

I. Job

- a. Purpose: We will look at the authorship, purpose and other aspects of the book of Job so we would be more familiar with this part of the Bible and yearn to study it for ourselves.
- b. Authorship
 - i. According to Michael Grisanti: “The book of Job does not name an author or provide explicit information on its date of composition.”¹
 - ii. According to Jewish oral tradition as written down in the Babylonian Talmud **Job** was written by Moses: “Moses wrote his own book, i.e., the Torah, and the portion of Balaam in the Torah, and the book of Job” (Baba Bathra 14b).²
 - iii. However most scholars disagree with Jewish tradition.
 - iv. Talking about authorship of Job also lead us to ask when the story in the book of Job occurred. It is very likely pre-Mosaic:
 1. Job was a common West Semitic name in the second millennium B.C. which is the time period of the Patriarchs in the book of Genesis.³
 2. According to Michael Grisanti: “Roving bands of Sabeans and Chaldeans (**1:15,17**) suggests an early second millennium BC setting.”⁴ During later time period these group of people were not nomadic.
 3. Job lived 140 years after his calamities (Job 42:15) making him 210 years old and this correspond roughly with the lives of the Patriarchs such as Terah (205 years old), Abraham (175 years old) and Jacob (147 years old).⁵
 4. While not the strongest argument the book of Job does not indicate an awareness of the Mosaic Law and the best explanation for this is because it is written before the Law of Moses.
 - a. Job offers sacrifices without the benefit of a priest in **Job 1:5** and it was seen as a positive thing which suggests it was before the Levitical priesthood.
 - b. The daughters of Job were heirs of his estates along with their brothers according to **Job 42:15** which is contrary to the Mosaic law about daughters getting it when their brothers were living as taught in **Numbers 27:8**.⁶
 - c. There is no use of the name of Yahweh for God.
 5. With all this we must also be cautious as John Walton warns: “Evidence is extremely difficult to establish, and in any case, the

¹ Michael Grisanti, “The Book of Job” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 17399.

² Source: https://www.sefaria.org/Bava_Batra.15a.2?lang=bi&with=all&lang2=en.

³ Roy B. Zuck, “Job” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 717.

⁴ Michael Grisanti, “The Book of Job” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17407-17408.

⁵ Roy B. Zuck, “Job” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 717.

⁶ Roy B. Zuck, “Job” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 717.

timeless nature of the message makes the dating of the book a moot point.”⁷

- v. In conclusion for our study we believe that we do not know for sure the human author for the book of Job but the divine author being God is certain.

c. Purpose

- i. According to Richard Mayhue the theme of the book is “Suffering and Sovereignty.”⁸
- ii. According to Roy Zuck: “This book addresses the problem of attitudes in affliction...the book of Job also teaches that to ask why, as Job did (3:11-12, 16, 20) is not wrong. But to demand that God answers why, as Job also did (13:22; 19:7; 31:15) is wrong.”⁹
- iii. According to John Walton: “The purpose of the book of Job is to test God’s policies concerning justice. The conclusion is God’s justice cannot be assessed because we never have enough information to do so. Instead his justice must be inferred from his wisdom.”¹⁰
- iv. According to Michael Grisanti this is the book’s lesson: “The suffering believer must learn to live by faith in the sovereign Creator and Ruler of the cosmos, for His rule is righteous and wise.”¹¹
- v. In my own words: The book of Job show us that believers’ suffering isn’t always because of a direct effect of our sins and that we must trust in God with our suffering even when we don’t understand God’s ways.

d. Structure

- i. There are different ways people have outlined the book.
- ii. The clearest structure of the book is the opening prose in Job 1–2 and the epilogue in Job 42:7–17 and the discourse in Job 3:1–42:6.¹²
- iii. The most easiest to remember is Richard Mayhue’s outline which outline the whole book under “3-D.”¹³
 - 1. The Disasters of Job (Job 1-2)
 - 2. The Dialogues of Job (Job 3-37)
 - a. Job’s lament (Job 3)
 - b. Three cycles of debate
 - i. First Cycle of Debate: Consolation (Job 4-14)
 - ii. Second Cycle of Debate: Fate of Wicked (Job 15-21)

⁷ John Walton, “Job” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 404.

⁸ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 72.

⁹ Roy B. Zuck, “Job” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 715.

¹⁰ John Walton, “Job” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 400.

¹¹ Michael Grisanti, “The Book of Job” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17645-17646.

¹² Michael Grisanti, “The Book of Job” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17445-17446.

¹³ Modified from Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 72 and Michael Grisanti, “The Book of Job” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17457-17467.

- iii. Third Cycle of Debate: Specific Accusations (**Job 22-27**)
 - c. Interlude on wisdom (**Job 28**)
 - d. Long Speeches
 - i. Job's Call for Vindication (**Job 29-31**)
 - ii. Elihu's Speeches (**Job 32-37**)
- 3. The Deliverance of Job (**Job 38-42**)
 - a. Rebuke (**Job 38-41**)
 - b. Reward (**Job 42**)
- e. Key characters in **Job**¹⁴
 - i. Job: "A blameless and upright man who feared God and turned away from evil." He continued to worship and trust God despite extreme testing
 - ii. Satan: Fallen angel who tried to get Job to curse God.
 - iii. Eliphaz: "If you sin, you suffer." (**4:8; 22-23**) Gave bad and unkind counsel based on the assumptions of his experience (**4:7-9**)
 - iv. Bildad: "You must be sinning." (**8:6,8; 18:21; 25:4**). Gave insulting and bad counsel based on the assumptions of his traditions (**8:8-10**)
 - v. Zophar: "You are sinning." (**11:4-6; 20:5**) Gave bad counsel based upon the assumptions of his religious convictions (**11:5,6,13-15**) (he also was very defensive (**20:2,3**))
 - vi. Elihu: A young friend of Job who gave counsel that was wiser than those older than he (**32:1-5**). "God purifies and teaches the righteous"; He was against Job's self righteousness (**33:8 12, 29 30**).
- f. Closer look at **Job**
 - i. The Disaster of Job
 - 1. The book opens up with a description of Job: "*There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil.*" (**Job 1:1**)
 - 2. Then we see five scenes that informs us what's going to happen to Job.¹⁵
 - a. Job's Prosperity (**1:1-5**)
 - b. Satan's first accusation of Job before God (**1:6-12**)
 - i. Satan says Job served God only because God protected and blessed Job.
 - ii. Here God permitted Satan to remove these blessings.
 - c. Job's horrific loss (**1:13-22**)
 - i. Tragedy strikes.
 - ii. Here we also see Job's incredible faith in **verse 21**.
 - d. Satan's second accusation of Job before God (**2:1-6**)
 - i. This time Satan ask to physically harm Job.
 - ii. Here God permitted Satan to do his deed.

¹⁴ What follows below is quoted verbatim from Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master's Seminary), 72.

¹⁵ Michael Grisanti, "The Book of Job" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17471-17472.

- e. Job afflicted (2:7-13)
 - i. Job's incredible statement of faith in **verse 10**.
 - ii. End of verse also have the narrator pointing out that Job did not sin.
 - iii. Job's friends visits.
- ii. The Dialogues of Job (**Job 3-37**)
 - 1. Remember not everything is right that is stated; nor is everything wrong but sometimes it is truth that is applied in a wrong situation.
- g. Place of this book in the Canon
 - i. **James 5:11** talks about Job and applies a lesson for us about endurance:
"We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful."
 - ii. When we think of what Job suffered through not for the sake of his sins, we should think about someone else in Scripture that suffer not because of His sins. In fact He suffered for our sins though He was blameless: Jesus Christ!
 - iii. An amazing passage: *"As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth."* (**Job 19:25**)
 - 1. This is Jesus Christ!
 - 2. How did Job know about Jesus? It goes back to **Genesis 3:15** with God's promise plan!