

"From the cowardice that shrinks from new truth, from the laziness that is content with half-truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."



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~ **JOB** ~

Key: "I have heard of thee by the hearing of the ear; but not mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

Job 42:5-6

Outline:

- I. Introduction to Job's problem – Ch 1.
- II. Introduction to Job's friends – Ch 2-32.
 - A. Job answers Eliphaz, Bildad, and Zophar – Ch 33.
 - B. Job answers Elihu – Ch 32-37.
- III. Introduction to Job's Lord – Ch 38-41.
- IV. Introduction to Job's final bliss – Ch 42.
 - A. His personal repentance.
 - B. His friends' rebuked.
 - C. His integrity retold.
 - D. His family restored.
 - E. His wealth replenished.

Who was Job?

He was probably the Jobab mentioned in Genesis 36:33, as the postscript in the Septuagint suggests.

His friend, Eliphaz, was a descendant of Esau, **Genesis 36:11**.

Bildad, the Shuhite, was of Abraham's lineage, **Genesis 25:2**.

Elihu was a Buzite, **Genesis 22:21**, and Buz was a brother of Uz from which Job's territory was named, Job 1:1.

Job is mentioned in **Ezekiel 14:14-20**.

JOB

- I. Background
 - A. This book was written in the purest of Hebrew.
 - B. It is written in the loftiest style of oriental poetry.
 - C. This book presents a beautiful story of Patriarchal religion.
 - D. It presents the being and perfection of God.
 - E. It records God's creation and His universal control.
 - F. It teaches the Sovereignty of God, and the mercy and goodness of God.
 - G. This book teaches the immortality of the soul, and the resurrection of the body.
- II. Job was a Real Person – **Ezekiel 14:14, 20, James 5:11**.
 - A. **I Corinthians 3:19** - Compare **Job 5:13 James 4:10, I Peter 5:6** - Compare **Job 22:29 Romans 11:34-35** - Compare **Job 15:8**
 - B. There is no good reason to question the authorship of this book by Job.

ELIPHAZ

Apologist who defends God.

Argument based on human experience. "I have seen."

"Only' the wicked suffer.

Uses a dream as an argument (4).

"If" Job had not sinned, he would not suffer.

A Philosopher.

BILDAD

Lecturer who glorifies God.

Argument on tradition. "Inquire of the former age."

Wicked "always" suffer.

Quotes ancient proverbs as argument (8).

Job "must" suffer because of his sin.

A Historian.

ZOPHAR

Religious bigot who condemns Job.

Arguments are merely assumptions. "Know thou".

Wicked prosperity short lived.

Arguments are simply religious orthodoxy.

Job is suffering for his sin.

An Orthodox Believer.

III. Job's Home.

- A. Not in Edom or southeast of the Dead Sea as supposed by some. On the contrary, his home was in the Mesopotamian country.
 1. **Job 1:3**
 2. Sabeans were known in this country.
3. History records a city of Uz in the Mesopotamian country.
4. Seven different places in Mesopotamian Valley claimed as Job's burial place. Well-known in the East.

IV. The Age of Writing.

- A. It is the oldest of all books.
- B. Patriarchal age.
 1. Job refers to the earliest forms of idolatry – the worship of heavenly bodies.
 2. Job's language is Hebrew, interspersed with Syriac and Arabic expressions.
 3. Job speaks of the most ancient writing – sculpture.
 4. There is no mention of the destruction of Sodom and Gomorrah or any of the events that followed.
 5. Job was the Priest of his family, which points to the Patriarchal Age, or an earlier age.

V. The Purpose of the Book.

- A. Primarily, it sets forth divine sovereignty in all its wonder, majesty, excellence, and glory.
- B. Secondly, it deals with the problem of human suffering.
- C. Thirdly, it plainly teaches that a person's fortunes or misfortunes are not sufficient in themselves to classify one as evil or righteous. **Matthew 5:45**

ELIHU:

He was the daysman (lawyer) Job pleaded for, and he announces himself as such. **Job 33:6** He does not want to judge Job, but wants to be a friend of his. He says he could be a daysman because, "I also am formed of clay." Job 33:6 (i.e. tempted as you are since I am as you are.)

He rebuked Job not for sins of the past as the other three friends, but for his attitude presently of condemning God for his calamity.

He pointed out that suffering was for restraining men from sin, and not necessarily chastisement for past sin. It was preventive, as well.

He told Job to have faith in God not in an explanation of God allowing him to suffer.

Was he out of place?

1. He kept silence for 8 speeches of the others besides Job's.
2. He acknowledged his youth.
3. The others were silent.
4. He claimed inspiration.

What happened in Heaven before and how Job was to be vindicated by God was not known to Job's friends.

1. They were philosophers explaining why Job suffered. The purpose of the book is to show that the solution of our suffering is not revealed except that it has Heavenly purposes for our good. It teaches us that all suffering is not chastisement or punitive, but for a greater reason which God dictates.
2. God did not even give an explanation for Job's suffering. Instead of answering his questions, God asked him questions. These questions neither Job, nor man today, can answer.

His questions concerned:

- a. Creation of the earth.
- b. Creation of the Heavens.
- c. Creation of living things.

God appeared:

- a. To humble Job.
- b. To show His awareness of his trial.
- c. To make Job awe-stricken simply at the thought of God's wisdom, so that he would rely solely on Him.

The speech ended Job's:

- a. Self-justification
- b. Self-righteousness
- c. Self-wisdom

In the beginning, Job is somewhat as man was in Eden; perfect and content.

Job sitting among ashes with sores is a picture of man as he is in sin.

When Job was transformed, vindicated, and restored, he is man as he shall be when God shall show us His glory.

If Job could not understand Jehovah's natural government, how could he hope to understand His moral government?

JOB – A MONUMENT OF PRIMITIVE THEOLOGY

1. Atonement by sacrifice of blood – 1:5, 42:8.
2. Mediation of a righteous person – 42:8-9 compare **Job 9:33**.
3. Creation by God – Chapters 38-41.
4. Providential care by God, Chapters 38-41.
5. Ministry of angels – 1:6-7, 5:1, 33:22-23 (including apostasy in their midst – 4:18, 15:15).
6. The nature of Satan:
 - a. Accuser of the brethren - Compare **Revelation 12:10**.
 - b. As a roaring lion going about – 1:7, Compare **1 Peter 5:8**.
 - c. Powerful

- ✓ But limited by God – Compare **1 Corinthians 10:13**.
 - ✓ Not omniscient.
 - ✓ Not omnipotent.
 - ✓ Not omnipresent.
7. The resurrection – 14:12-15, 19:26.
 8. God causes it to rain on the just and unjust alike – Chapter 21.
 9. A great day of vindication for the righteous – Chapter 42.
 10. The body of man is but a tabernacle – 28:4.
 11. Righteousness is more than abstinence, but rather doing good – Chapter 31.
 12. God is omnipotent, omnipresent, and omniscient – Chapters 38-42.

SCIENTIFIC DISCOVERIES IN JOB

Morning Stars sing – **Job 38:7**

Treasuries of the snow – **Job 38:22**

Stars effect on earth – **Job 38:31-33**

Precipitation – **Job 36:26-28**

Hydrologic balance – **Job 38:24-26**

Hung the earth upon nothing – **Job 26:7**

Cloud balancing – **Job 37:16**

Springs of the Sea – **Job 38:16**

Dinosaurs – **Job Chapters 39 and 41**

