

JOB: LESSON ONE – INTRODUCTION

INTRODUCTION

1. The Book of Job has the unique distinction of standing alone in regard to the other Books of the Bible. It has no connection with any of the other inspired Books other than the man Job being mentioned and described (*Ezekiel 14:14-15 20; James 5:11*).
2. Because of its style of composition, Job is classified with the Books of Poetry and introduces us to that portion of the Old Testament Scriptures. The Book has been described as “*a dramatic poem framed in a epoch story.*”
3. Job is said to be of the land of Uz (*1:1*). The location probably in the area of Edom, in the north-east part of the Arabian desert, between Palestine and the Euphrates River.
 - a. “Uz” first mentioned as descendant of Shem (*Gen. 10:22-23*).
 - b. “Edom” (*Lamentations 4:21*)
 - c. “Sabeans” come from the southeast to slay servants and rob oxen and asses (*Job 1:15*).
 - d. “Chaldeans come in three bands from the northeast (Euphrates River) to rob camels away and slay servants (*Job 1:17*).

I. THE NAME AND DATE OF THE BOOK

- A. Title is derived from its chief character, Job.
- B. The author and date cannot be determined with total accuracy. Due to the Patriarchal setting, it may be the oldest Book of the Bible (*cf. 1:5*).
 1. Absence of references to the Mosaic Law
 2. Absence of references to the history of Israel

II. THE THEME AND DESIGN OF THE BOOK

- A. THEME: “Blessing Through Suffering”
- B. PURPOSE: To justify the wisdom and the goodness of God in matters of human suffering, and to show that not all suffering is punitive.
- C. DESIGN: Book addresses the problem of suffering especially among the righteous and reveals the attempts to answer the problem.

III. THE FEATURES OF THE BOOK

- A. Important PROLOGUE (*1-2*) and historical EPILOGUE (*42:7-17*) balance the main DIALOGUE (*3-42:6*).
- B. Six participants in the dialogue: Job, Eliphaz, Bildad, Zophar, Elihu and God
- C. The attempts to answer Job’s dilemma of suffering:
 1. Eliphaz: based upon OBSERVATION AND EXPERIENCE sees that Job is suffering for his sin (*4:7-9*).

2. Bildad: based upon TRADITION can only conclude that Job is a hypocrite (8:8, 6, 20).
3. Zophar: based upon ASSUMPTION dogmatically labels Job a sinner (11:6, 20:5).
4. Elihu: sees Job's sufferings as God restraining man from evil. Suffering is sent as a voice from God to call one back to Him. Suffering is EDUCATIVE AS WELL AS RETRIBUTIVE, AND DISCIPLINARY AS WELL AS DESTRUCTIVE. Appeals to Job to heed the lesson instead of ignoring it like the wicked. (33:16-18, 19-20, 23-28; 34:26-27; 36:15-16; 18-21).
5. Job: convinced of his own INNOCENCE throughout (10:7; 23:11,12)
6. Apart from the prologue, God does not reveal "*why*" Job is undergoing suffering but does tell Job "*what*" to do when suffering – trust in God's power and wisdom (38:2-4, 8-11, 31-33; 39:26-27; 40:10-14; Job understands – 42:2-3).

OUTLINE OF THE BOOK

- I. Dialogue between God and Satan concerning Job (**1-2**)
- II. Job's lamentations in suffering (**3**)
- III. The first triad of Speeches (**4-14**)
- IV. Eliphaz vs. Job (4-7)
- V. Bildad vs. Job (8-10)
- VI. Zophar vs. Job (11-14)
- VII. The second triad of speeches (**15-21**)
 - A. Eliphaz vs. Job (15-17)
 - B. Bildad vs. Job (18-19)
 - C. Zophar vs. Job (20-21)
- VIII. The third triad of speeches (**22-37**)
 - A. Eliphaz vs. Job (22-24)
 - B. Bildad vs. Job (25-31)
 - C. Elihu speaks (32-37)
- IX. God intervenes with the proper wisdom (**38-41**)
- X. Job's short speech (**42:1-6**)
- XI. Job's latter End (**42:7-17**)