonders. Do you know how God controls the clouds and makes his lightning flash? ... can you join him in spreading out the skies, hard as a mirror of cast bronze?” **37:14-18**

GOD's Revelation

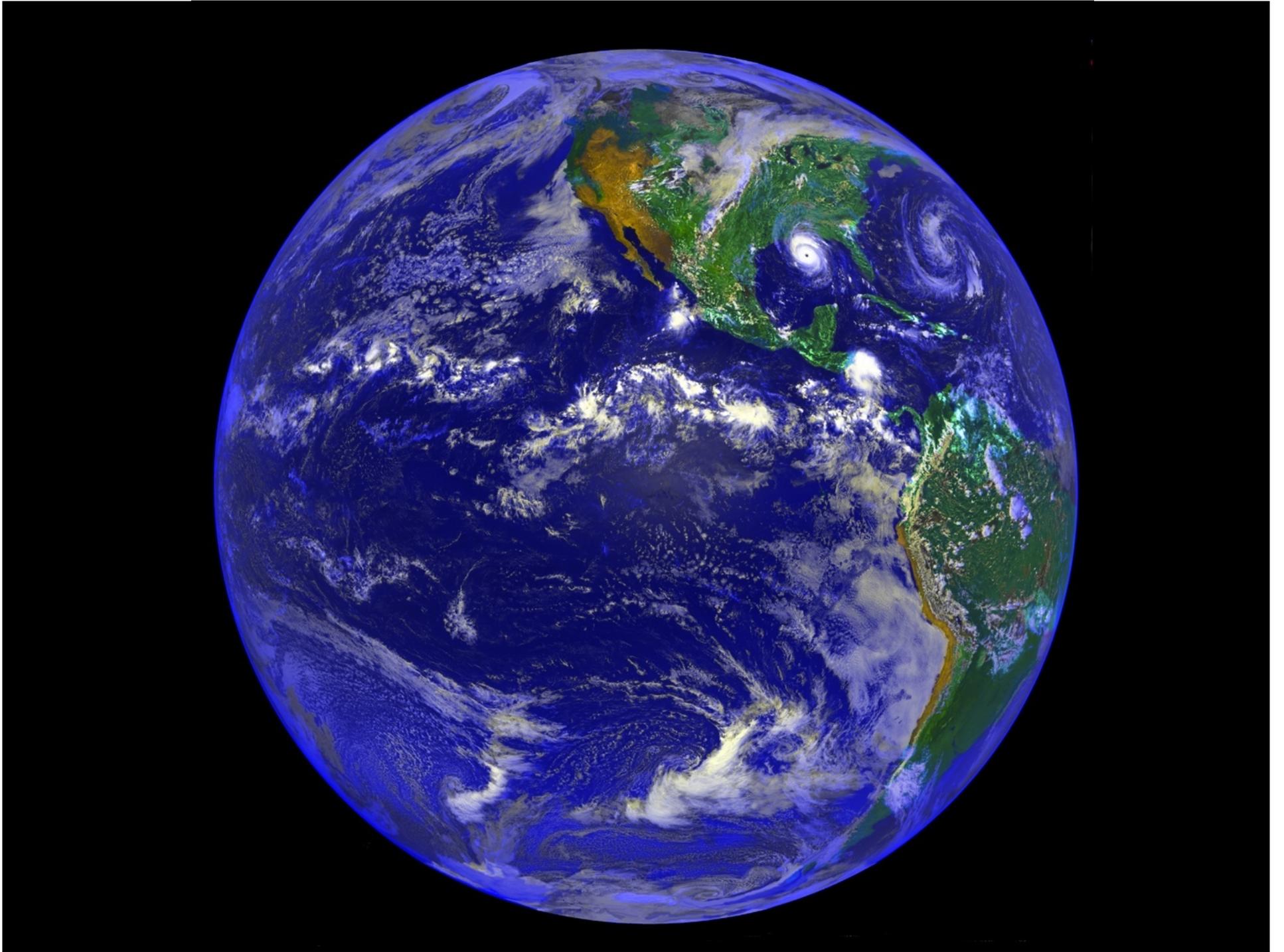
“Where were you when I laid the earth's foundation? Tell me, if you understand... Can you raise your voice to the clouds and cover yourself with a flood of water? Do you send the lightning bolts on their way?” **38:4,34-35**



To Speak Well of GOD

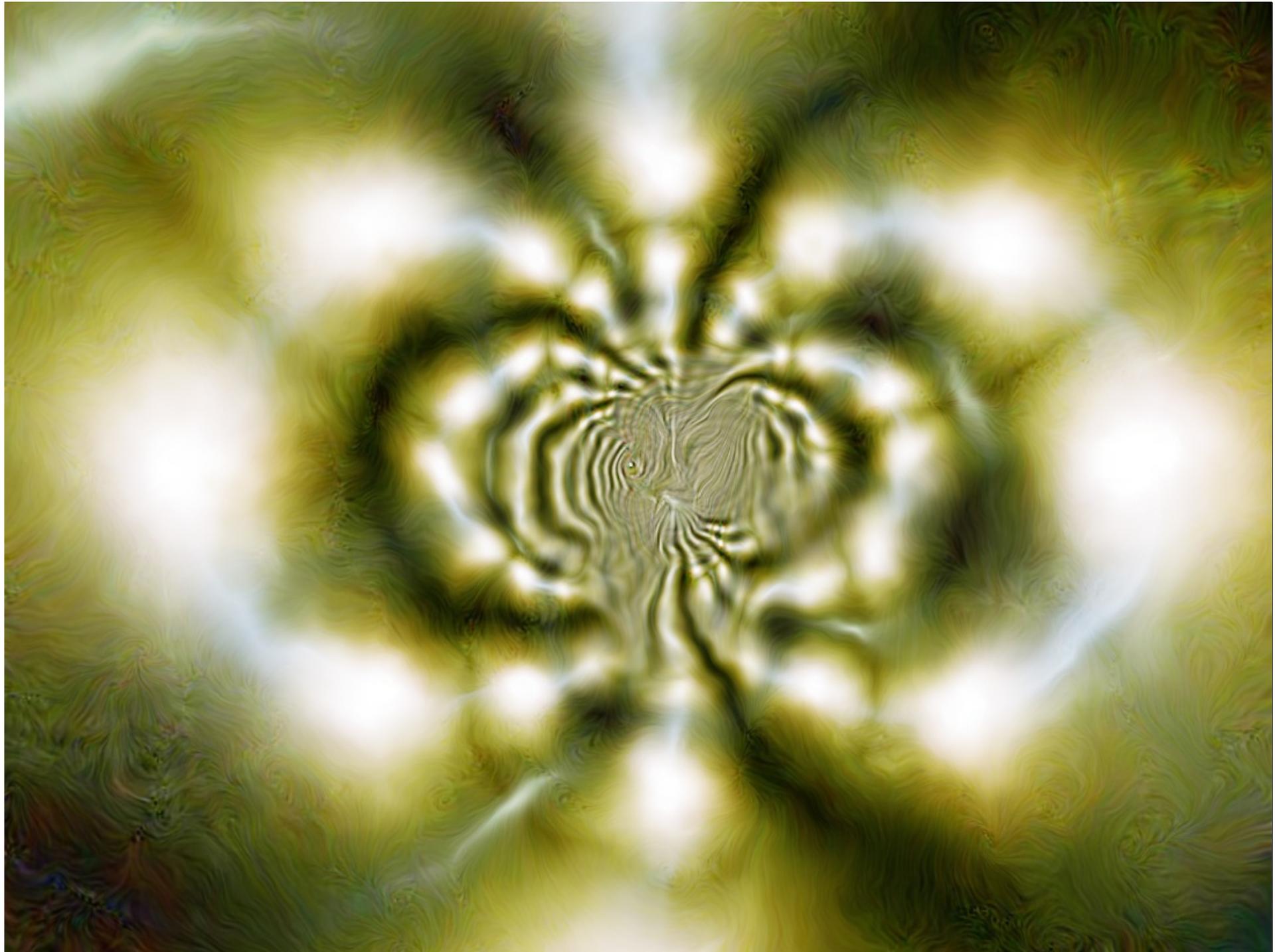
“Be still, and know that I am God.”
Psalm 46:10

5 GOD Speaks



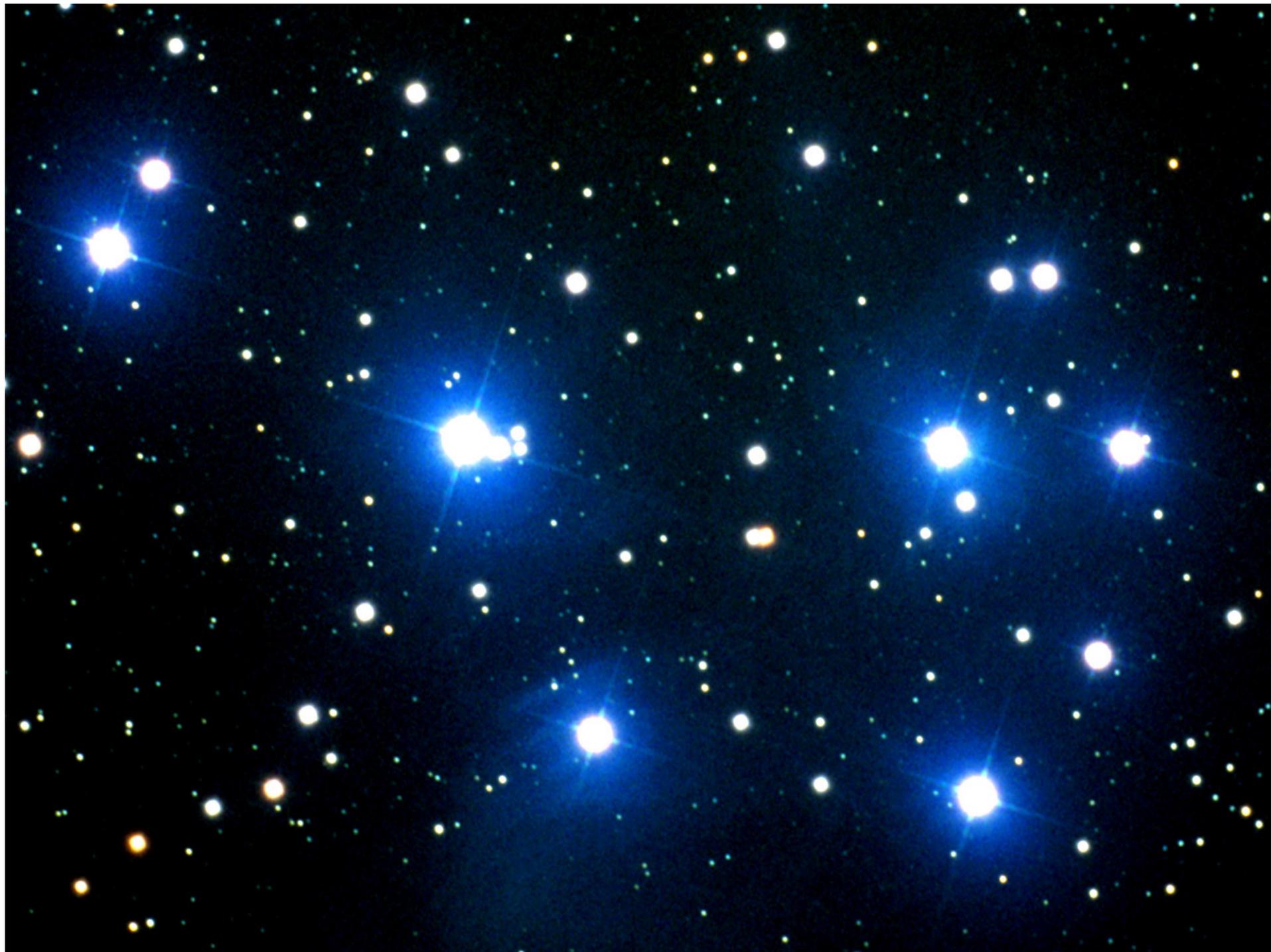






























CONTROLLING THE WORLD

GOD's First Speech

“Be still and know that I am GOD”

Difficulties Hearing God's First Speech

God appears to be off-topic in content: why all the wild beasts?

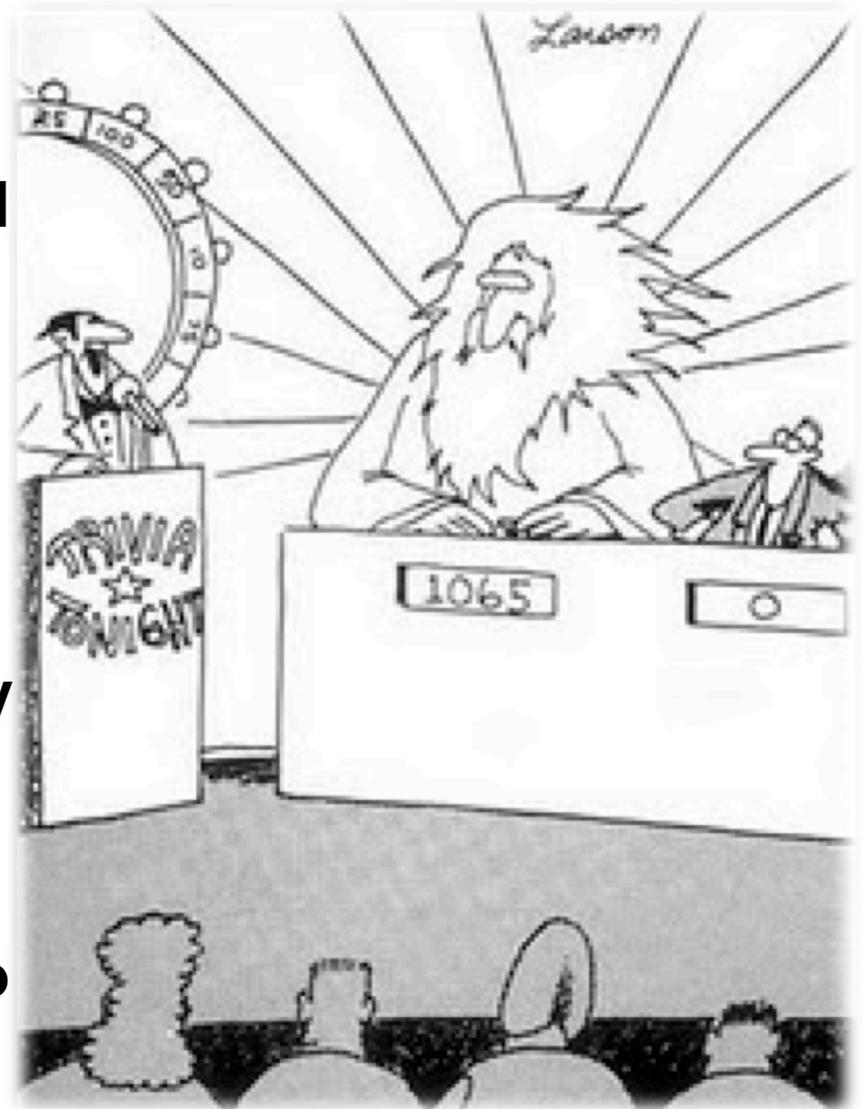
God appears to be off-topic in theme:

Job questions about justice; God responds about power?

God appears to be insensitive to Job's problems

God's response seems unfair – just because Job can't control the world, he's not permitted any explanation of why he suffers?

The ultimate catch-weight contest: how could Job expect to keep up?



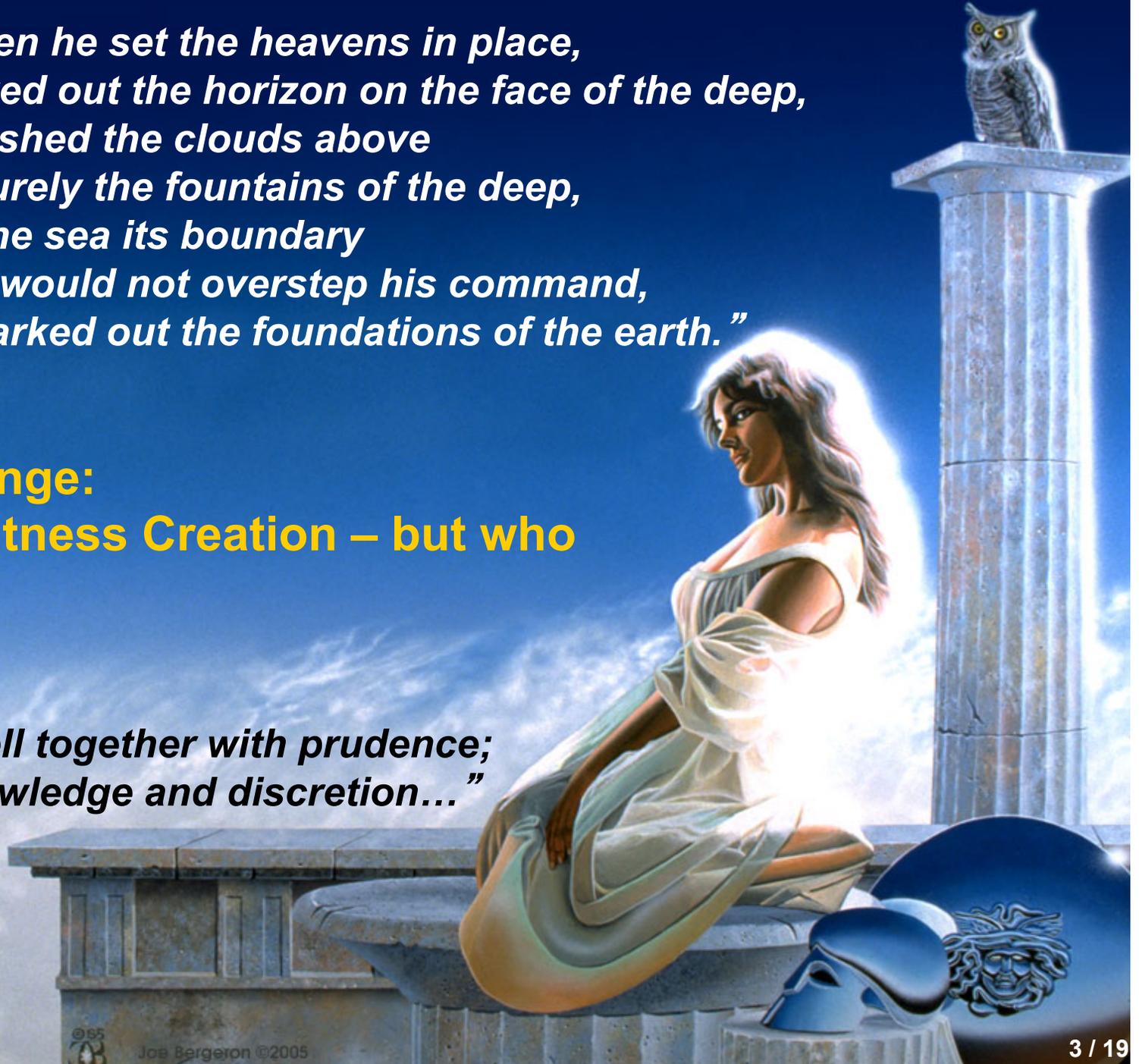
***“I was there when he set the heavens in place,
when he marked out the horizon on the face of the deep,
when he established the clouds above
and fixed securely the fountains of the deep,
when he gave the sea its boundary
so the waters would not overstep his command,
and when he marked out the foundations of the earth.”***

Prov 8:27-29

**God's challenge:
Job didn't witness Creation – but who
did?**

***“I, wisdom, dwell together with prudence;
I possess knowledge and discretion...”***

Prov 8:12



**“I AM; I WILL BE” is, by definition,
unconstrained**

**Beasts are all WILD
beasts**

**If you cannot tether My
creation, why do you develop
a theology that attempts to
tether ME?**

**God is Supreme – (but is that
it?)**

But can get some comfort:

• **“The world that is wild to
you is tame to Me” – hint of
comfort**

• **Bear, Pleiades & Orion –
God was listening **9:9-10****

• **“When have I ever failed to
do what is needed?” – a set**

But God has seemingly ignored Job’s plea for

answers



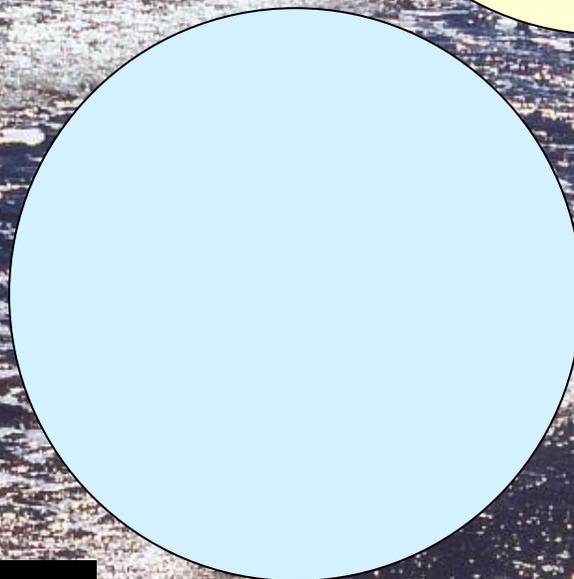
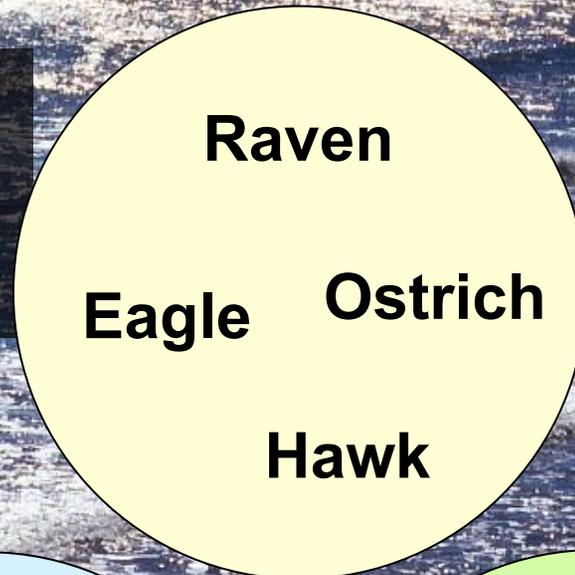
Lord of Heaven, Earth & .. HEAVEN

“...here is where your proud waves halt” 38:11

“gates of death” 38:17

Sea hosts
Pride

Pride will be
the Finale –
Second
Speech



SE

EARTH

The Developing Focus on Pride

Elihu's introductory warning

*"[God] may speak in [men's] ears
and terrify them with warnings,
to turn man from wrongdoing
and keep him from pride,
to preserve his soul from the pit,
his life from perishing by the sword."*

33:16-18

=> First speech personifies the sea as proud

=> Then God's comments in the interlude...



INTERLUDE: Job's Unsatisfactory Answer

"I am unworthy-how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer- twice, but I will say no more." 40:4-5

*Then the LORD spoke to Job out of the storm:
"Brace yourself like a man; I will question you, and you shall answer me... Do you have an arm like God's, and can your voice thunder like his?
LOOK AT EVERY PROUD MAN and bring him low,
LOOK AT EVERY PROUD MAN and humble him...
Then I myself will admit to you that your own right hand can save you."* 40:6-14

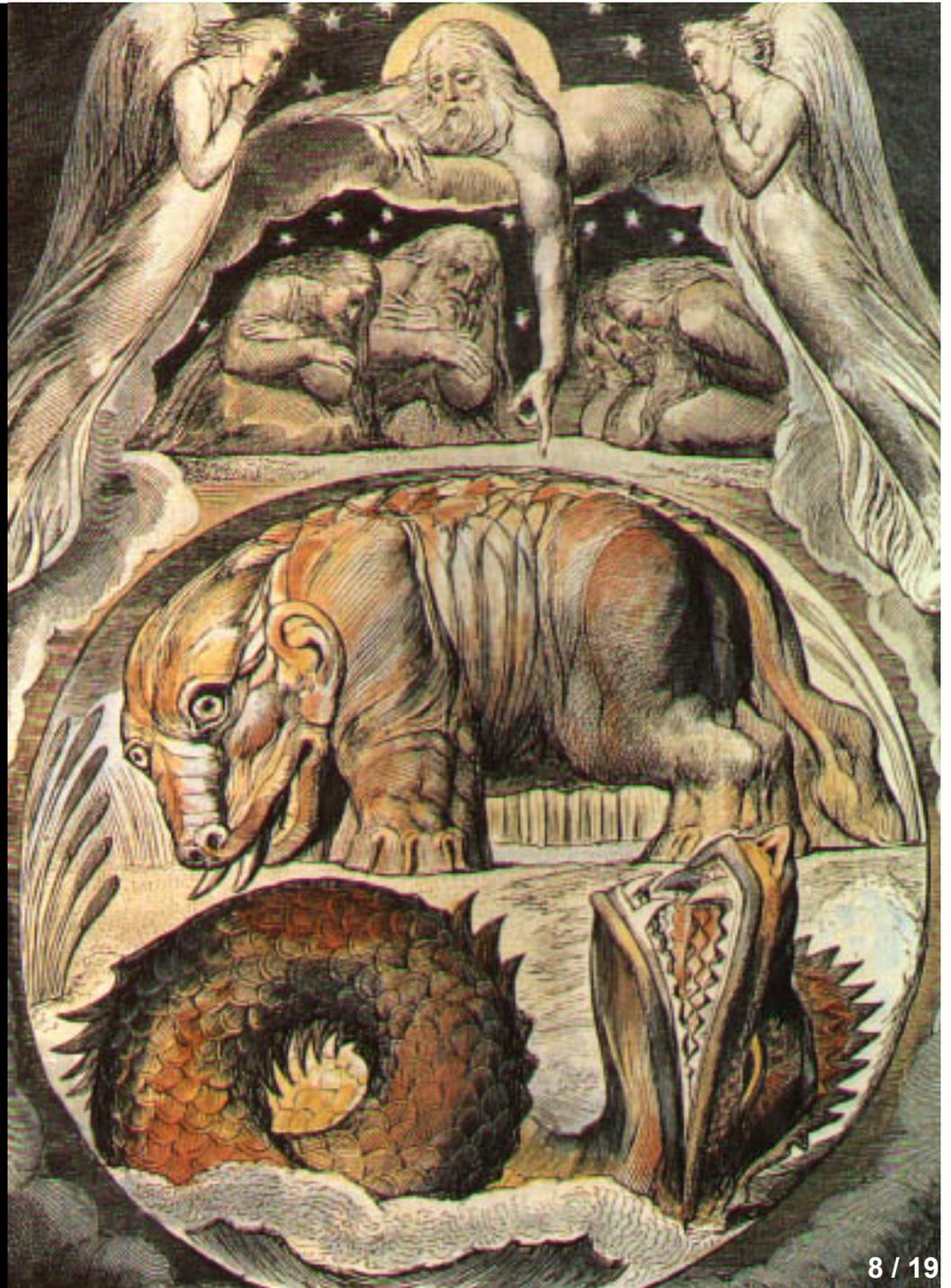
"If you can defeat Pride, you don't need Me."

CONTROLLING THE BEAST

GOD's Second Speech

Spiritual Creation
not
Natural Creation

*'First comes the
natural creation,
then comes the
spiritual creation'*
**1 Cor 15:44-46,
paraphrase**



Behemoth & Leviathan Not a Continuation of the discussion of Natural Creation



Hippo & Croc?

Evidence :

1: God didn't
forget two beasts



2: Does not fit the descriptions!

'Tail like a cedar' **40:17** *'Fire streams from mouth'* **41:19**

3: How were hippo/croc convincing where Lion etc were

not?

4: Fundamentally different content between Speech 1 & 2

Beasts in the 1st Speech have Natural characteristics

Beasts in the 2nd Speech have Spiritual characteristics

=> Always presented in terms of their

relationship to/effect on MAN

Presentation of the Beasts in GOD' s Two Speeches

Speech 1: The Natural

“hunt prey”

“satisfy hunger”

“young cry for food”

“crouch down to give birth”

“range the hills for pasture”

“lay eggs carelessly”

“spread wings to the south”

Speech 2: The Spiritual

“No man can capture him”

“He won' t beg for mercy”

“Can' t make a pet of him”

“Any hope of subduing him is false”

“Mighty men retreat before his thrashing”

“Nothing on Earth his equal”

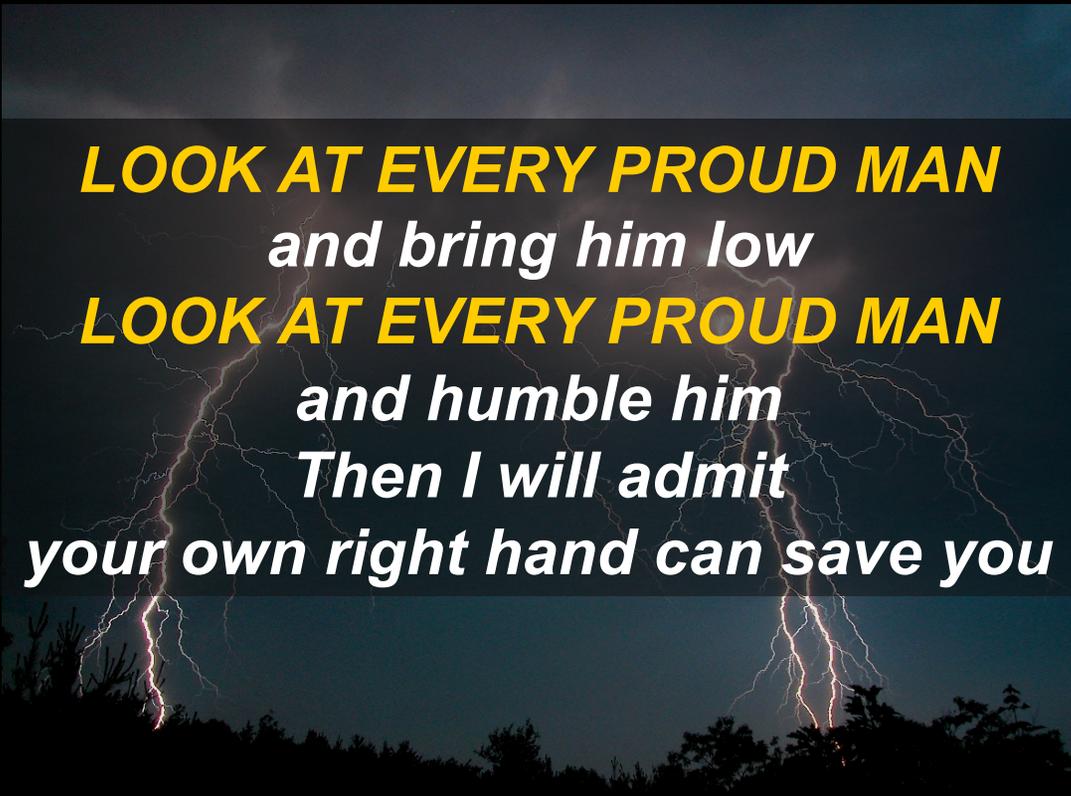
*“He is King of the **PROUD**”*

So What Are Behemoth & Leviathan?

Behemoth & Leviathan are both aspects of The Beast

That One Beast = Human Pride = The Satan

Evidence 1:
GOD's 2nd Speech is
prompted by Job's
need for salvation from
PRIDE



LOOK AT EVERY PROUD MAN
and bring him low
LOOK AT EVERY PROUD MAN
and humble him
Then I will admit
your own right hand can save you

The Pride and Stubbornness of Man

Evidence 2: Description matches *“Behemoth who... I made along with you”* **40:15**

Bones of Bronze

40:18 Bronze is Biblical symbol for pride / stubbornness

Ranks first among God's works

40:19 Man!

Demands payment from God

41:11 Prideful Man!

Fire shoots from his mouth

41:19-21 Man! – Proof of symbolic reference:

“The tongue also is a fire, a world of evil among the parts of the body.” **Jam 3:6**

He is King of the Proud (**Job declared himself a Prince**

31:37) Prideful Man!

41:34



“Is not this the great Babylon I have built as the royal residence, by my mighty power and for the glory of my majesty?”

*“This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. You will be driven away from people and will live with the wild animals; you will eat grass like cattle. Seven times will pass by for you until you acknowledge that the Most High is sovereign over the kingdoms of men and gives them to anyone he wishes.” **Dan 4:30-32***

Man's Pride: THE Wild Beast

GOD's 1st Speech: wild animals of the natural world, that only He can tame

GOD's 2nd Speech: Human Pride – THE wild beast, that only His Word can tame



This HELPs Job

**Job's Vision:
Physical plane**



“God is wrong to have destroyed me without cause!”

**GOD's Vision:
Spiritual plane**

**“Do you have
much success
controlling wild
beasts, Job?”**

**GOD reveals the hidden
Satan**



GOD Answers

Job

GOD Speaks: Speech 1

Can Job control the wild Earth? (wild donkey; wild ox)

Foundation for Speech 2:

Can Job control THE Wild Beast – Human Pride?

Job Understands His Answer

Leviathan is Roused
(Defeated?)

He has been saved

Job speaks: *“Surely I spoke of things I did not understand, things too wonderful for me to know... My ears had heard of you but now my eyes have seen you.”*

42:3-5

Job Understands!

Job had carelessly called for Leviathan...

“May those who curse days curse that day, those who are ready to rouse Leviathan.” 3:8

... and Leviathan came!

“Surely I would wear it on my shoulder, I would put it on like a crown. I would give him an account of my every step; like a prince I would approach him.” 31:36-37

Why Conclude Behemoth = Leviathan?

1. Descriptions from both beasts match stubbornness / pride
2. Can't have two beasts that are both #1

Behemoth

He ranks first among the works of God

*His bones are tubes of bronze,
his limbs like rods of iron.*

Leviathan

*he is king over all that are proud
Iron he treats like straw
and bronze like rotten wood.*

Two Visions with the same message

Two Dreams, One Dream



“The dreams of Pharaoh are one and the same.”

Gen 41:25

“The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon.”

Gen 41:32

Taming The Beast (the Satan) by the Word of God:

- has been firmly decided
- God will do it soon

Judgment on the Beast by the Word of God

“I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has... You have not spoken of me what is right, as my servant Job has.” 42:7-8

Evidence that Leviathan is associated with the 3 friends



To Speak Well of GOD

*“You will know the truth,
and the truth will set you free.”
John 8:32*

6 Salvation

To Speak That Which is Right

“I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has... You have not spoken of me what is right, as my servant Job has.” 42:7-8

Understanding Leviathan as “The Satan”



Leviathan of Job

In that day, the LORD will punish with his sword, his fierce, great and powerful sword, **Leviathan the gliding serpent, Leviathan the coiling serpent;** he will slay **the monster of the sea.** **Is 27:1**

God created the great **creatures of the sea**
Gen 1:21



“Tanniyn” of Day 5

“Nachash” of Eden



Now the **serpent** was more crafty than any of the wild animals the LORD God had made. **Gen 3:1**

THE BEAST



- Sea Beast in Day 5
(Heb: tanniyn)
- Serpent in Eden
(nachash)
- Egypt in Red Sea
(rahab)
- **Beasts in Job**
(behemoth; leviathan)
- Terrifying Beast in
Daniel's Vision
(cheyva)
- Scarlet Beast in
Apocalyptic Vision
(Gr: Θηριον)

What did Job say that was 'Right' ?

1 Job remembers blessing during the time of suffering

"The LORD gave, and the LORD has taken away; Blessed be the name of the LORD." 1:21

2 God is unfathomable and inscrutable, yet Job perseveres in anticipation of deliverance

"But if I go to the east, he is not there; if I go to the west, I do not find him. When he is at work in the north, I do not see him; when he turns to the south, I catch no glimpse of him. But he knows the way that I take; when he has tested me, I will come forth as gold." 23:8-10



The Three Sages: God is reducible and predictable

$$\epsilon_0 \oint E \cdot dA = \sum q$$

$$\oint B \cdot ds = \mu_0 \int J \cdot dA + \mu_0 \epsilon_0 \frac{d}{dt} \int E \cdot dA$$

$$\oint E \cdot ds = -\frac{d}{dt} \int B \cdot dA$$

$$\oint B \cdot dA = 0$$

$$\oint B \cdot dA = 0$$

Eliphaz: *“We have examined this, and it is true. So hear it and apply it to yourself.”* 5:27

Bildad: *“When your children sinned against him, he gave them over to the penalty of their sin.”* 8:4

Zophar: *“Oh, how I wish that God would speak, that he would open his lips against you”* 11:5

Eliphaz, Bildad & Zophar claimed they “had the Truth”

An Unfathomable God ≠> Clueless Disciples

*“How can this be?” Nicodemus asked.
“You are Israel’s teacher,” said Jesus, “and do
you not understand these things?”* **Jn 3:9-10**

To Understand, or not to Understand?

We are to understand our role before
God;

but not presume we understand

God’s role

*“The knowledge of the
secrets of the kingdom
of heaven has been
given to you, but not to
them.”* **Mt 13:11**

*How unsearchable [God’s]
judgments, and his paths
beyond tracing out! ‘Who has
known the mind of the Lord? Or
who has been his counselor?’*
Rom 11:33-34 / Isa 40:13

Job's Reaction to Salvation

“Therefore I despise myself and repent in dust and ashes.” 42:6



Not the reaction we anticipate
– he sounds beaten down, not

joyful
And... Job's already ON the ashes
heap

Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes. 2:8

Job also explains WHY he's on the ashes pile:
because he believes God has reduced him to

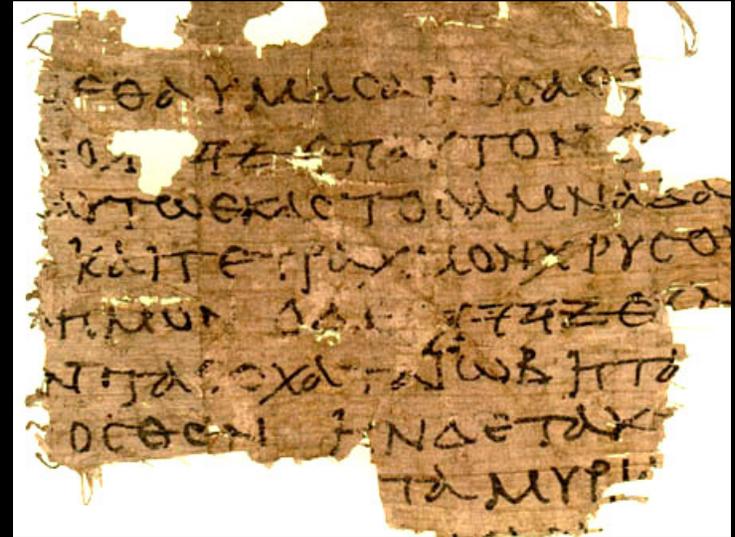
ashes, *[God] throws me into the mud,
and I am reduced to dust and ashes.” 30:19*

Job sat on the ashes heap because he was bitter
at God

Repentance; Dust and Ashes

Hebrew verse has only 4 words:
“Despise; Repent; Dust; Ashes”

Suggested translation:
*“Therefore I despise and
repent OF dust and ashes”*



D. Patrick, “The Translation of Job XLII, 6,” 1976, Vetus Testamentum

- Job realizes God worked an act of love to save his 3 friends
- God has utilized Job as a highly honoured priest
- Job regrets his embittered position on the ash heap
- God is justified
- Job is joyful, sees a new



Understanding Elihu's 'Disappearance'

*John [the Baptist] answered and said...
“This joy of mine is fulfilled. He must increase, but I must decrease.”*

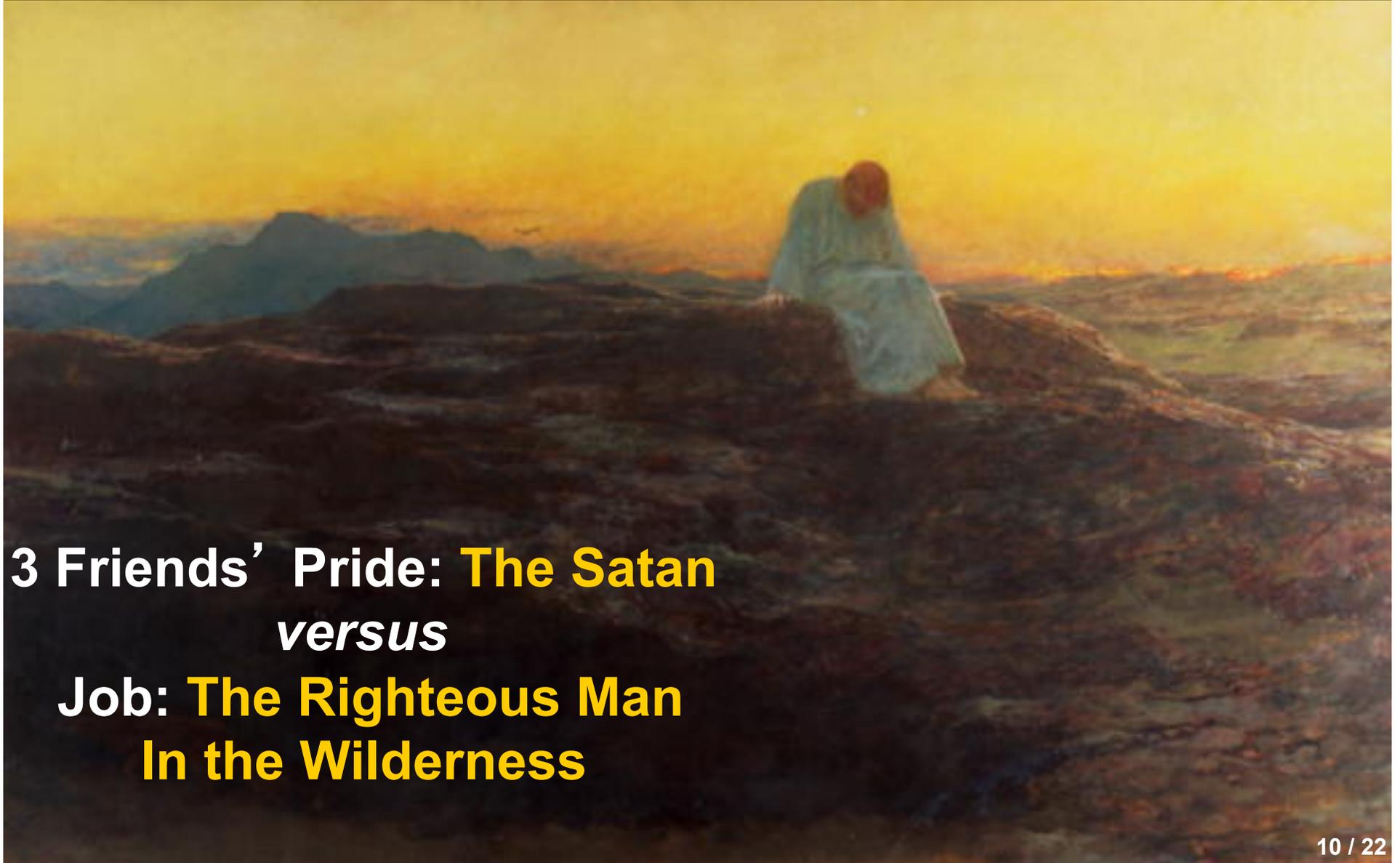
Jn 3:27,30

It is the nature of the herald to diminish Elihu, as John the Baptist, has “diminished” so that the One he introduced can be appropriately augmented

“So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty.’” Lk 17:7-10



The Foreshadowing



3 Friends' Pride: The Satan
versus

Job: The Righteous Man
In the Wilderness

The Book of

ch 4-24  **vs**  **=**  **wins**

ch 38-42  **vs**  **=**  **wins**

Jesus, the Chris

Mt 4  **vs**  **=**  **wins**

**Education: Jesus wins because he is the Word of God
There is no salvation by works**

Temptation in the Wilderness

*Then Jesus was led by the Spirit into the desert to be tempted by the devil. **Mt 4:1***

Fighting the Satan

“It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’ ”

Mt 4:4 / Deut 8:3

*“It is also written: ‘Do not put the Lord your God to the test.’ ” **Mt 4:7 / Deut 6:16***

*“Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’ ” **Mt 4:10 / Deut 6:13***

- Knows only the **WORD OF GOD** can defeat the Satan
- Quotes from Deuteronomy – the time of Job!
- Jesus prevails – A proof he is the Word of GOD
- Jesus may have learned this about himself from

reading Job

Fighting the Beast

Jesus

Job
“Man [lives by] every word that comes from the mouth of God.”

“Do not put the Lord your God to the test.”

“Away from me, Satan!

‘Worship the Lord your God, and serve him only.’ ”



“how can a mortal be righteous before God?” **9:2**

“But come on, all of you, try again!”

17:10

“my conscience will not reproach me as long as I live.” **27:6**

The tongue is a fire, a world of evil, corrupts the whole person, sets the course of his life on fire... of hell **Jam 3:6**

All kinds of animals... have been tamed by man, but no man can tame the tongue. It is... full of deadly poison **Jam 3:7-8**

If you harbor bitter envy and selfish ambition in your hearts... such “wisdom”... is... of the devil **Jam 3:14-15**

That is why the scripture says: “God opposes [Satan] the proud, but gives grace to the humble” **Jam 4:6**

Submit yourselves to God. Resist the devil and he will flee from you **Jam 4:7**

You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy **Jam 5:11**

The Priest: Accustomed to Atonement

Early in the morning [Job] would sacrifice a burnt offering for each of [his children], thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom. 1:5



A man regularly dedicated to atoning for loved ones

Jesus went out as usual to the Mount of Olives, and his disciples followed him. Lk 22:39



A man God can use in the salvation of others

Am I that man?

Job: A Priest of the Order of Melchizedek

Two characteristics indicative of the spiritual priesthood

1 No father, no mother; appears 'out of nowhere'

Without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever.

Heb 7:3

• **Deliberately obscured genealogy:**

"Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite"

Job, iyyob. without father, no father"

"Job... the who?"

• (Possessions all based on primes 3; 5; 7; probability $\approx 0.1\%$)



The Order of Melchizedek

Two characteristics indicative of the spiritual
priesthood

2 Learns from suffering



Although [Jesus] was a son, he learned obedience from what he suffered... designated by God to be high priest in the order of Melchizedek.
Heb 5:8-10

**One reason for Job's suffering:
a positive development towards his fulfillment as Priest
Obedience is much more than "not sinning"**

THE SUFFERING OF A RIGHTEOUS MAN



Job's Refining: Service from Fear => Service from L

*"What I feared has come upon me;
what I dreaded has happened to me."* **3:25**

*"I made a covenant with my eyes not to look lustfully at a
girl... For I dreaded destruction from God, and for fear of
his splendor I could not do such things."* **31:1,23**

Job's Intercession

*[Job] would sacrifice a
burnt offering for each of
[his children], thinking,
"Perhaps my children
have sinned and cursed
God in their hearts."* **1:5**

Jesus' Intercession

*"I pray for them... Holy
Father, protect them by the
power of your name... in
order that the love you
have for me may be in
them"* **Jn 17:9-26**

*There is no fear in love. But perfect love drives out
fear, because fear has to do with punishment. The
one who fears is not made perfect in love.* **1 Jn 4:18**

Restoration & SALVATION

After Job had prayed for his friends, the LORD made him prosperous again and gave him twice as much as he had before. 42:10

Before:

7 sons
3 daughters

~~7 000 sheep
3 000 camels
500 oxen
500 donkeys~~



After:

7 sons
3 daughters

14 000 sheep
6 000 camels
1 000 oxen
1 000 donkeys

**Solution? Job's original sons and daughters "live to G
How long for Job to realize this?**

Did Job “Succeed” or “Fail”?

There were TWO battles:

1 “Barter” between God’s insight and Satan’s insight

2 Struggle between Job and the Satan (pride of



1 Job’s persevering faith *Jam 5:11* proved God the winner of the wager



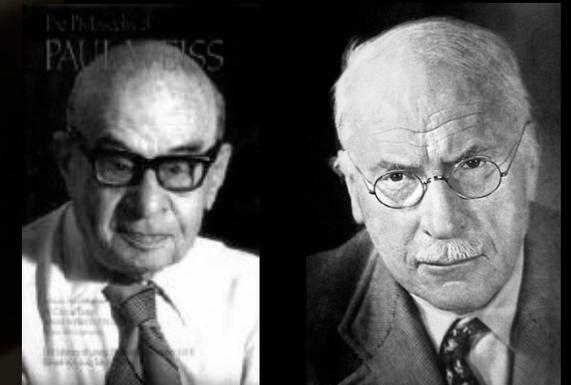
2 Job was losing (had lost?) the struggle against Satan (pride) when God came to rescue him: God is the only winner here!

Job did not overcome the Satan - Neither will we

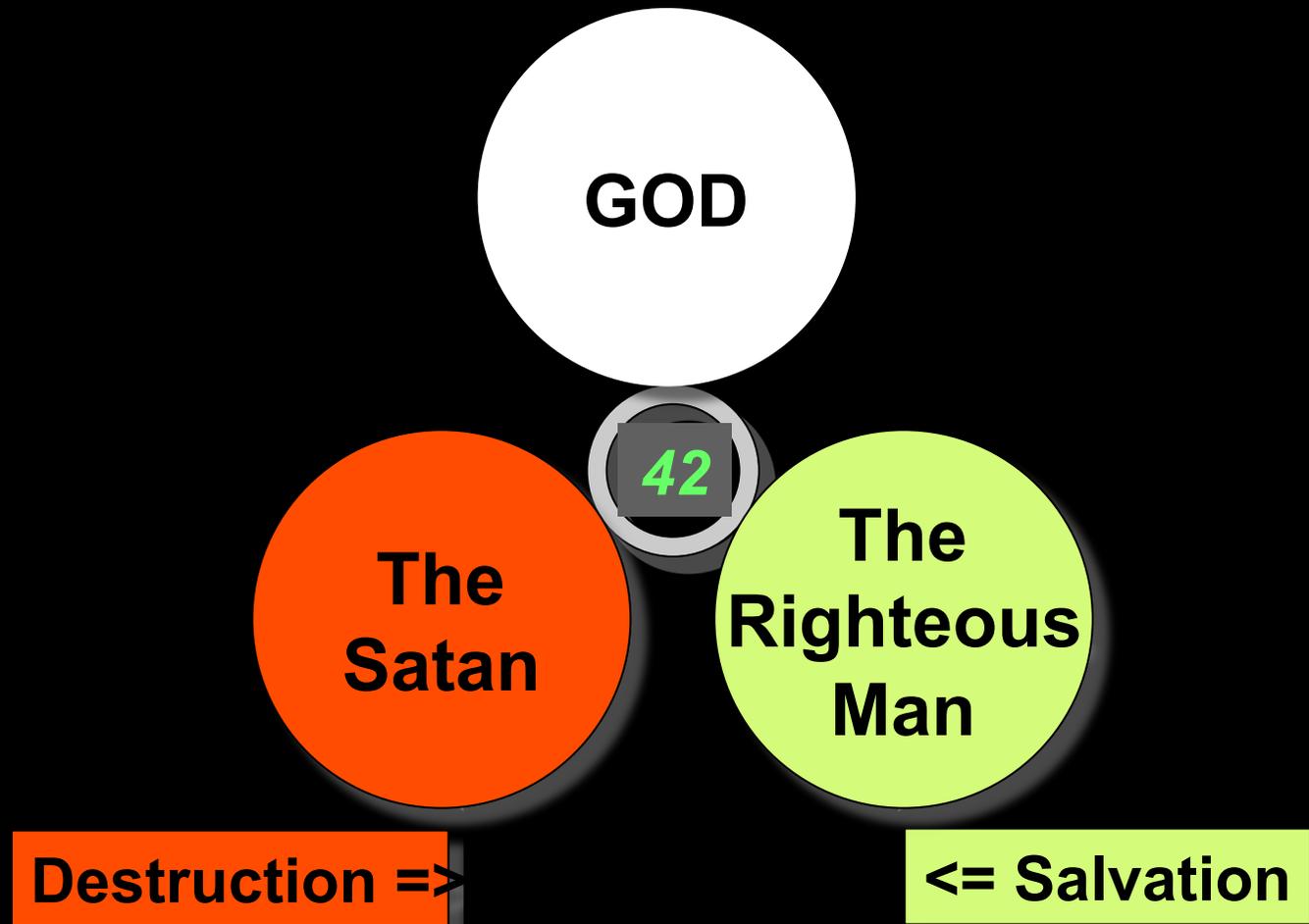
The Three Sages: Review

Gilbert Murray

“The book begins with a mythological setting in which the story is represented as the result of a sort of bet upon the part of Satan that, though Job while prosperous is perfectly pious, he can be made to ‘curse God’ if he is sufficiently tormented and afflicted. The Almighty enters into the spirit of this atrocious proposal, and every type of torment is showered upon the innocent man. It is like torturing your faithful dog to see if you can make him bite you.”



The Book of Job: Wisdom & Simplicity



...End