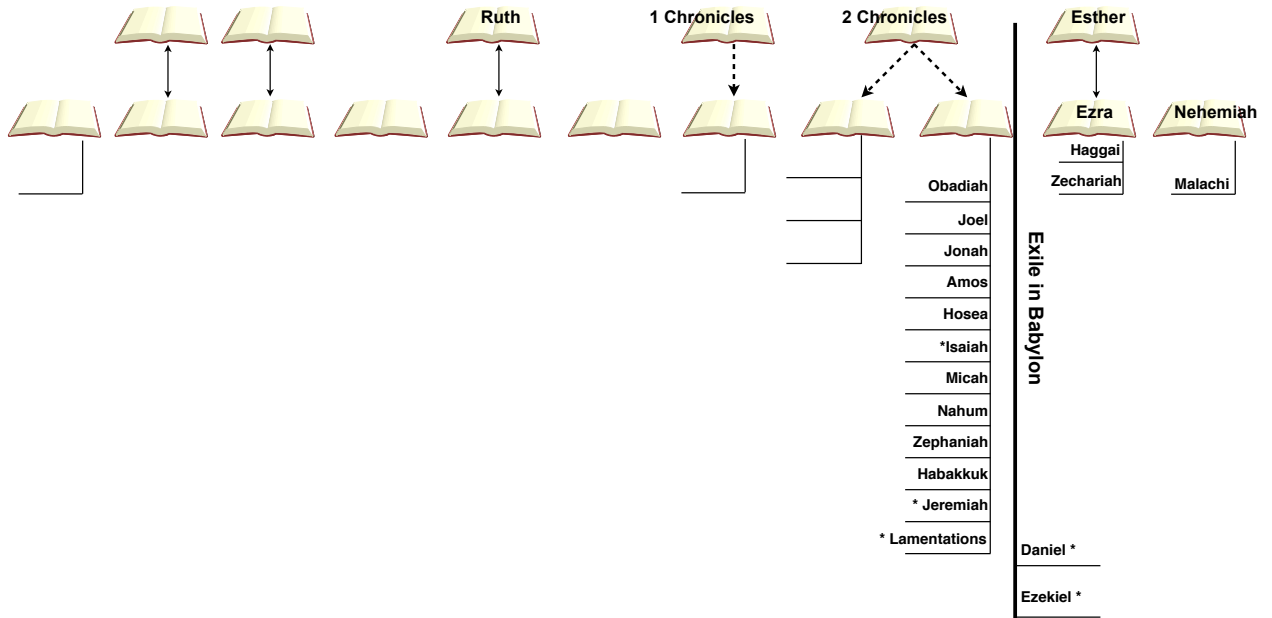


**IV. UNIT 4: “KEEPING UP WITH THE JOBSSES”**

A. Looking Back:

# THE OLD TESTAMENT IN ORDER



B. Ancient Poetry & Modern Minds

1. Hebrew poetry’s most distinguishing difference from English poetry is that it “balances” \_\_\_\_\_ rather than rhyming \_\_\_\_\_.
2. It’s most popular tool for balancing ideas involves \_\_\_\_\_ of statements. It is called “\_\_\_\_\_.”
3. Three types of parallelism dominate biblical poetry:
  - a) \_\_\_\_\_ – the second line “completes” the \_\_\_\_\_ begun in the first line.
  - b) \_\_\_\_\_ – the second line repeats the idea of the first line, using different \_\_\_\_\_.
  - c) \_\_\_\_\_ – the idea in the second line stands in \_\_\_\_\_ to the idea in the first line.

**HANDS ON! - Examples of Parallelism in Our Bibles:**

PARALLELISM	SCRIPTURAL EXAMPLE
	<i>My flesh and my heart may fail, but God is the strength of my heart and my portion forever.</i> — Psalm 73:26
	<i>Cast your bread upon the waters, for you will find it after many days.</i> — Ecclesiastes 11:1

# G E T T I N G   T H E   B I G   P I C T U R E

PARALLELISM	SCRIPTURAL EXAMPLE
	<i>And the women sang to one another as they celebrated, "Saul has struck down his thousands, and David his ten thousands."</i> — 1 Samuel 18:7
	<i>A poor man who oppresses the poor is a beating rain that leaves no food.</i> — Proverbs 28:3
	<i>An unjust man is an abomination to the righteous, but one whose way is straight is an abomination to the wicked.</i> — Proverbs 29:27
	<i>A garden locked is my sister, my bride, a spring locked, a fountain sealed.</i> — Song of Solomon 4:12
	<i>Who shall ascend the hill of the LORD? And who shall stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.</i> — Psalm 24:3-4
	<i>Your steadfast love, O LORD, extends to the heavens, your faithfulness to the clouds.</i> — Psalm 36:5
	<i>...who does great things beyond searching out, and marvelous things beyond number.</i> — Job 9:10

4. Hebrew poetry is found in every type of Old Testament literature:

a) Books of \_\_\_\_\_:

*Your right hand, O LORD, glorious in power, your right hand, O LORD, shatters the enemy.*  
**Exodus 15:6**

b) Books of \_\_\_\_\_:

*God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?*  
**Numbers 23:19**

c) Books of \_\_\_\_\_:

*O LORD, how long shall I cry for help, and you will not hear? Or cry to you "Violence!" and you will not save?*  
**Habakkuk 1:2**

*For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD.*  
**Isaiah 55:8**

d) Only \_\_\_\_\_ books in our Old Testament have little or no poetry sections in them (Leviticus, Ruth, Ezra, Nehemiah, Esther, Haggai and Malachi)

5. Because Old Testament poetry is built around ideas rather than words, it translates into prose in other \_\_\_\_\_ with very little loss of \_\_\_\_\_.

## C. Hebrew Poetry and the Ancient World

1. One type of ancient literature common to all peoples in the Ancient Near East (ANE) is known as "\_\_\_\_\_ literature." It had several key characteristics:

a) timeless and boundless in \_\_\_\_\_ and \_\_\_\_\_.

b) written in experiential \_\_\_\_\_ (living life)

c) consisted of general \_\_\_\_\_ rather than specific precepts

2. Two main types of wisdom literature:
  - a) short, insightful sayings about life in general (E.g. \_\_\_\_\_)
  - b) lengthy epics or dialogues grappling with life's difficult issues (E.g. \_\_\_\_\_ and Ecclesiastes)
3. For the Hebrew mind, "wisdom was for the journey of a life directed by God." He was its \_\_\_\_\_.
4. Job is a perfect example of the depth and universal \_\_\_\_\_ of ancient "wisdom literature":

*"Many reject Jesus, but no one rejects Job. Rather, the world respects Job, and not with the grudging respect accorded Christ, but with a deep affinity untinged by reserve or fear."*  
**—Mike Mason, in *The Gospel According to Job***

#### D. The Book of Job — Anonymous and Timeless

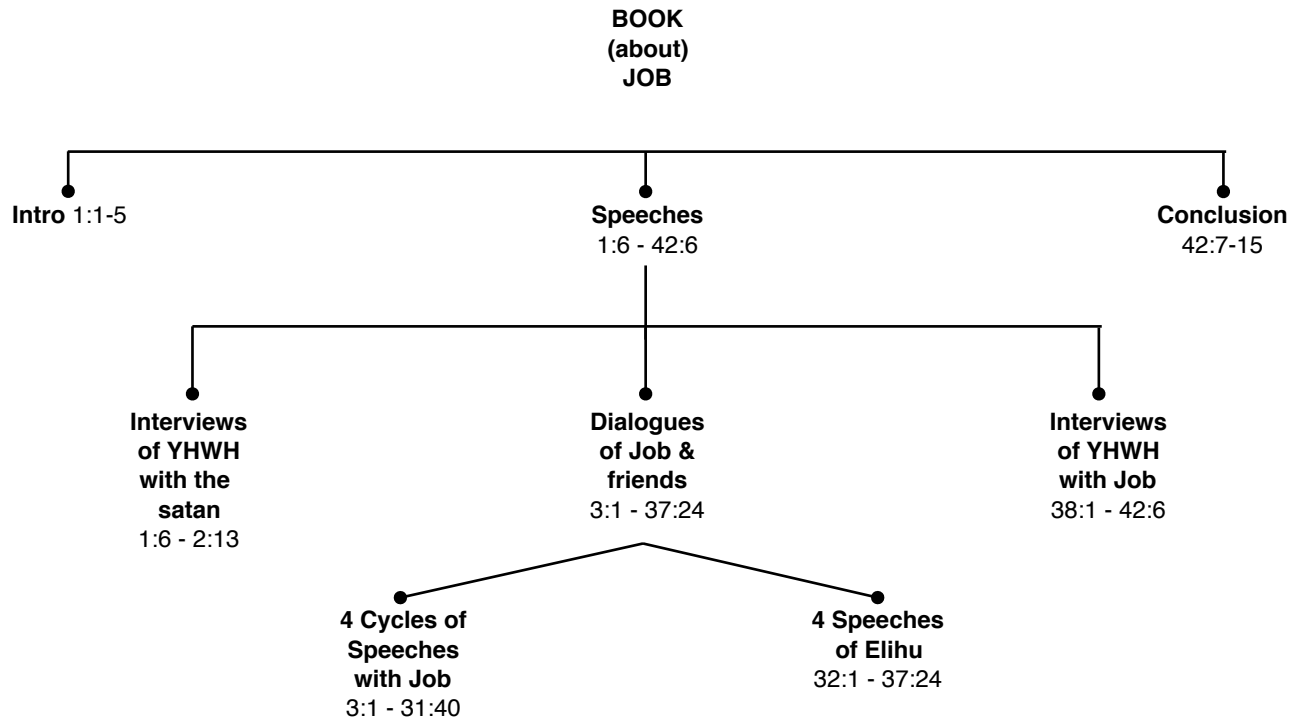
1. We do not know for sure who wrote this book, or \_\_\_\_\_.
2. It was either written to appear old, or it records a story as ancient as \_\_\_\_\_:
  - a) Job lived \_\_\_\_\_ years after his season of suffering (cf. Job 42:16 and Gen. 25:7-8)
  - b) Job's wealth was measured primarily in terms of \_\_\_\_\_ (cf. Job 1:3 and Gen 13:5-7; 26:12-13)
  - c) Job acts as a family "\_\_\_\_\_", offering sacrifices like Abraham and Jacob (cf. Job 1:5 and Gen. 22:13; 31:54; 46:1)
  - d) No references to Israel, \_\_\_\_\_, the Law, the Tabernacle or the \_\_\_\_\_.
  - e) Chaldeans who murder his children are marauding \_\_\_\_\_, not settled in cities.
  - f) Job uses Abraham's name, "\_\_\_\_\_" (Shadday) for God 31x in this book. It only occurs 17x in the rest of the Old Testament. (cf. Job 6:4 and Gen. 17:1; 35:11)

#### E. The Book of Job — A Literary Masterpiece

1. It is an epic ANE piece of wisdom poetry "framed" in \_\_\_\_\_ (ch 1-2 and 42:7-15)
2. It contains a "\_\_\_\_\_" for the reader, unique in ANE literature.
3. It's \_\_\_\_\_ is creative, intentional and unified:

*(See chart on next page)*

# GETTING THE BIG PICTURE



Adapted from: "Job" in the Tyndale Old Testament Commentary Series, pg. 20

## F. "Going Backstage" — Keys to the Book of Job

1. This is a "\_\_\_\_\_ " drama with arguments and counter-arguments.
  - a) a "\_\_\_\_\_ " case from the perspective of Job's friends (I.e. guilt/innocence)
  - b) a "\_\_\_\_\_ " case from the perspective of Job (wrongful action)
  - c) a "\_\_\_\_\_ " case from the perspective of the reader
2. Understanding exactly who is "on trial" is crucial to this book.
  - a) It is not \_\_\_\_\_!
    - (1) he is declared "blameless," "upright" "God-fearing" and "evil-shunning" \_\_\_\_\_ by God in the opening scene.
    - (2) God describes him four times as "my \_\_\_\_\_ " in the closing scene.
    - (3) for the \_\_\_\_\_, Job is "vindicated" before the story even opens.
  - b) God is on trial and Job is merely circumstantial "evidence" in the case.
    - (1) "Satan" is literally "\_\_\_\_\_ satan" in Hebrew (14x; "the accuser," "the adversary" "the Prosecution")
    - (2) God is the one who needs to be "\_\_\_\_\_ " in this drama

G. Getting Inside the Audience's Mind — The "Payback Principle"

1. **Illustrated:** "Remember: who that was innocent ever perished? Or where were the upright cut off? As I have seen, those who plow iniquity and sow trouble reap the same." **[Eliphaz the Temanite], Job 4:7-8**
2. Summarized: "The wicked \_\_\_\_\_ and the righteous \_\_\_\_\_...proportionally."
3. Not a real issue of ANE cultures because their gods were capricious and \_\_\_\_\_.
4. A serious problem for Jews because of God's sovereignty and His \_\_\_\_\_.
5. In the Book of Job, everyone subscribes to the "Payback Principle":
  - a) **JOB** - it's the root of his \_\_\_\_\_ with God and the basis of his defense.
  - b) **FRIENDS** - they are demanding that Job "\_\_\_\_\_ " of his hidden sin.
  - c) **THE SATAN** - if God "blesses" the righteous with prosperity, then it's their \_\_\_\_\_, not their integrity that makes them seek His blessing. They are therefore UNrighteous!
    - (1) If Job "confesses" sins he didn't commit, to get his " \_\_\_\_\_ " back, Satan's point is proved.
    - (2) if Job curses God to His face, then God's claim is \_\_\_\_\_.
6. Job exonerates God by wanting exoneration for himself rather than \_\_\_\_\_:
  - a) he is \_\_\_\_\_ for righteousness' sake, not for the "perks"
  - b) the satan is silenced and the "sons of God" are \_\_\_\_\_:
 

*To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.*

**Ephesians 3:8-10**
7. This book dismantles the Payback Principle forever as an " \_\_\_\_\_ ":
  - a) the righteous sometimes \_\_\_\_\_ and the wicked sometimes \_\_\_\_\_
  - b) a person's \_\_\_\_\_ circumstances do not validate their \_\_\_\_\_ condition or result from it.

H. Job and the Twenty-First Century

1. From Job's friends we learn:
  - a) God is bigger and different from even our best \_\_\_\_\_.
  - b) He is not \_\_\_\_\_ and rejects being so portrayed.
  - c) The proper initial response to the suffering of others is \_\_\_\_\_, not speech.
  - d) The "Payback Principle" is not mine to \_\_\_\_\_ or \_\_\_\_\_, either for blessing or for justice.
2. From Job we learn:
  - a) The correct question in the face of suffering is *not* "Why...?" but " \_\_\_\_\_...?"
    - (1) is there evidence that God is \_\_\_\_\_?
    - (2) is there evidence that God is \_\_\_\_\_?

# GETTING THE BIG PICTURE

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- (3) is there evidence that God is \_\_\_\_\_?
- b) In suffering, for the Christian the central issue is not God's justice, but His \_\_\_\_\_.
3. The "bottom line" for this book is how it all \_\_\_\_\_; but that is found in 42:1-6 *not* in 42:7-17!!
- a) Job repented of his faulty view of \_\_\_\_\_, *not* any moral lapse on his part.

## I. KEY INFORMATION FOR THE BOOK OF JOB

1. **Key Word:**
2. **Word Picture:**