# Job The problem of suffering

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## Incomprehensibility

#### Theme

## God's Incomprehensibility Explains Righteous Suffering

#### **Key Verse**

(Elihu speaking) "The Almighty is beyond our reach and exalted in power; in his justice and great righteousness, he does not oppress. Therefore, men revere him, for does he not have regard for all the wise in heart?"

(37:23-24 NIV).

#### Kingdom Statement

God must have sovereign rule over man because He is incomprehensible to man in regard to the cause for suffering and other aspects of creation (38–42).



#### **Summary Statement**

The proper response to righteous suffering is submission to God rather than questioning his incomprehensibility and sovereignty.

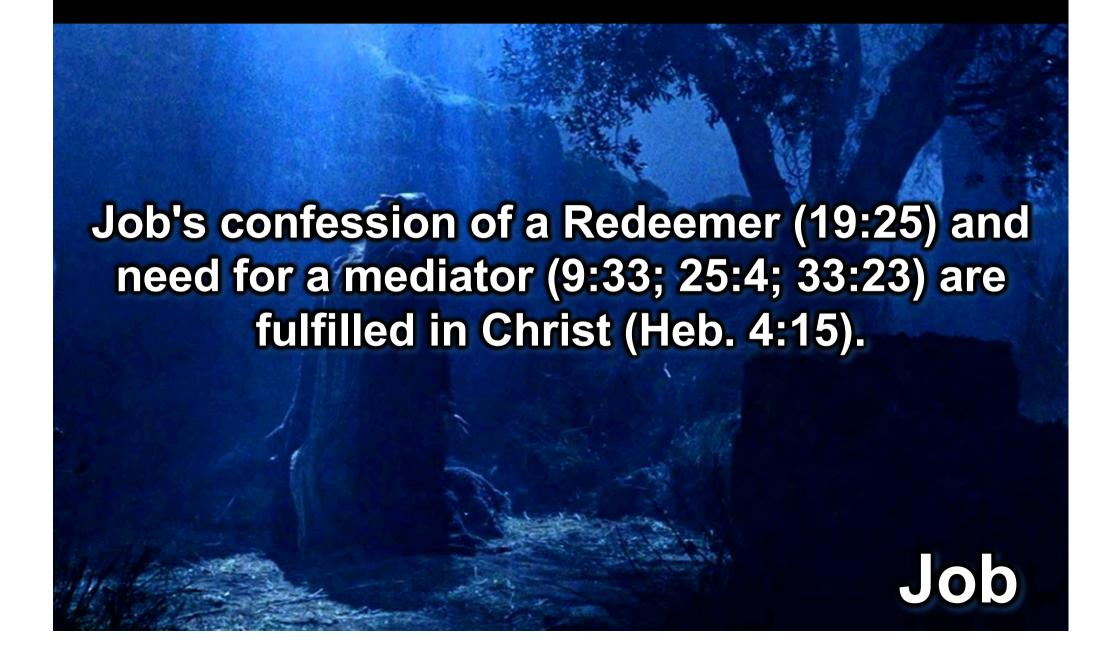
#### Covenant

Even though he lived before God's covenant with Abraham, Job still offered sacrifices for any private cursing of his sons (1:4-5) with God's blessing (1:1-3).

#### Redemption

As Job gained strength in trial since his Redeemer would vindicate him (19:25-26), so today believers can endure due to their future redemption (Romans 8:23).

#### Messiah



#### **JOB**

#### God's Incomprehensibility Explains Righteous Suffering

Righteous Suffering		Unsuccessful Dialogue			Restoration			
Chapters 1–2			Chapters 3-41			Chapter 42		
Dilemma		Debate			Deliverance			
Ruin		Reasons			Repentance			
Prose		Poetry			Prose			
Heaven and Earth			Land of Uz (North Arabia)			Heaven and Earth		
Job's Character 1:1-5	Satan's Assaults 1:6–2:10	Job's Friends 2:11-13	Cycles 3-26	Job 27–31	Elihu 32–37	God 38-41	Obedience 42:1-9	Blessings 42:10-17

#### **Patriarchal Times**

- I Job's prosperity and tragedies
- 2 Outbreak against Job physically
- 3 Birth cursed by Job
- 4 Gather what is sown (Ez)
- Ordinary case of chastening (Ez)
- 6 Denial of Eliphaz's charge (1)
- 7 Supplication against God's mistreatment (I)
- 8 Suffering befalls only wicked (B)
- Unfortunate helplessness of man (J)
- Fairness of God questioned (1)
- II Finite man must repent (Z)
- Evident truths animals know (J)
- 13 Resolution to debate God (I)
- Insignificance of man's destiny (J)
- Necessity of sin's punishment (Ez)
- 16 God's affliction for innocence (I)



End of wicked described (B)

19 Rehashing of God's mistreatment (J)

Vengeance on wicked certain (Z)

21 Antithesis of rich wicked (I)

22 Neglect of good deeds (Ez)

23 Tired of seeking God (I)

1 35

24 Inquisition on unpunished sin (I)

25 Submission of unjust men (B)



#### Job

- 26 Transcendence of God's greatness (J)
- Evildoers' fate in life (1)
- Source of man's wisdom (J)
- Triumphs of Job's past (])
- Expression of Job's plight (J)
- Denial of false charges (J)
- 32 Analysis by young Elihu (Eu)
- 33 Nature of God's revelation (Eu)
- 34 Discipline reason for trials (Eu)

- Repudiation of Job's protests (Eu)
- 36 Explanation of God's ways (Eu)
  - Sovereignty of God's ways (Eu)
- Tough questions on nature (G)
- Ordinary animals show ignorance (G)
- 40 Revelation of Job's impotence (G)
- 41 Example of leviathan's power (G)
- 42 Deliverance from Job's trials

Speakers: Eliphaz-Ez; Job-J; Bildad-B; Zophar-Z; Elihu-Eu; God-G.



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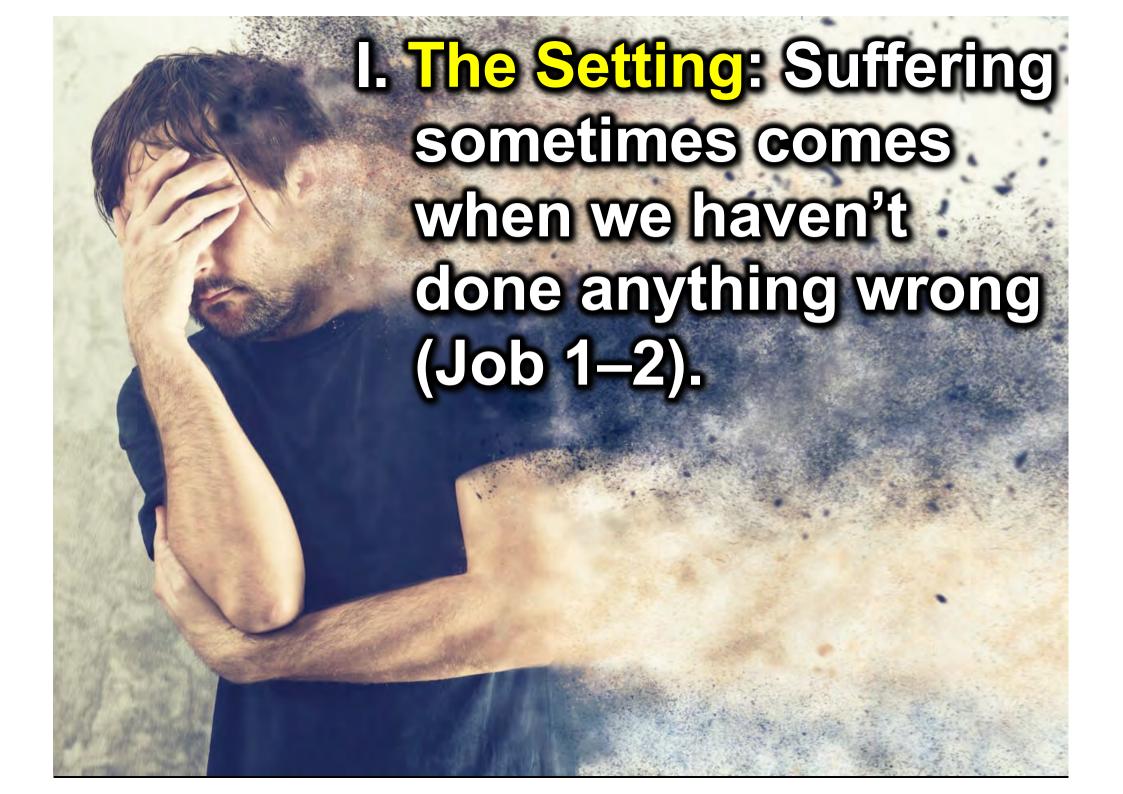


- 1. Why does man worship God?
- 2. How will man react to God when God seems unconcerned about his problems?



## What is the proper response to righeous suffering?



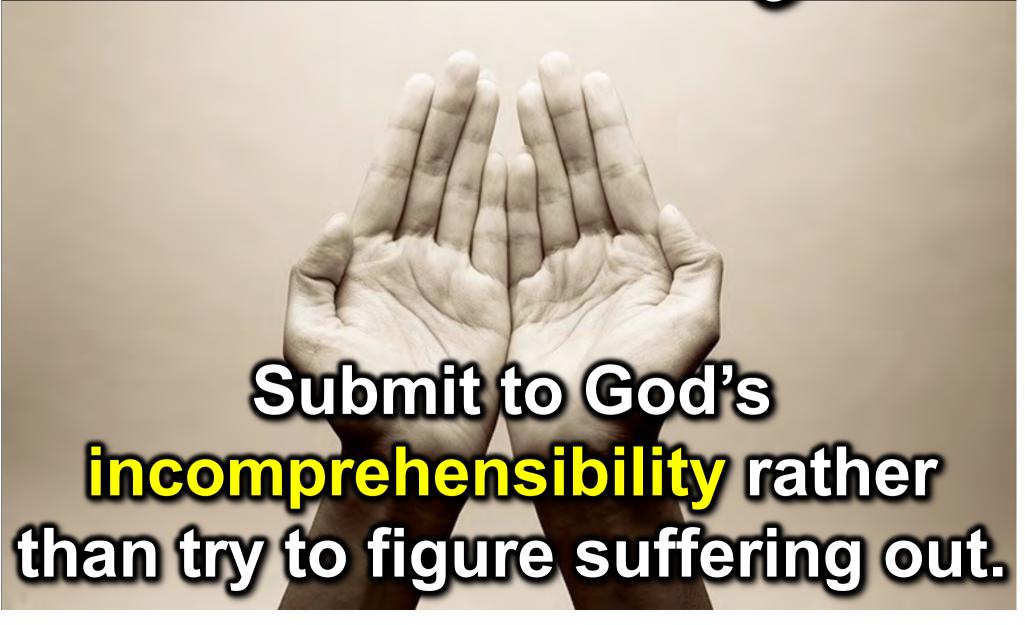




## III. The Resolution: Our proper response is to submit to God (Job 42).



## Main Idea of 300



### APPLICATION



During righteous suffering...

- 1. Do not question the reason for your plight.
- 2. Submit to God by trusting in God's wisdom.



## Introduction to Poetic Literature



#### History

Genesis
Exodus
Leviticus
Numbers
Deuteronomy

Joshua Judges Ruth

1 Samuel

2 Samuel

1 Kings

2 Kings

1 Chronicles

2 Chronicles

Ezra

Nehemiah

Esther

#### POETRY Job

**Psalms** 

**Proverbs** 

**Ecclesiastes** 

Song of Solomon



#### Prophecy

Isaiah
Jeremiah
Lamentations
Ezekiel

**Daniel** 

Hosea Joel **Amos** Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi

### Wisdom vs Poetic

Contents of Writing - Style of Writing

Logic (argument, —— Total Being) intellect, mind)

Job, Proverbs, **Ecclesiastes** 

Job, Proverbs, Ecclesiastes, Psalms, Song of Songs

(Subset)

Smaller Category — Larger Category

#### **Ecclesiastes.....Vanity**

"Wisdom can overcome life's vanities"

#### Song.....Love in Marriage

"Wisdom can maintain a godly marriage"

Proverbs 30:31 "Charm is deceitful and beauty is vain, but a woman who fears the LORD will be praised."

the

Books

Proverbs.....Wisdom

"The fear of the LORD is the beginning of wisdom."

all those who do His commandments..."

Psalm 111:10 "The fear of the LORD is the Walk beginning of wisdom; A good understanding have

Thru Psalms.....Worship

"Worship develops the fear of the LORD"

Job 42:2 "I know that You can do all things, and that no purpose of yours can be thwarted."

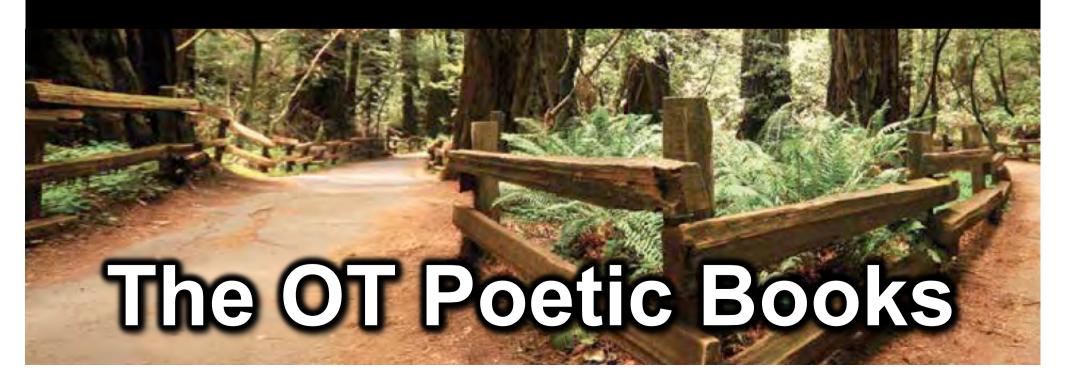
Job.....Sovereignty

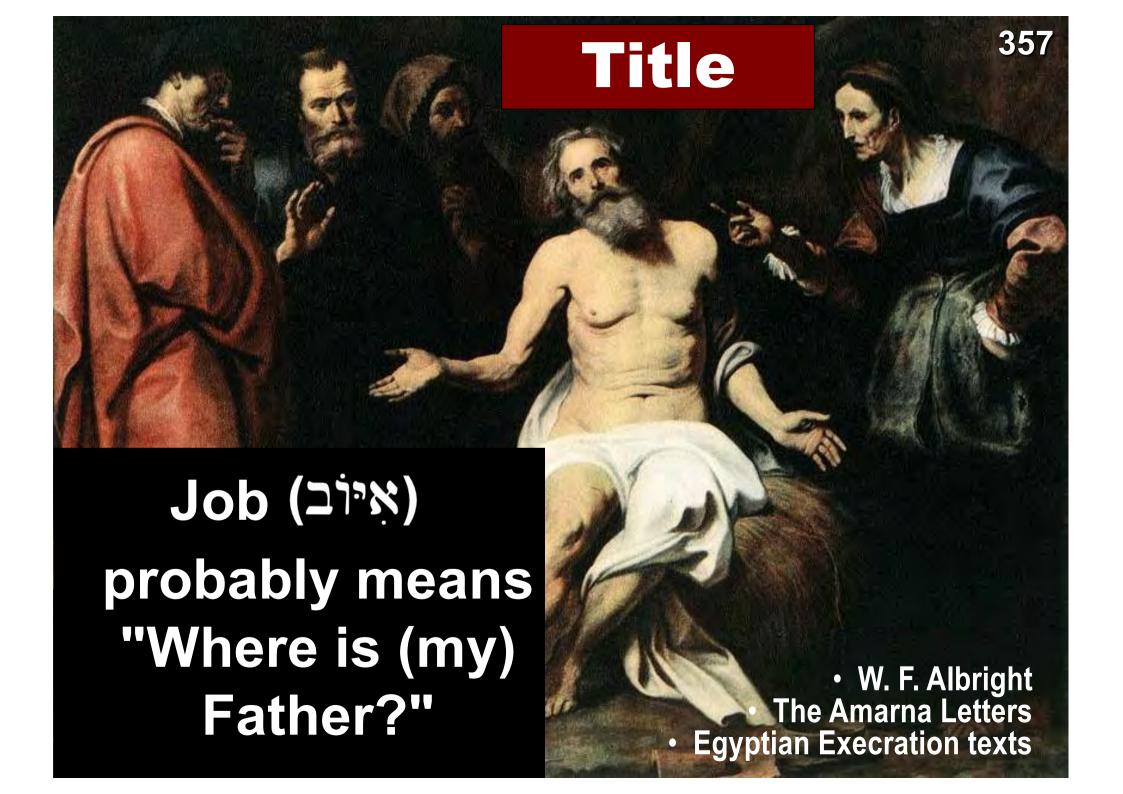
"Seeing God's Sovereignty causes us to worship"

Proverbs 5:18 "Let your fountain be blessed, and rejoice in the wife of your vouth."

**Poetical** 

Source: Walk Thru the **Bible Ministries**  Job: how to suffer Psalms: how to pray Proverbs: how to relate Song: how to love Ecclesiastes: how to live





#### Authorship

#### **External Evidence**

- The Syriac Bible places the book between the Pentateuch & Joshua due to the belief that Moses was the author, but the actual author remains unknown.
- That Job was a real person is evident outside the book in Ezekiel 14:14, 20 & James 5:11.



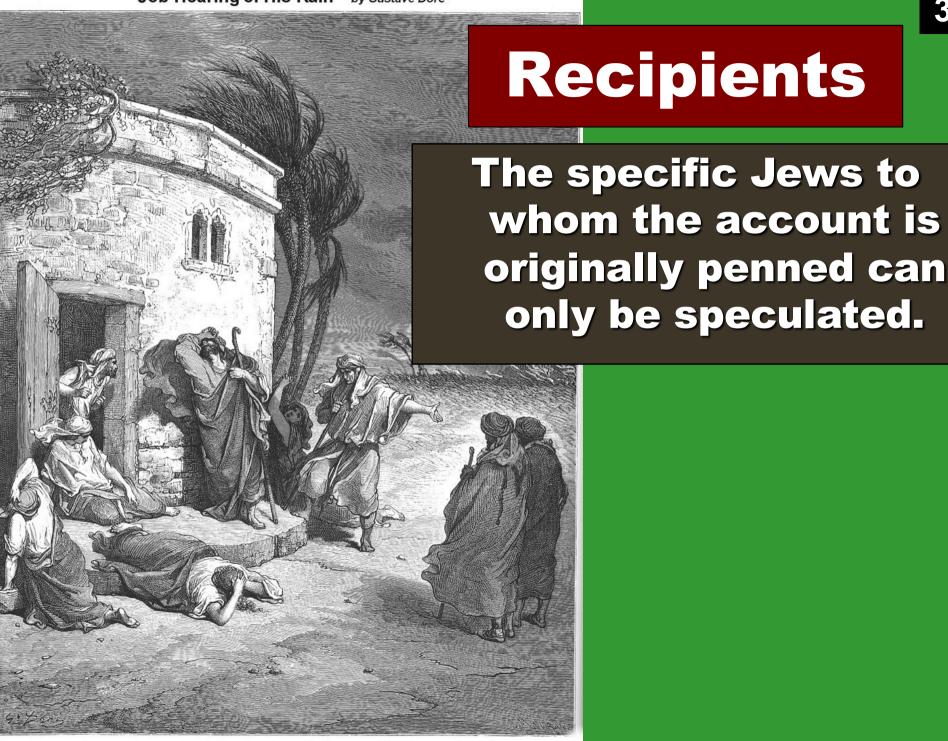
#### **Internal Evidence**

- Because of the authentic empathy sensed within the book, it is likely that the author experienced something of Job's suffering himself.
- He was also obviously an Hebrew who had intimate knowledge of divine sovereignty & was steeped in the wisdom techniques & tradition, evident in the theme and literary devices employed.
- Job himself may well have been the author, although this cannot be determined with certainty.



#### **Date**

- No consensus exists among ancient rabbis or modern scholars, but several factors argue for a very early setting during patriarchal times, especially in the prose prologue (1:1–2:13) & epilogue (42:7-17).
- No mention is made of the Law or Exodus & Job acted in a priestly role (1:5).
- His wealth was measured in animals rather than gold.
- Job lived a patriarchal life span (lived 140 years after his restoration, dying perhaps at 180-210 years old).
- ◆ Job also uses pre-Law names for God: *Shaddai* ("the Almighty"; 5:17), and *Yahweh* ("the LORD"; 1:21).





#### Occasion

- Some have proposed an exilic or postexilic date to suggest that the book was written to answer why Israel went into captivity.
- But this makes little sense since Job concerns why the *righteous* suffer—not the unrepentant nation which received the due penalty for its sins!
- The real reason the author sat down to pen this masterpiece must for now be shrouded in mystery until more information comes forth.

No (e.g., Tremper Longman)	Yes (e.g., Rick Griffith) 358
It is only a thought experiment	Why not a <i>real</i> experiment? Job is parallel to the real men Noah & Daniel (Ezek 14:14, 20)
It is written in stylistic poetry	Why can't Job have real poetic dialogue (cf. Song)? Many societies do this.
Job had seven sons and three daughters	Job could have actually had the ideal number of children.
Job is one of the last books of the OT— at least in its final form	What textual support shows that Job a late date? It has unity (cp. Job 1 & Job 42).
Ha Satan ("The Accuser") in Hebrew is not a definite name as it has the article ("the")	Portuguese has a definite article in names; Satan is the Accuser (Rev 12:10).

### Did Job really exist?

#### : Quiz: Why do we suffer?

Match the religion with its answer below.

- Islam
- Buddhism
- Hinduism
- Judaism
- Prosperity Gospel
- Christian Science
- Christianity

- Desire
- There is no suffering
- Punishment for sin
- Karma (former life)
- God's will (fatalism)
  - Not addressed
  - God will not tell

#### **JOB**

#### God's Incomprehensibility Explains Righteous Suffering

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**Patriarchal Times** 

Isa 53:4-5 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.

#### Does Isaiah 53 speak of atonement for sin or physical healing?

<b>Atonement for Sin</b>	Physical Healing
Believers will face physical death but not spiritual death	Matthew 8:14-17 applies Isaiah 53:4 to physical healing
Christ came to die for our sins—not for sickness (1 Cor 15:3)	1 Cor 15:3 refers to complete future deliverance from sin and sickness
If atonement and healing were integrated, then if we fall sick, we would doubt our salvation	Sickness closely links with effects of our fallen nature, but God forgives all our sins and heals all our diseases
Philip applied Isaiah 53 to Christ's atonement for sin when speaking with the Ethiopian eunuch (Acts 8)	Healing and atonement of sin are not the same, yet as sins are atoned for, healing and restoration comes
Jesus quoted Isaiah 53 in Matthew 8:14-17 by using the Greek term for take away and not carried	The root word for <i>heal</i> in Isa 53:5 ( <i>rapha</i> ), could mean healing physically or spiritually
Peter's quote of Isaiah 53 referred to spiritual healing	The word <i>griefs</i> in Isa 53:4 ( <i>choliy</i> ) is used mostly of physical healing

Job		Suffering Servant
Job is "	my servant" (Job 1:8; 2:3)	God praises the Suffering Servant as he does Job (Isa 42:1)
Job is "	stricken" of God (Job 19:21)	The people consider the Servant to be "stricken" of God (Isa 53:4)
Job is c 5:17)	hastised by the Almighty (Job	The same "chastisement" is predicted of the Servant (Isa 53:5)
Job is "(Job 19	despised" by compatriots :18)	The Servant is despised and not esteemed (Isa 53:3)
	iends "forget" him and his en "stay away" from him :13-14)	The Suffering Servant's compatriots "hide their faces" (Isa 53:3)
Job is " (Job 16	smitten" on the "cheeks" :10)	The Servant also is "smitten" on the "cheeks" (Isa 50:6, 53:4).
abhor r spare n	ords his experience as, "They ne, they flee far from me, and ot to spit in my face" (Job cf. Job 17:6)	The Servant does not hide his face from "spitting" (Isa 50:6), which is a rare word (3x) that only occurs in Job (2x) and Isaiah.

The above comparisons between Job & Suffering Servant are taken from Andrew Perry, "The Suffering Servant of Isaiah and the Suffering of Job" at http://www.christadelphian-ejbi.org/presentations/job.pdf

Job	Suffering Servant
Job claims that what has befallen him was "not for any violence" in his hands (Job 16:17)	This phrase occurs once elsewhere in Isaiah 53:9, "because he had done no violence"
Job asserts that his prayer was pure (Job 16:17)	No guile was found in the Suffering Servant's mouth (Isa 53:9, cf. Job 31:5)
Job says that upright men are astonished or appalled at what has happened to him (Job 17:8)	"Many were appalled at thee" (Isa 52:14)
Job says that the mockers will not be "exalted" (Job 17:4)	The Suffering Servant himself is the one who would be exalted (Isa 52:13)
Job wants someone to "contend" with him ( Job 13:19)	The same question is posed by the Suffering Servant: "Who will contend with me?" (Isa 50:8)
Job complains that he is being eaten by moths (Job 13:28)	In contrast, the adversaries of the Suffering Servant would be eaten by moths (Isa 50:9)
Job rests his case with God (Job 16:19)	So does the Suffering Servant (Isa 49:4)



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# Rabbi Harold Kushner





# What is the proper response to righeous suffering?





GODLINESS BLESSING

The Rule of Job's Day



### **Prevailing Theology of Retribution**

"The house of the wicked will be destroyed, but the tent of the godly will flourish" (Prov. 14:11 NLT)

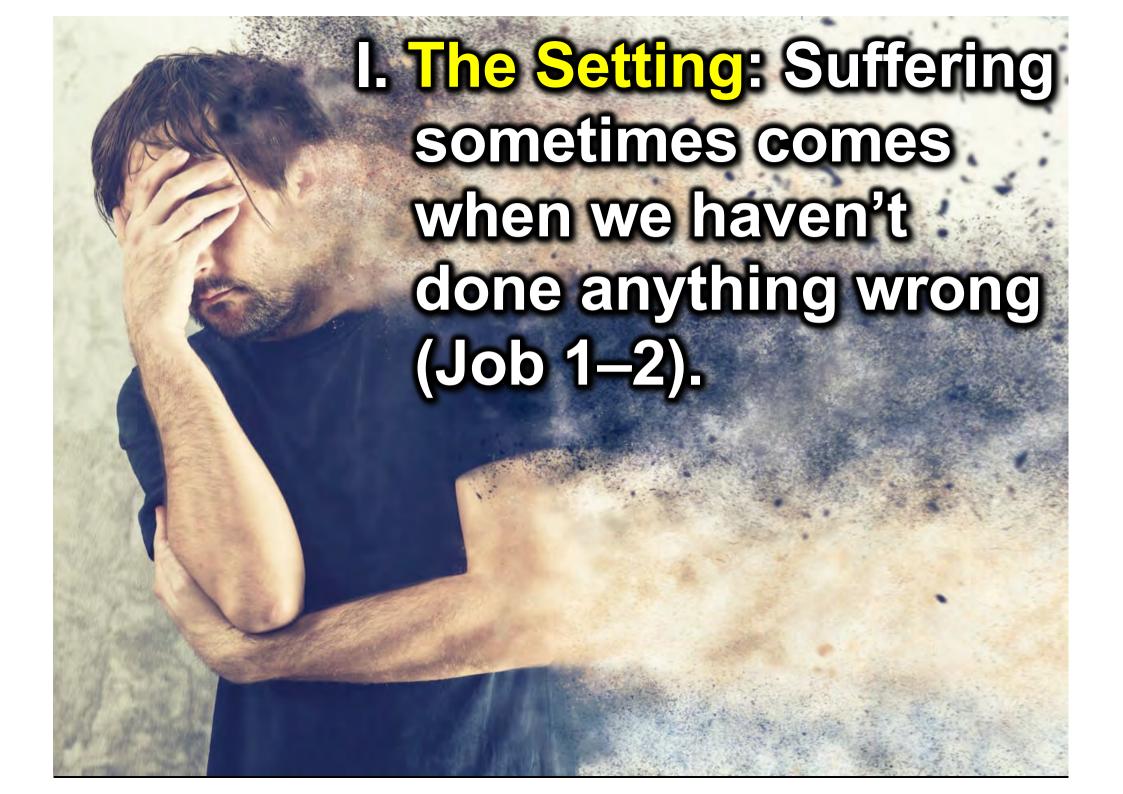
"Those who fear the LORD are secure; he will be a refuge for their children" (Prov. 14:26 NLT)





# JOB IN A NUTSHELL

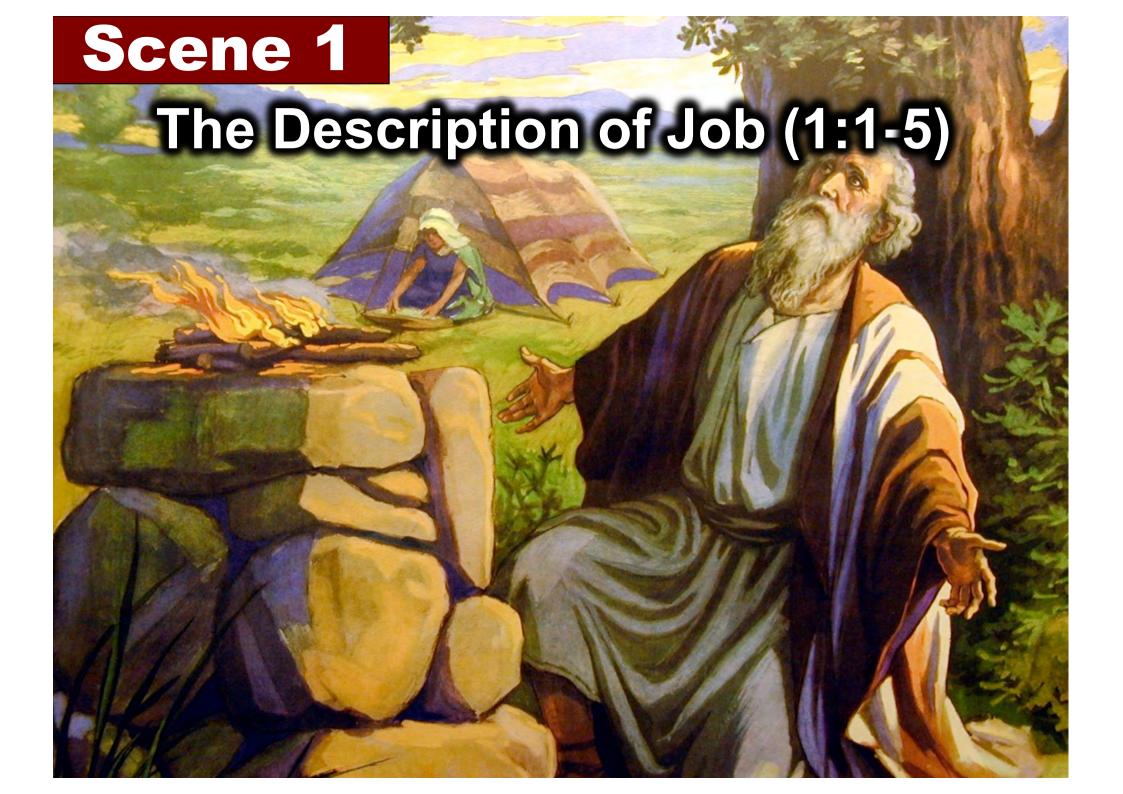
SETTING DEBATE RESOLUTION



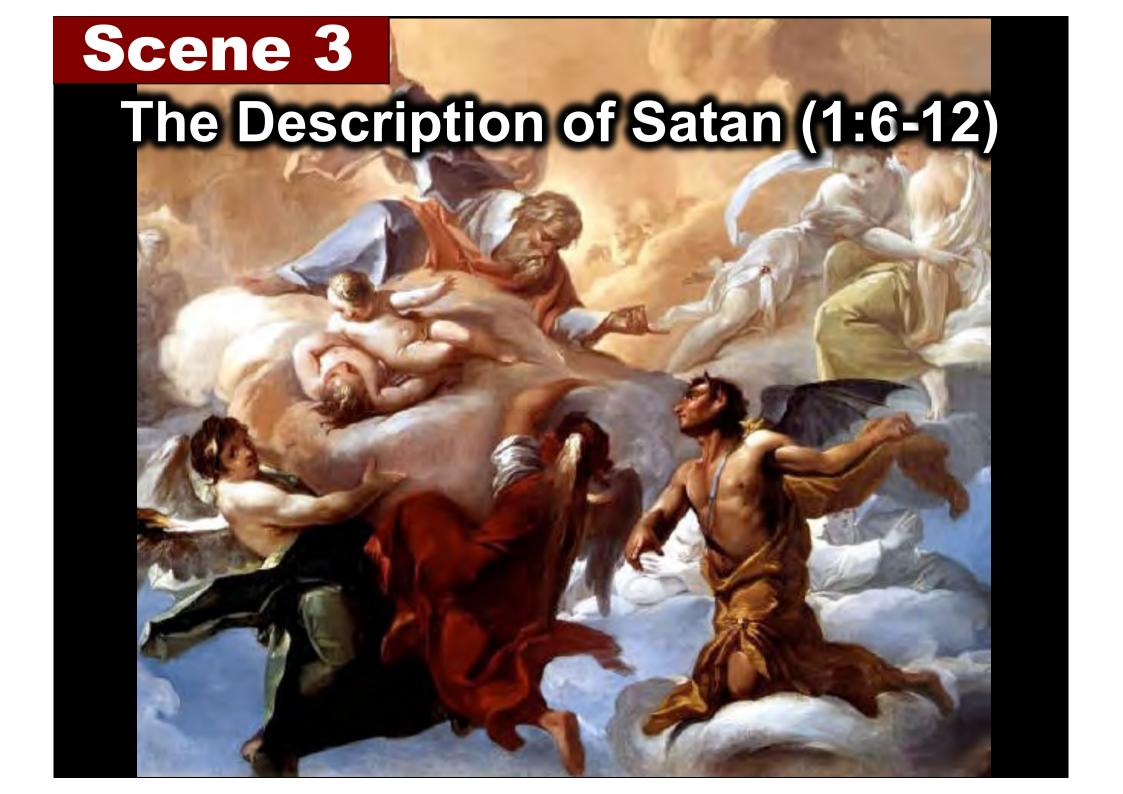
# Job 1



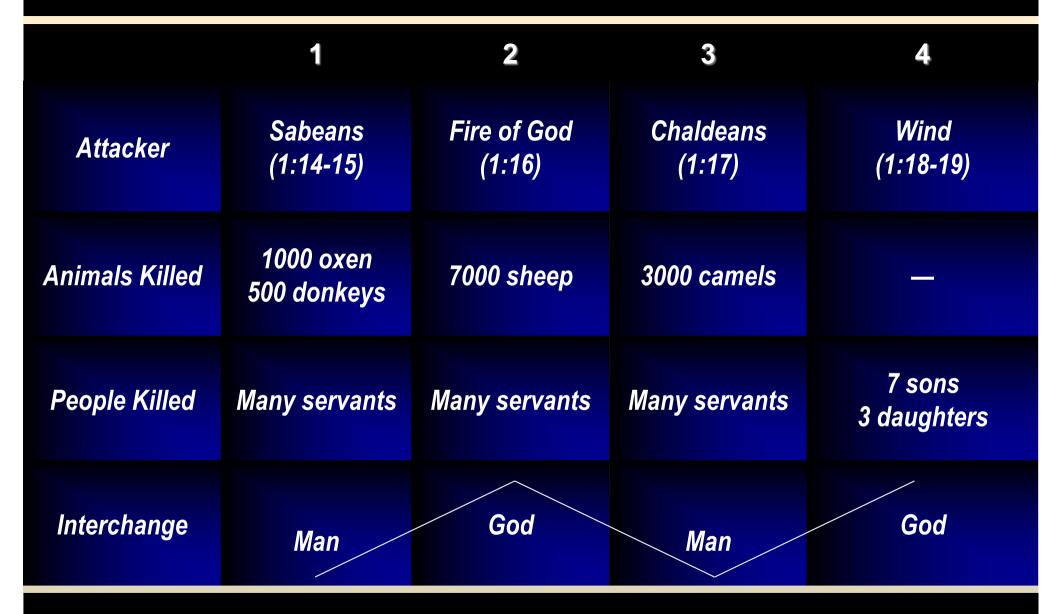
Irving L. Jensen, Job: A Self-Study Guide, 4



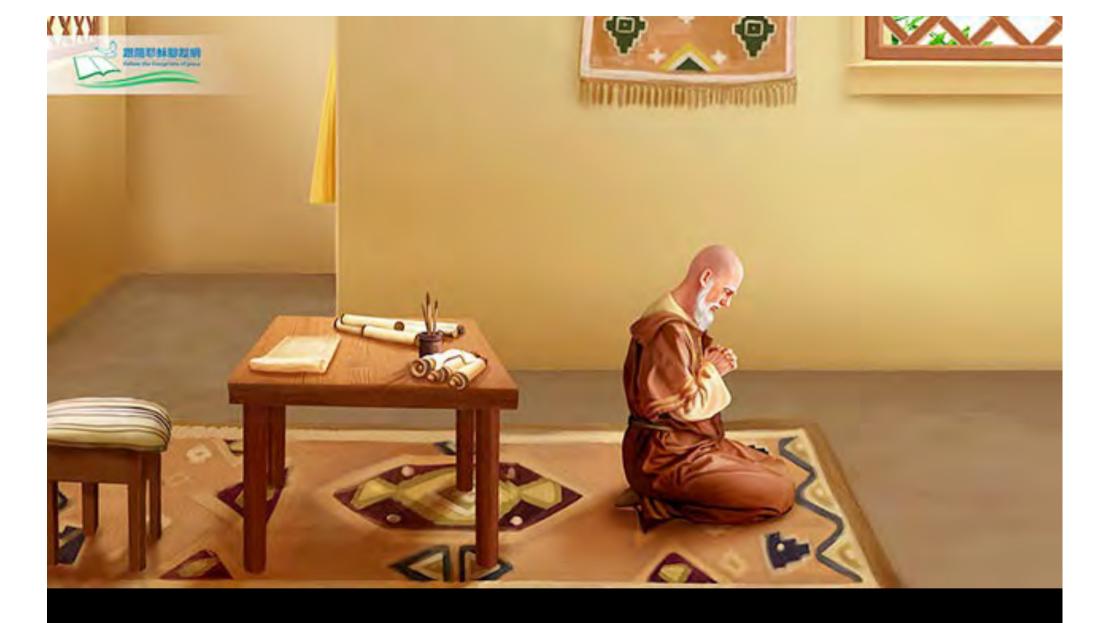




## Satan's Attacks in Job 1



Satan waited until a day of celebration (1:13) Satan didn't challenge God's limitations



"The LORD gave, the LORD took away. Blessed be his name" (1:21b).

### Characteristics

A. The book switches from narrative (chaps. 1–2) to poetry (3:1–42:6) & then back to narrative (42:7-17).

#### Parallels in the Structure of the Book of Job

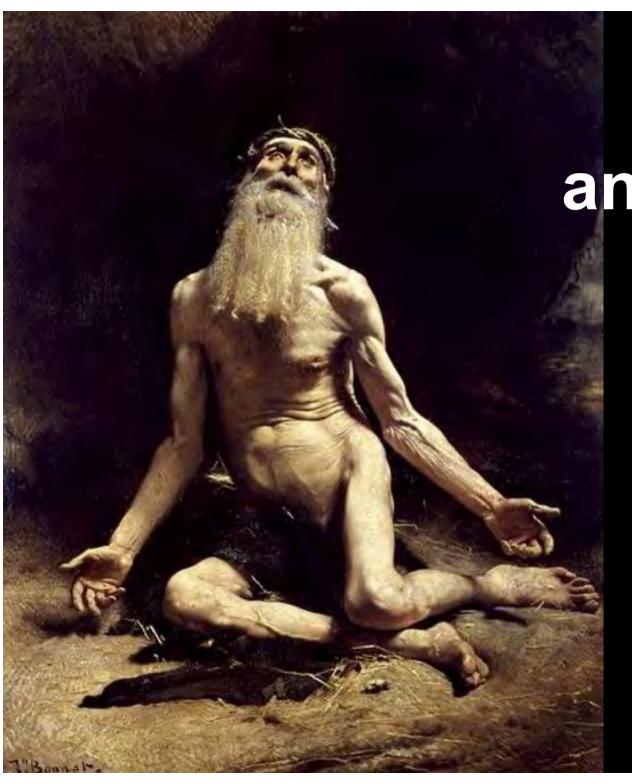
- a. Opening narrative (chaps. 1-2)
  - b. Job's opening soliloquy (chap. 3)
    - c. The friends' disputation with Job (chaps. 4–28)
  - b<sup>1</sup>. Job's closing soliloquy (chaps. 29–31)
    - c<sup>1</sup>. Elihu's disputation with Job (chaps. 32–37)
    - c<sup>2</sup>. God's disputation with Job (38:1–42:6)
- a<sup>1</sup>. Closing narrative (42:7-17)

Zuck, Bible Knowledge Commentary



## Characteristics

- B. Most of Job records men dialoguing in poetic form. This may seem strange to Western ears today, but poetic discussion is not unusual in even some cultures today.
- C. The major question addressed in the book, "Why do the righteous suffer?" is never specifically answered (except because God is God)!



Did God answer Job?

How?

## **JOB**

#### God's Incomprehensibility Explains Righteous Suffering

Righte	ous Suffe	ering	Unsuccessful Dialogue		Restoration			
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D	Dilemma		Debate		Deliverance			
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**Patriarchal Times** 

# Job 2

# Scene 4

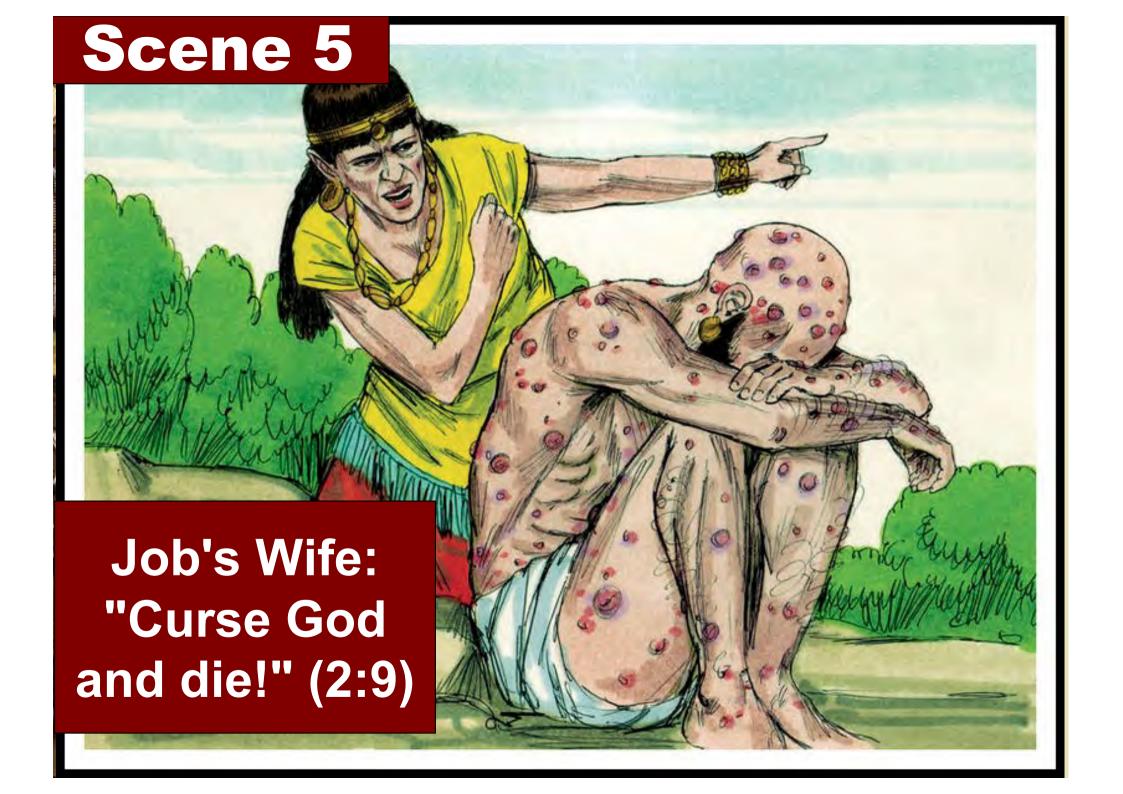
I. (Job 1–2) Job, unaware of Satanic intervention, innocently suffers the loss of possessions, children and health as the setting for a long dialogue on God's sovereignty over righteous suffering.



#### **COMPARING JOB'S TWO TRIALS**

Chapter 1	Chapter 2
FIRST TRIALS	FURTHER TRIALS
BANKRUPTCY & BEREAVEMENT	PHYSICAL PAIN
TOUCH HIS	TOUCH HIM
"all that he has" (1:12)	"his bone & "flesh" (2:5)
POSSESSIONS OF JOB	PERSON OF JOB

Adapted from Irving L. Jensen, Job: A Self-Study Guide, 28



# **Five Responses to Suffering**

Huang Sabin, SBC, adapted

**PERSON** 

**RESPONSE** 

**SOLUTION** 

MODERN EQUIVALENT

**ANSWER** 

NLT Job 2:9 His wife said to him, "Are you still trying to maintain your integrity? Curse God and die."

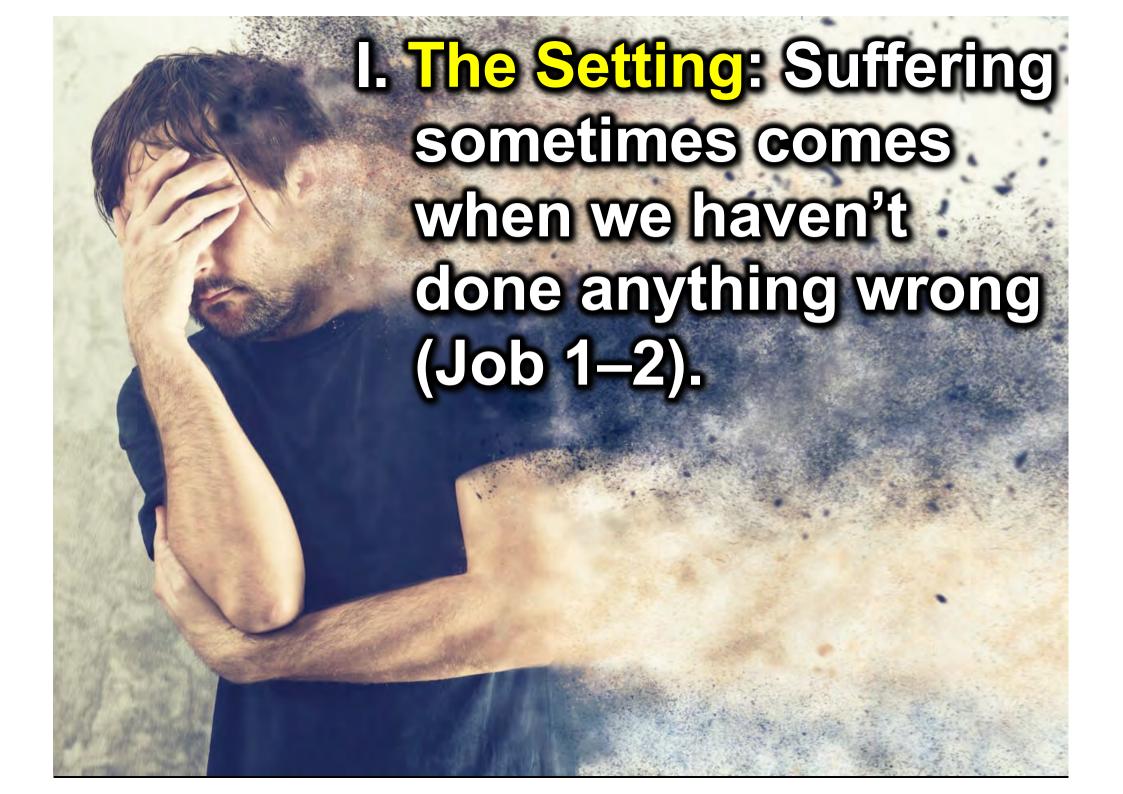


"Then they sat on the ground with him for seven days and nights. No one said a word to Job, for they saw that his suffering was too great for words" (2:13 NLT).



# What is the proper response to righeous suffering?









# Job 3



The Debate (Job 3–41)

## **JOB**

#### God's Incomprehensibility Explains Righteous Suffering

Righte	ous Suffe	ering	Unsuccessful Dialogue		Restoration			
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D	Dilemma		Debate		Deliverance			
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**Patriarchal Times** 

II. (Job 3–41) Job & 4 friends unsuccessfully dialogue regarding the reason for his suffering, but God declares that this question should not be asked because of His incomprehensibility & sovereignty.

Job 4–31 has 3 cycles of controversy. (Eliphaz begins each series & Zophar does not speak in the last series.)

				AND DESCRIPTION OF THE PERSON NAMED IN COLUMN				
		First Cycle						
Eliphaz	4–5	<b>→</b>	Job	6–7				
Bildad	8	<b>→</b>	Job	9–10				
Zophar	11	<b>→</b>	Job	12–14				
Second Circle								
Eliphaz	15	<b>→</b>	Job	16–17				
Bildad	18	<b>→</b>	Job	19				
Zophar	20	<b>→</b>	Job	21				
Third Cycle								
Eliphaz	22	<b>→</b>	Job	23–24				
Bildad	25	<b>→</b>	Job	26–31				
Irving L. Jensen, Job: A Self-Study Guide, 28								

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Outline

# Job 4



### Five Responses to Suffering

Huang Sabin, SBC, adapted

PERSON	RESPONSE	SOLUTION	MODERN EQUIVALENT	ANSWER
1. Job's Wife	Curse God & die (2:9)	Suicide	Young people	Unacceptable
2. Three "friends"	Suffering is from sin (4:7-8)	Repentance	"Name it, claim it"	Not always applicable

NIV Job 4:7 "Consider now: Who, being innocent, has ever perished? Where were the upright ever destroyed? <sup>8</sup>As I have observed, those who plow evil and those who sow trouble reap it."



## The Cycles of Debate in Job





#### **Prevailing Theology of Retribution**

"The house of the wicked will be destroyed, but the tent of the godly will flourish" (Prov. 14:11 NLT)

"Those who fear the LORD are secure; he will be a refuge for their children" (Prov. 14:26 NLT)







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	_,	Third Cycle	0.00	
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Irving L. Jensen, Job: A Self-Study Guide, 28				

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Outline

## Outline

Repeated Themes in Job's Responses						
		First round of speeches				
		First speech	Second speech		Third speech	
1. Disappointment in his friend	S	6:14-30		-	12:1-3; 13:1-12	
2. Declaration of God's greatnes	SS	-	9	):1-12	12:7-25	
3. Disillusionment with God's wa	ıys	7:11-19	9:13–10:17		12:4-6	
4. Despair with life (or desire for dear	th)	6:8-13; 7:1-10	10	):18-22	chapter 14	
5. Desire for vindication with Go	od	7:20-21		-	13:13-19	
		Second round of speeches				
		First speech	Second speech		Third speech	
1. Disappointment in his friend	S	16:1-5; 17:3-5	19:1-4		21:1-6	
2. Declaration of God's greatness	SS	-	19	):28-29	21:19-22	
3. Disillusionment with God's wa	ıys	16:6-17	19:5-22		21:7-18, 23-39	
4. Despair with life (or desire for Dea	th)	17:6-16	-		-	
5. Desire for vindication with Go	od	16:18–17:2	19	9:23-27	-	
		Thir	rd round	of speeches		
	First speech			Sec	cond speech	
1. Disappointment in his friends		-		26:1-4		
2. Declaration of God's greatness		23:8-17		26:5-27:12; chapter 28		
3. Disillusionment with God's ways		24:1-17		-		
4. Despair with life (or desire for death)		(24:18-25)*		(27:13-23)*; chapters 29-30		
5. Desire for vindication with God		23:1-7		chapter 31		
*The wicked die.				Zuck, Bible Kno	wledge Commentary, 1:728	



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Irving L. Jensen, Job: A Self-Study Guide, 28				

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Outline



He makes nations great, and he destroys them; he enlarges nations, and leads them away.

**JOB 12:23** 

## Outline

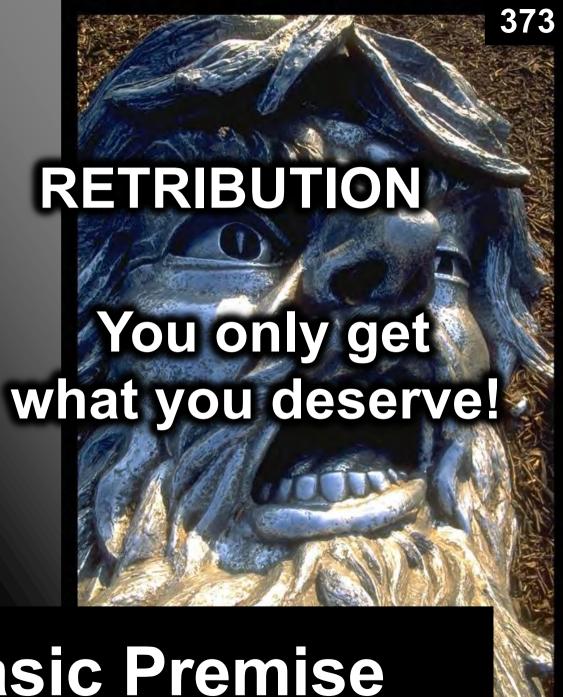
Job's Laments					
	Self-laments	Laments against God	Laments against "Enemies"		
Job's opening soliloquy (chap. 3)	3:11-19, 24-26	3:20-23	3:3-10		
Job's 1st speech (chaps. 6-7)	6:1-12; 7:1-10	7:12-21	6:13-20		
Job's 2nd speech (chaps. 9–10)	9:25-31	9:17-23; 10:8-17			
Job's 3rd speech (chaps. 12–14)	14:1-6, 7-15	13:3, 14-16, 23-27			
Job's 4th speech (chaps. 16–17)	17:4-10	16:9-14			
Job's 5th speech (chap. 19)		19:7-12	19:13-19		
Job's 6th speech (chap. 21)					
Job's 7th speech (chaps. 23–24)	23:3-12				
Job's 8th speech (chaps. 26–31)	29:2-6, 12-20; 30:16-19, 24-31	30:20-23	30:1-15		

Zuck, Bible Knowledge Commentary, 1:362



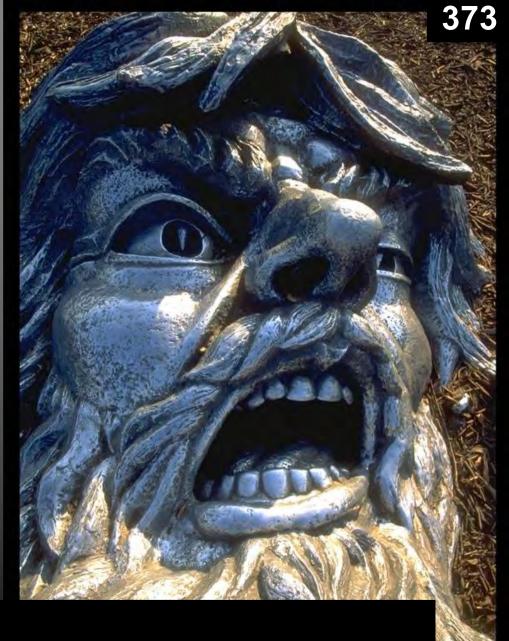
**Bildad** 

Zophar



Their Basic Premise

I don't deserve what I got!



Job's Basic Premise



# If it is cut down, it will sprout again and grow new branches.

Job 14:7 (NLT)

<sup>8</sup> Though its roots have grown old in the earth and its stump decays, <sup>9</sup> at the scent of water it will bud and sprout again like a new seedling. Job 14:8-9 (NLT)

10 But when people die, their strength is gone. They breathe their last, and then where are they?

11 As water evaporates from a lake and a river disappears in drought,

Job 14:10-11 (NLT)

people are laid to rest and do not rise again.
Until the heavens are no more, they will not wake up nor be roused from their sleep.

Job 14:12 (NLT)

13 I wish you would hide me in the grave and forget me there until your anger has passed.
But mark your calendar to think of me again!

Job 14:13 (NLT)

If so, this would give me hope through all my years of struggle, and I would eagerly await the release of death.

15 You would call and I would answer, and you would yearn for me, your handiwork.

Job 14:14-15 (NLT)

<sup>16</sup> For then you would guard my steps, instead of watching for my sins.

17 My sins would be sealed in a pouch, and you would cover my guilt.

Job 14:16-17 (NLT)



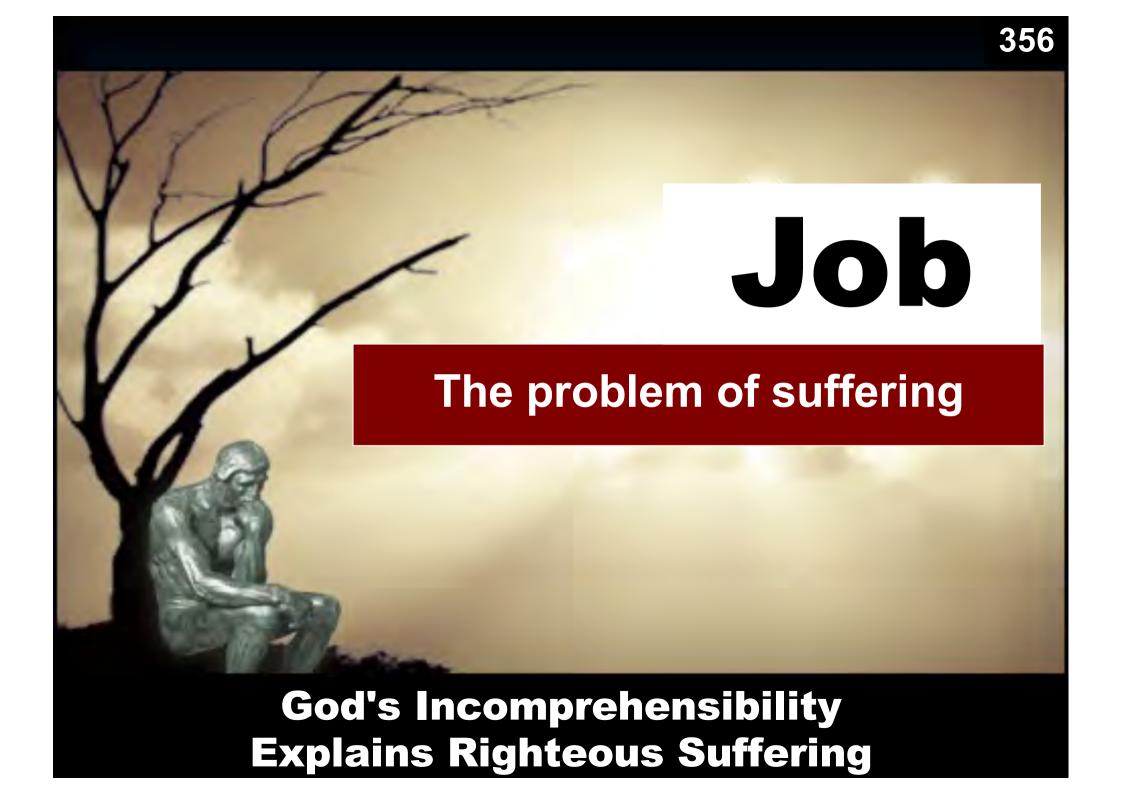
II. (Job 3–41) Job & 4 friends unsuccessfully dialogue regarding the reason for his suffering, but God declares that this question should not be asked because of His incomprehensibility & sovereignty.

Job 4–31 has 3 cycles of controversy. (Eliphaz begins each series & Zophar does not speak in the last series.)

				AND DESCRIPTION OF THE PERSON NAMED IN COLUMN
		First Cycle		
Eliphaz	4–5	<b>→</b>	Job	6–7
Bildad	8	<b>→</b>	Job	9–10
Zophar	11	<b>→</b>	Job	12–14
·		<b>Second Circle</b>		
Eliphaz	15	<b>→</b>	Job	16–17
Bildad	18	<b>→</b>	Job	19
Zophar	20	<b>→</b>	Job	21
	_,	Third Cycle	0.00	
Eliphaz	22	<b>→</b>	Job	23–24
Bildad	25	<b>→</b>	Job	26–31
Irving L. Jensen, Job: A Self-Study Guide, 28				

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Outline





#### **Five Responses to Suffering**

Huang Sabin, SBC, adapted

PERSON	RESPONSE	SOLUTION	MODERN EQUIVALENT	ANSWER
1. Job's Wife	Curse God & die (2:9)	Suicide	Young people	Unacceptable
2. Three "friends"	Suffering is from sin (4:7-8)	Repentance	"Name it, claim it"	Not always applicable
3. Job	God's not fair & doesn't care (19:7)	Complain	Most mourners	Unbiblical

NIV Job 19:7 "Though I cry, 'I've been wronged!' I get no response; though I call for help, there is no justice.' "



# Cycles of Debate







Tone	Implication	Insinuation	Indictment
Content	General Recommendations	Specific Advice	Vicious Accusations
Speakers	Eliphaz Bildad Zophar	Eliphaz Bildad Zophar	Eliphaz Bildad
Length	12 chapters	7 chapters	10 chapters
Chapters	3–14	15–21	22–31



II. (Job 3–41) Job & 4 friends unsuccessfully dialogue regarding the reason for his suffering, but God declares that this question should not be asked because of His incomprehensibility & sovereignty.

Job 4–31 has 3 cycles of controversy. (Eliphaz begins each series & Zophar does not speak in the last series.)

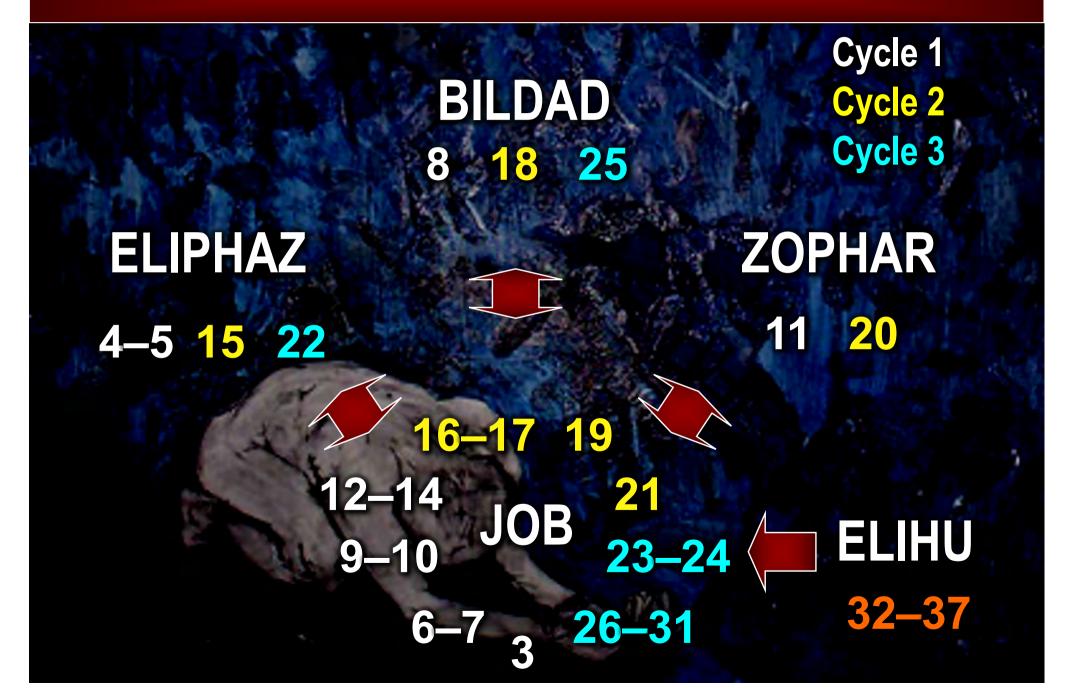
				AND DESCRIPTION OF THE PERSON NAMED IN COLUMN
		First Cycle		70
Eliphaz	4–5	<b>→</b>	Job	6–7
Bildad	8	<b>→</b>	Job	9–10
Zophar	11	<b>→</b>	Job	12–14
Second Circle				
Eliphaz	15	<b>→</b>	Job	16–17
Bildad	18	<b>→</b>	Job	19
Zophar	20	<b>→</b>	Job	21
Third Cycle				
Eliphaz	22	→ ′	Job	23–24
Bildad	25	<b>→</b>	Job	26–31
			1 1 1 1 0	

Irving L. Jensen, Job: A Self-Study Guide, 28

Outline

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#### Accusation & Response (3–37)







Satan:

3 Friends:

Elihu:

Deserved

Retribution

Discipline

You must have sinned, so that is why God judged you. Repent and be well!

God is all powerful. He inflicted and He will heal.

How can men compare to the holiness of God? Repent!

You quack counsellors. I liked you better when you were quiet...

God is a bully. I want my lawyer... someone who stands between me and God.



#### Elihu's Addressees (32–37)



#### Outline

	Elihu's Quotations of Job		
	In Elihu's First Speech		
33:9a	"I am pure" (cf. 6:10; 9:21; 10:7; 12:4; 16:17; 31:6).		
33:9b	"Without sin" (cf. 13:23; 23:11).		
33:9c	"I am clean and free from guilt" (cf. 9:20-21; 10:7; 27:6).		
33:10a	"God has found fault with me" (cf. 10:6).		
33:10b	"He considers me His enemy" (cf. 13:24; 19:11).		
33:11a	"He fastens my feet in shackles" (cf. 13:27).		
33:11b	"He keeps close watch on all my paths" (cf. 7:17-20; 10:14; 13:27).		
	In Elihu's Second Speech		
34:5a	"I am innocent [righteous]" (cf. 9:15, 20; 27:6).		
34:5b	34:5b "God denies me justice" (cf. 19:6-7; 27:2).		
34:6a	34:6a "I am right" (cf. 27:5-6).		
34:6b	34:6b "I am guiltless" (cf. 10:7; chap. 31).		
34:6d "His arrow inflicts an incurable wound" (cf. 6:4; 16:13).			
34:9 "It profits a man nothing when he tries to please God" (cf. 21:15).			
	In Elihu's Third Speech		
35:2	"I will be cleared by God" (cf. 13:18; 23:7).		
35:3	"What profit is it to me, and what do I gain by not sinning?" (cf. 21:15)		
	In Elihu's Fourth Speech		
36:23	"You [God] have done wrong" (cf. 19:6-7).		

#### Outline

#### Overview of Elihu's Speeches

Overview of Ei	inu s speecnes
Job's Complaints	Elihu's Answers
1. God is silent; He does not respond to me (13:22; cf. 33:13).	1st speech: God does speak – through dreams & pain (chap. 33).
2. God is unjust; He does not relieve me of my suffering (19:6-7; 27:2; cf. 34:5-6)	2nd speech: God is just (chap. 34).
3. God is unconcerned; He does not reward me for my innocence (10:7; cf. 35:3).	3rd speech: God is sovereign (chap. 35)

Zuck, Bible Knowledge Commentary, 1:755-56

#### Five Responses to Suffering

Huang Sabin, SBC, adapted

**PERSON** 

**RESPONSE** 

**SOLUTION** 

MODERN EQUIVALENT

**ANSWER** 

ESV Job 33:14 For God speaks in one way, and in two, though man does not perceive it. <sup>15</sup>In a dream, in a vision of the night. . . <sup>19</sup>Man is also rebuked with pain on his bed and with continual strife in his bones.

4 Elihu

Trials are for teaching (33:14-19)

**Endure** 

Most preachers

Inadequate

#### **Advice from Job's Friends**

Who they are	Where they spoke	How they helped	Their view of Job's pain	Their advice to Job	response	God to Job's friends
Eliphaz the Temanite	Job 4–5, 15, 22		Job suffers for his sin	Lay your cause before God (5:8)		
Bildad the Shuhite	Job 8, 18, 25		Job won't admit he sinned, so he's still suffering	How long will you go on like this?	God, tell me what charges You have against me (10:2)	God rebukes Job's friends (42:7)
Zophar the Naamathite	Job 11, 20		Job's sin deserves even more suffering than he's experienced	Get rid of your sins (11:13,14)	I know that I will be justified (13:18)	
Elihu the Buzite	Job 32–37		God is using suffering to mold Job	Be silent & I will teach you wisdom (33:33)	No response	God does not directly address Elihu
God	Job 38–41	Told Job to be content without knowing why he suffered	Did not explain the reason for the pain	Do you still want to argue with the Almighty? (40:2)	I was taking about things I did not understand (42:3-5)	

#### Outline

Overview of Elihu's Speeches				
Job's Complaints	Elihu's Answers			
1. God is silent; He does not respond to me (13:22; cf. 33:13).	1st speech: God does speak – through dreams & pain (chap. 33).			
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3. God is unconcerned; He does not reward me for my innocence	3rd speech: God is sovereign			

(10:7; cf. 35:3).

Zuck, Bible Knowledge Commentary, 1:755-56

(chap. 35)

#### Outline

#### Overview of Elihu's Speeches

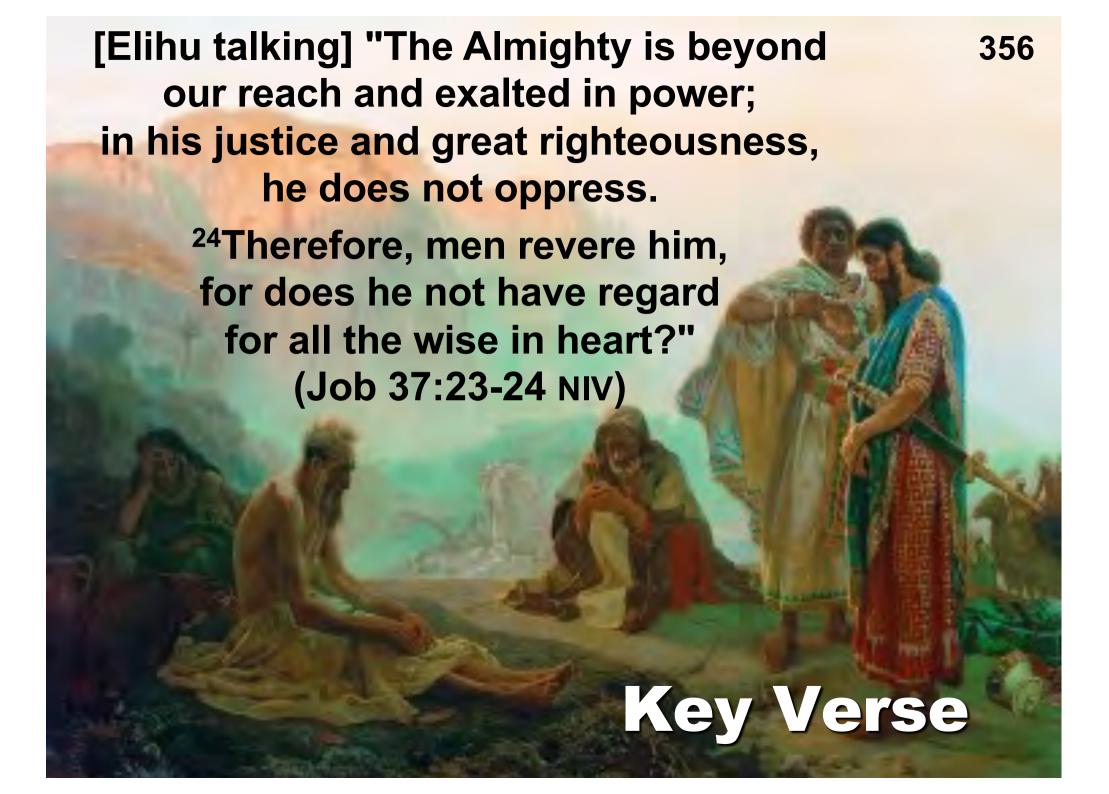
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Zuck, Bible Knowledge Commentary, 1:755-56

#### **Perspectives of Job's Friends**

Bruce Wilkinson & Kenneth Boa, Talk Thru the Bible

	Eliphaz	Bildad	Zophar	Elihu	
Characteristic	Theologian	Historian, legalist	Moralist, dogmatist	Young theologian, intellectual	
Relies on	Observation, Experience	Tradition	Assumption	Education	
Personality	Considerate	Argumentative	Rude, blunt	Perceptive, some conceit	
Voice	Philosophy	History	Orthodoxy	Logic	
Argument	"If you sin, you suffer"	"You must be sinning"	"You are sinning"	"God purifies and teaches"	
Advice to Job	Only the wicked suffer	The wicked always suffer	The wicked are short-lived	Humble yourself and submit to God	
Key Verse	4:8; 5:17	8:8	20:5	37:23	
Concept of God	Righteous; punishes wicked, blesses good	Judge; immovable lawgiver	Unbending, merciless	Disciplinarian, teacher	

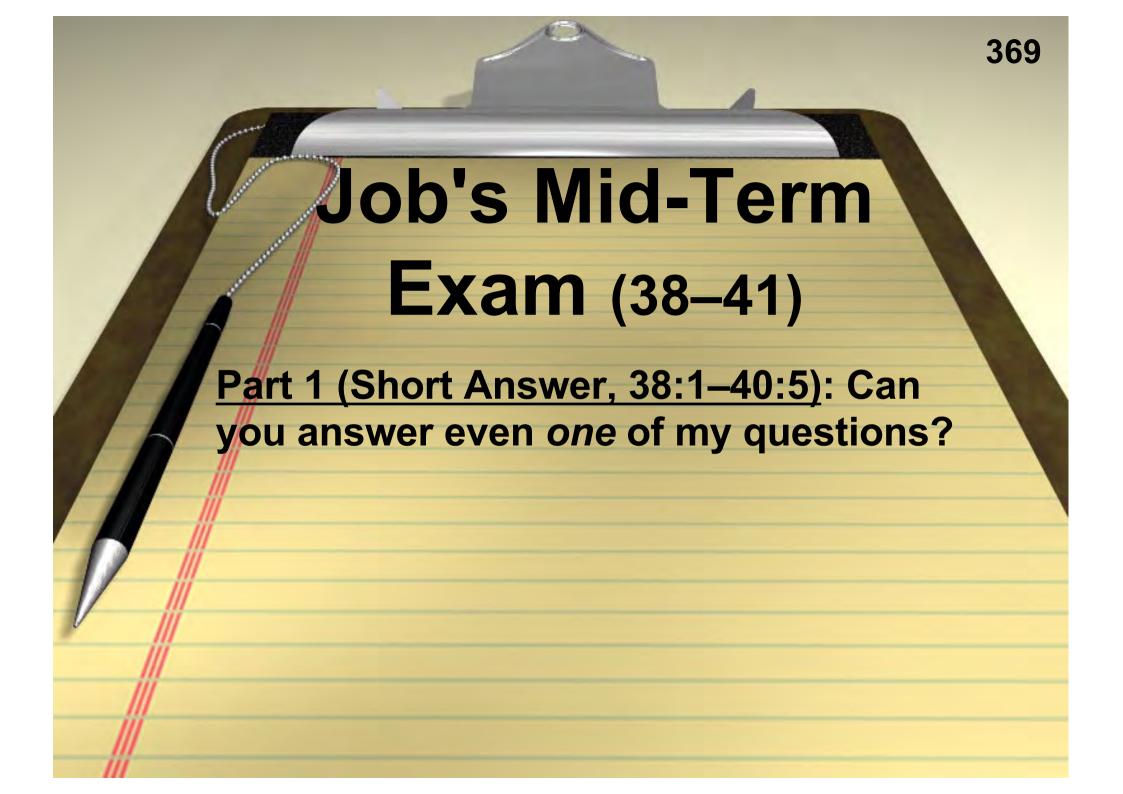


We cannot imagine the power of the Almighty; but even though he is just and righteous, he does not destroy us.

Job 37:23-24 NLT

<sup>24</sup> No wonder people everywhere fear him. All who are wise show him reverence.

Job 37:23-24 NLT



#### Five Responses to Suffering

Huang Sabin, SBC, adapted

PERSON	RESPONSE	SOLUTION	MODERN EQUIVALENT	ANSWER
1. Job's Wife	Curse God & die (2:9)	Suicide	Young people	Unacceptable

ESV Job 38:1 Then the LORD answered Job out of the whirlwind and said: <sup>2</sup>"Who is this that darkens counsel by words without knowledge? <sup>3</sup>Dress for action like a man; I will question you, and you make it known to me. <sup>4</sup>Where were you when I laid the foundation of the earth? Tell me, if you have understanding."

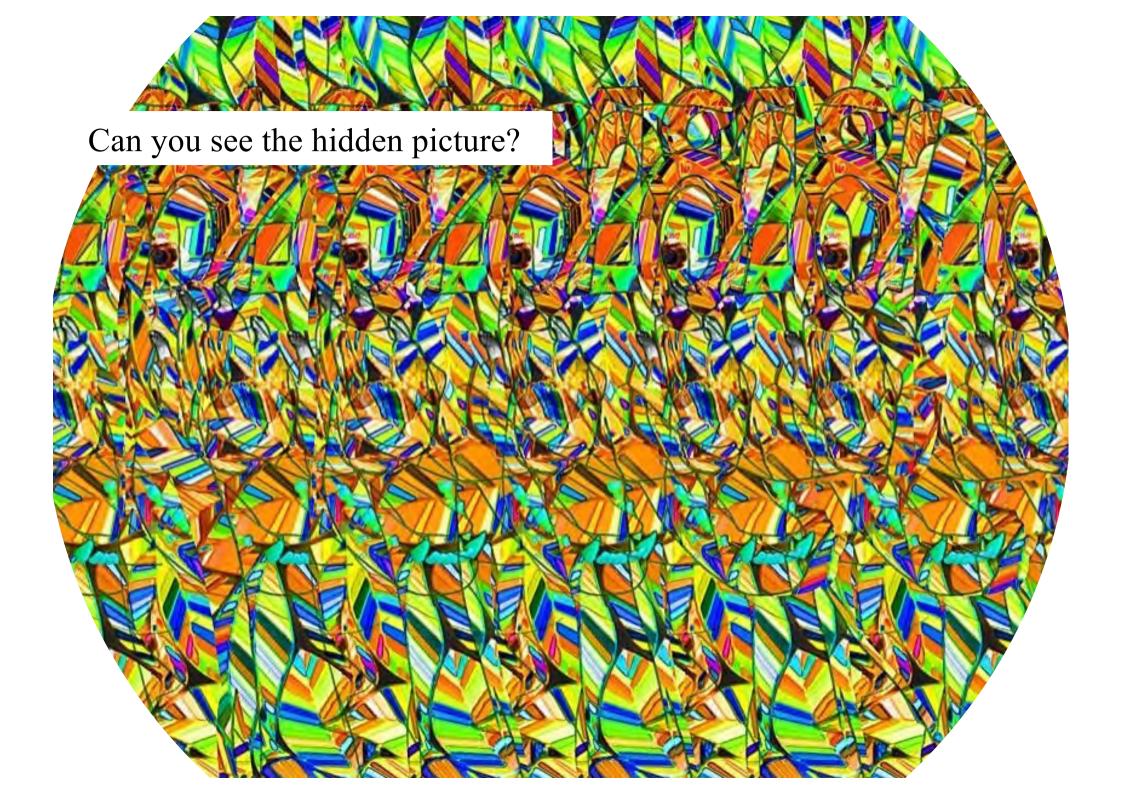
5. GOD Not 'Why?" but "Who?" (38–42)	worship	None	Unpopular
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#### **Advice from Job's Friends**

Who they are	Where they spoke	How they helped	Their view of Job's pain	Their advice to Job	response	God to Job's friends
Eliphaz the Temanite	Job 4–5, 15, 22		Job suffers for his sin	Lay your cause before God (5:8)		
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Zophar the Naamathite	Job 11, 20		Job's sin deserves even more suffering than he's experienced	Get rid of your sins (11:13,14)	I know that I will be justified (13:18)	
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Preached by Dr. Jim Harmeling at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Files in many languages for free download at BibleStudyDownloads.org





Fixing our sight on God's revelation of the future

Question 1: How do I look forward to the future when life looks like it will get worse and not better?

Question 2: How do I look forward to the future when something horrible happens without any warning?

Question 3: What kind of future am I looking forward to?





Habakkuk Job







Job 13:22
Then call, and I will answer;
or let me speak, and you
reply to me.

Job 31:35
Oh, that I had one to hear me! (Here is my signature! Let the Almighty answer me!) Oh, that I had the indictment written by my adversary!

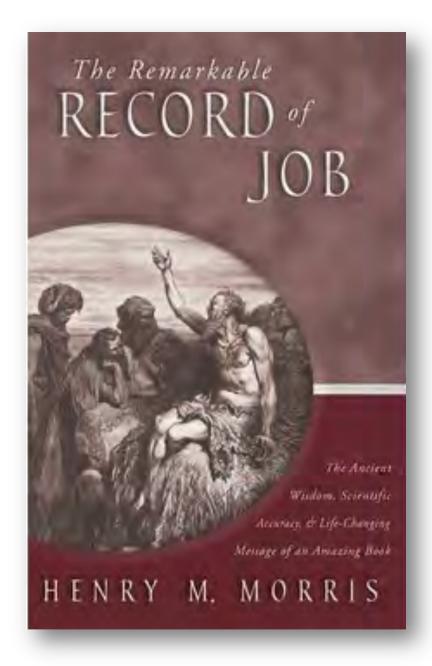
### Avoid "Dark Counsel" (38:1-3)

Victimization

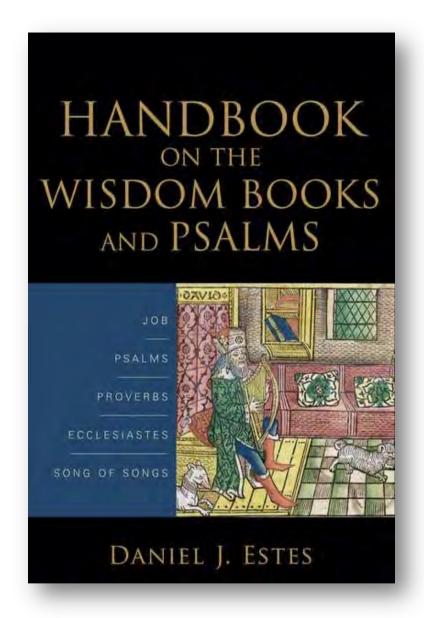
Suicide

God is unjust

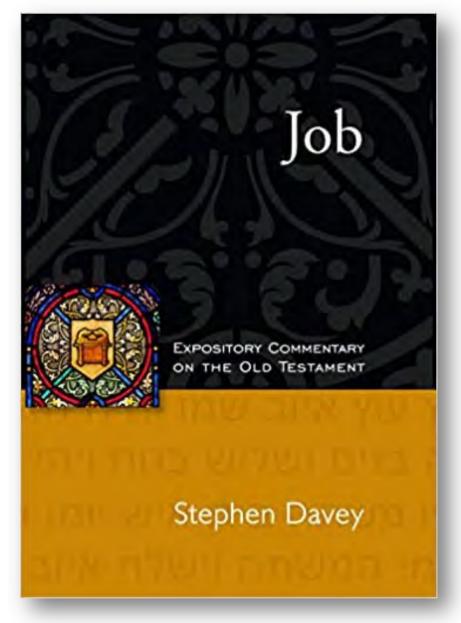




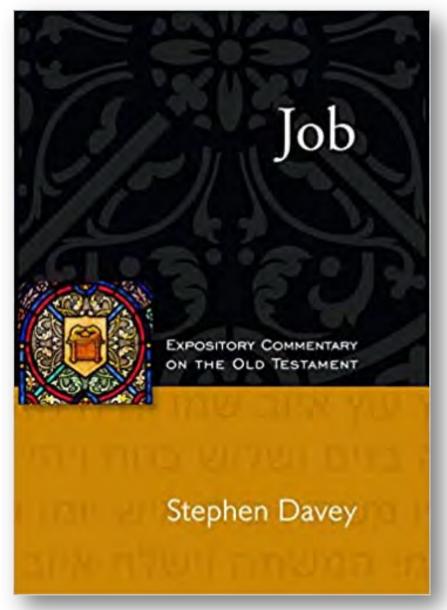
"This message, which said nothing about Job's sufferings nor about the observing hosts in heaven, dealt instead with God's great creation and his providential care over it."



"If Job cannot understand how God governs the natural world – and he cannot – how could he expect to comprehend God's ways with humans? Because humans in their finiteness cannot understand the workings of the creation, they should not call to account the Creator."



- He does not condemn Job.
- He does not apologize for anything that has happened.
- He does not justify His allowances.
- He does not offer an explanation for Job to consider.
- He does not offer one word of sympathy to this grieving man.
- He does not answer the question of suffering in the world.

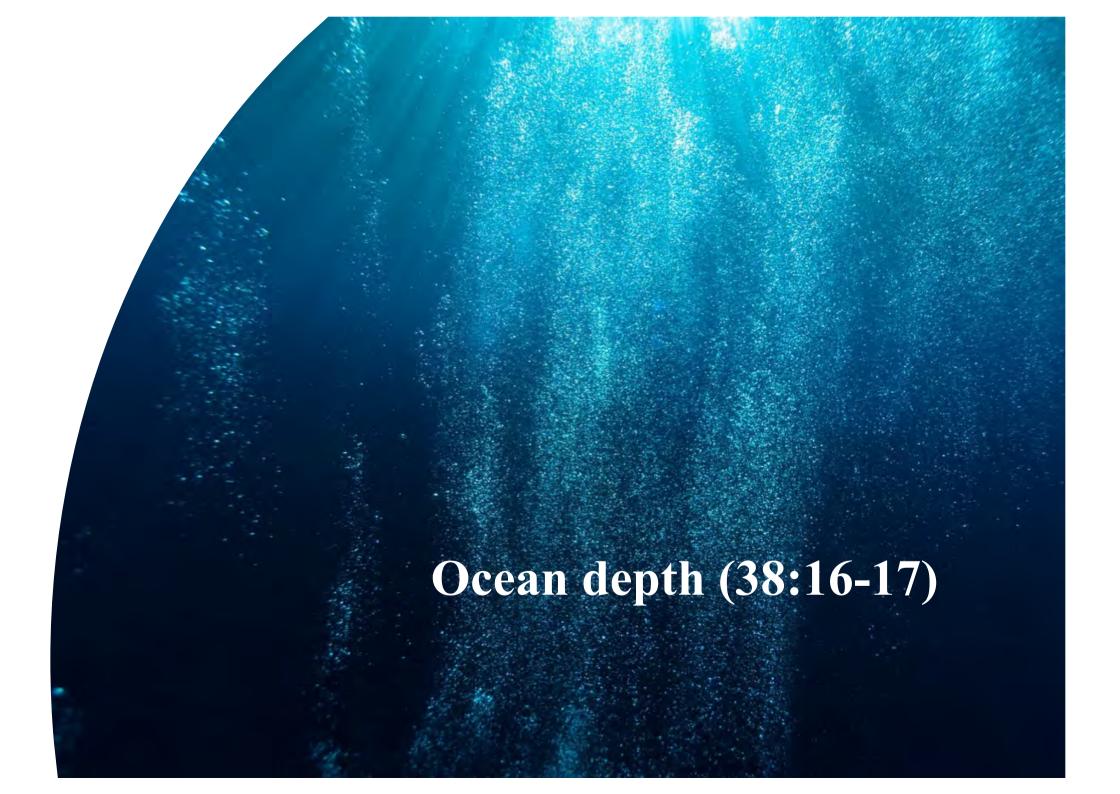


- He does not explain Satan's accusation or direct involvement in Job's losses.
- He does not explain why bad things happen to good people and why good things happen to bad people.



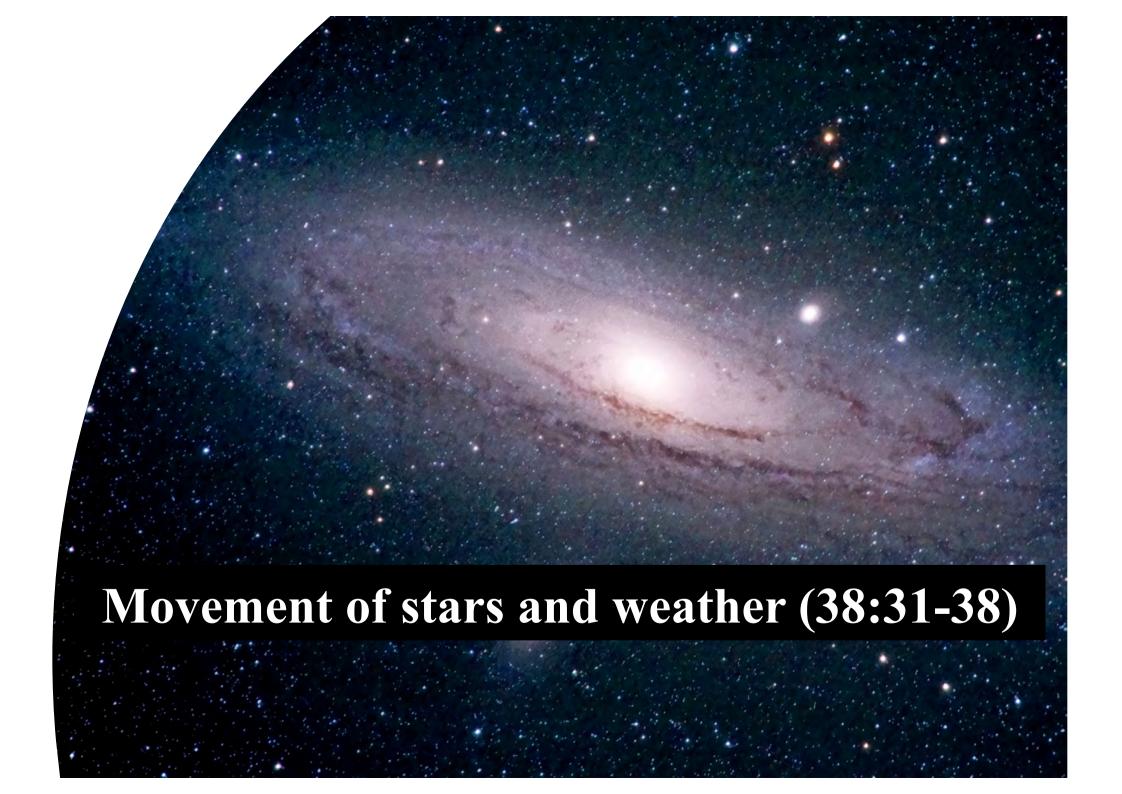


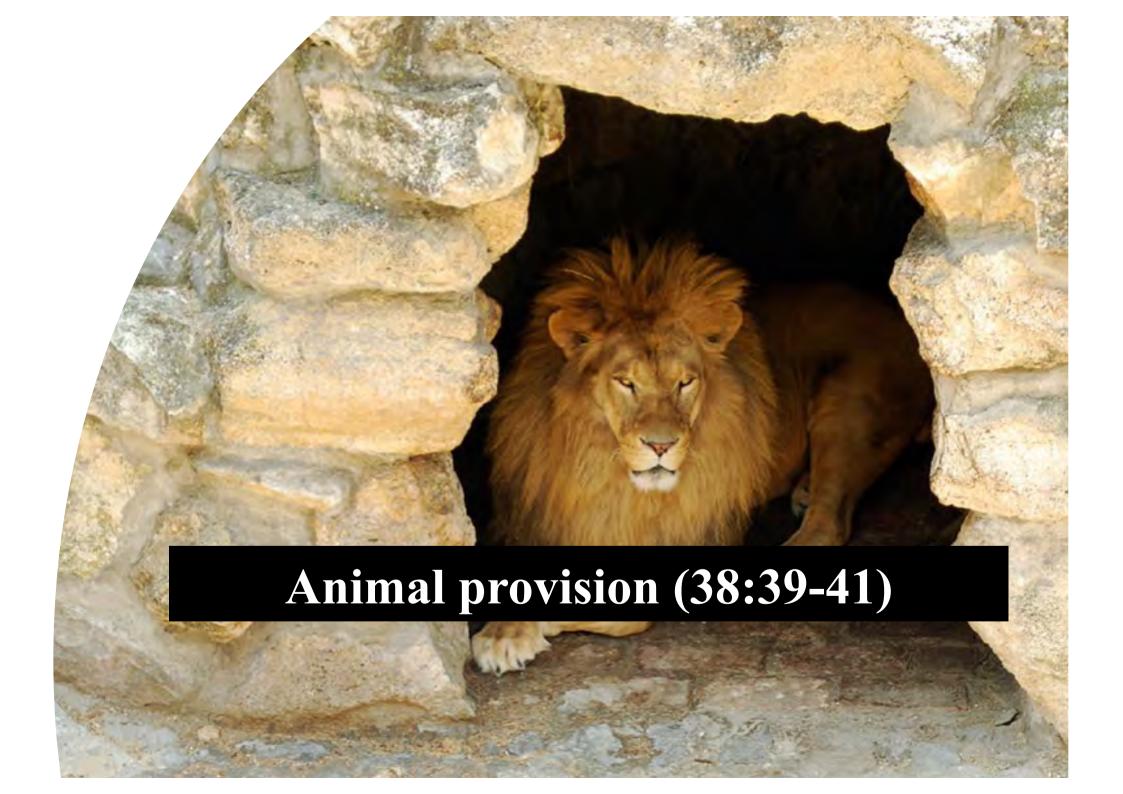












# Job 39



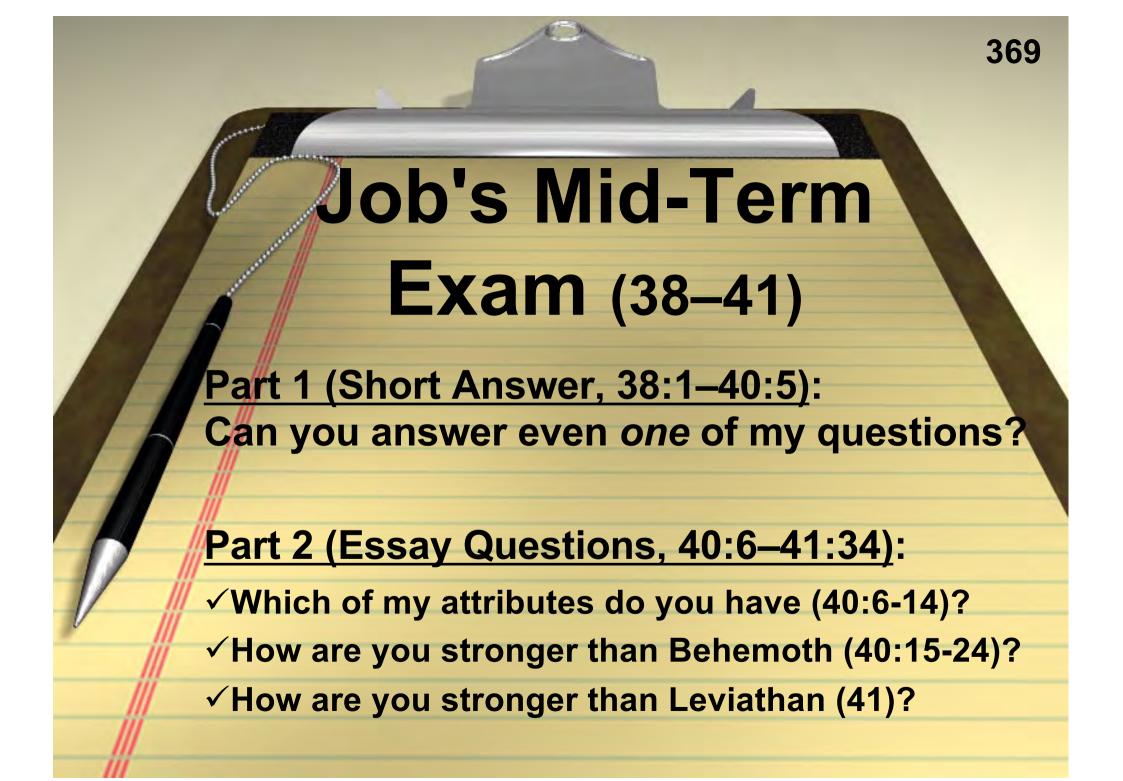
# Job 40



#### Mythology in Job

#### Why Would Job Refer to Mythology?

```
Explanation #1
Se Explanation #3 Linto the transcendent view of Yahweh during the second secon
   The 3rd & best view is that Job used these mythical allusions
                                                                                                     Linto the transcendent view of Yahweh during the
         merely to heighten the effect in his writing. In reference to the
                                                                                                                                                                                                                   <u>be referred</u> to these
       usage of Leviathan in Job 41:1-6, Oswalt remarks, "There seems,
      then, to be a double entendre in the writer's mind. He wants to
     make use of all the emotional connotations of the name Leviathan.
  He specifically uses it in order to convey on a feeling level all the
Overtones of God's sovereignty over nature" (p. 165).
                                                                                                                                                                                                                                                         20),
       but herein is the demise of his view. If the Hebrews
                                                                                                                                                                                                                                                        vith
       myth, this passage would lose all its force. This explanation also does ...
                                                                                                                                                                                                                                                        in the
       existence of the allusions to myth as well which have already been pointed out in Job.
```



#### **Behemoth (Job 40:15-24)**

"Look at the behemoth, which I made along with you and which feeds on grass like an ox. <sup>16</sup>What strength he has in his loins, what power in the muscles of his belly! 17 His tail sways like a cedar; the sinews of his thighs are close-knit. <sup>18</sup>His bones are tubes of bronze, his limbs like rods of iron" (40:15-18 NIV).

#### Behemoth (Job 40:15-24)

"He ranks first among the works of God, yet his Maker can approach him with his sword. <sup>20</sup>The hills bring him their produce, and all the wild animals play nearby. <sup>21</sup>Under the lotus plants he lies, hidden among the reeds in the marsh" (40:19-21 NIV).

#### Behemoth (Job 40:15-24)

"The lotuses conceal him in their shadow; the poplars by the stream surround him.

<sup>23</sup>When the river rages, he is not alarmed; he is secure, though the Jordan should surge against his mouth.

<sup>24</sup>Can anyone capture him by the eyes or trap him and pierce his nose?" (40:22-24 NIV).

#### Behemoth (Job 40:15-24)

#### **Strengths**



- ➤ Behemoth is the "ferocious bullock of EI" which the Ugaritic goddess Anat conquers with Leviathan.
- Job refers to other mythical monsters (see preceding study)

- > Job can "look at the Behemoth" (40:15a)
- ➤ Behemoth was made along with Job (40:15b)
- God had just described other real animals
- ➤ Behemoth is translated "wild beasts" in Joel 1:20 which is a non-mythological usage

Elephant

Behemoth (Job 40:15-24)

#### **Strengths** Weaknesses > Harris, Aguinas, NIV ➤ Tail "sways like a cedar" (40:17a) which is not the trunk or cedar branch or tail "bends down" (not "sways") or "penis stiffens"! > Behemoth's belly has powerful muscles (40:16b), but an elephant's strength is in its legs

#### Behemoth (Job 40:15-24)



Buffalo

#### **Strengths**

- Hartley and Couroyer
- ➤In Palestine in 2000 BC buffaloes roamed about in Israel
- ➤ Habitat includesboth land (40:15b,29a) & water (40:21-23)

- ➤ Tail "sways like a cedar" (40:17a)
- Hartley equates the tail with male genitals and thighs to the testicles, but himself admits that these meanings were characteristic only in later Hebrew and in the Targum, respectively.

#### Rhinoceros Behemoth (Job 40:15-24)



#### **Strengths**

- ➤ Northrup identifies as giant hornless rhinoceros called Baluchitherium
- ➤ Texts in Job indicate that he lived in an ice age, making it extinct

- ➤ Tail "sways like a cedar" (40:17a)
- Northrup does not comment on the size of the rhinoceros' tail, so one must assume it resembles the small tail of a modern rhino.

#### Behemoth (Job 40:15-24)

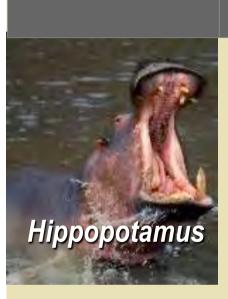
# "Ox"

#### **Strengths**

- ➤ Kinnier Wilson says it is "ox-like" & equates it with Leviathan
- ➤ Behemoth means "beasts," "cattle."
- ➤"He eats grass like an ox" (40:15b)
- ➤ Cattle laugh at him—
  "who should laugh
  louder than the animals
  of his own kind and
  species?" (40:20)

- ➤ Tail "sways like a cedar" (40:17a)
- ➤ "Behemoth" (plural intensification) puts it in a different category than a regular ox.
- ➤ Verse 20 means "all the animals play nearby." He supposes an elliptical "to lift up" here based upon the "same ellipsis" in 41:25, which he translates "lifting up of his voice" rather than "he rises [his entire body] up."

#### Behemoth (Job 40:15-24)



#### **Strengths**

- **≻** Zuck, Driver, NASB/NIV margins
- ➤ Strength (40:16-19), herbivorous eating habits (40:15b, 20), life in the marshes (40:20-23)
- ➤ Fierceness evident
  when trying to catch it
  "by the eyes" or nose
  when only those parts
  of the head show above
  water (40:24)

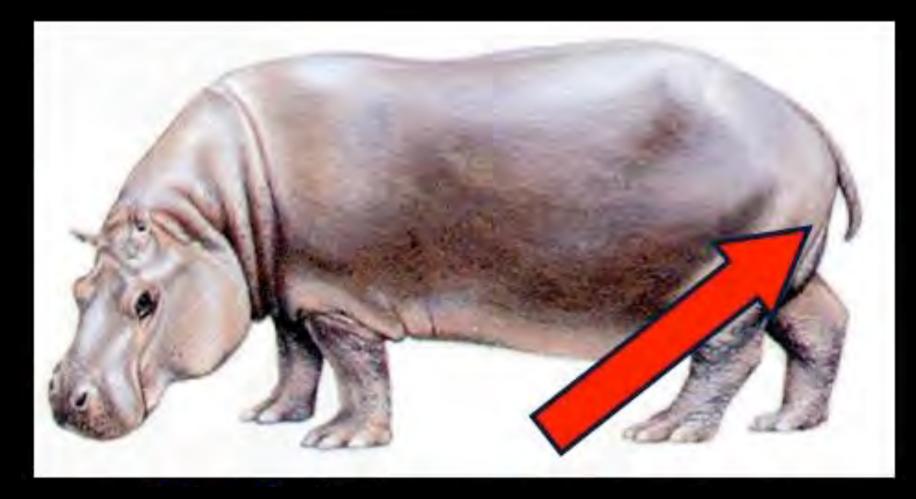
- ➤ Tail "sways like a cedar" (40:17a)
- ➤ Zuck (a hippopotamus advocate) admits that the hippo's tail stiffens when he is afraid (*BKC*, 1:771-772). In contrast, Behemoth is fearless (40:23).
- The animal could not be captured or killed (40:24), but hippopotami were harpooned with barbed hooks in Egypt.



The cedar was the largest tree in the Mid-East



The tail of an elephant is not like a cedar!

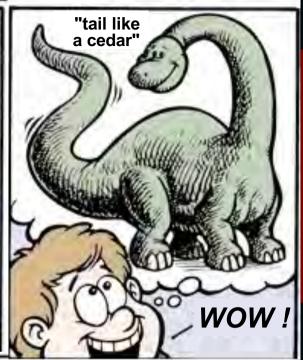


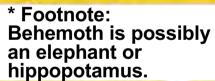
# Not like a cedar tree on a hippo either!

#### CREATIONWISE

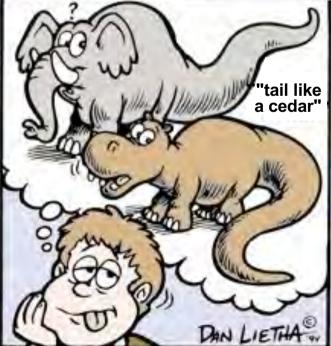
Look at the behemoth, which I made along with you and which feeds on grass like an ox. What strength he has in his loins, what power in the muscles of his belly! His tail sways like a cedar; the sinews of his thighs are close-knit.









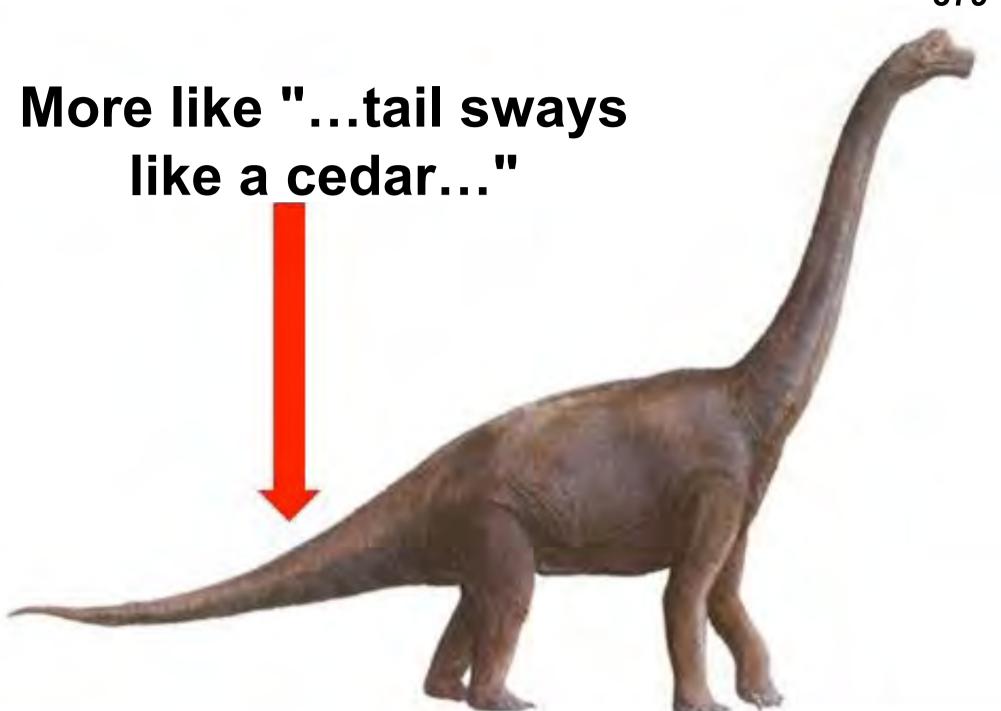


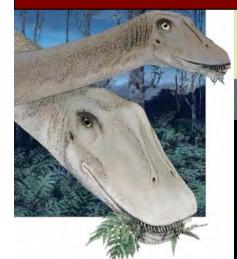
# What's the Behemoth?

Job 40:15-17









Behemoth (Job 40:15-24)

**Strengths** 

Weaknesses

Campbell & Whitcomb specify... [Apatosaurus]; others say Diplodocus or Brachiosaurus

Planteating Dinosaur

- Conly this view explains a tail that "sways like a cedar" (40:17).
- The massive strength of dinosaurs befits Behemoth more than any animal (40:18) in its loins & belly (40:16) which certainly could not be fought by man (40:24).



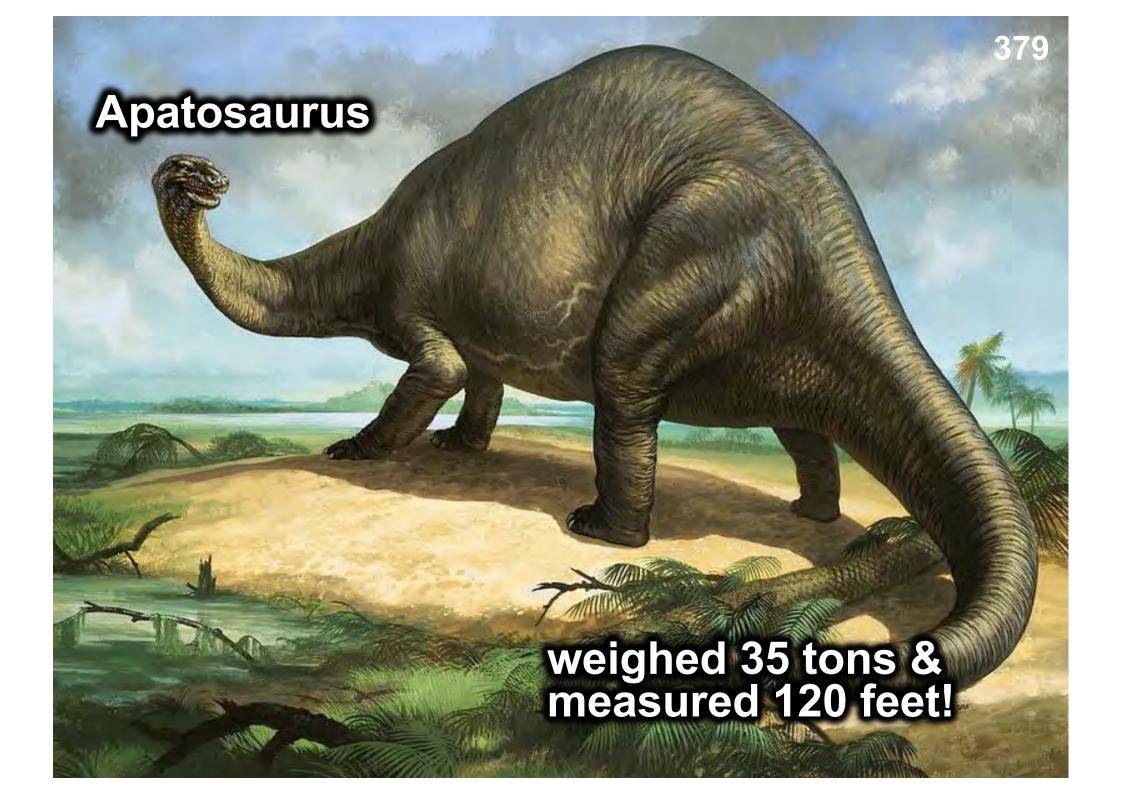
**Strengths** 

Weaknesses

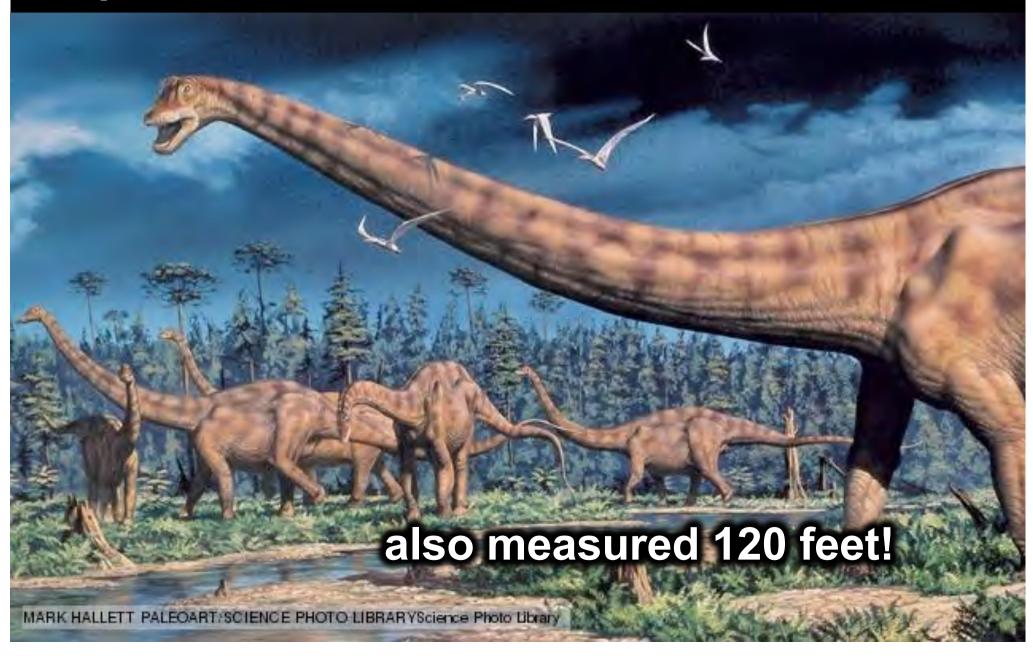
The name "Behemoth" (40:15a) itself is an intensified plural for strength unsurpassed.

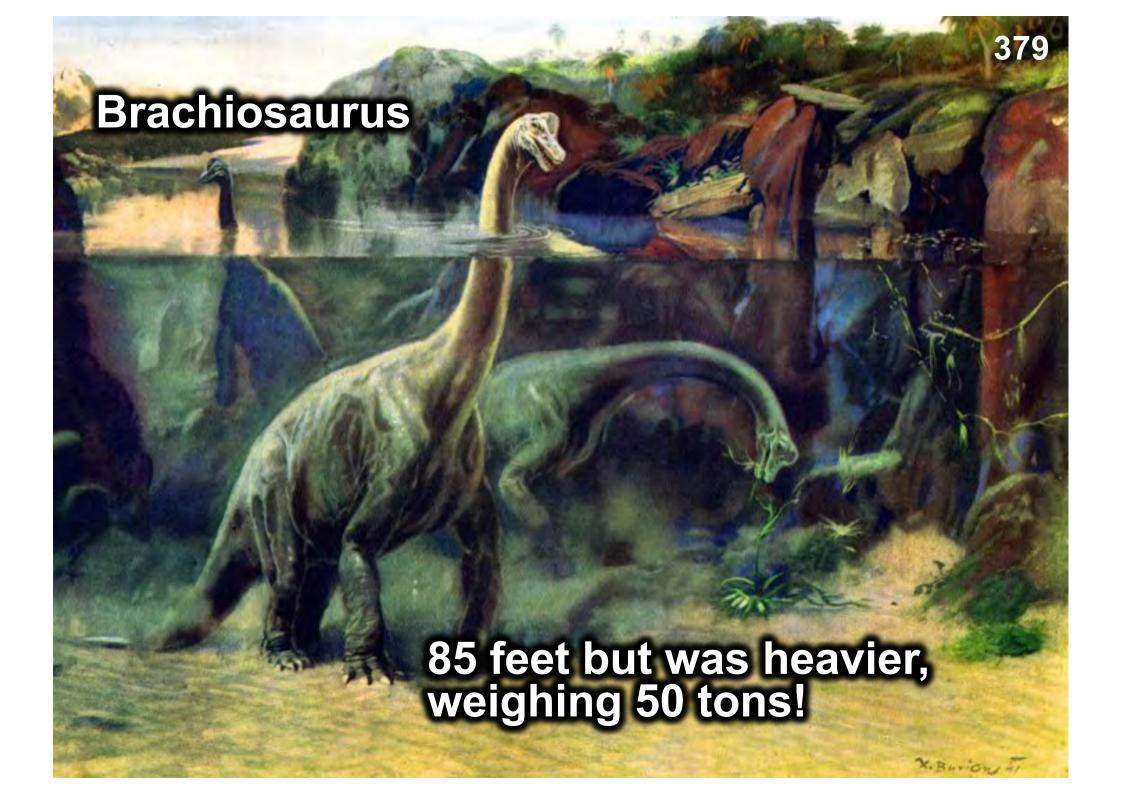
Planteating Dinosaur

So why settle for a weaker animal than a dinosaur such as an elephant, rhinoceros, buffalo, "ox," or hippopotamus? All of these creatures fail in comparison to...



#### **Diplodocus**





#### Behemoth (Job 40:15-24)

#### **Strengths**



- ➤ The habitat of Behemoth best describes that of a plant-eating dinosaur. This kind of dinosaur lived both on land (40:20a) & in the water (40:20b-23).
- ➤ Despite Behemoth's huge size, other animals could play near it (40:20b) because it was herbivorous (40:15b). Each of the three dinosaurs mentioned above were plant-eaters.
- ➤ Dinosaurs best describe animals large enough not to be afraid of a raging river (40:23) yet still able to hide their bodies underwater, concealed even under a lotus tree (40:22).

#### Behemoth (Job 40:15-24)

**Strengths** 



- ➤ The only possible weakness of this view is if one argues that the book of Job is poetic in form & thus not to be taken literally. Yet God's other questions & descriptions of other animals in the context (Job 38–39) are taken at face value, so why not here too?
- ➤ As for problems with man and dinosaurs living at the same time, see OT Survey notes, 2:76-82.

# Job 41



"Can you pull in the leviathan with a fishhook or tie down his tongue with a rope? <sup>2</sup>Can you put a cord through his nose or pierce his jaw with a hook? <sup>3</sup>Will he keep begging you for mercy? Will he speak to you with gentle words?" (41:1-3 NIV).

"Will he make an agreement with you for you to take him as your slave for life?

<sup>5</sup>Can you make a pet of him like a bird or put him on a leash for your girls?

<sup>6</sup>Will traders barter for him? Will they divide him up among the merchants?" (41:4-6 NIV).

"Can you fill his hide with harpoons or his head with fishing spears? <sup>8</sup>If you lay a hand on him, you will remember the struggle and never do it again! <sup>9</sup>Any hope of subduing him is false; the mere sight of him is overpowering. <sup>10</sup>No one is fierce enough to rouse him. Who then is able to stand against me [God]?" (41:7-10 NIV).

"Who has a claim against me that I must pay? Everything under heaven belongs to me [God].

[God of Leviathan]

12I will not fail to speak of his limbs, his strength and his graceful form.

13Who can strip off his outer coat?

Who would approach him with a bridle?" (41:11-13 NIV).

"Who dares open the doors of his mouth, ringed about with his fearsome teeth? 15 His back has rows of shields tightly sealed together; 16 each is so close to the next that no air can pass between. 17They are joined fast to one another; they cling together and cannot be parted" (41:14-17 NIV).

- "His snorting throws out flashes of light; his eyes are like the rays of dawn.
- <sup>19</sup>Firebrands stream from his mouth; sparks of fire shoot out.
  - <sup>20</sup>Smoke pours from his nostrils as from a boiling pot over a fire of reeds.
  - <sup>21</sup>His breath sets coals ablaze, and flames dart from his mouth" (41:18-21 NIV).

"Strength resides in his neck; dismay goes before him.

23The folds of his flesh are tightly joined;
they are firm and immovable.

24His chest is hard as rock, hard as a lower millstone"
(41:22-24 NIV).

"When he rises up, the mighty are terrified; they retreat before his thrashing. <sup>26</sup>The sword that reaches him has no effect, nor does the spear or the dart or the javelin. <sup>27</sup>Iron he treats like straw and bronze like rotten wood" (41:25-27 NIV).

"Arrows do not make him flee; slingstones are like chaff to him. <sup>29</sup>A club seems to him but a piece of straw; he laughs at the rattling of the lance. <sup>30</sup>His undersides are jagged potsherds, leaving a trail in the mud like a threshing sledge" (41:28-30 NIV).

"He makes the depths churn like a boiling caldron and stirs up the sea like a pot of ointment.

<sup>32</sup>Behind him he leaves a glistening wake; one would think the deep had white hair" (41:31-32 NIV).

"Nothing on earth is his equal a creature without fear.

34He looks down on all that are haughty;
he is king over all that are proud" (41:33-34 NIV).

# **Dinosaurs in the Book of Job?**Leviathan (Job 41:1-34)



Mythical Sea Monster

#### **Strengths**

- ➤ Rowold, Harris, Smick, Pope, Tur-Sinai, Martens, & MacKenzie
- ➤ Possibly the 7-headed monster Lotan found in Ugaritic poetry
- ➤ Other texts refer to Leviathan as a 7headed mythological monster (Job 3:8; Ps. 74:14)

- Leviathan in Job 41 is an actual animal in the detailed description of its body (41:1-3, 12-17, 22-25, 30, 33), ferocity (41:1-34), & aquatic habitat (41:1, 7, 30-32).
- ➤ The preceding context describes literal animals (esp. "which I made along with you," 40:15a)
- ➤ What would God prove to Job about His power over a fanciful creature?

Whale

Leviathan (Job 41:1-34)

#### **Strengths**

- ➢ Driver, Aquinas, NEB
- Aquatic nature (41:1, 7)
- Parallel in Psalm 104:26 which refers to the sea where "ships go to & fro, & the leviathan, which you formed to frolic there."

- >"I will not fail to speak of his limbs" (41:12)
- ➤ Jagged undersides leave a trail in the mud (41:30) does not apply to a whale
- ➤ Driver excludes the ferocity of Job 41:9-11 from his discussion (whales are not as ferocious as the Leviathan)

# Dinosaurs in the Book of Job? Leviathan (Job 41:1-34)



#### **Strengths**

- ➤ Eerdmans (Studies in Job, 27f.)
- ➤ Same support as for whale above

#### Weaknesses

➤ Each deficiency of the whale view above has even greater weight when applied to a dolphin





#### Crocodile

#### Leviathan (Job 41:1-34)

# **Strengths**

- **≻**Most interpreters: Archer, Zuck, Smick, Dhorme, Freehof, Delitzsch, Payne, Ellison, Bodenheimer
- 14)
- → difficult to capture (41:6)
- **>** tough skin (41:13-17, 23)
- >scales (41:15-17)

- >Crocodiles do not have strong limbs (41:12)
- > Zuck admits crocodiles can be harpooned (BKC, 771), but not Leviathan (41:7, 26-29)
- > ferocious jaw (41:2, 5, > Leviathan is too large for a merchant to sell (41:6); merchants sell crocodile hides today
  - > All animals in God's speech before Behemoth and Leviathan (38:39—39:30) are Palestinian, but the crocodile is found mostly in Egypt and probably would be unfamiliar to Job.

#### Crocodile

### Leviathan (Job 41:1-34)

#### **Strengths**

- ➤ hideous movements of its eyes, nose and mouth (41:18-21)
- **> jagged undersides**(41:30)
- ➤ wake in the water (41:32)
- ➤ Leviathan is parallel to the monster tannin (Ps. 74:13b-14a), which refers to the crocodile of Egypt in Ezekiel 29:3-5 (Delitzsch, 365)

- Meanings for tannin include "serpent, dragon, and seamonster," but never the crocodile. It generally refers to a mythological dragon (cf. Job 7:12). Also, parallelism does not equate the two beasts anyway, but only compares their common, fierce characteristics.
- ➤ This tannin (Ezek. 29:3-5) is probably not mythological but figurative for Pharaoh, who boasts of the creating the Nile.



### Leviathan (Job 41:1-34)

#### **Strengths**



Marine Dinosaur

- ➤ A meat-eating marine dinosaur (e.g., Tyrannosaurus Rex, Allosaurus, or Ankylosaurus)
- ➤ While a crocodile has been harpooned (cf. 41:7, 26), who would dare try to harpoon or club (41:29) a Tyrannosaurus Rex or other marine dinosaur?
- ➤ Leviathan has great significance attached to his limbs (41:12).
- ➤ He "rises up" & terrifies (41:25), which a Tyrannosaurus Rex or similar dinosaur could do by standing on hind legs (not true of crocodiles which cannot "look down" on others).

### Leviathan (Job 41:1-34)

#### **Strengths**



Marine Dinosaur

- ➤ His huge size "looks down on the haughty; he is king over all that are proud" (41:33-34); a crocodile is no king of beasts compared to Tyrannosaurus Rex.
- Tyrannosaurus Rex may have been the fiercest animal which ever lived. His head was nearly 4 feet long with sharp and serrated teeth. He stood from 18 to 20 feet at 50 feet long; his weight may have been 8 tons. His massive hind feet were able to carry this tremendous weight, & the long tail served to balance him. No predator of today, including the lion & tiger, is so large, so powerful, so fierce.

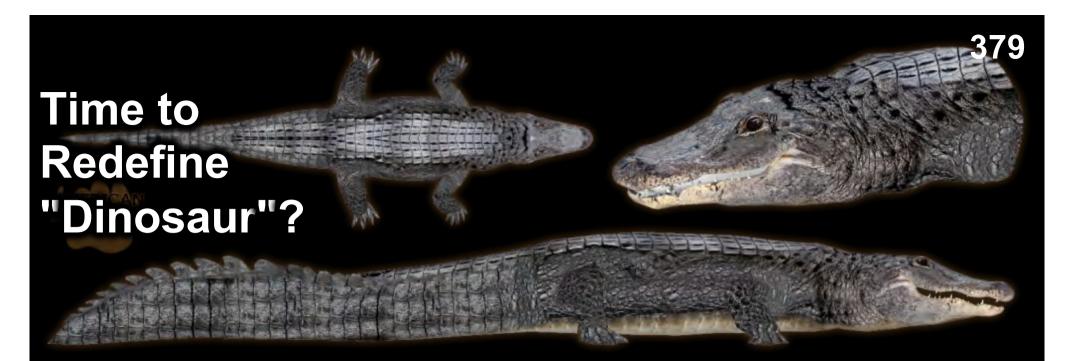


Leviathan (Job 41:1-34)

**➢** Breathing fire & smoke (41:18-21) has often been deemed figurative, yet may be literal. We can't tell from dinosaur bones if they could breathe like this. Some beetles & fish do it, so it is possible that some dinosaurs may have issued forth smoke & fire.

➤ The 9 foot Indonesian Komodo dragons eat dead carcasses of other animals (e.g., goats). The technique of an adult Komodo lizard at mealtime is like that of a power shovel... With its sawedged teeth set in massive jaws it rips loose whole sections of carcasses & bolts them down—bones, hair, maggots & all (National Geographic, Dec. '68, 976-77).





"Although they are now 99% extinct and seldom exceed 12 feet in length, the American alligator... attains lengths of nearly 20 feet as recently as the turn of the century (National Geographic [Jan. '67], 137). Only about 500 years ago the aepyornis, a dinosaur bird over 10 feet tall and weighing half a ton, still lived on the island of Madagascar (National Geographic [Oct. '67], 493)"

—John Whitcomb, The World That Perished, 28

# **Dinosaurs Lived Recently**

 Behemoth—giant vegetarian (Job 40:15-24)



- Leviathan—ferocious meat eater (Job 41)
- British King Morvidus was killed by a monster by being "gulped down... as a big fish swallows a little one" (336 BC)
- A monster was killed in 1693 in Bedd-yr-Afanc, England
- Monsters have been reported in nearly 200 places in England alone

# **Beowulf & the Creatures of Denmark**

 Danish poem extols Beowulf (AD 495-583)—later king for 50 yrs.

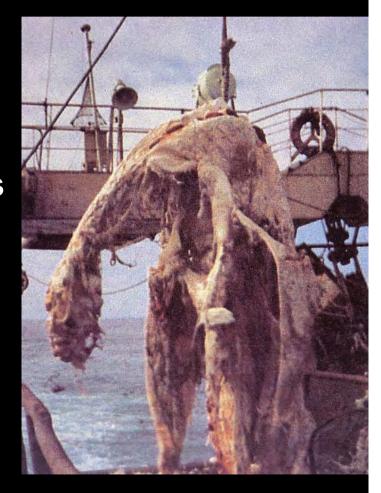
 The monster Grendel ("grinder, destroyer") preyed on Danes for 12 years (AD 503-515)

 This hero cleared monstrous animals from the sea lanes between Denmark and Sweden

 He then pulled out Grendel's small arm, who retreated to his cave and bled to death

# Japanese Fisherman's Dead Monster (*The Times* 21 July 1977)

- Two tons & ten meters long
- Caught at 330 meters deep in the ocean near Christchurch
- Plesiosaurus: huge, small-headed reptiles with long neck and four fins
- Photographed and sketched by marine biologist Michihiko Yano
- Captain ordered it thrown back into sea for fear of contaminating his fish.
- Soon after BBC reported it to be a shark (30 July 1977)!



# Is This a Shark?!

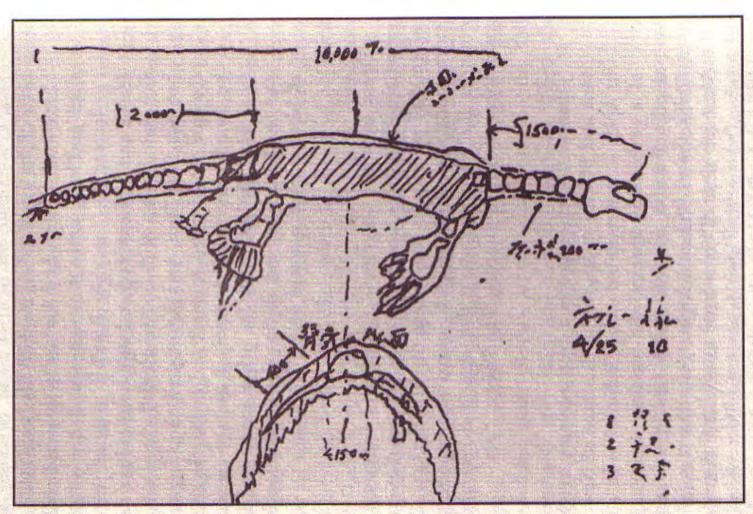


Figure 10.1 The drawing and measurements made by Michihiko Yano of the creature's skeleton that was dredged up off the New Zealand coast in 1977, and which the BBC and British Museum of Natural History would assure us was the body of a dead shark.

#### Behemoth



## Leviathan





# **Ponder God's Creative Power**

(Job 38:4–41:34)





"The God who sets bounds to the sea, who refreshes the desert, who feeds the ravens, who cares for the gazelle in the wilderness and the eagle in its eyrie, is the same God who now causes him seemingly thus unjustly to suffer. But if the former is worthy of adoration, the latter will also be so."

# BLACKDEATH

# To Bright Light

# Why do the innocent suffer?

Satan:

3 Friends:

Elihu:

God:

Deserved

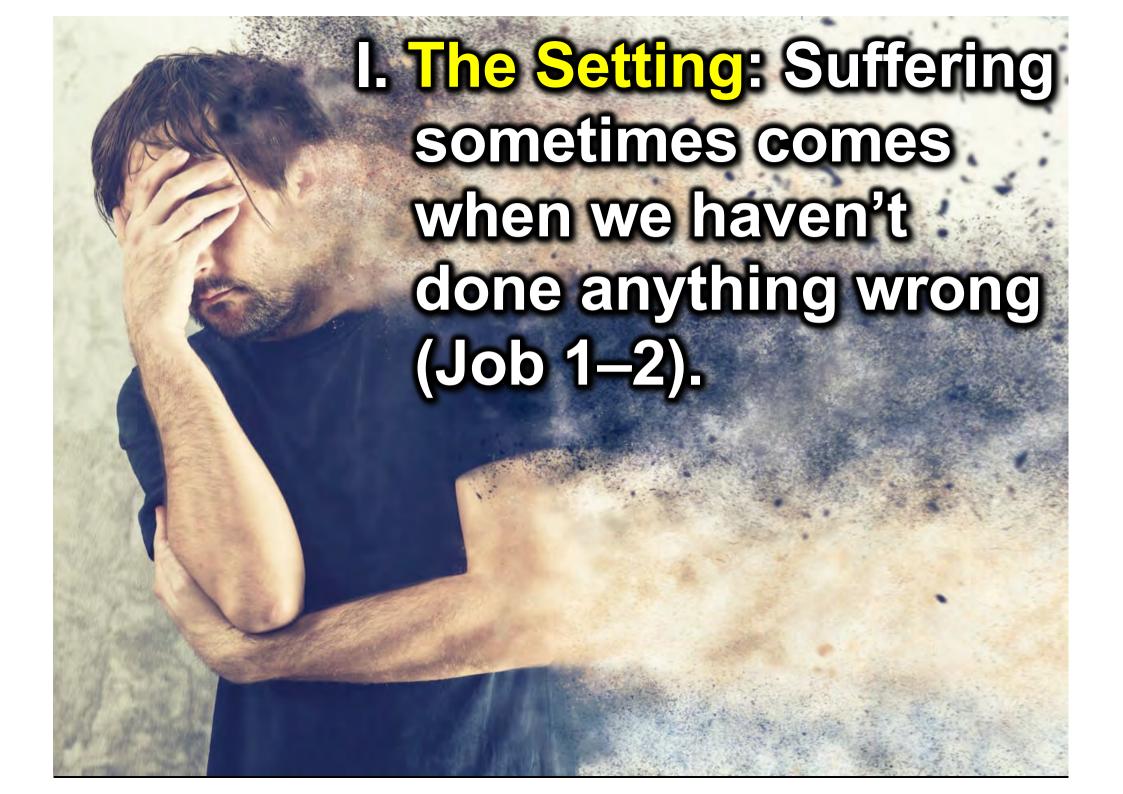
Retribution

Discipline

Incomprehensibility

# What is the proper response to righeous suffering?



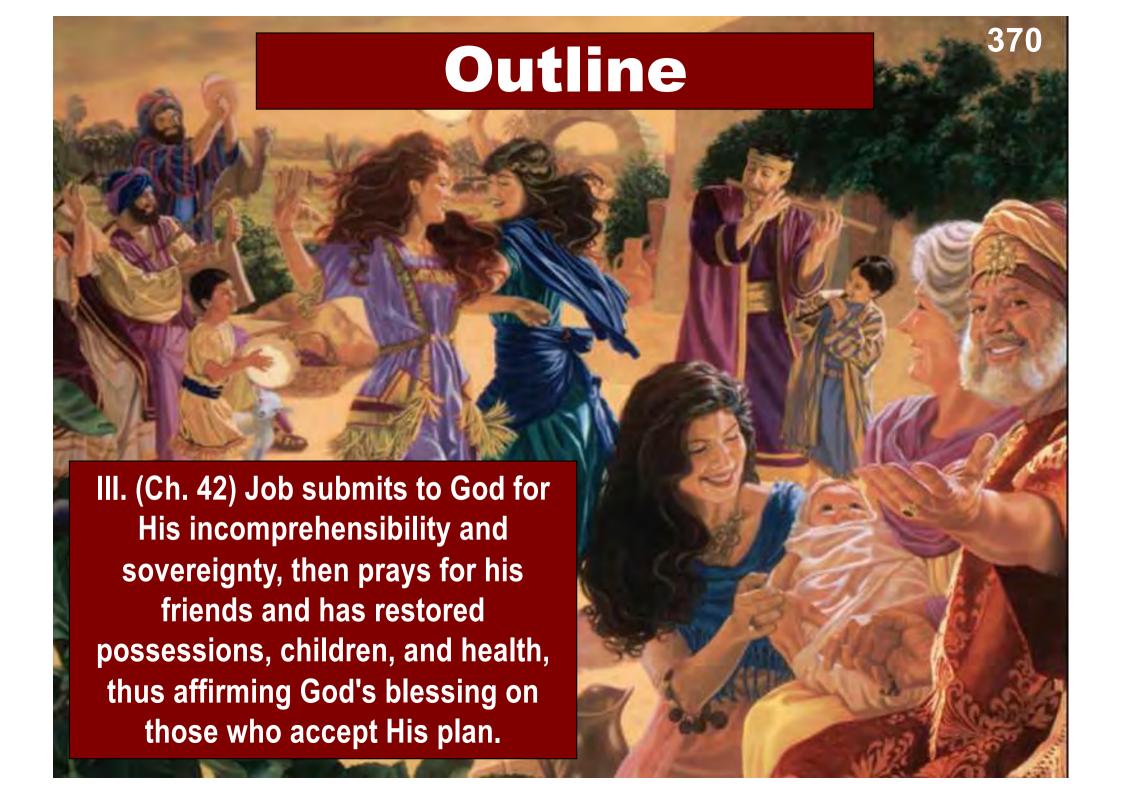




# III. The Resolution: Our proper response is to submit to God (Job 42).



# Job 42



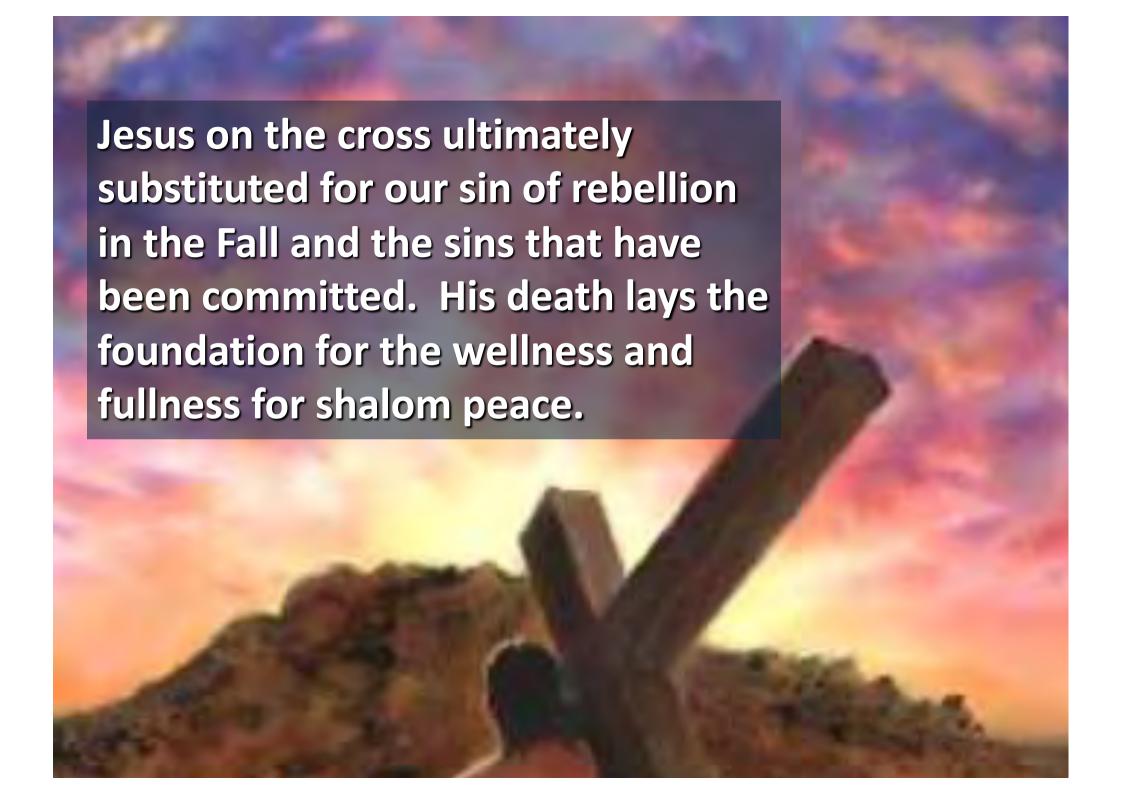
#### **Contrasts Between Job 1 and Job 42**

	Job 1	Job 42
Description	Blameless & upright, feared God & shunned evil	Blameless yet repentant, feared God & prayed for friends
Sons	7	7
Daughters	3 (ate with brothers at feasts)	3 (more beautiful, got inheritance)
Sheep	7,000	14,000
Camels	3,000	6,000
Yoke of Oxen	500	1,000
Donkeys	500	1,000
Servants	"Large number"	Assumed large
Age	Unstated	Lived another 140 years

Job	Suffering Servant
Job is "my servant" (Job 1:8; 2:3)	God praises the Suffering Servant as he does Job (Isa 42:1)
Job is "stricken" of God (Job 19:21)	The people consider the Servant to be "stricken" of God (Isa 53:4)
Job is considered to be chastised by the Almighty (Job 5:17)	The same "chastisement" is predicted of the Servant (Isa 53:5)
Job is "despised" by compatriots (Job 19:18)	The Servant is despised and not esteemed (Isa 53:3)
Job's friends "forget" him and his brethren "stay away" from him (Job 19:13-14)	The Suffering Servant's compatriots "hide their faces" (Isa 53:3)
Job is "smitten" on the "cheeks" (Job 16:10)	The Servant also is "smitten" on the "cheeks" (Isa 50:6, 53:4).
Job records his experience as, "They abhor me, they flee far from me, and spare not to spit in my face" (Job 30:10, cf. Job 17:6)	The Servant does not hide his face from "spitting" (Isa 50:6), which is a rare word (3x) that only occurs in Job (2x) and Isaiah.

The above comparisons between Job & Suffering Servant are taken from Andrew Perry, "The Suffering Servant of Isaiah and the Suffering of Job" at http://www.christadelphian-ejbi.org/presentations/job.pdf

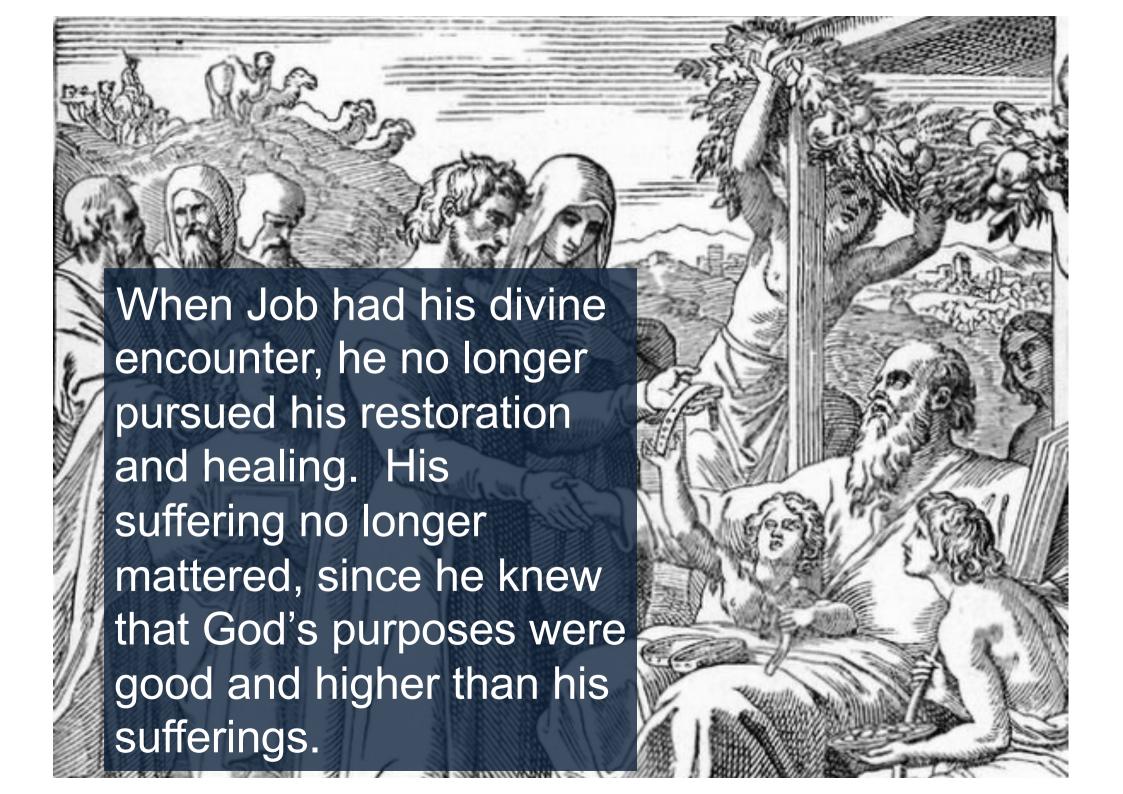
Job	Suffering Servant
Job claims that what has befallen him was "not for any violence" in his hands (Job 16:17)	This phrase occurs once elsewhere in Isaiah 53:9, "because he had done no violence"
Job asserts that his prayer was pure (Job 16:17)	No guile was found in the Suffering Servant's mouth (Isa 53:9, cf. Job 31:5)
Job says that upright men are astonished or appalled at what has happened to him (Job 17:8)	"Many were appalled at thee" (Isa 52:14)
Job says that the mockers will not be "exalted" (Job 17:4)	The Suffering Servant himself is the one who would be exalted (Isa 52:13)
Job wants someone to "contend" with him ( Job 13:19)	The same question is posed by the Suffering Servant: "Who will contend with me?" (Isa 50:8)
Job complains that he is being eaten by moths (Job 13:28)	In contrast, the adversaries of the Suffering Servant would be eaten by moths (Isa 50:9)
Job rests his case with God (Job 16:19)	So does the Suffering Servant (Isa 49:4)



### Satan lost his challenge



Satan used the weapon of sickness with the accusation that man will do anything to keep his life.

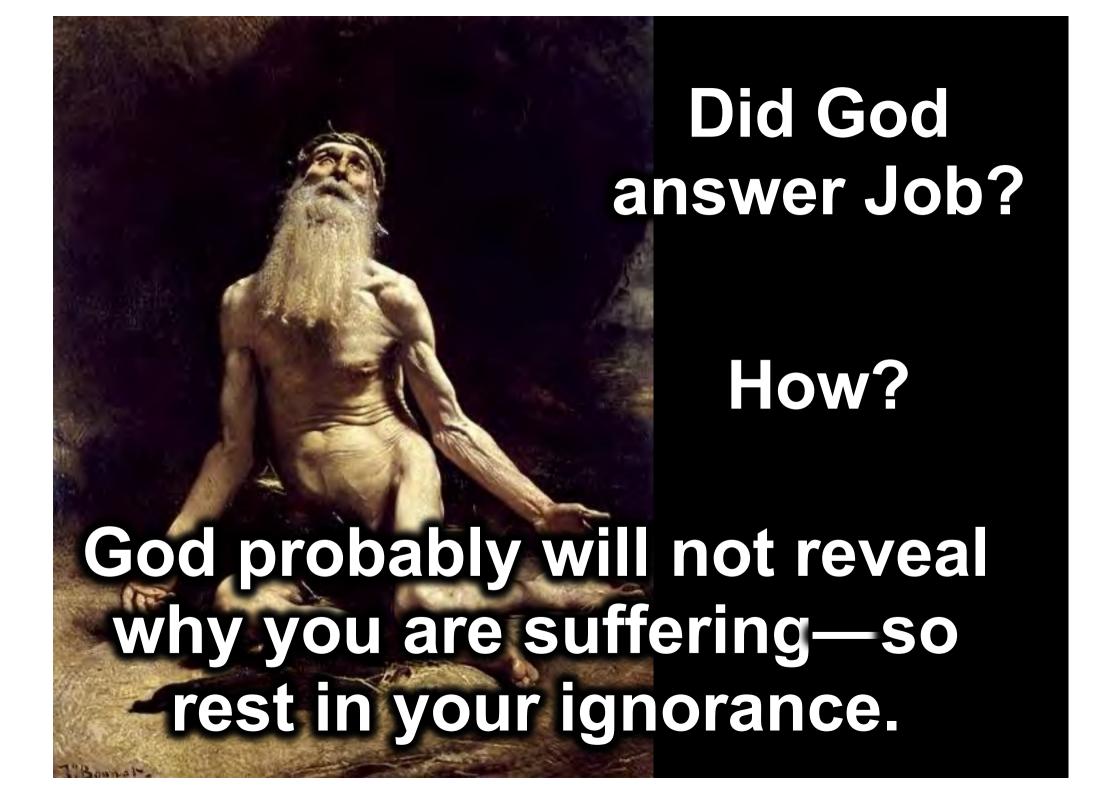


The suffering servant, Jesus, was willingly crushed and broken by God. He knew that a greater good would come out of His pain that many would be justified because He took our place of judgment.



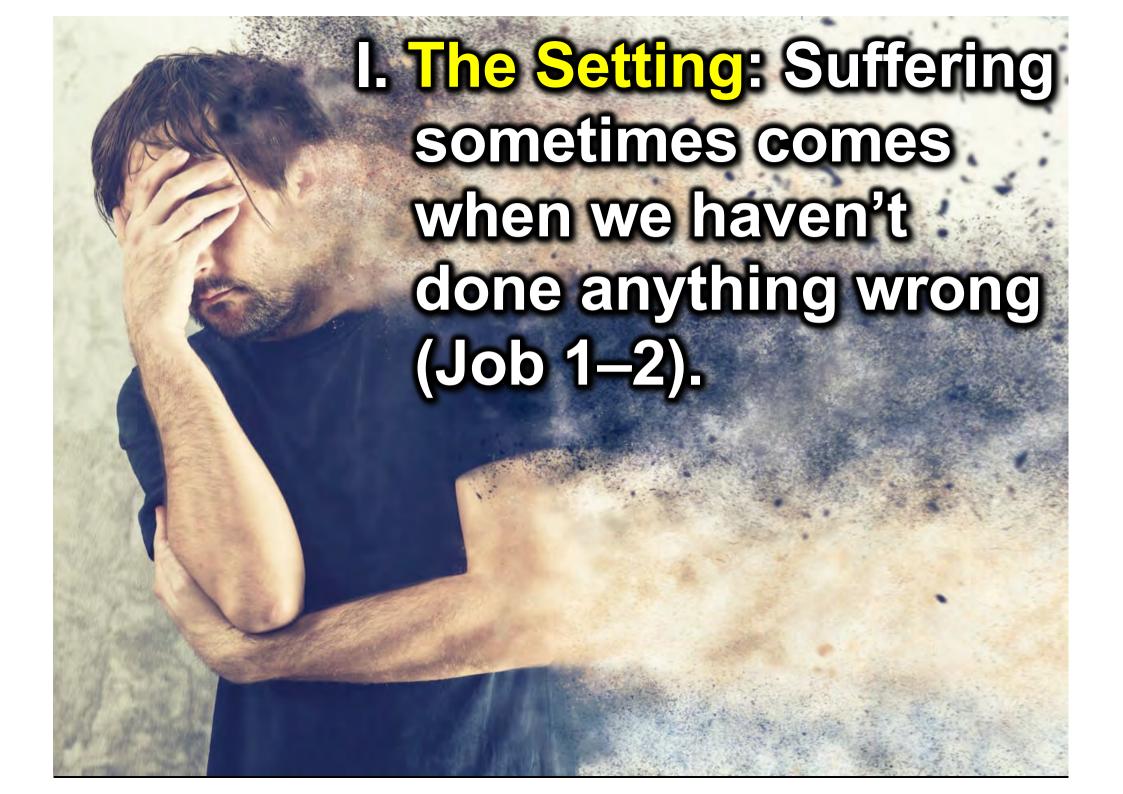
## Don't long to know reasons—long to know God instead!

Job's suffering, dialogue with others and God, and restoration reveal that the proper response to righteous suffering is submission to God rather than questioning His incomprehensibility and sovereignty.



# What is the proper response to righeous suffering?



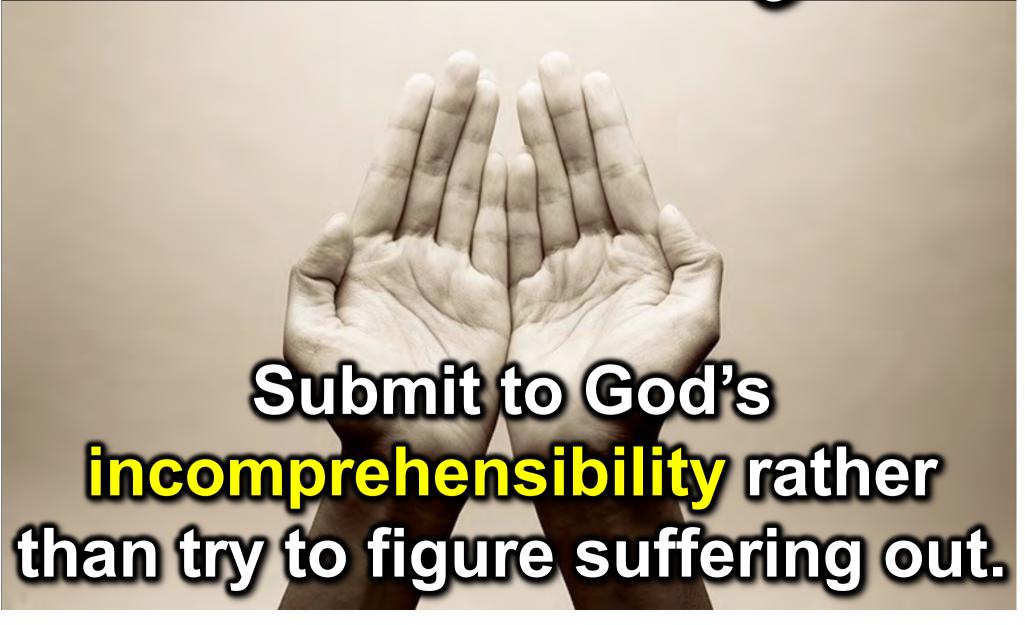


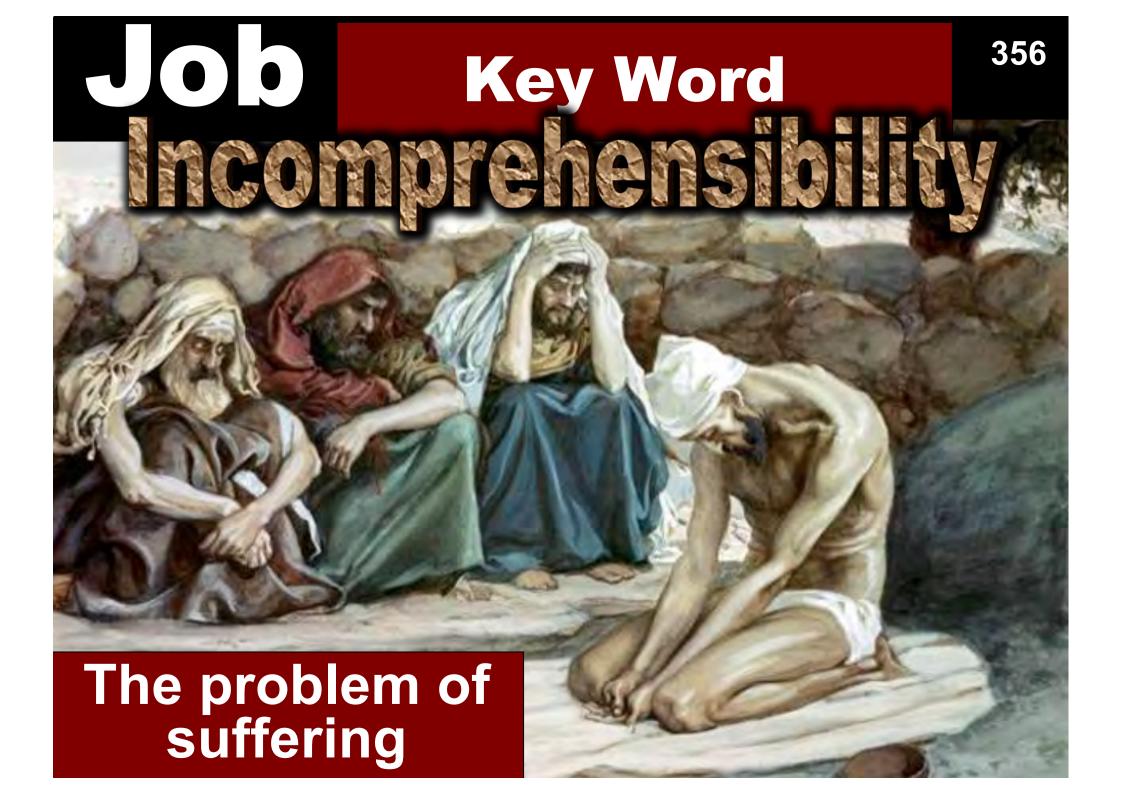


# III. The Resolution: Our proper response is to submit to God (Job 42).



## Main Idea of 300







### **Summary Statement**

Job's suffering, dialogue with others and God, and restoration reveal that the proper response to righteous suffering is submission to God rather than questioning His incomprehensibility and sovereignty.

### APPLICATION



During righteous suffering...

- 1. Do not question the reason for your plight.
- 2. Submit to God by trusting in God's wisdom.

# Don't try to force God to tell you the things he will not tell.

"The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law" (Deut 29:29 NIV).

"The LORD our God has secrets known to no one. We are not accountable for them, but we and our children are accountable forever for all that he has revealed to us, so that we may obey all the terms of these instructions" (Deut 29:29 NLT).

# "Be still and know that I am God." Psalm 46:10



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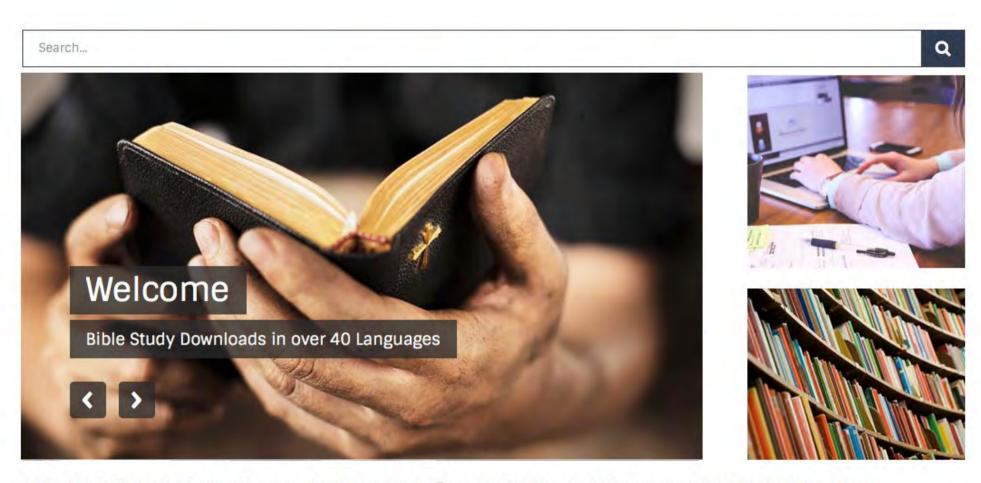
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- □ The Book of Job begins in a narrative in which Job suffers at the hand of Satan (chs. 1–2), wrestles in prose with 4 friends & God over the cause of his suffering (chs. 3–41), & concludes again in a narrative with God vindicating him for his righteous response (ch. 42).
- □ The bulk of the book revolves around 3 cycles of accusation by his 3 friends (chs. 3–31), Elihu (chs. 32–37), & finally God, who states that the reason for his suffering should not be asked because of the incomprehensibility and sovereignty of His ways (chs. 38–41).



God's incomprehensibility explains righteous suffering

1–2 Righteous suffering



Restoration

### Five Responses to Suffering

Huang Sabin, SBC, adapted

PERSON RESPONSE SOLUTION MODERN EQUIVALENT ANSWER

NLT J NIV Job 4:7 "Consider now: Who, being innocent, has ever perished? Where were the upright ever destroyed? <sup>8</sup>As I have observed, those who plow evil and those who sow trouble reap it."

### Five Responses to Suffering

Huang Sabin, SBC, adapted

PERSON	RESPONSE	SOLUTION	MODERN EQUIVALENT	ANSWER
1. Job's Wife	Curse God & die (2:9)	Suicide	Young people	Unacceptable
2. Three "friends"	Suffering is from sin (4:7-8)	Repentance	"Name it, claim it"	Not always applicable
3. Job	God's not fair & doesn't care (19:7)	Complain	Most mourners	Unbiblical

NIV Job 19:7 "Though I cry, 'I've been wronged!' I get no response; though I call for help, there is no justice.' "

### Five Responses to Suffering

Huang Sabin, SBC, adapted

**PERSON** 

**RESPONSE** 

**SOLUTION** 

MODERN EQUIVALENT

**ANSWER** 

ESV Job 38:1 Then the LORD answered Job out of the whirlwind and said: 2"Who is this that darkens counsel by words without knowledge? <sup>3</sup>Dress for action like a man; I will question you, and you make it known to me. 4Where were you when I laid the foundation of the earth? Tell me, if you have understanding."



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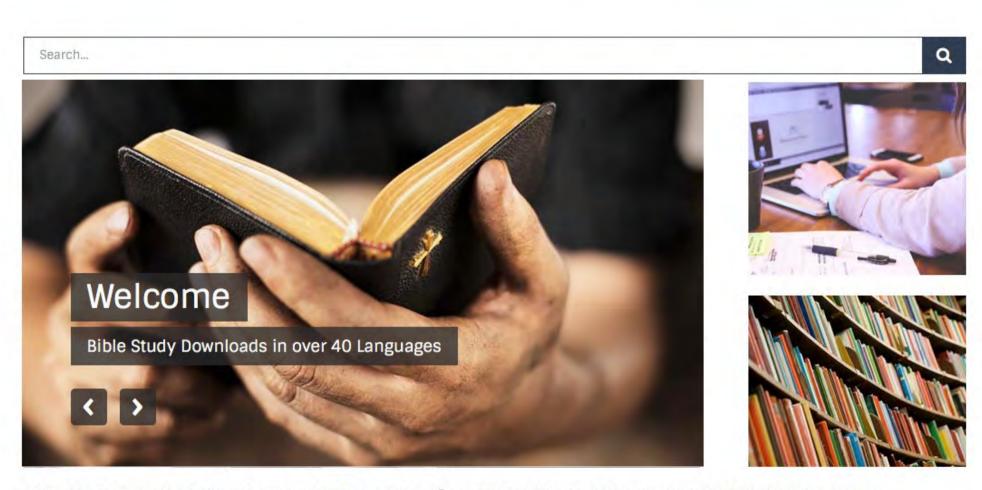
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