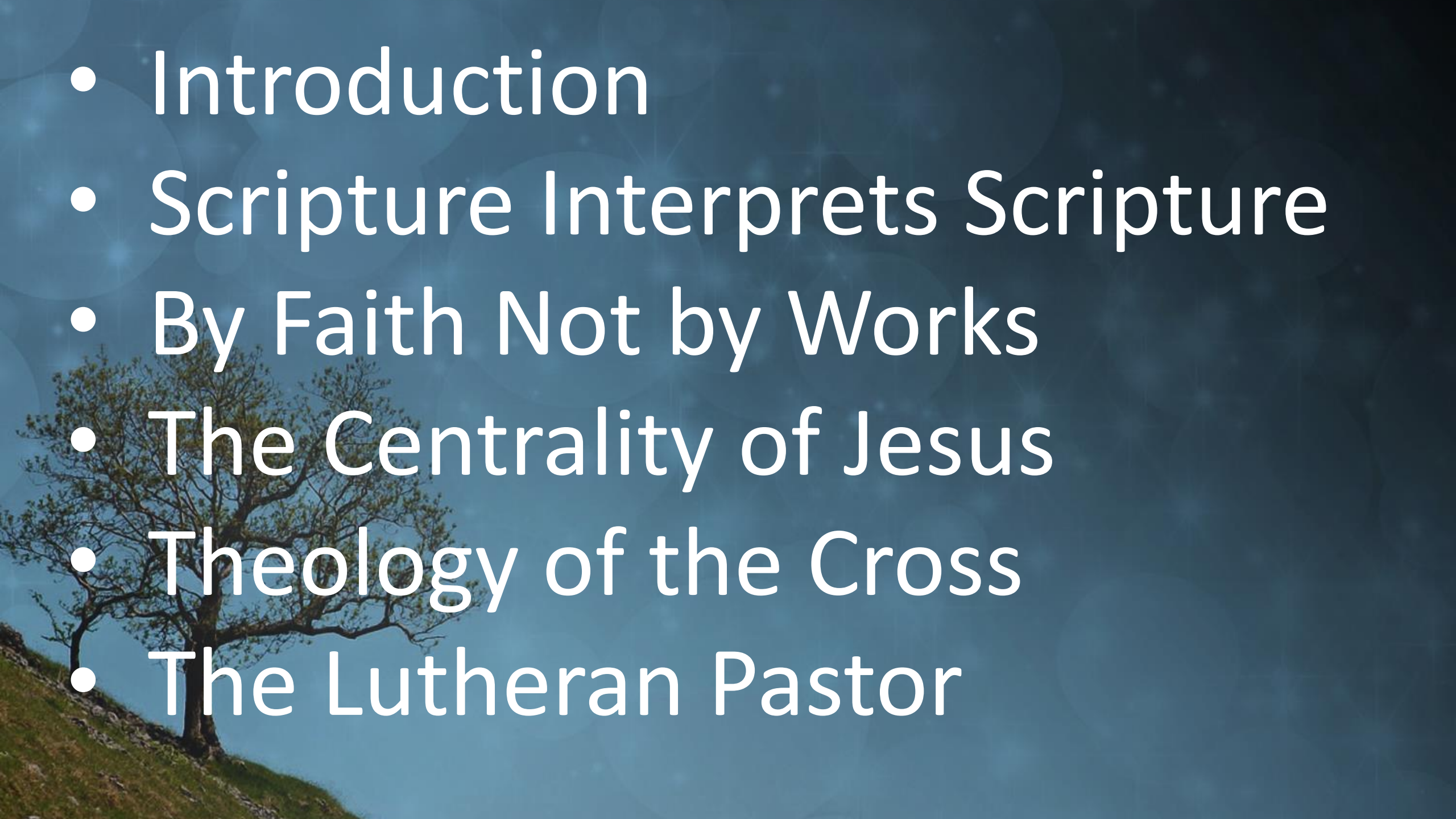


A landscape scene featuring a large tree with a green canopy and bare branches, a path leading to a body of water, and a sky with a rainbow and flying birds. The scene is overlaid with a semi-transparent green band containing text.

THE BOOK OF JOB:

BLESSED BE THE NAME OF THE
LORD!



- 
- A photograph of a tree on a grassy hillside under a clear blue sky, serving as the background for the text.
- Introduction
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Introduction



James 5:11

“As you know, we consider blessed those who have persevered [*hupomone*; cf. James 1:3, 4; 12]. You have heard of Job’s perseverance [*hupomone*] and have seen what the Lord finally brought about [*telos*]. The Lord is full of compassion [*polusplanknos*] and mercy.”

- The word “Job” derives from the word *enemy*.
- The drama takes place on two levels.
- On the heavenly level there is conflict between Yahweh and Satan, *the accuser*—or more freely, *the prosecuting attorney*.

- These earthly and heavenly conflicts center around one question: Do people serve God because of rewards or out of loving gratitude? (Job 1:9)
- By its opening scene in heaven and subsequent conversations, the book shows how we only see a fragment of what is really going on.

Outline

Prose introduction (1:1–2:13)

Poetry

Job's crisis (3:1–27:23)

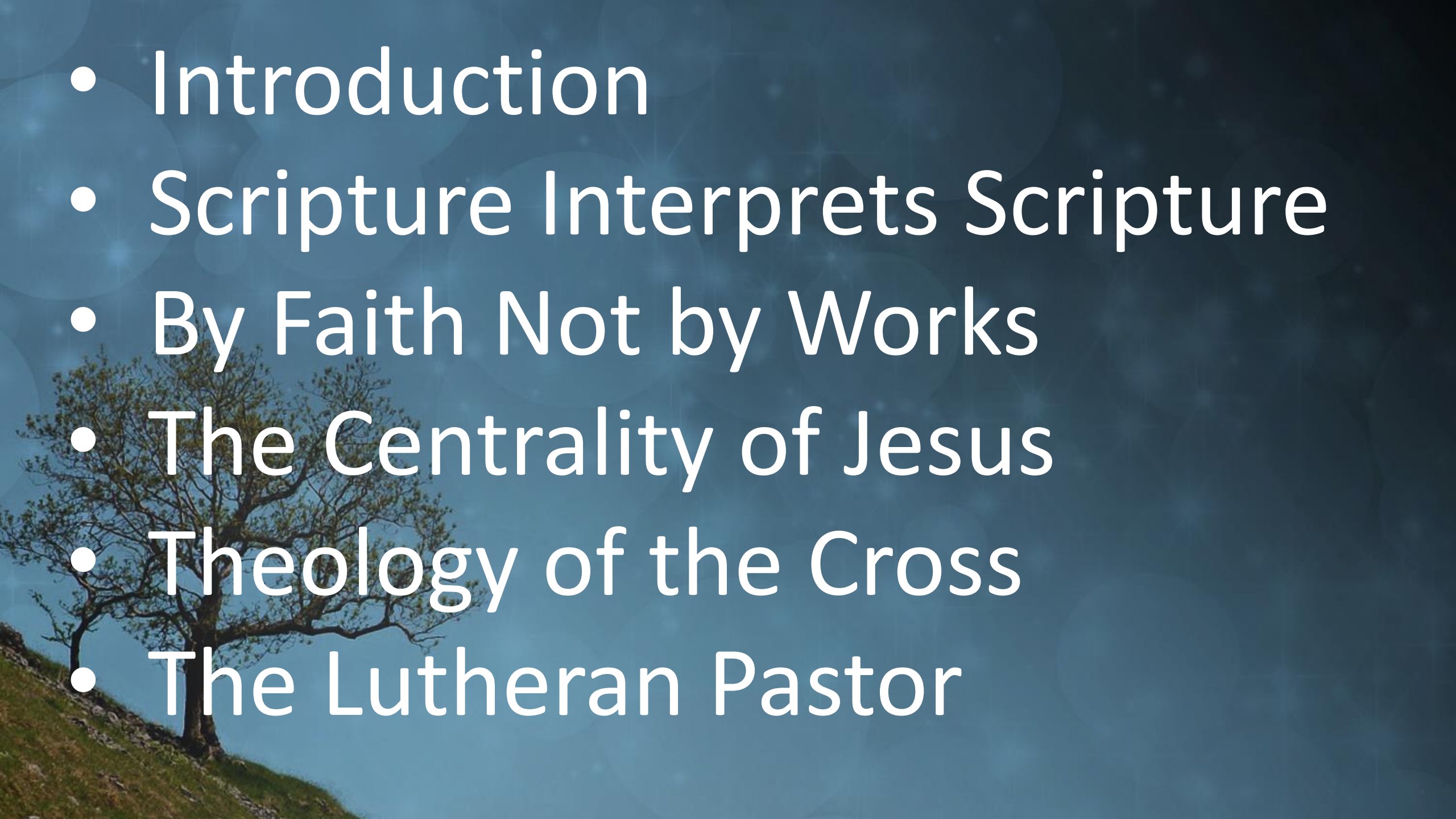
Celebrating divine wisdom (28:1–26)

More questions (29:1–31:40)

Elihu Speaks (32:1–37:24)

Yahweh Speaks (38:1–42:8)

Prose conclusion (42:9–17)

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Scripture
Interprets
Scripture



Scripture Interprets Scripture

- The book of Job does not indicate who wrote it.
- The book's era must be sometime early in Israel's time in Egypt (1876 BC–1700 BC).

Scripture Interprets Scripture

- We can conclude that Job appears to be a wealthy Edomite (see Lam 4:21) who lived more than two generations after his ancestor Esau, Jacob's brother.
- If the 140 years of Job 42:16–17 is twice his age before his affliction, this would mean he died at the age of 210. Abraham lived to the age of 175 (Gen 25:7) and Isaac to 180 (Gen 35:28).

Scripture Interprets Scripture

- Job received money from his friends in the form of a *kesitah* (Job 42:11), a measure of silver that is mentioned elsewhere in the OT only in connection with Jacob (Gen 33:19; Josh 24:32).
- If the events in Job happened during Israel's sojourn in Egypt, then when was the book written?
- The only Old Testament references to Job outside of his book are in Ezekiel 14:14, 20.

The book of Job is a microcosm of the biblical narrative. Both begin in an idyllic way (Gen 1–2; Job 1:1–3), testify to a diabolical intrusion (Gen 3:1; Job 1:6), describe a fall of unfathomable proportions (Gen 3; Job 1:13–19; 2:7), announce God's intervention (Job 38:1; John 1:14), and picture an ending that is much like the beginning, only greater (Job 42:10–17; Rev 21–22).



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DANIEL 7

Babylon

Persia

Greece

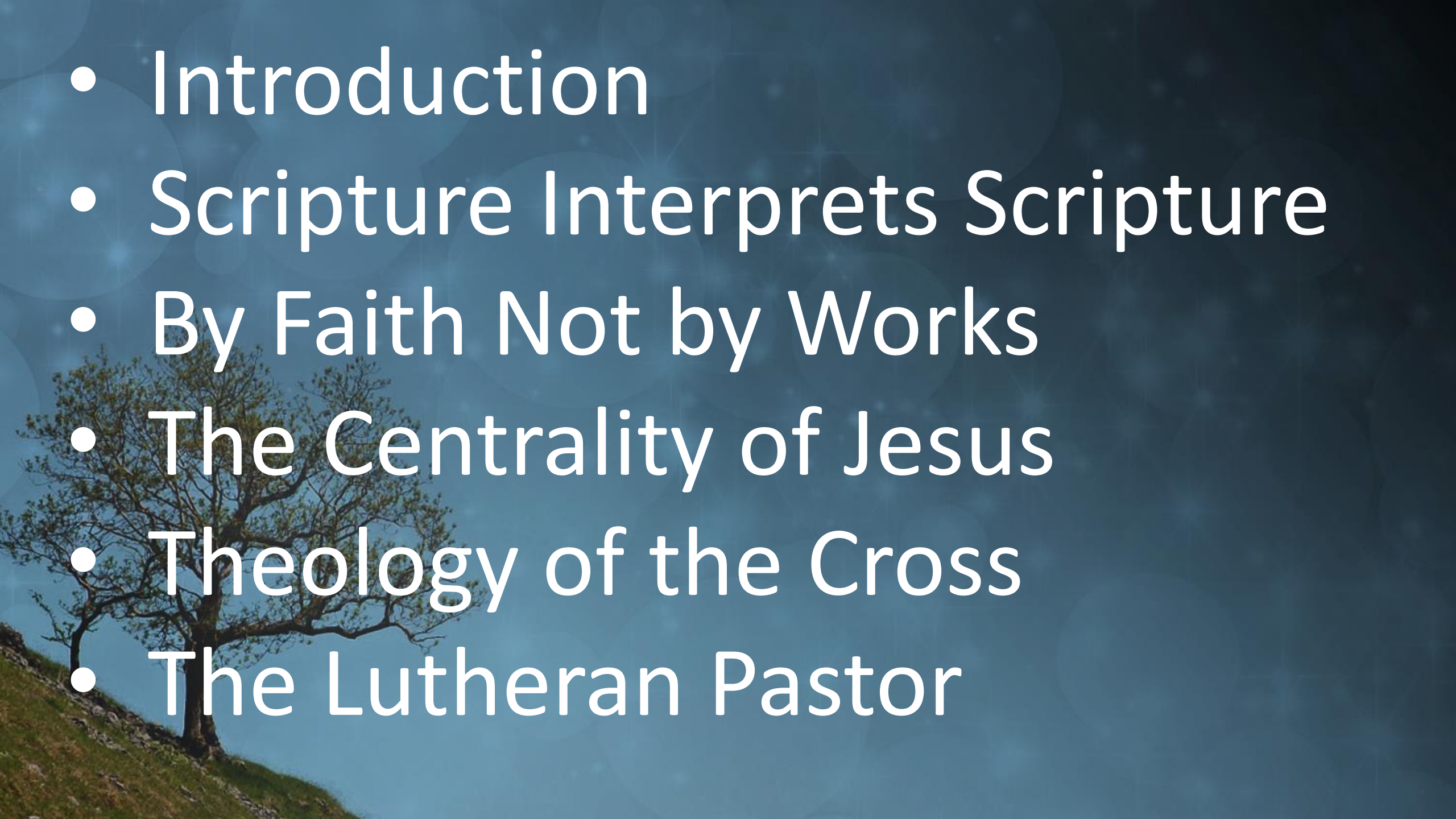
Rome









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By Faith Not by
Works



By Faith Not by Works

- The standard approach to the book of Job is to interpret it along the lines of theodicy—how can a just God allow a righteous person to suffer?
- Although Job confesses that God is the one who “gives and takes away” (Job 1:21) his friends insist that it is human beings who control God’s giving and taking by their own righteous or unrighteous lives.

By Faith Not by Works

- Job demonstrates that theodicy is an irrelevant exercise.
- Therefore, the overarching issue in the book of Job is between a false faith (the accuser and the three friends) and a true faith (Job, Elihu, and Yahweh).

By Faith Not by Works

- Eliphaz responds to Job's plight with a sympathetic appeal to Job's former piety, automatically and perhaps unconsciously assuming that Job must have had a serious lapse which has occasioned his present sufferings.
- It is surprising, the friends assert, that Job does not suffer more (Job 11:6).

By Faith Not by Works

The friends' understanding is incorrect for two reasons. First, it assumes that the relationship between God and people is based on human achievement. Second, it lacks a doctrine of justification for sinners. Their approach believes that God rules with retributive righteousness. Their piety affirms that God is good, but it cannot affirm that God accepts sinners. That's why no one listens to Job's laments (Job 5:1).

By Faith Not by Works

Satan and the friends exhibit a false faith that is based upon winning God's approval through achievement and good works. The incorrect position can be divided into several categories:

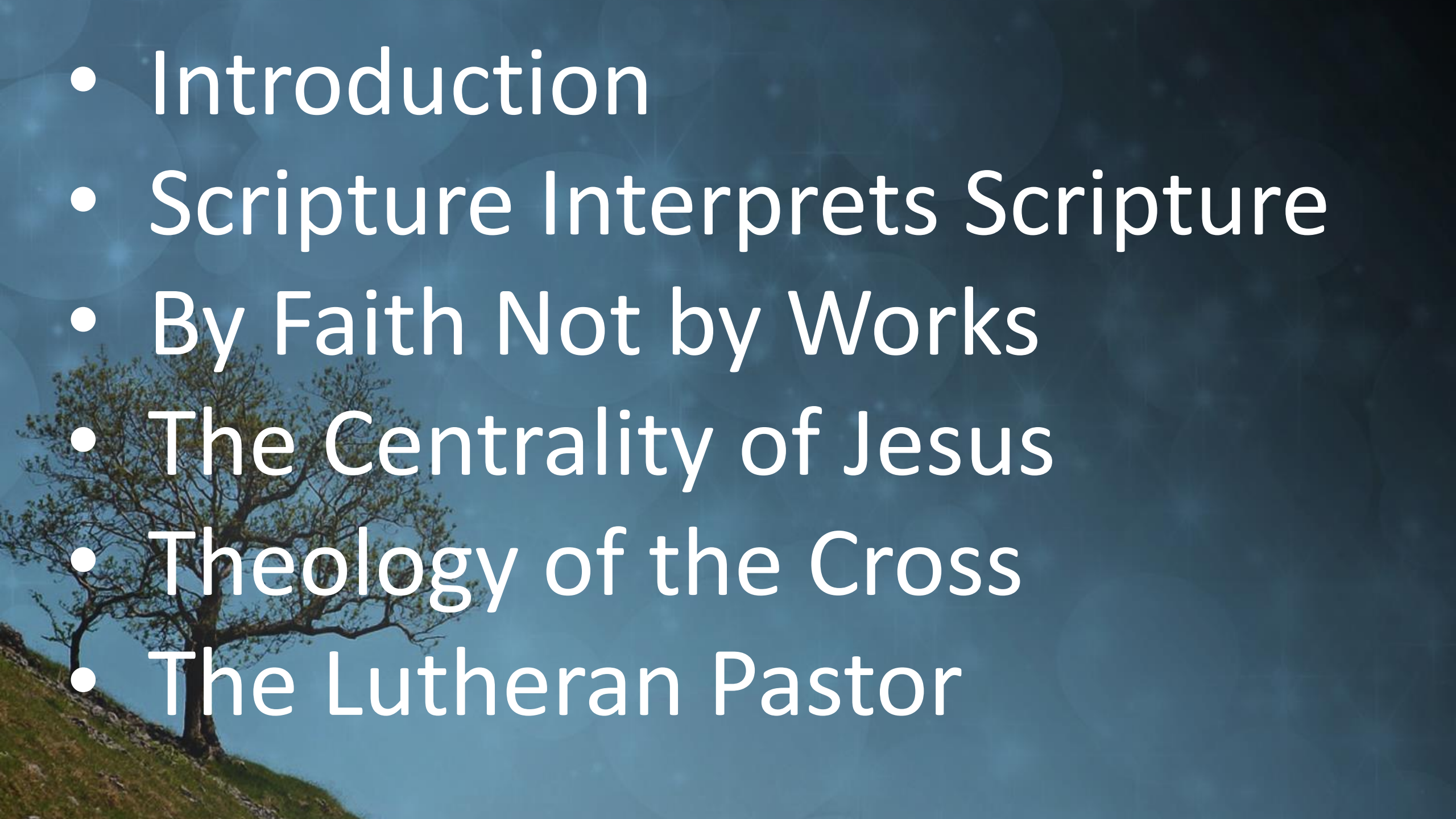
- People with false faith trust in God only because of temporal benefits they receive.
- False faith operates with a mechanical view of retribution: good works earn rewards and prosperity, while evil works earn punishment and suffering during this life.
- False faith believes that because sin always causes suffering, a sufferer must be a sinner (Job 4:8; cf. Gal 6:7).

By Faith Not by Works

True faith is not based on the Law but rather on the Gospel. Those with true faith hope in God despite the fact that their present suffering, experience, and human reason do not give evidence of God's grace (Job 1:1, 8, 20–22; 2:3, 10). Suffering, of course, is a complex subject, and must be handled with care. But at its root is the proper distinction between Law and Gospel. The problem in the book of Job is that Job's suffering has a Gospel cause. Job is singled out for suffering because he is a righteous man without equal on earth (Job 1:8); his pain will refine his faith (Job 23:10) and bring him closer to God (Job 42:5). However, his suffering is given a Law interpretation by the friends and at times by Job.

By Faith Not by Works

- The only solution that resolves the conflict in the book of Job is the fact that Yahweh alone defeats the forces of evil, Behemoth and Leviathan.
- Why did Job need to repent (Job 42:6)?
- Job's repentance is not a capitulation to the theology of his friends.

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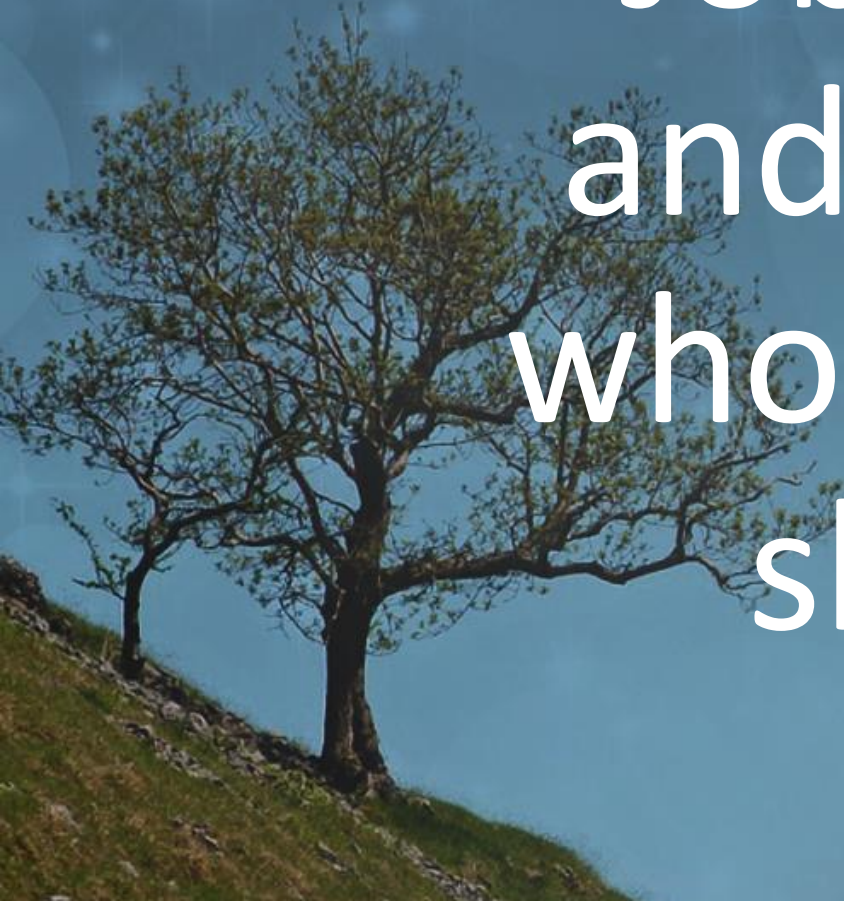
The Centrality of Jesus





Job 1:1; 1:8; 2:3

“Job was blameless
and upright, a man
who feared God and
shunned evil.”



Job 42:8

“My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly.”

Centrality of Jesus

Job waits for God's vindication and, in spite of his pain, he makes several startling affirmations of faith; Job 9:32–33 (hope for a mediator); 13:15–16 (the confession that salvation will come despite death); Job 14:7–17 (belief in an afterlife); Job 16:18–22 (hope for a mediator and afterlife); and Job 19:24–25 (hope for a redeemer and resurrection).

Centrality of Jesus

Throughout the book Job wants God to respond and answer him. The silence of God, with his seeming indifference, is a major problem (e.g., Job 9:11; 10:8; 23:3–9; 31:35). Beginning with Job 38:1 the hidden God becomes the revealed God whose message is clear. Job is not in a position to question Yahweh. Yahweh is the only legitimate Questioner.



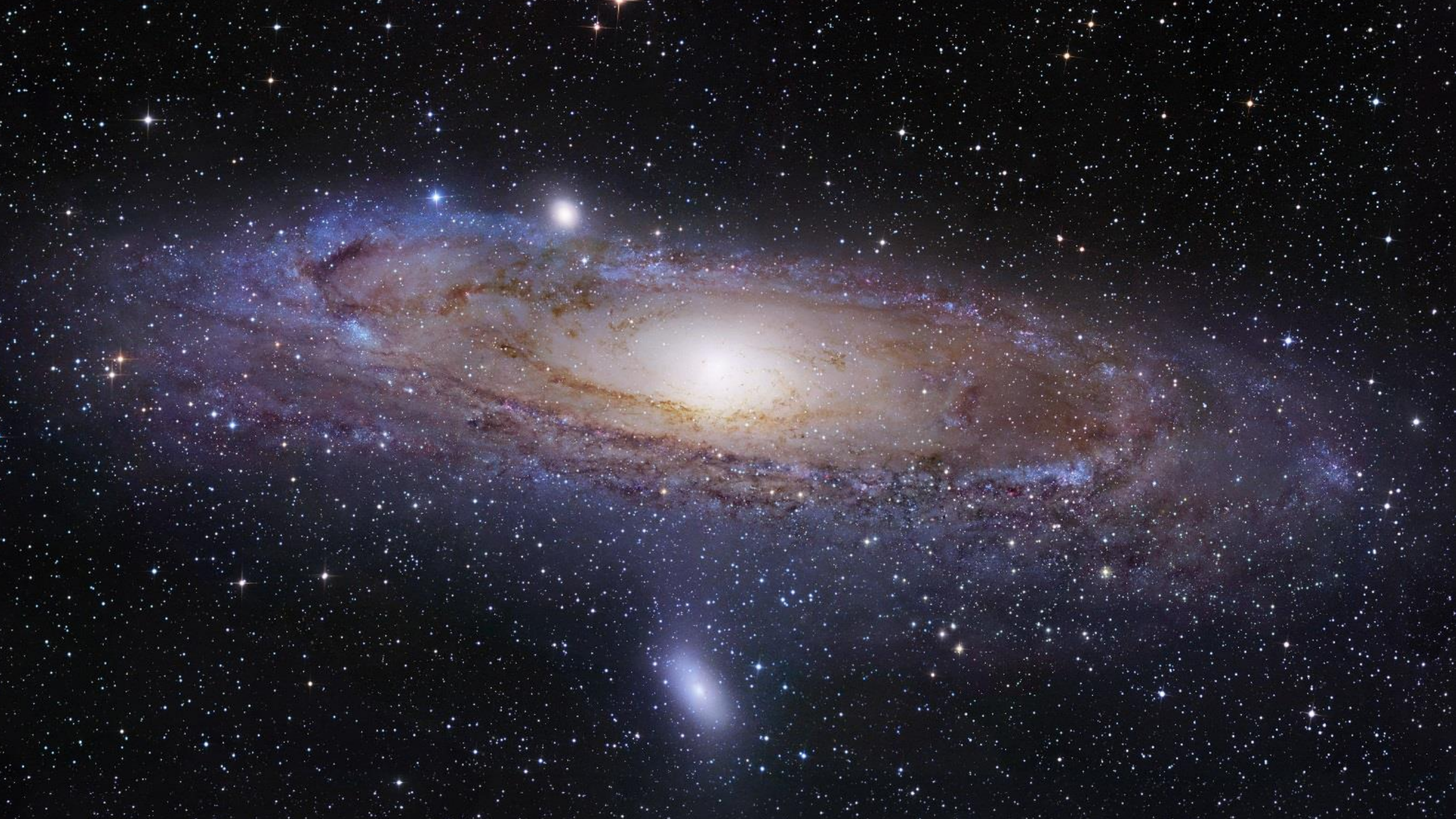
Job 38–41

God's *control* over the universe (Job 38)

God's *control* over animals (Job 39)

God's *control* over Behemoth and

Leviathan (Job 40–41)



Centrality of Jesus

People are nowhere to be found in these chapters. The thinking of Job and the three friends had become anthropocentric. Theodicy is anthropocentric because it demands that God justify himself and his ways to people. The real issue in the book is not how God may be justified, but how people may be justified—by grace or by works.

Centrality of Jesus

Behemoth and Leviathan are potentially devastating, since Yahweh repeatedly points out to Job that people cannot protect themselves against these beasts, let alone control them. But God subdues them with the greatest of ease. He takes Behemoth by his eyes and pierces his nose with a snare (Job 40:24). Yahweh keeps Leviathan like a harmless pet on a leash (Job 41:1–2), or like a fish in a bowl, since Yahweh has set limits for the sea, its home (Job 38:8–11). Just as Yahweh is sovereign over the natural world, he is victorious over wickedness in the heavenly realm. See Job 1:12; 2:6.

Centrality of Jesus

The word *behemah* normally denotes *animals* or *beasts*. However, in Job 40:15–24, it is a proper name in the form of an intensive or abstract plural. *Behemoth* is the abstract and intensified epitome of beastliness and ungodly strength. He is a sort of beast *par excellence*.

The Yahweh Speeches

While creation is ordered according to divine wisdom (Job 28) Behemoth and Leviathan are present as well (Job 40–41). Both are symbols of Satan. Natural beasts are partly in view, whatever their exact identity may be. However, they are also transcendent and supernatural agents of evil. Their presence means that life can be unpredictable, unfair, capricious, and seemingly futile.

Centrality of Jesus

In the Greek Old Testament Leviathan is translated *drakonta*. “Dragon” is used of Satan 14 times in Revelation.

In the New Testament *Behemoth* appears as several beasts in Revelation. See Revelation 13:1, 11. Note also “the mark of the beast” (Revelation 13:17).

- **Leviathan** deals with death (Job 3:8).
- **Leviathan** is a slithering serpent (Isaiah 27:1; Genesis 3:1).
- **Leviathan** is a deadly dragon (Job 41:18–21).

Revelation 12:9

“The great dragon was
hurled down, that ancient
serpent called the devil, or
Satan.”

Job 41:33

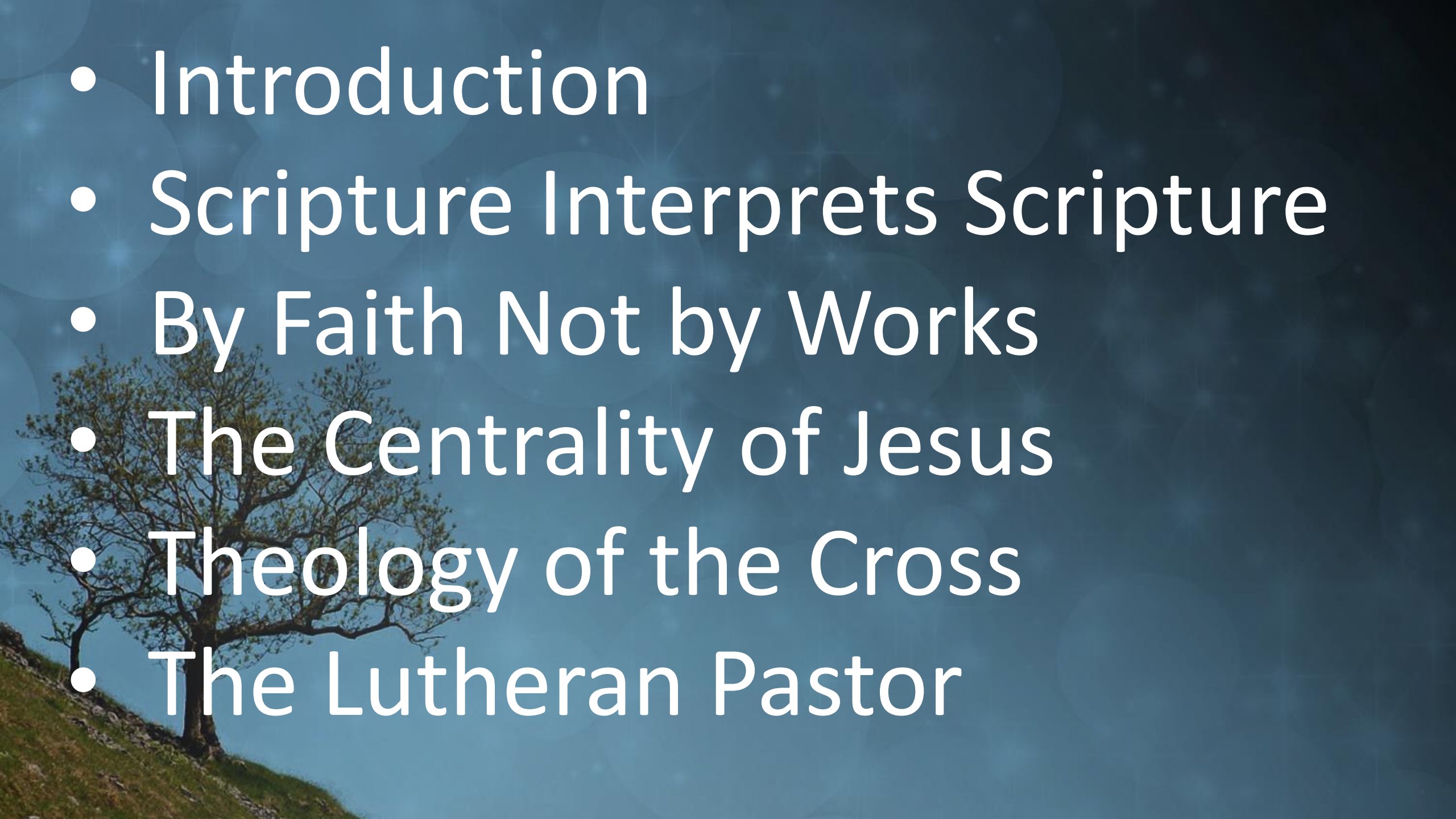
“On earth is
not his equal.”

The background of the image is a clear blue sky with a subtle bokeh effect of light spots. In the bottom-left corner, there is a photograph of a tree with green leaves growing on a grassy hillside. The text is overlaid on the sky portion of the image.

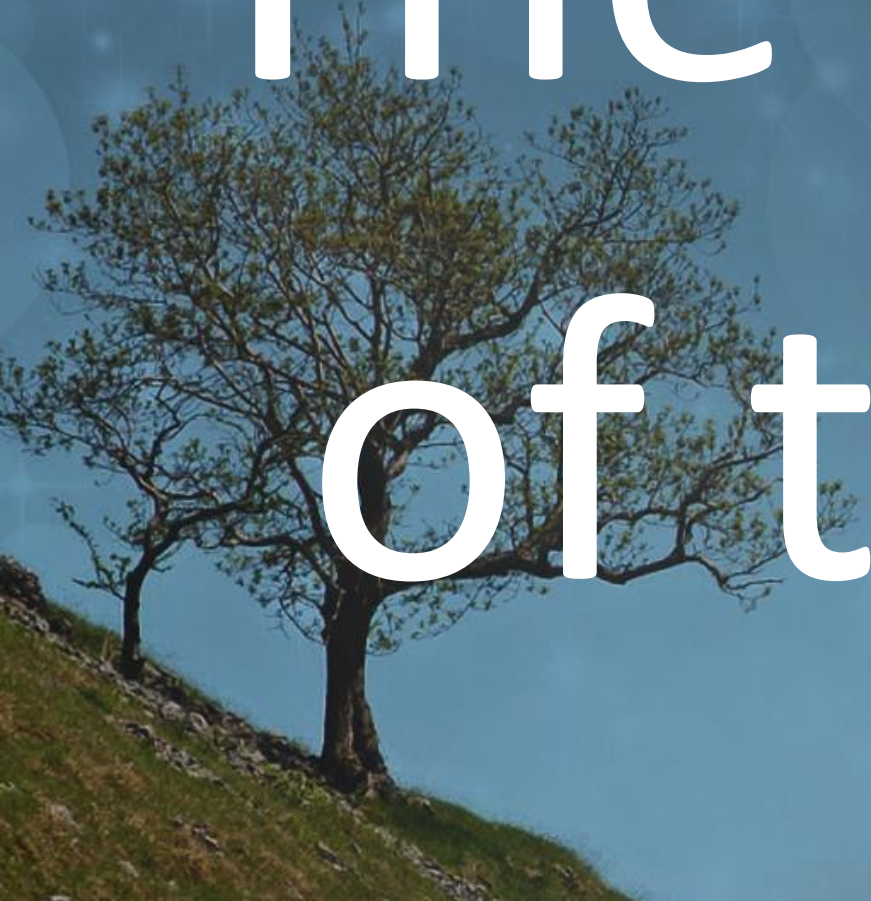
Job 41:1–2, 5, 7

“Can you pull in Leviathan with a fishhook or tie down his tongue with a rope? Can you put a cord through his nose or pierce his jaw with a hook? ... Can you make a pet of him like a bird or put him on a leash for your girls? ... Can you fill his hide with harpoons or his head with fishing spears?”



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The Theology of the Cross

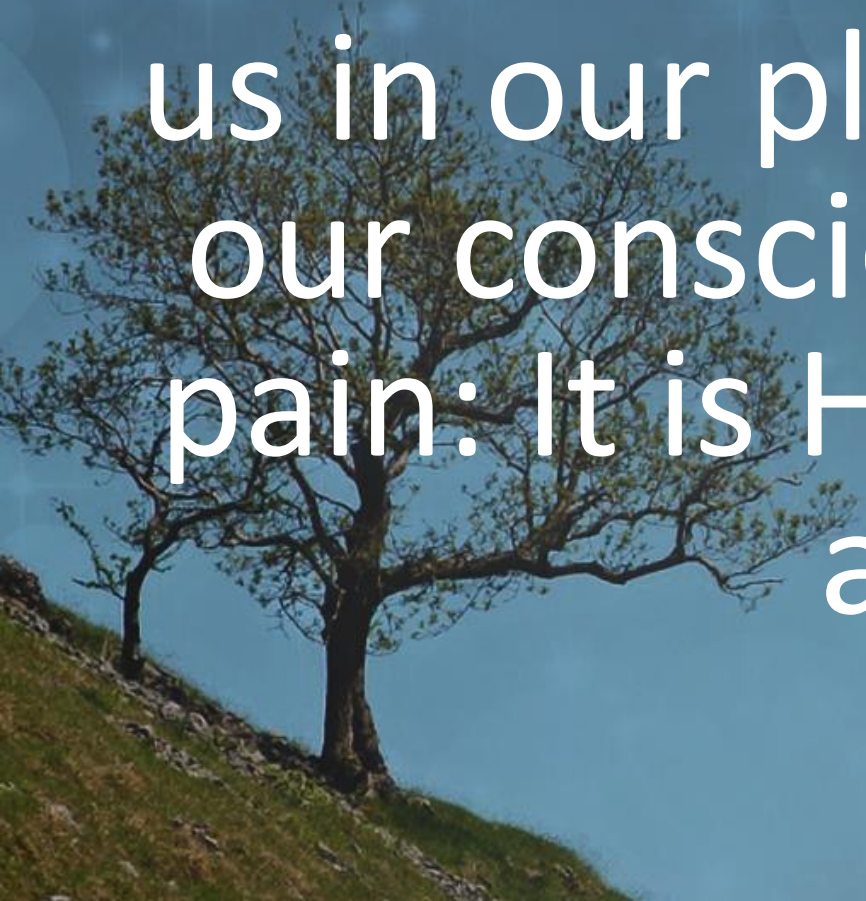


Theology of the Cross

According to the theology of the cross, the person of faith is not free from doubt, but rather struggles with anguish and doubt. Job is a model struggler, as James 5:11 indicates. Job persevered in faith despite his sufferings. Even Christ himself experienced anguish in the Garden of Gethsemane. Those bogged down in doubt and despair may even have the strongest faith. Yet faith repeatedly overcomes doubt; anguish will depart, and joy will return, though under the cross, we struggle constantly and vacillate between faith and doubt, joy and despair.

Theology of the Cross

C.S. Lewis writes, “God whispers to us in our pleasures, speaks to us in our conscience, but shouts in our pain: It is His megaphone to rouse a deaf world.”

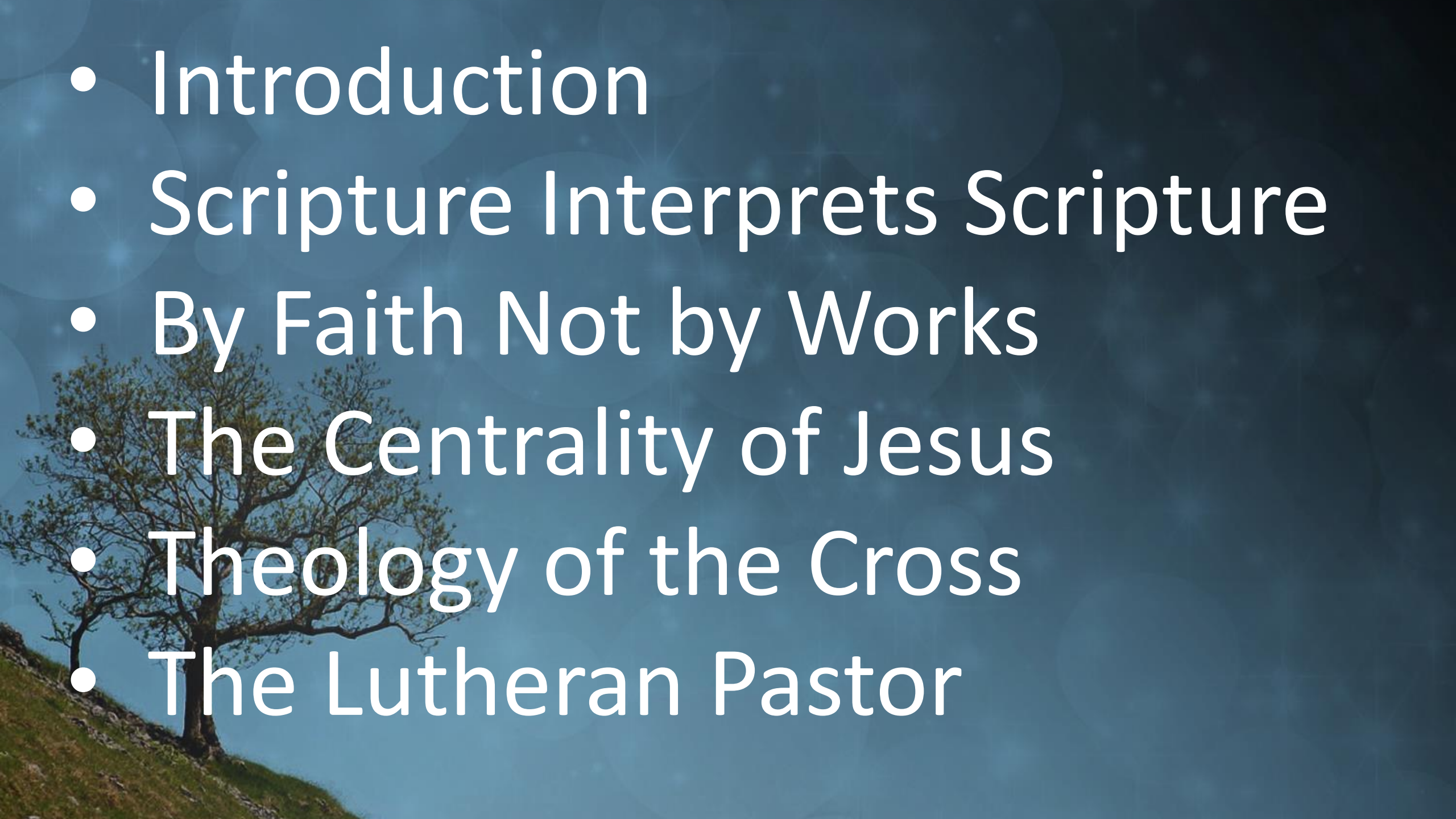


Theology of the Cross

- Sometimes we don't know (Deut 29:29).
- Confession and Absolution (1 John 1:8–9).
- Hope in the Gospel against the Law (Amos 7:1–6).
- Suffering is a blessing in disguise (Genesis 50:20).

Theology of the Cross

Job's startling affirmations of faith in 9:32–33 (longing for an arbiter); 13:15 (God's salvation despite death); 14:7–17 (an afterlife); 16:18–22 (a mediator and an afterlife); 19:24–25 (a redeemer and bodily resurrection), appear incongruous among Job's expressions of anguish and despair. However, Job is simply exhibiting the vacillation between faith and doubt, joy and despair, which is characteristic of a person of faith.

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The Lutheran Pastor



The Lutheran Pastor

Elihu's introduction is unique in Job in a number of ways. It lists his genealogy (Job 32:1), his purposes for speaking (Job 32:2–3), the reasons for his former silence (Job 32:4), and why he finally chose to speak (Job 32:5). None of this information is given before the speeches of Eliphaz, Bildad or Zophar. Seen in this light, the Elihu speeches form a bridge between the earlier deadlocked dialogues and the solution announced in Yahweh's oracles.

The Lutheran Pastor

Elihu describes a possible explanation for the reason God allows suffering. Pain and agony are the way God reveals himself (Job 33:14–16). God uses adversity to keep people from pride (Job 33:17), and save them from the pit (Job 33:18, 22). The theme of the mediator then reappears. Elihu speaks as if a suffering person is on trial, with the *intercessor* or *mediator* as his defense attorney. The use of the word *mediator* in Job 33:23 picks up on the term in Job 16:20.

The Lutheran Pastor

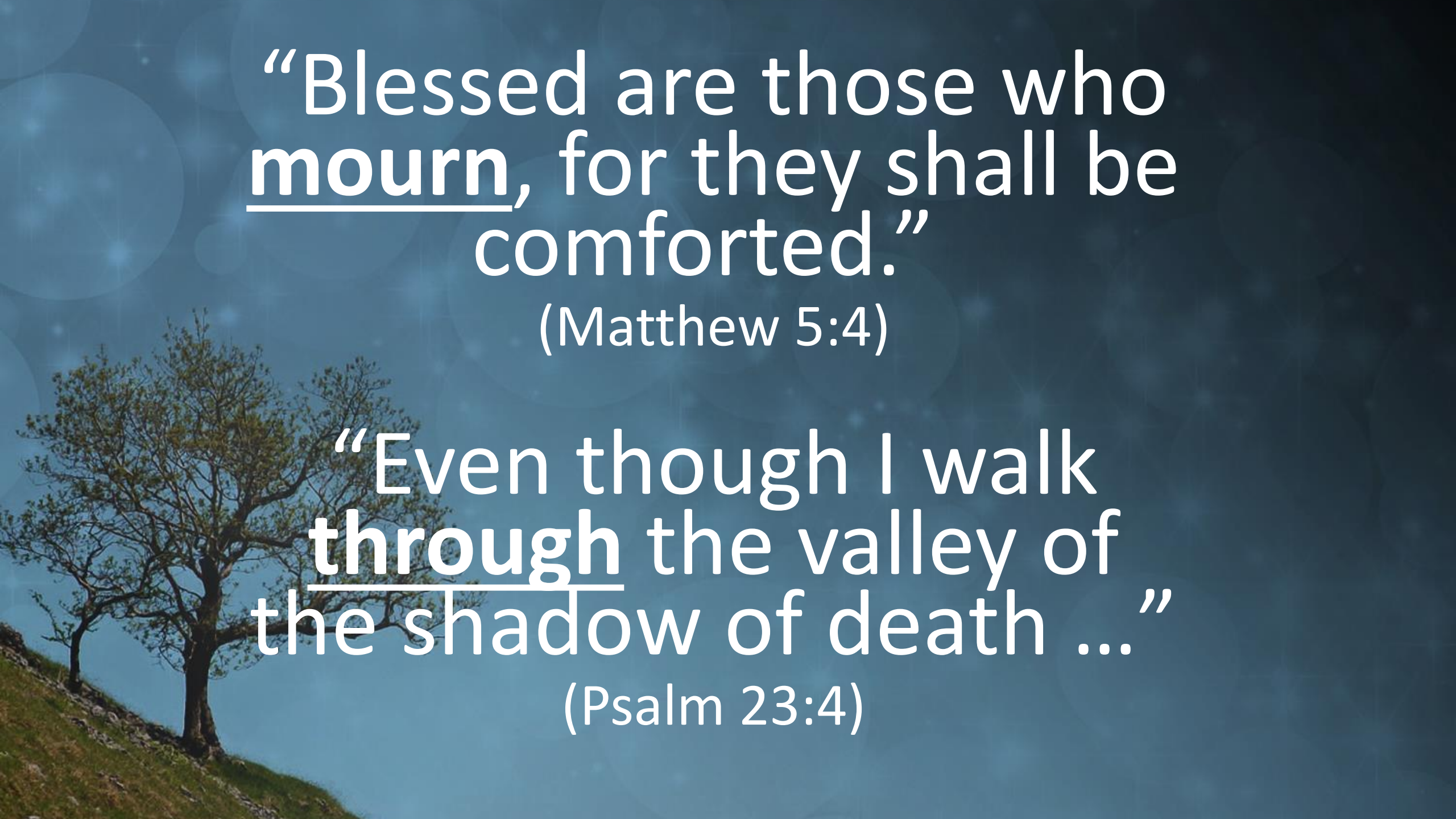
- “Why should I live?” (Genesis 25:22)
- “Why have you mistreated this people?” (Exodus 5:22).
- “Why has all of this happened to us?” (Judges 6:13).
- 65 of the 150 psalms are Psalms of Lament.
- There is an entire book in the Old Testament called Lamentations.

The Lutheran Pastor

- “Why did I not perish at birth?” (Job 3:11)
- “Why were there knees to receive me?” (Job 3:12)
- “Why was I not hidden in the ground like a stillborn child?” (Job 3:16)
- “Why is light given to those in misery?” (Job 3:20)
- “Why is life given to a man?” (Job 3:23)

We survive
sorrow by going
through it.



A blue-tinted background image of a tree on a hillside. The tree is on the left side, and the hillside is visible at the bottom left. The rest of the background is a solid blue color with some faint, circular bokeh effects.

“Blessed are those who
mourn, for they shall be
comforted.”

(Matthew 5:4)

“Even though I walk
through the valley of
the shadow of death ...”

(Psalm 23:4)

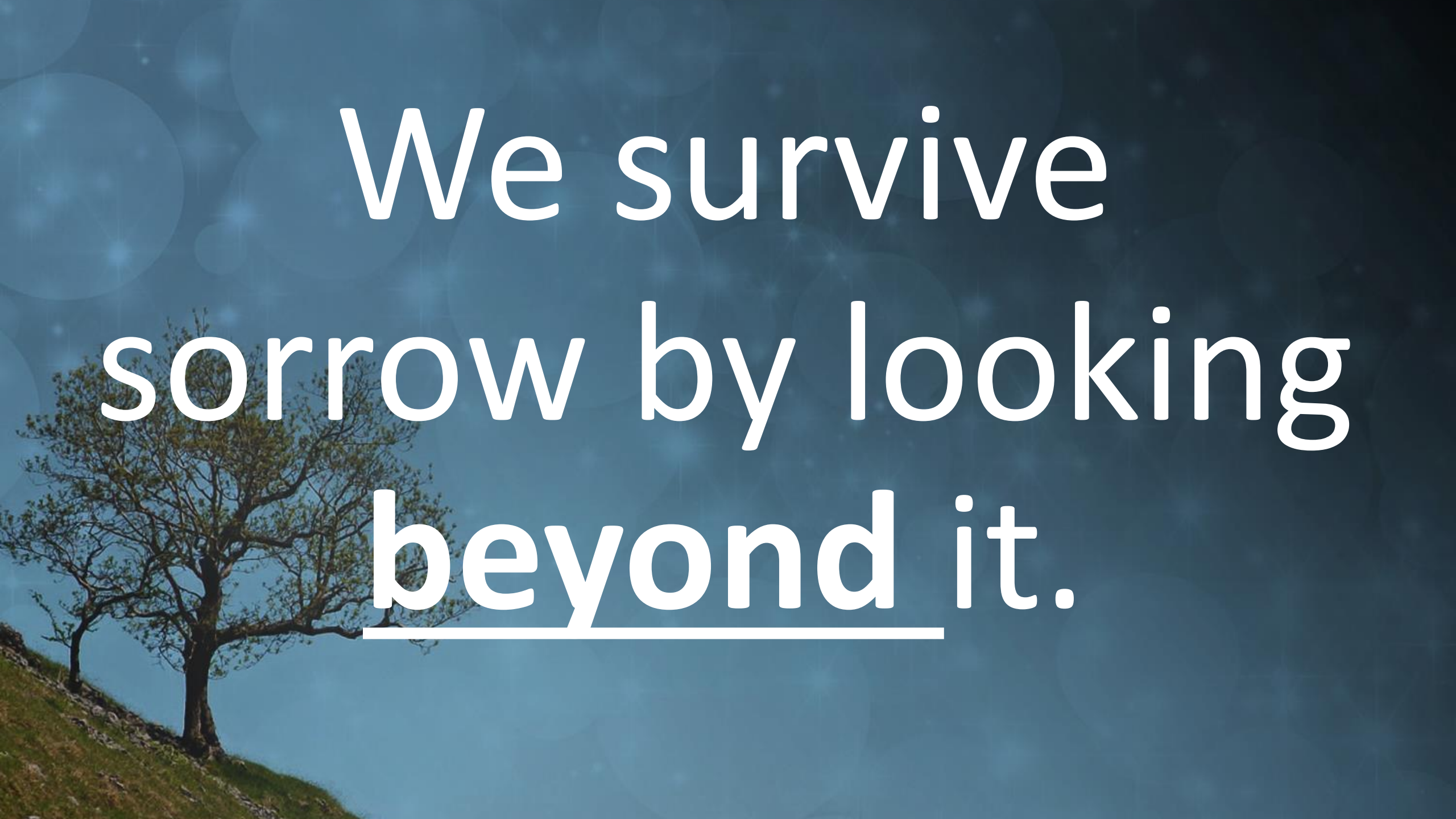
A landscape photograph of a tree on a grassy hill under a clear blue sky. The image is overlaid with a semi-transparent blue layer that features a bokeh effect of light spots and circles. The text is overlaid on the right side of the image.

Complain

Appeal

Remind

Express

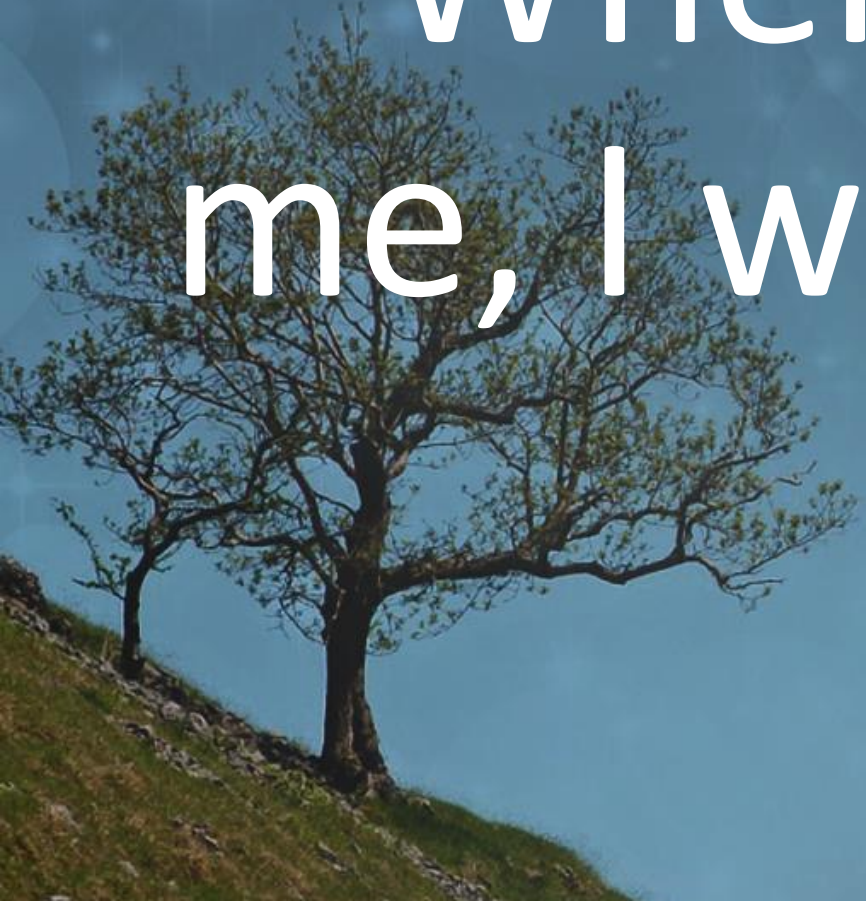


We survive
sorrow by looking
beyond it.



Job 23:10

“When he has tested
me, I will come forth as
gold.”



Shock

When your world
falls apart.

(Job 2:13)

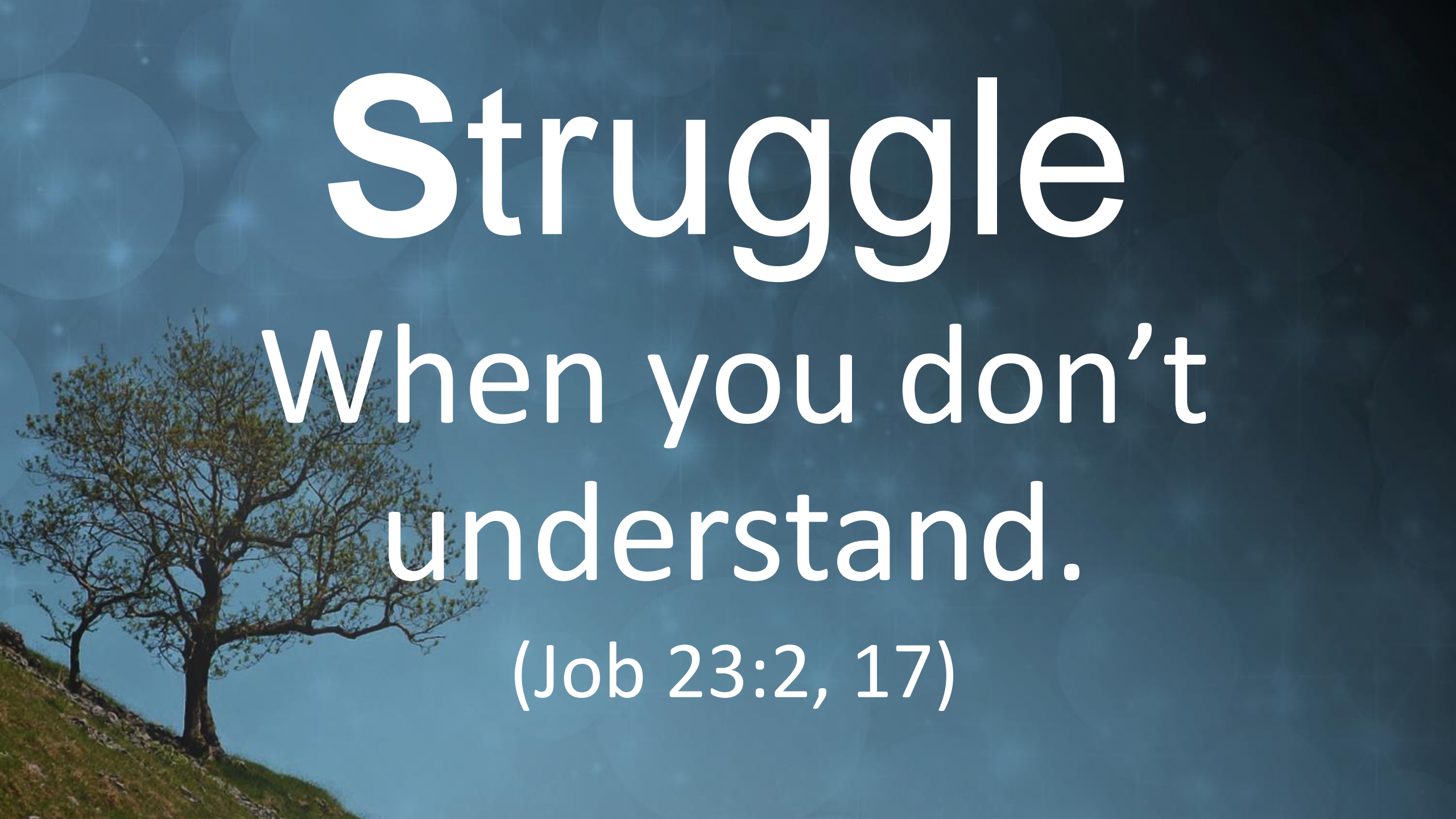


Silence

When God doesn't
show up.

(Job 23:8–9)



A large, white, serif font text is centered on a blue background. The background features a tree on a grassy hill in the bottom left corner and several soft, out-of-focus light circles (bokeh) scattered across the sky. The text is arranged in three lines: the first line is the word 'Struggle', the second line is 'When you don't', and the third line is 'understand.'.

Struggle

When you don't
understand.

(Job 23:2, 17)

Sanctification

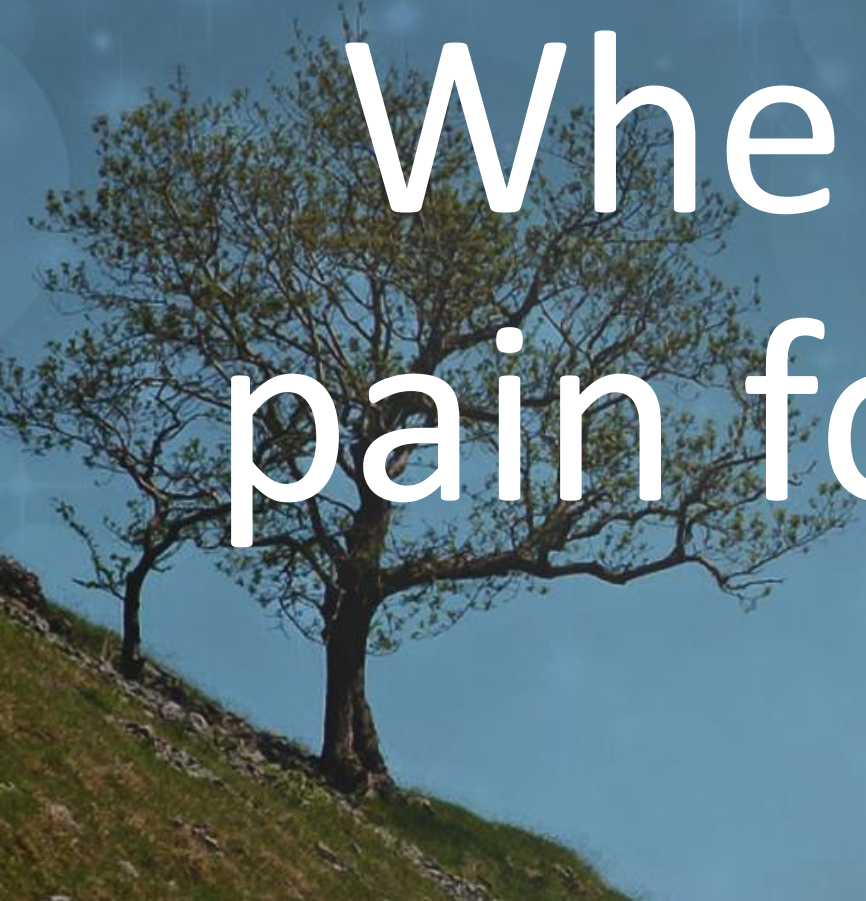
When God turns evil
into good.

(Job 42:10)



Service

When we use our
pain for God's glory.



Conclusions

- The issue in the book of Job is whether the relationship between God and people is rooted in what we do or what God does.
- Why do we serve God? For what we get or what we can give?
- The accuser lost his bet and Yahweh wins! Job serves God “freely” (Job 1:9).
- “It was not that this man sinned, or his parents, but that the works of God might be made manifest in him” (John 9:3).



A landscape scene featuring a large tree with a green canopy and bare branches, a path leading to a body of water, and a sky with a rainbow and flying birds. The scene is split horizontally into a green upper half and a yellow lower half.

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