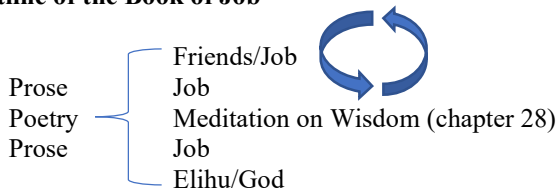


Lecture 3: Scheindlin, *The Book of Job*

January 20, 2020

Outline of the Book of Job



Scheindlin's Literary Analysis

Prose – Job the Patient

What does he think about the prose?

Conventional tale with conventional wisdom.

Poetry – Everyman Job

What does he think about the poetry?

1. to distract through “sheer abundance” (p. 41)
2. to vent our rage and grief

Poetry and Prose

Why include both?

As satire with irony, the poetry mocks the prose.

Sum: “a work of consolation rather than theology” (p. 23)

Scheindlin's Theodicy

Suffering

Job is right—our suffering does not have to be just: “capricious decisions” and “arbitrary” (pp. 15, 16).

Knowledge

The poetry shifts us from reason to emotion, where life has a chance (p. 25).



Thoughts on the Literary Analysis

Two Books?

No documented sources. Speculative theory about oral culture.

Two Jobs?

One Job is psychologically possible with a process of grief.

How is Job right?

Neither Elihu nor God nor Job thinks that Job is right. Grabbing from the prose ending?

The Meditation on Wisdom is not “real poetry” (p. 37)?

All is parallelism. Questionable claim on “tortured language” (p. 31). Arbitrary—not based in form.

Thoughts on Theodicy

Original Sin – explains why all die, but not why this person suffers *now* versus that person

Satan – testing is the reason for the suffering

There are others involved than merely me and God.

God admits that Satan incited Him to afflict Job *hinnam* (Job 2:3), literally, “without cause.”

Hebrew word for “grace” or “favor” – speaking of a gratuitous good or gratuitous bad, freely willed.

An unknown reason is not “no reason.”

No reason in me is not “no reason.”

Is non-just the same thing as unjust?

Illus. College counselor – students in pain ask, “God, what did I do?”

Jerry Sittser, *A Grace Disguised* – the “terror of randomness”

The physical world exceeds our abilities and knowledge (Job 38-41) – why wouldn't the moral world?

In the end, the Afflicter becomes the Afflicted, when the Righteous One asks, “Why?” on the cross.