

JOB – WORSHIPING GOD WHEN HE TAKES EVERYTHING AWAY

Main Character and Location: Job from the land of Uz

- **Job** was a **Gentile** who lived “outside the Promised Land (1:3) in the land of Uz (1:1).
- Job was a **believer** in the one true God though he did not live among God’s covenant people.
- The location of **Uz** is uncertain though it is identified with Edom, southeast of the Dead Sea (Jer. 25:20-21; Lam. 4:21).
- **Job’s friends** were non-Jews who lived in Teman (southern Edom or northern Arabia), Shuah (an Arabian tribe east of Batanæa), and Namaah (northwest Arabia). They also were believers in the one true God.
- **Job’s name** (יֹבָב) is closely related to the Hebrew word for **enemy** (יָבֵב). This similarity captures the tension of the book: is Job God’s enemy? Job even asks God, “*Why do you hide your face and count me as your enemy*” (13:24)? In the end, we learn that Job is not God’s cursed enemy, but rather he is God’s blessed servant.
- Job is mentioned in **Ezek. 14:14-20** as an example of righteousness and **James 5:11** as an example of steadfastness.

Authorship and Date: the author is unknown¹

- The events described in Job likely took place **during the time of the patriarchs** (Abraham, Isaac, Jacob). This is concluded by the names used for God (*El, Eloah, Shaddai*), the measuring of wealth through livestock (1:3), sacrifices being performed by non-priests outside the temple, and Job’s uniquely long lifespan.
- The book was likely **written by an Israelite** who was familiar with the oral tradition of Job’s story. The date is uncertain, though it reflects Solomonic wisdom which could place the work’s composition in the 8th century BC.

Audience: no audience is directly addressed in the book

- The book is authored by a Jew concerning a non-Jew. This allows the book to uniquely serve the souls of believers and disbelievers alike, regardless of cultural background. All humans suffer, and the story of Job invites us to learn how to look to God for wisdom in the midst of our suffering.

Purpose: to encourage suffering people to trust God’s wisdom

- Though the question of “why” is never ultimately answered in the book, Job learns to find comfort in the fact that God is wise (ch.28, 38-40) and can be trusted, even if we do not ultimately understand what He is doing in our pain.

¹ Information for this sheet is drawn from the *ESV Commentary, Job* by O’Donnell, *The Bible Knowledge Commentary* by Walvoord & Zuck, *The Wisdom of the Cross, Job* by Christopher Ash

AN OUTLINE OF JOB

1:1-3:26 – Day of Devastation: Job’s Loss and Lament

1:1-5 – *Job’s Joy: Blameless and Blessed*

1:6-12 – *God’s Permission: Satan and Job’s Wealth*

1:13-22 – *Job’s Loss: Family and Fortune*

2:1-6 – *God’s Permission: Satan and Job’s Health*

2:7-10 – *Job’s Loss: Health and Happiness*

2:11-13 – *Job’s Friends: Presence and Pity*

3:1-26 – *Job’s Lament: Curses and Questions*

4:1-37:24 – Conversation with Counselors: Job’s Friends and Condemnation

4:1-7:21 – *Round 1: Eliphaz and Job (ch. 4-7), Bildad and Job (ch. 8-10), Zophar and Job (ch. 11-14)*

15:1-21:34 – *Round 2: Eliphaz and Job (ch. 15-16), Bildad and Job (ch. 17-19), Zophar and Job (ch. 20-21)*

22:1-31:40 – *Round 3: Eliphaz and Job (ch. 22-24), Bildad and Job (ch. 25-31)*

32:1-37:24 – *Round 4: Elihu addresses Job*

38:1-42:6 – Answering the Almighty: Job’s Rebuke and Restoration

38:1-40:5 – *Round 1: God’s Speech and Job’s Silence*

40:6-42:6 – *Round 2: God’s Sovereignty and Job’s Sight*

42:7-9 – *God Rebuke’s Job’s Friends*

42:10-17 – *God Restores Job’s Fortunes*