

J O B

I. Historicity of the character

A. Problem: The semi-poetic form of the Prologue/Epilogue sections with an omniscient, 3rd person commentator, and the poetic drama throughout the rest of the book with stylized dialogue, seem to cast the figure of Job as a non-historical person. Was he a fictional character contrived to be emblematic of the suffering of the righteous? Or was he real flesh and blood whose personal story depicts the universal suffering of the righteous?

B. Arguments for an historical Job

1. Internal details consistent with historical fact

a. Accurate portrayal of patriarchal era

(1) Longevity of Job, 140+ years — 42:16,17

(2) Knowledge of true religion outside of Abrahamic Covenant

(a) Patriarchal sacrifice — 1:5

(b) Rare usage of name of Yaweh (occurs about 15X)

(3) Ancient tribes

(a) Chaldeans still nomadic — 1:17

(b) Sabeans (Sheba) — 1:15

(4) Job's name was common in II millennium b.c., but not in the late first mil.; per Tel Mardik, Amarna, and Mari texts; the Berlin Execration texts mention a prince called Job in the region of Damascus during the 19th century b.c.

Hengstenberg suggests Job's name *boYa1* (Hiob in Greek) means "the much afflicted one," from the Hebrew *ayeb*, "to hate."

A preferred **etymology** might be "to repent" or "to turn back;" this would be the basic meaning in the above cognate languages and is supported by the Arabic meaning for Job, the region where he undoubtedly lived.

b. Reference to historic piece of money (*qesitah*) in 42:11 suggests a date as early as Joshua (24:32), or earlier (Gen. 33:19).

c. Historicity is "...confirmed by the **purpose** of the book of Job, which is to magnify the name of God for His sovereign soteric accomplishments in history."
— Meredith Kline in *WBE*, p. 931

2. External witness

External evidence, besides the historical narrative in the prologue/epilogue, is the key to determining the historicity of the Book of Job

- a. Ezekiel 14:14,20 identifies Job with other historical characters (critics may deny historicity of Daniel)
- b. James 5:11 (NT Wisdom Lit.) mentions Job as a real example of patience during trial in a chapter that also mentions the faith of Elijah and the prophets
- c. Jewish tradition

II. Date and Authorship (see Archer for a good survey)

A. Five suggested dates of writing(as in Archer's *SOTI*)

1. Patriarchal age..... (Talmud, Origen, Jerome, Barnes, R.L. Harris)
2. Reign of Solomon..... (Gregory Nazianzen, Luther, Delitzsch)
3. Reign of Manasseh.... (an era of great injustice and wickedness coupled with apparent silence from heaven - Ewald)
4. Jeremiah's era..... (content and language similarities to Jeremiah, as well as the demise of good king Josiah: modern critics like Paterson, Steinmueller)
5. Exilic or post-exilic (similarities to suffering servant of Deutero-Isaiah, advanced theology of God: critics before DSS like Driver, Cheyne)

Arguments for a post-canonical Job were dealt a death blow by the discovery of a Targum of Job among the DSS written in archaic script dating from II b.c.

B. Principle authors suggested by conservative scholarship

1. Elihu
2. Joseph
3. Moses
4. Solomon

5. Jeremiah

C. Arguments for Pre-monarchial authorship

1. Internal: (patriarchal indications)

a. Some Mosaic vocabulary and phrases

–“sons of God”

–“Shaddai” used 30+X while only 6X in Pentateuch;

–“...he took up this parable and said...” (Job 27:1; 29:1 cf. Num. 23:17-18)

b. Job’s theology is within the parameters of the biblical theology of the Torah: esp., the fall of man, God’s sovereignty and redemptive purpose (see Morris on Job for allusions to primeval conditions).

Other efforts to show Job’s familiarity with the law code (moving boundary stones, keeping someone’s cloak overnight, the poor gleaning in the fields) are too generic and may be found in common with other Semitic cultures’ law systems.

Marvin Pope in the *Anchor Bible Commentary* says that the “theology of retribution” of Job’s friends fits the theological writings of the early II millennium of Mesopotamia.

c. The author was familiar with Egypt, the desert, and the lore of the Near East, as well as patriarchal customs.

d. Relatively low usage of the name “Yaweh” could be explained by pre-Mosaic oral composition (cf. Ex. 6:2,3), besides the non-Israelite provenance.

e. Internal indications of the beginning of the Iron Age. (Cf. Gen. 4:22 & Dt. 8:9). Ugaritic refrs. from Moses’ day indicate that iron was already available (150 lbs.) before the recognized Iron Age (Harris in Zuck, ed., p. 155).

There are three other key references to iron besides 19:24.

(1) 41:27; note the irony of this reference: only God has the luxury of access to abundant iron. In the early stages, iron was not mined nor plentiful; it was gleaned from meteorites

(2) 20:24 & 28:2 imply that Job lived in the transition era between the bronze and iron ages [Bronze Age: 3000-1200 BC]

f. Chaldeans (1:17) were nomadic raiders around 1600

2. Relevant canon criticism

- a. Moses had the clout to commend this non-Israelite story to the nation
- b. Suggested Purpose in writing:
Returning from the desert, the theme of patient suffering would have suited the purpose of Moses' message to the oppressed Israelites in Egypt.
- c. The legal trial structure of Job within a covenantal structure would have been very familiar to Moses (cf. the structure of Deut.).

3. External

- a. The land of Uz apparently was conveniently proximate to the Midian desert of Moses' exile. Lamentations 4:21 shows Uz was associated with Edom.
Uz was the name of Abraham's nephew (Gen. 22:21). Also, Elihu the Buzite was descended from Uz's brother. These indications suggest the Uzzites were Hebrews!
- b. Early Talmudic tradition suggested Mosaic authorship (*Baba Bathra* 14b)

D. Arguments for Solomonic era

- 1. The genre of Job fits Solomon's golden age of wisdom lit.
This age of leisure allowed wise men to ponder and philosophize on the deeper problems of life.
- 2. Job's great "wisdom chapter" (28) parallels the Book of Proverbs, although it is possible that Proverbs was influenced by earlier wisdom literature like Job. R.L. Harris (*Sitting with Job*, p. 153) argues that Proverbs followed the time of Job.
 - a. Same theme as Proverbs - Job 28:28 cf. Prov. 1:7; 9:10
 - b. This chpt. treats wisdom much like Prov. 8
- 3. Problems
 - a. could oral tradition have accurately transmitted the lofty and intricate dialogue of Job from the Patriarchal age to the monarchical period 1000 years later? Delitzsch suggests a "dynamic equivalence" of the original transcript, thus avoiding the charge of fictionalizing.
 - b. Archaic vocabulary of Job: classical Hebrew like Genesis and Samuel, (although many Aramaisms)

Conclusion: From a perspective of canonicity, whoever scribed the book of Job must have been recognized as an Israelite in the prophetic tradition. “It is possible ... that the Book of Job, or perhaps parts of the book, existed outside Israel for a long time as oral tradition or even in written form until an unknown Israelite author under divine inspiration gave it its present literary form. This would account for the non-Israelite flavor of the book as well as for its unquestioned place in the Hebrew canon.” — Smick on “Job” in *EBC*, p. 853

It is not impossible that the aged Elihu, as an accurate witness (phps. stenographer) to the events of Job’s trials (32:10-18, esp. 10 & 18), related the narrative later to the author (Moses in the desert?).

Whatever the case, Job did want his case recorded permanently (Job 19:23,24).

III. Integrity of the text (see Archer, Smick, Bullock)

A. Attack on single authorship

1. Prologue and Epilogue suggested by critics as later additions

- a. Language is only semi-poetic
- b. Narrative as opposed to dramatic dialogue
- c. The rationale for the “later addition of the prologue” was to give meaning to Job’s trial.

It must be said that the “before the scene and the after the scene” are essential to understanding the purpose of the “on the scene” of Job. Not only do these historical parts give the theological clue to the meaning of Job, but these parts are essential to the structure of the argument of Job from an historic standpoint, viz., the **covenantal trial by ordeal**. Thus the reader must see what Job never sees until the end in his vindication (necessity of epilogue).

2. Chpt. 28 is considered an **interpolation** due to an apparent shift of thematic emphasis

“This is a magnificent panegyric and, together with Proverbs 8:12ff., ranks as one of the finest things given us by the Sages. It is, however, completely irrelevant here, for if Job had already attained to this view, there would have been no need of the divine speeches.” — Paterson, *Wisdom of Israel*, p. 21.

3. Other proposed interpolations

- a. The Elihu speech
 - (1) he's not mentioned in prologue with the other three
 - (2) the speech does interrupt the cyclical pattern
- b. Jehovah speech = "sharp contrast to flow of the dialogue," although some recent form critics cite the disjunctive nature of the Jehovah speech as an "artistic device" to catch attention (Hoffman, "Ancient NE Literary Conventions and the Restoration of the Book of Job" in *Zeitschrift fur die Alttestamentliche Wissenschaft*, 1991, 103:3, p. 410)

B. Transmission of the text of Job

The MT is by far a superior text to any others; this is confirmed by the DSS Targum of Job. The LXX is plainly a popular paraphrase, e.g., 42:11, which says that Job's friends each brought him a *tetradrachma* coin instead of a ring; but that was alright because, to avoid idolatrous overtones, the coin was unstamped!

(See Smick in *EBC*, pp. 855-58 for an extensive analysis of the ancient witnesses to the text of Job).

IV. Purpose and theme of Job

"...the main purpose of the Book of Job is to enlarge men's thought of God and give them wider horizons, and to assert the right of the moral personality. *Paradise Lost* was written by Milton to 'assert eternal providence and justify the ways of God to men...' — John Paterson, *The Wisdom of Israel*, p. 14

Within its literary milieu of wisdom literature, "...the purpose of the book of Job is to extol God the Creator as the Lord of wisdom and, particularly, to praise the divine wisdom revealed in the redemptive might by which God delivers the slaves of Satan from the power of sin and from the hopelessness of the grave, and establishes them as His own in a triumphant service of pure devotion. As the corollary of this, the book inculcates the fear of this God of all wisdom as the true way of wisdom for man." — Kline, *WBE*, p. 932

"1) God is worthy of love even apart from the blessings He bestows; 2) God may permit suffering as a means of purifying and strengthening the soul in godliness; 3) God's thoughts and ways are moved by considerations too vast for the puny mind of man to comprehend, since man is unable to see the issues of life with the breadth and vision of the Almighty;" — Archer, *SOTI*, p. 454

Several other corollaries could be derived.

The book develops a theme of **THEODICY**, God's justice/judgment. Yet it never comes near the age-old question of the existence of evil in the presence of a good and sovereign God. Likewise, it never attempts to justify God for His treatment of Job.

A further corollary is the warning that natural theology cannot always be trusted. Job's friends may have been right about the fact that if one lives according to divine and natural law, he should theoretically prosper, and that if one sins there will be punitive suffering; but they were wrong in their generalizing the application of this principal to Job's case; other possibilities were overlooked, as Elihu draws out, yet he himself was not 100% on target.

V. Style and imagery

For an excellent discussion of the "mythopoetic language" in Job, see Smick, *EBC*, pp. 863-71, and his article in *The OT in Current Discussions*. Based on studies by Albright and others, Smick concludes that polytheistic mythological references in Job are used as a literary/theological foil to throw "the discontinuity [between the true and false theological systems] into relief and help us appreciate how monotheistic the writer was" p. 870.

VI. Theological structure (see M. Kline's essay, "Trial by Ordeal" in *Through Christ's Word*, Godfrey & Boyd, eds.)

A. Not just "Job going through trials," but rather, **Job On Trial**

The historico-theological structure of the book is quite close to its literary structure. The forensic phraseology (e.g., 9:33) is not just metaphorical, but it sets the judicial pattern of the book as literature. The theological structure is not randomly ordered, nor is it incidental to the narrative (just one more fable with a moral to it).

Once the judicial scheme in its historical setting is recognized, the theological message of the book takes on the fullest meaning. This meaning has been overlooked or misunderstood in the history of interpretation of the Book of Job, at least until Meredith Kline began to popularize the background knowledge of ancient treaty covenants. (Parsons and Hartley in Zuck, pp. 26, 68, show German scholarly development of the lawsuit structure from as early as the 1950s.)

B. Covenantal context

The structure follows the pattern of the ancient **covenant trial**. If the suzerain called into question the fidelity of his vassal, there would be an examination of the facts of the case to see if the covenant curses, under which the vassal had consigned himself, were applicable. If there was lack of evidence in the trial or if there was conflicting testimony (note Satan's impugning of Job's life of righteousness, a contrary witness), then the final appeal could be made to the gods.

"One could make such an appeal by an oath, exposing oneself to the oath-deity's curse on false witnesses. Dread of the curse would deter the guilty from taking the oath and his silence would betray and condemn him" (Kline, p. 83).

Job's personal **oath of clearance** is recorded in chpt 31, coming at the beginning of the book's climax. It is amazingly detailed and closely follows the contemporary oath formula, specifying the curses in the apodasis as well as the conditions in the protasis.

See Ps. 7:3-5,8 & Ps. 137 for other oath formulas. This pattern follows the Mosaic law that if there were no witnesses or evidence to prove wrong-doing in the accused, the indicted person could take an "exculpatory oath" of clearance (Exo 22:9,10).

The appeal by oath brought one into the test called "**trial by ordeal.**" In the ancient world this physical ordeal could pit the indicted against perilous impersonal elements (river ordeal, fire walking?) or against the suzerain's champion in personal combat (n.b. 38:3 & 40:7). The understanding of the whole affair is that the ordeal would be in front of the gods of heaven who not only sat as judges, but who were directly involved in the outcome of justice.

Thus Job serves a dual purpose:

1) in the judgment of his character before his Maker (this = subsidiary trial), he undergoes the physical trauma of personal loss and physical suffering. Satan's accusations call for scrutiny of Job's fidelity;

2) and in the contest between God and the devil, Job actually is sent forth as God's champion in the trial by ordeal to wrestle with principalities and powers (Eph. 6:10ff.). (Could it be that one's own friends often come as the devil's advocates?)

Though we see behind and above the scenes only in the prologue, this scene sets the stage for the entire plan of the book and must be kept in mind throughout the book to understand the process of the covenantal trial.

P.S.: As the higher critics come to see this deliberate thematic structure through their own child, form criticism, they are beginning to acknowledge the integrity of the prologue/epilogue with the rest of the book; e.g., Y. Hoffman, "Ancient NE Literary Conventions and the Restoration of the Book of Job" in *Zeitschrift fur die Alttestamentliche Wissenschaft*, 103:3, 1991, p. 410.

C. A trial within a trial

Kline's analysis draws out the subtle conclusion that in the book there is actually a **trial within a trial**:

1) the main trial finds God and His ways as defendant, with Satan ("Adversary," possibly a technical forensic term - cf. Zech. 3:1,2; Ps. 109:6,7) as the litigant who is out to prove that Job is a hypocrite and that Satan can easily undo what God claims He has done in Job's life through grace;

Job, as God's agent, is free, yet dependent on gifts and graces for personal success.

The old "sovereignty/free will" debate takes on a new dimension in the light of Satan's accusations of hypocrisy. However, the out-workings of God's sovereignty are not so absolute that Job becomes a robot; Satan is not allowed to accuse God of hypocrisy in hedging Job.

2) the subsidiary trial (the outcome of which will judge God's ways in the higher court) finds Job as the defendant and God as the Prosecutor and Judge.
(Job in his trials struggles not merely with his counselors, but with principalities and powers.)

Kline is careful to observe that God initiates the contest between Himself and Satan (1:8) in the day that Satan was bound to appear before the Creator. Kline also says that

“On the Lord’s part, no inconsistency with his own divine nature was involved in his entering into a trial by ordeal-combat with Satan. For there was no temporary suspending of his absolute claims to be the God of truth while entertaining of the possibility that his word might return to him void, not even while he was engaged in judicial ordeal with Satan to settle where the truth lay with regard to that very matter. For it was the very essence of this judicial process as an ordeal undertaken before the heavenly throne that it made appeal to the God of that throne for a sovereign revelation of judgment. The combat proceeded on the assumption of the absolute veracity, justice, and power—the divinity— of the enthroned Judge. ***

“Deviously implicit in Satan’s allegations that Job was a hypocrite and the Lord’s claim concerning him a fraud was, of course, the ultimate denial that the Lord was God, the Judge of all the earth. But Satan’s accusatorial innuendoes did not change the actual judicial realities. They did not alter the fact that this was an ordeal undertaken before the Lord, seated as God on his judgment throne. And God did not step down from his throne in order to grapple with his adversary. When the Lord engages in judicial apologetics, he does not bear false witness against himself. He does not put his Godhood in abeyance, not even for a little while in order to fight to win it back again.... The Judge does not play the Devil’s advocate by denying himself....” —Kline, pp. 84,85

D. Other indications of the on-going trial before the court of heaven

The **legal trial** context is denoted in the prologue (1:8,11,12; 2:5,6), in Job’s “oath of clearance” in chpt. 31, and in the acquittal of Job in the epilogue where Job is declared “right” in 42:7,8; (cf. *tsaddiq*, right/innocent” in 8:6, a technical term in ancient Semitic law courts, per Paterson, p. 36).

The prologue’s background of the heavenly vantage point sets the tone and debate for the whole book; though Job cannot see that he has been indicted in the court of heaven, note that through all his trials, he feels himself to be on trial, especially before his peers and, yes, before God. See *BAR* (38:3:55-57 – May/June 2012) for arguments that there is a real court trial in the book of Job.

1. Thus does he call for the actual trial to begin (9:14-19)
2. with written specifications and charges against him (31:35-37) to extricate himself from the quagmire of generalizations and false charges from his accusers.
3. He also regularly appeals for a mediator (lawyer, judge advocate) or “umpire” to honestly present his case before the court of heaven (9:32-35; 16:21; cf. 19:25).

E. Outcome of Job’s trial by ordeal

Job's trial by ordeal climaxes when, in response to his ordeal oath (31), God does come down to put Job to the last test in "the ordeal by combat" (cf. I Cor. 16:13). God warns him to be on guard (38:3a; while 40:7a indicates that Job is allowed one more chance after his first fall in wrestling), metaphorical language for a "belt wrestling" contest often used in trials by ordeal as indicated in the Nuzi tablets. Note Jacob's wrestling challenge from God, also!

In Job's case, however, the contest will not be by physical contact but comes in the form of an ancient "**wisdom contest**" (38:3b; 40:7b). Cf. the Queen of Sheba's challenge to Solomon. The challenge takes the form of the scholarly master instructing the disciple by means of catechetical questions about the nature of the world and universe (chpts. 38-41). Job had prided himself in his attainment as one of the wisest of men and sought to instruct his friends in the way of wisdom (27:11), yet was chagrined to find himself on the receiving end of the questioning, and more embarrassed yet to discover that he couldn't answer the Master's questions.

CONCLUSION

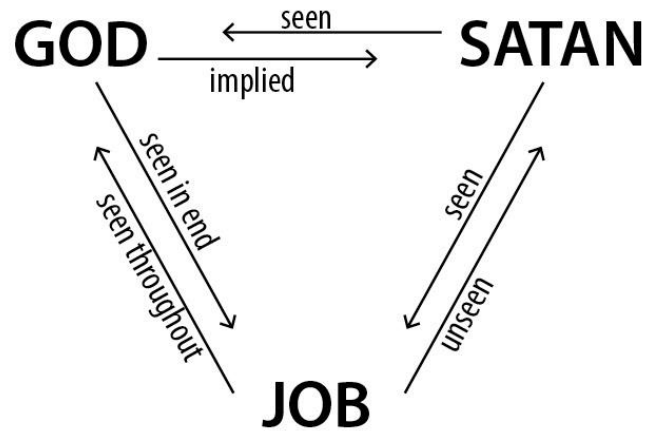
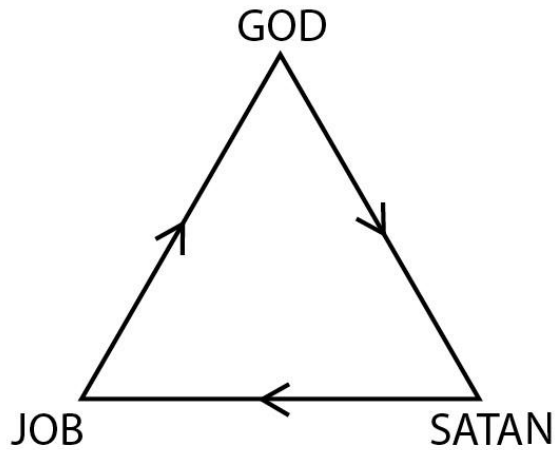
The up-shot of his *tete-a-tete* with God is that Job is forced in his trial by ordeal to yield to God. Ironically, this turned for his salvation, for the design of his God of mercy was not to grind Job into the ground, but to vanquish him by extracting his true confession that he himself was nothing apart from the grace of God (42:2-6).

Like Jacob-Israel, he ultimately prevailed with God through tears and supplications.

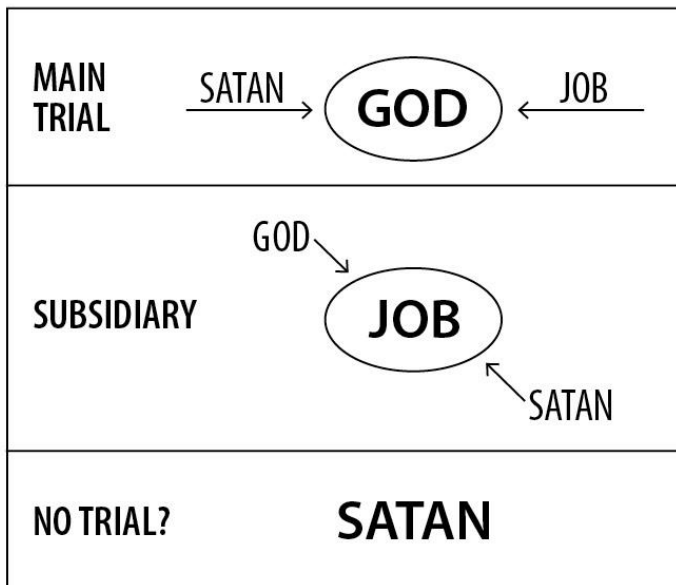
And, of course, when God conquers the protesting Job, God is vindicated in his challenge to Satan regarding His claim that Job served God for more than what He gave him. God is acquitted in the primary trial and Job is acquitted in the subsidiary trial.

Finally, "...the narrative elevates Job at the end to one who as intercessor influences the councils of heaven by which he himself has been affected. Job 42:10-17, which conveys the act of restoration, does not offer a doctrine of reward. Rather, what is being affirmed is the generosity of God." –Dumbrell, *The Faith of Israel*, p. 218.

INITIATION



ON TRIAL



PARADOX OF TRIALS

TO WIN:

GOD = Job must win over Satan

GOD = Job must lose in his own eyes

GOD = God must win over Job

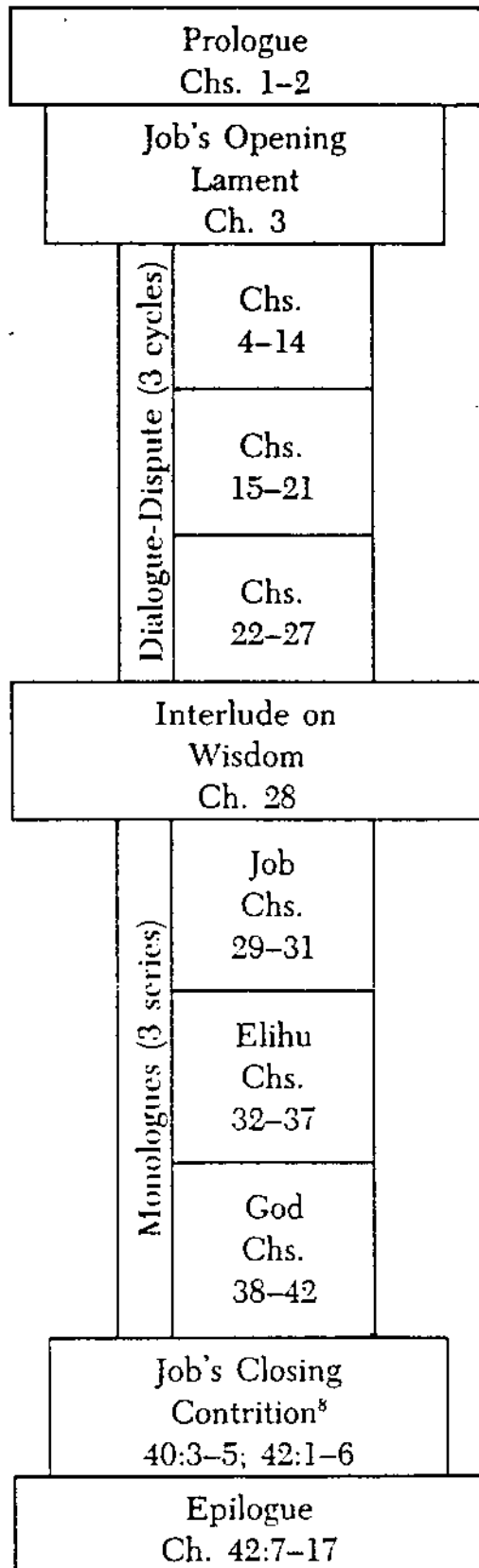
F. Implications and observations of the trial structure

1. Job served as a universal picture of redeemed man's faith on trial (1:8). He is almost like Adam in the description of his character and in the fact that he stands a test. Compare the tempting role of Job's wife to Eve with Adam. Though he is not a federal representative like Adam, he may be emblematic of all of God's righteous ones since he appears to be outside the flow of sacred history. In this generic context, he is the epitome of those who will live by faith. The difference from Adam is that Job does not represent his posterity, and secondly, unlike Adam, Job passes his test of fidelity; note 31:33 and Hosea 6:7. In this latter way Job is somewhat like the Last Adam, although there is no vicarious element as in the Suffering Servant.
2. The Sovereign God of the universe allows his creation design, yes, even His own character, to be put to the test by one of His primary creatures, Satan, in his testing of God's vassal who is made in His image.
This has implications for the purpose of evil in creation (cf. Rom. 3:5).
3. We cannot always trust the disclosure and deductions of "Natural Theology"
4. Notice the durability and predictability of sovereign grace on trial (Phil 1:6; Jude 1,24). God's grace to Job was not in the form of mere external gifts, but was internalized and personalized, what the Puritans describe as "improving upon God's grace."
5. Ultimately, our wrestlings in the center ring of life are with God, not just with the attacks of the devil or our own fleshly propensities; cf. Jacob who becomes Israel at Peniel; also, Adam, who was tested by God, not merely by Satan.
6. There is never any answer given to Job WHY he suffered. The sovereign God is in heaven and man is the creature. Cf. Rom. 3:4,5,26 and John 9:3.
In the end, God is glorified in man's victory over sin and the devil.

"Throughout the course of the argument with the friends it becomes increasingly evident that what was of supreme import to Job was that the Lord God was his God. What was shattering to him was not his loss of temporal blessings but his fear (groundless though it was) that he had lost his God. The whirlwind theophany had not answered the question of the why of his particular sufferings or extended any hope of temporal relief, but it had served as a means of grace to confirm Job's assurance that, fallen son of Adam though he was, God was his God in the divine purpose and promise of redemption. And by his unconditional repentance Job showed that he was prepared to serve God for God's sake alone, purely and truly, in singleness of heart." —Kline, p. 92

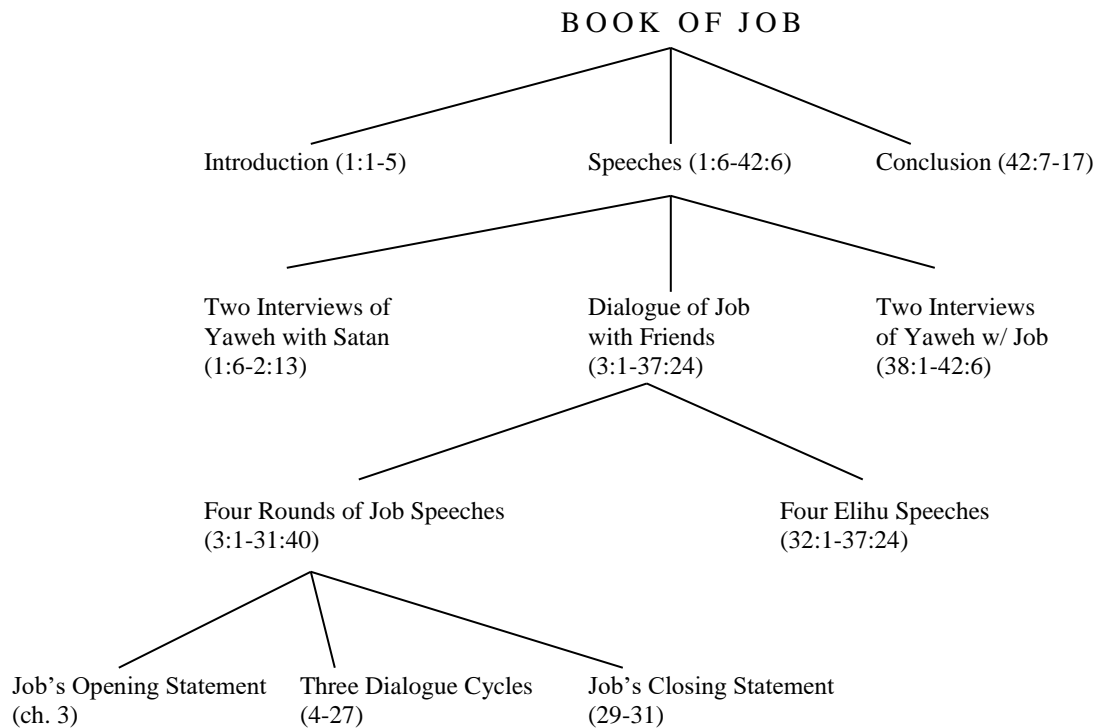
Architectonics of the
Book of Job⁷

= Smick



VII. Analysis and highlights

Symmetrical Structure (Anderson in *TOTC*, pp. 20-22)



1. Observe the symmetry and balance of the Book from the above schematic. It is symmetrically arranged around the keystone of chapter 28, a tribute to and description of the true wisdom of life (see Smick chart from *EBC*).
 - a. Note the antithetical mirror images from the chart.
 - b. Note three cycles of dialogues in the first half of the book.
 - (1) Pattern of each cycle: Job/Friend, Job/Friend, Job/Friend
 - (2) A divergence in the third cycle is that Zophar, the third friend, does not answer Job. Rather, Elihu takes his place in a lengthy section.
2. There are other internal literary devices like numerous chiasms. See the one outlining God's animal discourse in 38:39–39:30 (per James Miller in *Zeitschrift fur die Alttestamentliche Wissenschaft*, pp. 418-421)

- A¹ Lion in search of prey = 38.39-40
- A² Raven as scavenger =38.41
 - B Mountain goat bearing footloose young = 39.1-4
 - C Wild ass free of human bondage =39.5-8
 - C' Wild ox free of human bondage =39.9-12
 - B' Ostrich neglecting its own egg = vv13-18
- A¹, War horse eager for thrill and carnage of battle = vv19-25
- A², Eagle as scavenger after battle = vv24-30

A. Role of each of Job's friends (see Paterson, *The Wisdom of Israel*, pp. 29ff.) who try to kill him with character assassination

1. Eliphaz

- a. The theologian of the group and elder statesman who speaks first. "His flinty theology has not robbed him of charity and in all tenderness, as a father with his son, he seeks to deal with Job" (Paterson, p. 29)
- b. The universe operates on a cause and effect principle, so "What have you done wrong, Job?"
- c. Eliphaz's second principle is that suffering should be taken as "the chastisement of God with the purpose of correction and healing" (5:17,18; Bullock, p. 93), an idea that the young Elihu will echo later.

2. Bildad

- a. The scholar who can counsel from history and tradition.
- b. "God's justice cannot be perverted, so there's something in your life you are missing, Job."

3. Zophar

- a. The orthodox dogmatist who never learned courtesy and humility
- b. Zophar sarcastically alleges that all the evidence proves Job to be guilty.

4. Elihu

- a. An angry young man who is courteous enough to defer speaking to the elders, but who will maintain that age has no monopoly on wisdom.

- b. “The gist of Elihu’s contribution was that God sends suffering for man’s discipline and correction (33:14-30; 37:13)

B. Job 19: physical resurrection

1. Antiquity of this doctrine: Gen. 3:15; ch. 22; ch. 50; Heb. 11:19
2. Identity of the Kinsman-Redeemer (la3G` *go-el*)
cf. Ruth 3:12-13; Numbers 35:19ff.
3. Reason for the hope

C. The Wisdom Chapter — 28, basically summarizes Job’s belief in true wisdom (parallel to the wisdom of the Proverbs) and confirms (28:28) his description found in the prologue (1:1, etc.)

D. Two Divine Speeches — 38-42

1. Come in response to Job’s demand for a hearing: call for an “Umpire” in 9:33 and his “oath of clearance” in chpt .31.
 - a. Speech one (38,39); note the shift from transcendence to imminence
 - (1) Cosmic Discourse (38:4-38)
 - (2) Animal Discourse (38:39-39:30)
 - b. Speech two
 - (1) behemoth (40) and leviathan (41)
 - (2) “*Engarde!*” Wrestling language of 40:6
2. Job gets perspective on how small he is when overwhelmed by God’s instruction on the mystery and magnitude of the world.

3. Yet God proves his imminence by beginning with the universal (transcendence) and spiraling down upon Job in ever-tightening circles (e.g., 38:4-11).
- E. Epilogue: "...reveals more of God's love, forgiveness, and benevolence than of His justice" (Bullock, p. 109).

VIII. Contribution of the Book and the man's life

A. Job's wide-ranging experiences of the depths and heights of human life make him a model Everyman. There are parallels to the life and ministry of Christ that shows Christ's identification with Everyman (per H. Morris):

1. Began story with temptation by the Adversary
2. Rejection by human family
3. Loss of extensive possessions (II Cor. 8:9)
4. Terrible physical suffering
5. Sense of abandonment by God

B. Literary Value

See Paterson, p. 47, for a catalog of historical tributes to the Book of Job as great literature and the "most splendid creation of Hebrew poetry."

As a literary treasure that addresses "moral truth and human passion . . . with a certain largeness, sanity, and attraction of form," he confidently ranks it with Homer's *Illiad*, Dante's *Divine Comedy*, Goethe's *Faust*, and the plays of Shakespeare.