

CLASS NOTES -- the book of JOB

OUTLINE (The outline and much of the material is taken from, or adapted from, "Explore the Book" by J. Sidlow Baxter. It is highly recommended that the student obtain this book. ¹)

Prologue	Dialogue	
Epilogue		
Chaps. 1, 2	3:1 -- 42:6	42:7 – 17

Job - his piety in prosperity (1:1 - 3)	Job - opening lamentation [chapter] (3)	Job - his proven integrity (42:7)
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FIRST TRIAD

Satan - his lie and malignity (1:6 - 19) (42:10)	Eliphaz vs. Job (4 -- 7) Bildad vs Job (8 - 10) Zophar vs. Job (11 - 14)	Friends - their rebuked perversity
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SECOND TRIAD

Job - his piety in adversity society (1:20 - 22)	Eliphaz vs. Job (15 - 17) Bildad vs. Job (18, 19) Zophar vs. Job (20, 21)	Family - their restored (42:11)
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THIRD TRIAD

Satan - his further malignity (2:1 - 8)	Eliphaz vs. Job (22 - 24) Bildad vs Job (25 - 31) <u>Elihu</u> speaks (32 - 37)	Job - his final prosperity (42:12 - 17)
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GOD -- CLOSING INTERVENTION

(38 -
42:6)

SUMMARY of the three Triads of arguments in Job (J.S. Baxter)

* First "triad" of arguments. *"God always prospers the upright and punishes the perverse"* -- all three "friends." *"That can't be, for I am upright, and yet afflicted"* -- Job's answer.

* Second triad of arguments. *"**Only** the wicked suffer"* -- Eliphaz. *"The wicked **always** suffer"* -- Bildad. *"The seeming prosperity of the wicked is short lived"* -- Zophar. Job answers, *"Not only the wicked suffer, the righteous do also. The wicked do not always suffer. The*

¹"Explore the Book" by J. Sidlow Baxter, Published by Zondervan Publishing House, Grand Rapids, Michigan.

prosperity of the wicked often extends to death and even carries over to their families after they die."

* Third triad of arguments. Eliphaz restates the old theory -- with more vehemence. Bildad re-endorses it, but only in a few evasive platitudes. Zophar (finally) is silent.

ELIHU speaks. He is a new speaker with a new **approach**, a new **answer**, and a new **appeal**.

The new **approach** - not as a judge, but as a brother, a mediator.

The new **answer** - He sees a different, but superior, purpose in suffering. It is not only punitive, but moral; not only to chastise but to chasten; not just the judges rod, but the shepherd's goad. Through suffering a man is restrained, refined, and restored.

The new **appeal** - For a teachable humility on Job's part, for submissive patience, for faith in God Himself rather than in some explanation of God's dealings. Elihu does not charge Job with suffering because he sinned, but with sinning (in his present attitude) because he suffered.

JOB'S FRIENDS:

<u>Eliphaz</u>	<u>Bildad</u>	
<u>Zophar</u>		
Observation	Tradition	
Assumption		
Religious moralist dogmatist	Religious legalist	Religious
Apologist (see note below)	Lecturer	Bigot
Philosophy Orthodoxy	History	
"I have seen" (4:8; 5:3, 27; Theology 15:17) Psa. 119:99)	Wisdom of the ancients (See Psa. 119:100)	Pronouncements of (See
The <u>experienced</u> <u>wise</u>	The <u>old</u>	The
(The charismatic)	("Historic Christianity")	("Churchianity")

Note -- A "bigot" is "one obstinately or intolerantly devoted to his own church, party, belief, or opinion" -- Webster's Dictionary.

POINTS on which all three friends are ALIKE:

- * Committed to a fixed theory -- "Calamity is always the direct outcome of sin."
- * Too narrow and rigid a view of Providence -- so sure they are right that to differ from them is seen as sin.
- * They want to prove that goodness and wickedness are always rewarded and punished in this life. Silent concerning Divine dealings with men beyond the grave. Compare Job's view: 19:23 - 27 (concerning the righteous); 21:23, 25, 30 (for the wicked).
- * Their arguments are static. None of them learn anything -- they just think of new ways to express the same old view.
- * None of them can give a real or convincing answer to Job. See 32:3, 5, 11, 12.
- * They all condemn Job. They were wrong about Job! (1:8; 42:7).
- * They all agree that God is responsible -- totally -- for bringing on Job's sorrows. They were wrong about God too (42:8).
- * Not once did even one of them offer to **HELP** Job! Notice 2:11. Their idea of "comfort" was to feel **sorry** for him. This is far from the comfort spoken of the NT. There, the word has the idea of coming alongside one to **HELP**. Their words were religious, philosophical, and (**at first**) couched in tender phrases -- but in substance they were all joining in **Satan's** work of accusing the brother! (Rev. 12:10).

MISCELLANEOUS notes:

1:11. The things that came to Job from **God** at the **incitement** of **Satan**. Notice "Thine hand" (1:11) -- that is, God's hand. But "thine hand" in 1:12 is Satan's hand. Notice 2:3, "Thou [Satan] movest me [God] against him." In 2:5, 6 also it is God's hand **essentially** (v. 5) and Satan's hand **instrumentally** (v. 6). So in 2 Cor. 12:7 the "messenger of Satan" is accomplishing a service for the saint of God, and with God's full knowledge and permission. As a matter of fact, God purposed it to meet a need and accomplish a necessary work -- no matter what Satan's purpose was. See 1 Cor. 5:5 also.

2:9. Satan can only touch the child of God when God gives permission (1:10, 12; 2:6), but Satan, once he has permission, is very thorough! Notice the completeness of the destruction in 1:15 - 19. He not only took away Job's wealth and family -- he took away his health in a most drastic way, and used his wife, and all three friends, to try to pressure him into sinning with his lips. Observe that the religious attack of friends is more effective than the openly irreligious proposal of rebellion through his wife. Yet it seems certain that Satan was the instigator of both.

Chapter three. Concerning Job's "birthday" (Compare Jer. 20:14 - 18):

- * Job's anguish was because of one who was **never born** -- but who brought sorrow and death to all -- Adam.
- * Because of one who was **created to live** Job was "**born unto trouble** as the sparks fly upward."
- * Because of One who was **born to die** we can **live** (Gal. 4:4, 5).

- * The believer is **born to live forever** -- the new birth (John three).
- * We can **bless** the day of our **new** birth (contrast Job 3:1), rejoice evermore (1 Thess. 5:16), and **glory** even in **tribulations** (Rom. 5:3). Contrast Job 3:23 - 26.

Concerning birth and death -- Job 3:3.

- * Adam was not born -- but he brought death to all who were born (Rom. 5:12).
- * Enoch was born -- but did not die (Gen. 5:24; Heb. 11:5).
- * Job was born -- but wished he had not been (Job 3:1 - 3).
- * Jonah was born -- but wished to die (Jonah 4:3).
- * Christ was **born to die** (Gal. 4:4, 5).
- * The believer is born **again** -- so he will **never die** (John 3:3, 36).
- * The believer died **before he was born** (Gal. 2:20).

3:25. In spite of his godliness, Job had not had a real peace of heart. His enjoyment of the good was spoiled by fear that it was "too good to last." God taught him that He not only could provide the good -- but could also keep him through the evil. All of his worrying (3:26) could not prevent the trouble.

4:17. This spirit brought questions, not answers. Like Satan who said, "Hath God said?" in the Garden of Eden, so this spirit asks, "Shall a man be justified?"

4:18. The reference here must be to the **fallen** angels. If the "spirit" of v. 15 is, indeed, a demon or fallen angel, then he (the angel) may be saying, in effect, "Don't forget that man is fallen too. If God won't justify angels, what hope is there for man?" As the fallen angels see it, it must seem incredible that God should love and redeem man when He has made no such provision for angels. After all, angels are more powerful than men and they are, like God, spirit beings. See Job 15:15 in the Amplified Bible, "Behold, (God) puts no trust in His holy ones (the angels); indeed, the heavens are not clean in His sight." The "saints" (KJV) or "holy ones" (other translations) are probably angels. Compare Job 15:15, 16.

7:9, 10. It is not that he does not believe in resurrection (compare 19:25 - 27), but that he recognizes the finality of death -- as far as this life is concerned.

9:1, 2. Job's question is different from that of the spirit seen by Eliphaz in 4:17. The spirit (evidently of Satan) questions the **possibility** of justification, on the basis that angels are not justified. Job is asking **HOW** it can be done. The first question springs from **unbelief**, the second from **ignorance**. The answer to Job's question is found in Gen. 15:6 and is the topic of much of the books of Romans and Galatians.

9:32, 33. Here is one reason for the incarnation. Christ **is** a man, He is our "daysman" (mediator), and as the God-man can "lay His hand upon us both." See 16:21.

38:1 -- 42:6. JEHOVAH versus JOB -- a challenge based on contrast. (From J. Sidlow Baxter in "Explore the Book") The infinite creative and controlling power of Jehovah versus the insignificance, ignorance, and impotence of Job:

- * In relation to the earth.

38:1 - 17

* Its creation	38:4 - 7
** The oceans	38:8 - 11
** The morning	38:12 - 15
** Hidden sources	38:16 - 18
* In relation to the Heavens.	38:19 - 38
** Light and dark	38:19 - 21
** The elements	38:22 - 30
** Stars and the Zodiac	38:31, 32
** Laws of nature	38:33 - 38
* In relation to living beings	38:39 -- 39:30
** Beast and bird of prey	38:39 - 41
** Beasts preyed upon	39:1 - 12
** Bird and beast of beauty	39:13 - 25
** The fiercest vultures	39:26 - 30
* In relation to special cases	40:6 -- 42:6
** Proud wicked-doers	40:6 - 14
** Behemoth (hippopotamus)	40:15 - 34
** Leviathan (crocodile)	41:1 - 34
** Job himself (in reply)	42:1 - 6

42:1 - 6. A darification (according to J. S. Baxter).

Job ---

"I know that Thou canst do all things,
And that no purpose of Thine can be restrained."

Voice out of the whirlwind ---

"Who is this that hideth counsel without knowledge?"

Job ---

"Therefore have I uttered that which I understand not,
Things too wonderful for me, which I know not."

Voice out of the whirlwind ---

"Hear, I beseech thee, and I will speak.
I will demand of thee, and declare thou unto me."

Job ---

I have heard of Thee by the hearing of the ear;
But now my eyes see Thee;
Therefore I retract,
And I repent in dust and ashes."

42:7. The entire book of Job is an illustration of the folly of trying to fit God into the framework of our logic and knowledge. The arguments of these wise men -- with all of their logic, philosophy, and religion; with all of their education and experience -- would have been seen to be specious, and even ridiculous, if they could have but read Job 1:6 - 12. The same could probably be said of the endless arguments over the sovereignty of God and the free will of man. But one look into heaven, one explanatory word from God, and all the logical arguments would crumble -- as did the arguments of Saul of Tarsus against Christianity, with one look at the risen Christ and one question from His lips.

Job's friends were wrong, basically, because they were judging **GOD**. Their judgments against **Job** were the **logical** outcome of false thoughts about **God!**

Job's error was that he was trying to reconcile what he knew of his own righteousness with the truths he knew about God (42:7 -- he **did** speak what was **right** about Him), instead of just **trusting God** and **leaving the reconciling with Him**.

SOME LESSONS FOUND IN THE BOOK OF JOB

Lessons for Satan to learn:

- * That "He [God] is able to save to the uttermost" (Heb. 7:25).
- * That it is God who works in the believer's heart both to will and do of His good pleasure (Phil. 2:13).
- * That God is able to work all things together for good for His own (Rom. 8:28).
- * That even angels cannot separate a believer from the love of God (Rom. 8:38).
- * That God's saints do not serve Him just for what they get out of it (Phil. 3:8).

Lessons for Job's friends to learn:

- * That they should not try to sit in judgment on a believer who is going through suffering (Phil. 1:29; Rom. 8:17, 35, 37; etc.).
- * That philosophy, religion, and human experience do not have all the answers to life's problems.
- * That God is greater than all of man's thoughts of Him -- and will not be fitted into the mold of man's thinking (Rom. 11:33 - 36).
- * That suffering is not always the result of a man's personal sins (John 9:1 - 3).
- * The value of praying, not just talking about it. They urged Job to pray, (8:5, 6) but there is not one prayer of theirs recorded. In contrast about a third of Job's speeches were addressed to God -- he was, almost literally, praying without ceasing during the dialog.

Lessons for Job to learn:

- * Not to depend on material blessings, they were all taken away.
- * That righteousness does not guarantee prosperity. See 29:18 and context.
- * Not to depend on his wife. She suggested that he curse God and die.
- * Not to depend on his friends. They completely misunderstood the problem, and were willing to sacrifice Job on the altar of their theories.
- * Not to depend on himself. He could not understand his testing, nor could he do anything to better his condition.
- * Of his own worthlessness.
- * Of God's power, glory, love, and grace.

The dispensational lessons WE can learn. Job's experiences personally are in some respects **similar** to our experiences today, as the **Body of Christ**.

- * The Satanic opposition (Eph. 6:12).
- * The suffering (Phil. 1:29).
- * The inability of the merely religious to understand (1 Cor. 2:15; 2 Cor. 4:3, 4).
- * The heavenly testimony (before Satan in Job: before "principalities and powers" in our case) that we bear (Eph. 3:10).

- * The revelation of God experienced (2 Cor. 3:18; 4:6; etc.).

IT IS FRIGHTENING to see the ways in which Satan attacked Job. (Job 31:40 and compare the note on Job 2:9) Satan's attacks involved:

- * The total destruction of his property (1:13 - 17).
- * The death of all his children (1:18, 19).
- * The catastrophic loss of his health (2:7).
- * The total misunderstanding of his friends (32:3).
- * The condemnation by religion -- through his friends (22:5; etc.).
- * The disloyalty of those whom he had befriended (29:12 -- 30:11).
- * The disrespectful abuse by the younger generation (30:12 - 15).
- * The desertion (evidently) by his brothers and sisters and those who had been guests (or servants) in his home (42:11).
- * Even the cynical advice of his wife (2:9).

THE BOOK OF JOB AND THE BOOK OF REVELATION

Job was, according to most scholars, probably the first book of the Bible to be written, while Revelation was the last.

The book of Job has as a theme the reason for suffering, while Revelation reveals the final answer to all suffering.

In the book of Job there is activity in heaven resulting in activity on earth -- with, finally, God making His appearance in the storm. In the book of Revelation there is also activity in heaven resulting in activity on earth and, later, God making His appearance on earth in the return of Christ.

At the close of Job, Satan was relegated to obscurity as God filled the scene. At the close of Revelation he is incarcerated in the Lake of Fire as Christ becomes all in all.

--- William P Heath <My Documents\Class Notes\Old Testament\Job-1>

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