

Job: Prologue and Lament

I Job: Introduction to Critical Study

- A. Reading the book of Job, a life-long process, no easy analysis
- B. Problems reading Job because historical-critical questions are not very productive - date, place, author, form (when, where, who, what)
- C. What fragments the book
 1. Two major levels: Prologue/Epilogue vs. Dialogue differences of style, name of God, presence of Satan, character of Job, children, sacrifice, friends, form, author
 2. Entry of Elihu
 3. Poem in chap.28
 4. Confused final series of exchanges
 5. Two speeches God

II. Prologue (chap.1-2)

- A. Five Scenes – Earth/Heaven/Earth/Heaven/Earth
- B. The Character of Job

C. The Character of Satan, *hasatan* (הַשָּׂטָן) (see attached)

1. a human adversary - Num.22:22a; I Sam.29:4; II Sam.19:22a; Ps.109:6; IK.5:4 (*Heb. 5:18*); 11:14, 23, 25
2. as a denominative verb -- to be or act as an adversary - Ps. 38:20; 71:13; 109:4, 20
3. Superhuman - Zc.3:1-2; IChr.21:1 (2Sam.24:1)

D. The Character of God

II. Questions that are raised by the Prologue

- A. Questions of Integrity - *What is it to be “blameless and upright,” “a circle and a line”?*
- B. Questions of Undeserved Suffering - *Why do the innocent suffer (and not the guilty)? Why do bad things happen to good people?*
- C. Questions of Unselfish Worship of God - *Can anyone worship God without wanting some sort of pay back?*
- D. Questions of the Nature of True Piety - *What does true prayer look like? What attitude does one who is truly pious have toward God and experience?*

III. Literary and Theological links between prologue and poem

- A. Issue of integrity - *tom* (תָּם) perfect, blameless
1:1,8; 2:3,9 // 4:6; 8:20; 9:20-22; 12:4 (22:3; 27:5)
- B. Issue of suffering -
 1. *naga`* (נָגַע) to strike, touch
1:11, 19 // 5:19; 19:21
 2. *bala`* (בָּלַע) to destroy
2:3 // (8:18), 10:8
- C. Issue of cause, purpose, intent - *hinam* (הִנָּם) for naught, without cause (links questions of unselfish piety and unjust suffering)
1:9, 2:3 // 9:17 (22:6)
- D. Relationship with God, Theodicy - *shakta ba`ado* (שָׂכַתָּ בְּעֵרֹר) to put a hedge around

IV. Overall structure



V. The Lament

- A. The Nature of the Lament. See Psalms and Jeremiah's laments, esp. Jer.20:14-1
- B. Connection with creation tradition, Leviathan myth, and Genesis.
See Jer.4:23-26; Gen.1
(For more on cosmological concerns see Michael Fishbane, *VT*, 1971,21, 151-167; Robert Alter, *The Art of Hebrew Poetry*; and Leo Perdue, *Wisdom in Revolt: Metaphorical Theology in the Book of Job*)
- C. Involvement with rest/Sabbath
- D. Tie of personal with cosmic
- E. Question: Is this speech faithful/pious? What about other/our speech?

VI. Preparation for Reading the Rest of Job --three excerpts from *Joan of Arcadia*

For Precept:

Dialogue: The Friends

- A. How they view Job
 1. The Fool or Impious One - Prov.14:24,26; 18:6; 19:3; 26:4
 2. Respond with Instruction – **musar**

B. Arguments:

FRIEND - CHAPTER ARGUMENT

Eliphaz, ch.4-5

Bildad, ch.8

Zophar, ch.11

Eliphaz, ch.15

Bildad, ch.18

Zophar, ch.20

Elihu, ch.32-37

“Satan” in the Old Testament

The Character of (the) Satan, *hasatan* (הַשָּׂטָן)

1. *As a human adversary -*

Numbers 22:22a God's anger was kindled because he was going, and the angel of the LORD took his stand in the road as his *adversary* (הַשָּׂטָן).

1Samuel 29:4 But the commanders of the Philistines were angry with him; and the commanders of the Philistines said to him, "Send the man back, so that he may return to the place that you have assigned to him; he shall not go down with us to battle, or else he may become an *adversary* to us in the battle

2Samuel 19:22a But David said, "What have I to do with you, you sons of Zeruah, that you should today become an *adversary* to me?"

Psalms 109:6 They say, "Appoint a wicked man against him; let an *accuser* stand on his right.

1Kings 5:4 (Heb:5:18) But now the LORD my God has given me rest on every side; there is neither *adversary* nor misfortune.

1Kings 11:14, 23, 25 Then the LORD raised up an *adversary* against Solomon, Hadad the Edomite; he was of the royal house in Edom...23 God raised up another *adversary* against Solomon, Rezon son of Eliada, who had fled from his master, King Hadadezer of Zobah...25 He was an *adversary* of Israel all the days of Solomon, making trouble as Hadad did; he despised Israel and reigned over Aram.

2. *As a denominative verb or participle -- to be or act as an adversary -*

Psalms 38:20 Those who render me evil for good *are my adversaries* because I follow after good.

Psalms 71:13 Let my *accusers* (שֹׂטְנֵי) be put to shame and consumed;

let those who seek to hurt me be covered with scorn and disgrace.

Psalms 109:4 In return for my love they *accuse* me, even while I make prayer for them.

Psalms 109:20 May that be the reward of my *accusers* from the LORD, of those who speak evil against my life.

3. *Superhuman -*

Zechariah 3:1-2 Then he showed me the high priest Joshua standing before the angel of the LORD, and *Satan* standing at his right hand to accuse him. 2 And the LORD said to *Satan*, "The LORD rebuke you, O *Satan*! The LORD who has chosen Jerusalem rebuke you! Is not this man a brand plucked from the fire

1 Chronicles 21:1 *Satan* stood up against Israel, and incited David to count the people of Israel.

COMPARE WITH

2 Samuel 24:1 Again the anger of the LORD was kindled against Israel, and he incited David against them, saying, "Go, count the people of Israel and Judah."