

Summary

The Book of Job tells of a righteous man (Job) whom God, at Satan's insistence, afflicted as a test of his fidelity and integrity. Three friends (Eliphaz, Bildad, and Zophar) came to comfort him but were horrified at his anger at God. They tried without success to persuade him to repent of some sin. Job concluded this dialogue with a monologue in which he lamented his fate but continued to protest his innocence (Job 9:16; 13:3).

A fifth speaker, Elihu, tried to make sense of the situation and to point out Job's error. Finally, God confronted Job, who could then only prostrate himself and repent. God restored Job's fortunes and declared him to be more righteous than his friends.

Job in the New Testament (21)

Quotes (1) Rom. 11:35

Citations (1) 1 Cor. 3:19

Allusions (11) Matt. 19:26; Mk. 10:27; 2 Cor. 12:7; Phil. 1:19; 2 Thess. 2:8; 1 Tim. 6:7; Js. 2:1; 4:10; 1 Pet. 5:6; 5:7; Rev. 9:6

Echoes (8) Matt. 16:18; Lk. 17:37; John 19:30; Rom. 1:20; 11:34; 1 Thess. 5:22; Rev. 3:7; 12:10

Content and Structure

The book is framed by a prose prologue and epilogue that tell the story of Job's calamity and ultimate restoration. The poetic dialogue between Job and his friends debates profound theological issues. This dialogue culminates in speeches from God Himself.

1. Prologue (chs. 1-2)
2. Dialogues (chs. 3-27)
3. Interlude on Wisdom (ch. 28)
4. Monologues (chs. 29:1-42:6)
5. Epilogue (42:7-17)

Key Themes

prosperity of the righteous and punishment of the wicked, the relationship between God and humanity, and the justice of God

Outline

- | | | |
|--------------|-------------------|---|
| I. | 1:1–2:13 | Prologue |
| II. | 3:1–26 | Job's opening lament |
| III. | 4:1–14:22 | The first round of speeches with the friends |
| IV. | 15:1–21:14 | The second round of speeches with the friends |
| V. | 22:1–27:23 | The third round of speeches with the friends |
| VI. | 28:1–28 | The hymn to wisdom |
| VII. | 29:1–31:40 | Job's closing lament |
| VIII. | 32:1–37:24 | The speeches of Elihu, the fourth friend |
| IX. | 38:1–40:2 | The first speech of God |
| X. | 40:3–5 | Job's first response |
| XI. | 40:6–41:34 | The second speech of God |
| XII. | 42:1–6 | Job's second response |
| XIII. | 42:7–17 | Epilogue |

Dell, Katharine J. 2016. "Job, Book of." In *The Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder. Bellingham, WA: Lexham Press.

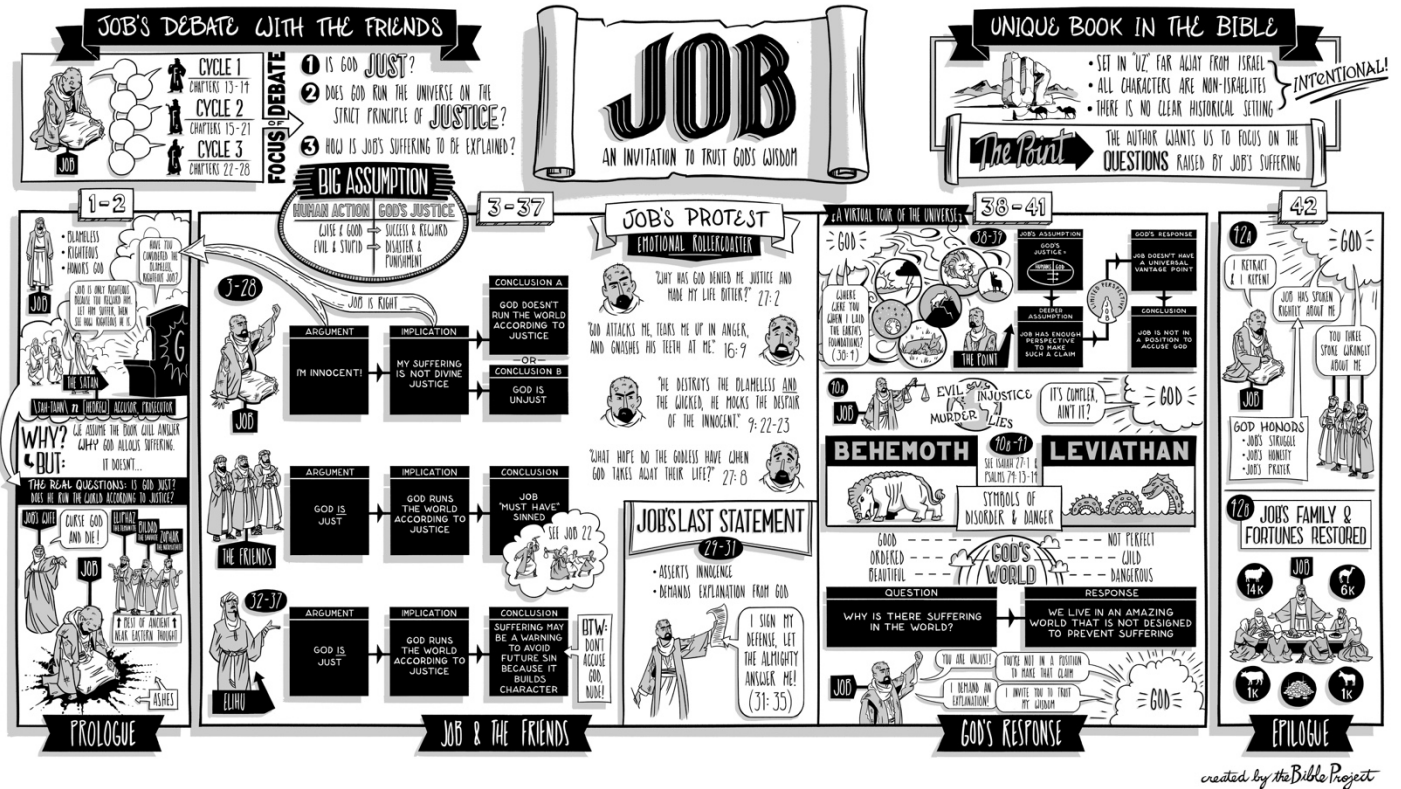
Job

<input type="checkbox"/>	April 3	Job 1-3
<input type="checkbox"/>	April 4	Job 4-5
<input type="checkbox"/>	April 5	Job 6-7
<input type="checkbox"/>	April 8	Job 8
<input type="checkbox"/>	April 9	Job 9-10
<input type="checkbox"/>	April 10	Job 11
<input type="checkbox"/>	April 11	Job 12-14
<input type="checkbox"/>	April 12	Job 15
<input type="checkbox"/>	April 15	Job 16-17
<input type="checkbox"/>	April 16	Job 18
<input type="checkbox"/>	April 17	Job 19
<input type="checkbox"/>	April 18	Job 20-21
<input type="checkbox"/>	April 19	Job 22
<input type="checkbox"/>	April 22	Job 23-24
<input type="checkbox"/>	April 23	Job 25-26
<input type="checkbox"/>	April 24	Job 27-28
<input type="checkbox"/>	April 25	Job 29-31
<input type="checkbox"/>	April 26	Job 30
<input type="checkbox"/>	April 29	Job 31
<input type="checkbox"/>	April 30	Job 32-33
<input type="checkbox"/>	May 1	Job 34
<input type="checkbox"/>	May 2	Job 35
<input type="checkbox"/>	May 3	Job 36-38
<input type="checkbox"/>	May 6	Job 39-40
<input type="checkbox"/>	May 7	Job 40-41
<input type="checkbox"/>	May 8	Job 42



SCAN TO WATCH

bibleproject.com



Key Passage

Job 1:21 (ESV) And he said, “Naked I came from my mother’s womb, and naked shall I return. The Lord gave, and the Lord has taken away; blessed be the name of the Lord.”

SCAN TO LISTEN

bibleproject.com



Leviathan

God told Job he had to show he could crush the proud and the wicked if he wanted to be on equal footing with God (40:7–14). Then He turned to the creatures called behemoth and leviathan. The former, behemoth, may have been the elephant or hippopotamus. A powerful creature who dwelt among the lotuses and poplars (40:15–24), he was only the prologue to a much more awesome creature, leviathan (41:1–34).

Leviathan is sometimes interpreted as the crocodile but, even allowing for poetic license, this makes God guilty of considerable exaggeration. For leviathan is invulnerable to human weapons (41:7, 26–29), his eyes and nose flash with light (41:18), and fire pours out of his mouth (41:19–21). He is covered with armor (41:15–18) and is lord of all creatures (41:34). This is more like a terrible dragon than a crocodile.

The Bible and other ancient literature speak of leviathan as a terrible, supernatural creature. Ugaritic texts speak of a serpent with seven heads called “lotan,” and Psalm 74:14 says God crushed the heads of leviathan. Isaiah 27:1 calls leviathan a serpent and a sea monster. And in Job, God repeatedly pointed out Job’s inability to subdue this monster (41:1–8). What was this beast?

Readers are often confused that although Satan is the prominent adversary of Job 1–2, he seems to disappear after that. Also, we note that although the book often speaks of creation and the fall, it has until now said nothing about the agent of the fall, the serpent. One solution is that Satan has not been forgotten but has metaphorically reappeared at the end as the real, but unidentifiable creature, leviathan.

Job had challenged the justice of God, and God had responded that only He, and not Job, is able to control and destroy the chaotic and evil powers. Just as God uses all the natural powers in His creative purpose, even so He allows evil to thrive for a season but always governs it by His providence to bring about the final destruction of the evil one. Therefore, it was not for Job to challenge God’s moral governance of the world. God knows what He is doing.