**JOB**

1. His time period?

Eze.14:14,20 hold up three exceptionally righteous men as examples: Noah, Daniel and Job. Could this order have been chronological?If so, then consider that Ezekiel was writing this sometime between the 4th and 5th years of Jehoiachin's captivity by Nebuchadnezzar (592-591 BC). Job’s life would have ended before 592 BC. Noah was the first man declared righteous by the Bible (Gen.6:9). Daniel was not described as righteous in the book bearing his name. On the other hand, Job saw himself as righteous (13:18). But we must consider that Yahweh saw Job as upright, a synonym for righteous.

1. His origin and nation?

1:1 His name 'Job', inHebrew*`îyyôwb,* is related to *`êybâh*, 'enmity' (cf. Gen.3:15). BDB suggest his name may mean "object of enmity". A Jobab is listed in the Edomite succession of kings (Gen.36:34), followed by Hushi a Temanite, like one of Job's friends. LXX uses 'Iōbab' in Gen.36:34 and in the extended ending of Job 42:17, where the writer explains that Job was formerly known as Iōbab. Jobab is from the Hebrew root to wail. {Companion Bible: App.62}

1:1 He lived in the land of Uz. Jer.25:17-26 gives a list of nations, in which Uz is separate from Edom. But Lam.4:21 says, "daughter of Edom, who dwells in the land of Uz". There was an Uz descended from Esau. (Gen.36:28)

1:3 Job was “greatest” of all men of the East. Edom lay south and east of Israel.

1:17 He was attacked by Sabeans & Chaldeans (1:19). The Sabeans have been identified with Sheba, a kingdom of southwestern Arabia in present-day Yemen. In relation to Edom, Sheba was south of them and Chaldea north of them.

1:21Job knew Yahweh by name. When He revealed Himself as “I am” to Moses, He also called Himself the God of Abraham, of Isaac, and of Jacob. This is a direct reference to His personal relationship with these three men, but may also include indirect acknowledgement of Him as God by their descendants.

2:11 Jobs 3 friends were a Temanite, a Shuhite, and a Naamathite.

6:19 Troops of Tema (Eliphaz’ land?), companies of Sheba were known to him – and who was visited by the queen of Sheba?

12:23 God increases and destroys nations.God’s blessing on nations seems to be a given to Job.

22:24 Gold of Ophir would become Job’s reward – also 28:16. Solomon and Hiram sent an expedition to Ophir to obtain gold, precious stones and a rare wood. The expedition may have required 3 years, based on the time between subsequent shipments from Ophir.

**27:11** Job proposed, “I will teach you by the hand of God. What is with Shaddai I will not conceal.” This is a claim to personal knowledge of God. How did he get it?God’s name “Shaddai” is used frequently in this book (31 occs.), in fact much more frequently than the other books combined (17 occs.). This makes “Shaddai” one of the key features of the book of Job. God first revealed Himself as Shaddai to Abraham (Gen.17:1) and to Jacob (35:11). On both occasions He changed the names of His chosen men and promised that a great nation would come from them. Exo.6:3 is illuminating about His names – “And I appeared untoAbraham, unto Isaac, and unto Jacob, by [the name of] El Shaddai, but by my name Yahweh was I not known tothem.” Although Shaddai is mentioned most often in the dialogues, Job blessed the name of Yahweh (1:21) and mentioned Yahweh altogether 5 times (1:21(3); 12:9; 28:28 – amended by the Sopherim to “Adonai”).The writer of the book used that name often in the narrative portions (28 Occs.). So the name Yahweh appears slightly more frequently in Job than Shaddai. The fact that Job is a book of the Hebrew scriptures makes the Jews its intended readers, whatever may have been the nationalities of Job and his friends.

28:19 Topaz of Ethiopia and other precious itemsare not equal to wisdom, according to Job. This echoes Pro.28:18-19 which makes the same point about topaz of Ethiopia.

32:2 Elihu son of Barachel the Buzite, ofthe kindred of Ram.An Elihu is described as an ancestor of Samuel (1 Sam.1:1), and another as one of David's brothers (1 Chr.27:18). Eze.1:3 calls Ezekiel the priest a Buzite - its only other mention besides Job. A Ram is mentioned previously as an ancestor of David - Rut.4:19, 1 Chr.2. Seeing that both Samuel and Ezekiel were priests, might Elihu also have been a priest and also that ancestor of Samuel?

1. Job’s character

1:1, 8; 2:3 He is described as perfect (*tôm*) and upright (*yâshâr*) by the book and by Yahweh (twice). Yahweh instructed Solomon to walk like his father David in "integrity" and "uprightness" (1 Ki.9:4). David had prayed that his "integrity" and "uprightness" might preserve him from his enemies (Psa.25:21). David further counseled, "Mark the ‘perfect’ and behold the ‘upright’, for the end of that man is peace." (Psa.37:37) - in a context of the destruction of evildoers (v.38 et al.). Yahweh gives wisdom to the “upright” and is a shield to the “perfect” (Pro.2:6-7).

4:3 Job was a teacher.

6:10 Job: “I have not concealed the words of the Holy One”. This can only mean that Job had access to the Scriptures, or else that God spoke to him directly.

29:7-23 Job’s career as a judge reminds us of Solomon’s early days.

1. Religious framework

4:7-9 Eliphaz’ belief was that the righteous prosper and the wicked perish – sounds very much like Deu.28 - or derived from Pro.3:33.

4:18 God charged His angels with folly.Eliphaz seems well acquainted with the world of fallen angels. That spirit beings were meant is shown by the next verse, which compares them with those dwelling in houses of clay.

5:17 “Behold,happy [is] the man whom God correcteth: therefore despisenot thou the chastening of the Almighty” – could be a paraphrase of Pro.3:11-12.

5:19 God’s deliverance from six troubles, and seven – sounds a bit like the six things and seven that He hates in Pro.6:16.

7:7 “My life is wind” spoken by Job sounds like Ecc.5:16.

7:9-10 “He thatgoeth down to the grave shall come up no [more.]He shall return no more to his house, neither shall his placeknow him any more.” spoken by Job - sounds like Ecc.9:5,10.

7:17-18 “What [is] man, that thou shouldestmagnify him? and that thou shouldest set thine heart uponhim?And [that] thou shouldest visit him everymorning, [and] try him every moment?” spoken by Job, sounds like Psa.8:4.

8:6-7 Bildad’s belief was that the righteous prospers and the Almighty hears him – sounds very much like Deu.28 - or derived from Pro.3:33.

11:18-20 Zophar’s belief was that the righteous prosper and the wicked perish – sounds very much like Deu.28 - or derived from Pro.3:33.

22:22 “Receive, I pray thee, the law from His mouth,and lay up His words in thine heart.” – Eliphaz.Could this exhortation to Job to receive *torah*be a reference to the Hebrew Scriptures? On the other hand, Abraham had received Yahweh’s laws (*torah –* Gen.26:5) and Yahweh expected him to teach his children His ways (Gen.18:19). Assuming Job to be a son of Abraham, he may have learned Yahweh’s ways, apart from the specific ordinances given to Moses. However, just a few verses on (v.27), Eliphaz speaks of Job paying his vows after having received this *torah* –

22:24-25 “Then you will lay up gold as dust … Yea, Shaddai will be your defense, and you will have plenty of silver.” – Eliphaz. This is prosperity doctrine, similar to Deu.28.

25:5 Bildad’s view that “the stars are not pure in His sight” may be a point that he exaggerates in order to emphasize that a man cannot be justified in His sight. However, the statement by itself seems Gnostic, unless one interprets “stars” as angels (like the “morning stars” of Job 38:7). But then the “moon” in the context would also be a metaphor – but for whom?

27:11 Job: “I will teach you by the hand of God; what is with Shaddai I do not conceal.” What follows in vv.13-23 concerning judgment of the wicked coincides with his 3 friends’ views.

28:15-19 Wisdom cannot be bought with gold or precious stones. Echoes Pro.3:14-15; 8:10-11, 19; 20:15

28:28 God told men, “the fear of Yahweh is wisdom, and to depart from evil is understanding” – cp. Pro.1:7; 9:10; 15:33; 16:6. Wisdom once dwelled in Edom and Teman (Jer.49:7; Oba.1:8).

31:2 “Inheritance of the Almighty” – Job questioned.

31:8 “Let me sow and let another eat” – cp. Deu.28:30, 33, 51 {part of the curse of the Law}; Lev.26:16; Mic.6:15 ---- and note Deu.28:35 a botch from the sole of the foot to the crown of the head, like Job’s 2nd affliction (2:7).

31:33 “If I covered my transgressions like Adam, by hiding my iniquity in my bosom.” Job was acquainted with Adam’s fall and his fig-leaf attempt to “cover up” what he had done.

32:8 Elihu: “Surely a spirit *is* in man, and the breath of Shaddai gives them understanding.” - echoes Psa.94:10; Pro.2:6-7

32:22 Elihu’s belief that if he used flattery, his Maker would do away with him.

33:19-22 Elihu’s view that God uses pain and suffering to chasten. Like Pro.6:23 – “reproofs of instruction [are] theway of life”. See also Pro.10:17; 13:1,18; 15:32; 17:10; 19:25; 21:11; 23:13-14; 29:1,15.

33:4,6 Elihu: “The spirit of God made me, and the breath of Shaddai gave me life.” “I also am formed out of the clay.” These statements seem an acknowledgement of Gen.2:7.

33:15-16 Elihu’s view of God communicating instruction to men by dreams during their sleep. Was he familiar with Pharaoh’s dreams, interpreted by Joseph? Or with Nebuchadnezzar’s dreams, interpreted by Daniel?

34:11 Elihu’s view that God repays a man according to his works.

34:26-27 Elihu’s view that God strikes the wicked because they turn from Him and do not consider His ways.

36:7-12 Elihu’s view that God establishes a righteous king, but chastens a wicked one – in line with Pro.16:10; 20:28; 29:14,26; also Psa.94:12; 118:18.

36:22 “who teaches like Him?” - echoes Psa.94:10,12; Pro.2:6-7. Was Elihu fulfilling the role of the “teaching priest” (2 Chr.15:3) toward Job, whom he considered to be ignorant of God’s ways?

{37:13} He causes it tocome, whether for correction, or for his land, or for mercy.better trans.?

38:1 Yahweh answered Job – although not in the way that Job had requested.

38:4-11 “Where were you when I…” encompassing the works of creation, is remarkably similar to wisdom’s declaration in Pro.8:27-29, “I was there when He…”

38:12-13 The “dayspring” is caused to know its place, that it might take hold of the ends of the earth, that the wicked might be shaken out of it – God’s doing.And “the high arm will be broken” (v.15). This rather affirms the views of Job and his colleagues that God punishes the wicked.

38:17 Yahweh’s question, “Have the gates of death been openedunto thee? or hast thou seen the doors of the shadow ofdeath?” presumes an answer of “No”. That is the implication also of Pro.15:11 that “Death and Destruction lie open before Yahweh” and before Him alone.

38:36 “Who hath put wisdom in the inward parts? or who hathgiven understanding to the heart?”Yahweh speaking – echoes wisdom personified in Pro.8:22-36.

The common view of Job, his friends and Elihu that God rewards the righteous and punishes the wicked is also the message found throughout the Psalms:

Psa.1:5-6; 5:8-13; 7:8-11; 11:1-7; 31:14-24; 32:10-11; 33:1-5, 13-22; 34:15-22; **37:1-40**; 52:1-8; **55:1-23**; **58:1-11**; **64:1-10**; 68:1-6, 21-23; 69:1-33; 72:1-7; **75:1-10**; 92:5-15; **94:1-23**; **97:1-2** (note that in Job there is no connection made between wickedness and idolatry – idolatry seems to be alien to the book); **112:1-10**; 116:1-9; 118:5-25; 119:137-144; **125:1-5**; 129:1-6; **140:1-13**; 141:8-10; 142:3-7; 145:7-9, 14-20; 146:6-9

It is also the message of Proverbs:

Pro.2:21-22; 3:31-34; 4:14-19; 10:2-3, 6-7, 11, 16, 22, 24-25, 27-30; 11:3-10, 21, 23, 28, 30-31; 12:2-3, 7, 12-13, 21; 13:9, 21-22, 25; 14:19, 32; 15:6, 29; 16:3-5; 18:10; 19:23; 20:7; 21:12, 15, 18; 22:4-5; 24:15-16, 24-25; 28:1; 29:6, 16