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such has been the great constraining motive in the lives of those who have served Him most devotedly. This too was the great purpose of the coming of the Holy Spirit, as the Lord Himself said, 'He shall glorify Me'. And in the coming day when the Lord has come and taken up into His presence all of the redeemed, and they have been transformed by His power, what wondrous glory will be His, as the exceeding riches of His grace are seen in them. There can be no higher aspiration, no greater attainment, nor any more blessed service than to bring glory to Him who is Lord of Lords and King of Kings. But that can most truly be realized only as He gets His place as Lord, and is allowed to manifest His power in the yielded and obedient life. For THINE is the *kingdom*, THINE is the *power*, and THINE is the *glory*.

As Abner appealed to the tribes of Israel to make David their King, we would use his words in appealing to our readers to give the Lord Jesus His rightful place in their lives so that His power may be known and realized and His precious Name glorified. 'Ye sought for David in times past to be king over you—now then do it'. 'For the Lord hath spoken . . . saying, by the hand of My servant David I will save My people . . . out of the hand of all their enemies'.

THE BOOK OF JOB

W. D. MOOREHEAD, D.D.

The book of Job is one of the noblest poems in existence. The key-word is '*Chastisement*'; the key-verses, ch. 34:31, 32. It is anonymous. The question of its authorship can never be finally settled. The anonymous character of the book, however, does not invalidate it.

1. **Is Job a Real or Fictitious Character?** The actual existence of the patriarch has been denied by many. In current literature one meets with it almost constantly. We hold, however, that the contents of this book are veritable history. Besides, the Bible itself settles this matter for all who receive it as God's Word. The prophet Ezekiel associates him with Noah and Daniel,

Ezek. 14:14, 20. If Daniel and Noah were persons, then was Job also (James 5:11). That reference would be wholly without point, and an impeachment of the Apostle's inspiration, if Job were mythical.

2. **The Age in which Job Lived.** That Job lived in Patriarchal times is very probable. He survived his sore trial one hundred and forty years (ch. 42:16). He must have been of considerable age when the trial began, for he was the father of ten children, seven sons and three daughters (ch. 1:2). He could be hardly less than fifty when his reverses came upon him; and his entire life must have been about two hundred years. Men had ceased long before the time of Moses to live to this age. Job must have lived nearer to Abraham than to Moses; and this book was composed probably long before the first book of Moses; and so is no doubt the oldest record in the world. The sacrifice which Job offered for his children is patriarchal, combining with it the essential idea of the Sin-offering, and he acts as the Priest, being the head of his family, as was the common practice of the patriarchs.

3. **Structure of the Book.** It consists of three parts. Part 1.—Introductory narrative in prose (chaps. 1 and 2). Part 2.—The poem (ch. 3-14:6). Part 3.—Concluding narrative in prose (ch. 42:7.)

It will be observed that the poem is very regular and simple in form. Its order is natural throughout. And yet it is replete with art the most subtle and attractive. With admirable skill and wonderful force the problem is introduced viz., the frightful disproportion of happiness and misery in the world. And the philosophers are utterly powerless to grapple with the problem. After three speeches each, save Zophar, who speaks but twice, they succumb and are silent. Then follow the splendid monologues of Elihu, who, although he goes far toward answering the questions and solving the problem, leaves it still in doubt and darkness. But his addresses prepare the way for the appearing of the Lord on the scene, who speaks, sets Job on the right road, and full blessing ensues.

4. **Design of the Book.** It is three-fold. (1) To refute the slander of Satan. (2) To discuss the question of human suffering,

and particularly the suffering of the *righteous*. (3) To reveal Job to himself, and remove the self-righteousness which prevented the full measure of blessing which God had in store for him.

5. **Job's Happy Estate.** (Chs. 1:1 to 2; 19). It is clear enough from these sections of the book that he was healthy, influential, devout, benevolent, and highly esteemed—in short, a mighty Sheik in the land of Uz.

Touching his nationality little is known. There is no account of his ancestry, no mention of his parentage. We only know that he belonged to the great Shemitic family to which almost all God's revelations have been made.

Job's prosperity for a time was uninterrupted. His personal character is thus described: '*And that man was perfect and upright, and one that feared God and eschewed evil* (ch. 1:1, 8). He was honest, straightforward, and sincere in his guilelessness. No duplicity either toward God or man was found in him. In his solicitude for his children and in his kindness and helpfulness to all about him, the genuineness of his piety was exhibited. He was happy in his relationship with God, happy in his family, possessed of princely wealth, loved and trusted by his fellows. But in a day his joy fled, his prosperity blighted. What is the meaning of the dreadful reverses which befell him? This leads us to the contemplation of one of the main designs of the book.

6. **Satan's Slander against Job.** (Chs. 1:9-11; 2:4, 5). The singular spectacle is presented of the Prince of Darkness appearing in the train of the Most High. But Satan is there for a definite purpose, *viz.*, to accuse and malign (Rev. 12:10). One question he starts, as full of subtlety as of malice: '*Doth Job serve for naught?*' 'Is not the allegiance which receives such direct and tangible rewards only a refined form of selfishness? His fealty is mercenary, his attachment is for hire', 'he serveth not God, but himself upon God'. And Satan boldly asserts that if those external blessings were withdrawn, Job's allegiance would be cast off—'he will curse Thee to Thy face'. One main feature of the problem which the Book discusses is thus distinctly propounded: Can goodness exist irrespective of reward? The

problem is one of infinite moment; for if the love and grace of God only serve to produce a refined selfishness, then His whole work is abortive, and God is unable to retrieve the ruin of sin.

There is no method by which these slanderous accusations can be more effectively silenced than by the removal of those things on account of which, the Adversary asserted, Job's fidelity depended. And so the servant of God was tested to the uttermost.

It is proved, therefore, once for all, and never more to be disputed, that Job's loyalty is not grounded in selfishness, that true piety lives when all external advantages are withdrawn, and that God's grace is more than a match for Satan's malice and the deep-rooted egotism of sin. Thus, one prime object of the book stands disclosed. But God had *other* and *greater* ends in the sufferings of his servant, which will appear in the sequel. It was not needful to send Job to such a terrible school of affliction merely to prove the Devil a Liar. He was *that* from the beginning (John 8:44). There *must* be ulterior designs.

7. Let the reader note how prominent Satan is in the earlier chapters of the book. There are some things respecting this great Evil Spirit we may gather from this inspired record. (1) His personality. (2) His power. (3) His enmity is even greater than his power. (4) Still, he is subordinate. 'He can go only the length of his chain'.

The other great features of this Poem must now be pointed out. There are two: The *meaning of human suffering*, particularly the suffering of the righteous; and then *the revelation of Job to himself*. The first is the theme of the great Debate (chs. 4-31). The second is traceable through the *entire* Poem from chs. 3 to ch. 43.

1. *Job's first monologue*, (ch. 3). It is unexampled for its expression of anguish and for its pathos. He curses his birthday, and hurls anathemas upon his life; asks that God may expunge that day from His calendar of time, that it may be frightened with horrible sounds, and chased forever by devouring death; that in eternity it may be a sunless day and a starless night. It does not appear that the friends had uttered a word. Job opened the dialogue. He broke down in the very thing for which he was noted—

patience. But let us remember that Job did not know himself. He was complacently resting in his 'integrity'; which is another name for 'self-righteousness'. There was a root of bitterness in him of which he seems to have been ignorant, but which must be eradicated. He had to learn the lesson to which all the saints are set down, namely, that the egotism of nature is offensive to God; that there is no confidence to be put in the flesh. And so, one aim of the book is to reveal Job to himself, and thus deliver him from the evil his afflictions were meant to remove. But let it be remembered that he curses his day, *not God*, as Satan would have him do. He curses the day of his natural birth, not the day of his *new birth*. Amid all his doubts and darkness never for a moment does his faith in God waver—"Though He slay me, yet will I trust Him," is his magnificent resolution.

2. *The Debate*. It consists of three rounds. Each of three philosophers speaks three times, save Zophar, who speaks but twice, and Job replies to each in succession (chs. 4-31).

3. *The cause of the failure* of the disputants. The mistake of the comforters was this: they insisted that God was dealing with Job *retributively*. They applied many principles of the moral government of God to the wrong case; and hence their argument only served to exasperate him. Nor was Job less wrong. He insisted that God acted *arbitrarily*: that having the power to do as He pleased with him, He did so. Because he was not guilty of any crime, of notorious sin, as the philosophers sought to make out, he infers that his affliction is without adequate grounds, that it is altogether disproportionate to his case, and therefore unjust and arbitrary.

4. *Job's second monologue* (chs. 27-31). The great debate has ended without concluding anything. The mystery of the affliction of the godly remains unexplained. This second monologue is in many ways very remarkable. A survey of his monologues and replies to his friends reveals the very important fact that, he had not yet in any measure learned that in him, that is, in his flesh, there dwelt no good thing; that before God he had absolutely nothing to recommend him to the divine favour. And this truth is forcibly brought out by the addresses of Elihu.

5. *Elihu's ministry* (chs. 32:37). In two terse sentences the whole preceding discussion is condensed: 'Against Job was his wrath kindled, because he *justified himself* rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job (ch. 32:2, 3). There it is in a nut-shell. If the friends cannot answer him, why should they condemn him? Moreover, Job's justification of himself is virtually God's condemnation. God's chastising hand was upon him in sore affliction, in order that the evil in him might be disclosed, judged, and put away; hence his self-vindication really meant the defeat of this gracious purpose, so far as he could defeat it. For to justify himself was to take his stand on the ground of law, or his own righteousness, and *there* condemnation must be his portion.

6. *The Lord's presence* (chs. 38-43). All Job's misconceptions of the divine character and government, all his rash criticisms on the Lord's ways, and all his fancied goodness, vanished instantly before that majestic Presence. What a thorough breakdown! (ch. 42:3-6). Once Job wanted to be in His presence that he might debate the question of his suffering with Him. Now he is here, and this is the issue: profoundest humiliation and repentance! All egotism is gone, and pride is in the dust. The final end and aim of his sorrows are at length attained, and full blessing ensues.

7. And now as a *fitting close to the Poem*, Job becomes an intercessor for the three philosophers who had not spoken the right thing as the patriarch had done (ch. 42:8, 9). The friends also who appear to have stood aloof from him in the day of his calamity, now gather about him with their gifts; and the Lord Himself doubles for His servant all that he had lost, save his children. And yet these are doubled likewise. Ten waited him on the other side, and ten were given here. Thus, the oldest Book in the world teaches the doctrine of immortality.