

# The Bible Jesus Used

A Gospel-Centered Glance at  
the Old Testament

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# Job at a Glance

|              |  |           |
|--------------|--|-----------|
| <b>Act 1</b> | Prologue   | 1–2       |
| <b>Act 2</b> | Dialogue with Three Friends  | 3–31      |
|              | Interchange with Three Friends   | (3–26)    |
|              | Job's Extended Response with Meditation on the Nature and Source of Wisdom | (27–28)   |
|              | Job's Final Defense  | (29–31)   |
| <b>Act 3</b> | Elihu's Speeches   | 32–37     |
| <b>Act 4</b> | Yahweh's Speeches  | 38:1–42:6 |
| <b>Act 5</b> | Epilogue   | 42:7–17   |

# Overview of the Drama

## ❖ Act 1: Prologue (chs. 1–2)—A Cosmic Challenge

### ❖ Setting (1:1–5)

### ❖ Scene 1 (1:6–22)

- ❖ A Heavenly confrontation (1:6–13)

- ❖ Test 1: Job's earthly suffering (1:14–22)

### ❖ Scene 2 (2:1–13)

- ❖ A Heavenly confrontation (2:1–6)

- ❖ Test 2: Job's earthly suffering (2:7–10)

- ❖ Transition: Three friends mourn with Job (2:11–13)

# Key Truths from Part 1

- ❖ **God is absolutely sovereign over all things, including the evil one (Job 1:6).**
  - ❖ Col 1:16. For by [God's Son Jesus] all things were created, in heaven and on earth, visible and *invisible*, whether thrones or dominions or rulers or authorities—all things were created through him and *for him*.
- ❖ **The very evil powers we fight against were created by Jesus.**
  - ❖ Eph 6:12. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

❖ **The very evil powers we fight against were created *for* Jesus.**

❖ **Col 2:12.** He disarmed the rulers and authorities and put them to open shame, by triumphing over them.

**Col 1:16.** For by [God's Son Jesus] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and *for him*.

- ❖ **Eph 1:16–23**. I do not cease to give thanks for you, remembering you in my prayers, <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him, <sup>18</sup> having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, <sup>19</sup> and what is the immeasurable greatness of his power toward us who believe, according to the working of his great might <sup>20</sup> that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, <sup>21</sup> far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. <sup>22</sup> And he put all things under his feet and gave him as head over all things to the church, <sup>23</sup> which is his body, the fullness of him who fills all in all.

- ❖ **Our perseverance in hope displays God's wisdom and ultimately his worth to the very rulers and authorities Christ conquered at the cross.**
- ❖ Eph 3:8, 10. To me . . . this grace was given, to preach to the Gentiles the unsearchable riches of Christ . . . <sup>10</sup> so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.

# Overview of the Drama

## ❖ Act 2: Dialogue with Three Friends (chs. 3–31)

### ❖ Overview: Job > Eliphaz, Bildad, Zophar

- ❖ Opening (ch. 3): **J** >
- ❖ Round 1 (chs. 4–14): **E** > **J** > **B** > **J** > **Z** > **J** >
- ❖ Round 2 (chs. 15–21): **E** > **J** > **B** > **J** > **Z** > **J** >
- ❖ Round 3 (chs. 22–26): **E** > **J** > **B** > **J** > ?
- ❖ Initial Climax (chs. 27–28): **J** >
- ❖ Final Defense (chs. 29–31): **J**



❖ **Job:** “With the depth of my pain, death would be better than life to me!” (3:16–26)

❖ **Dialogue with “friends”**

❖ E (4:2, 7–9) > J (6:1–4, 24–27; 7:20–21) > B (8:1–7) > J (9:1–4, 14–20; 10:2–7) > Z (11:1–6, 13–15)

❖ **Friends:** Cold, simplistic theology that does not provide a comprehensive understanding of God’s work in the world:

“God is good and therefore surely has made a good world; God causes bad things to happen to bad people and rewards good people; one can infer from the events whether God is punishing you or not.”

- ❖ J (27:1–6; 28:12–28) > J (ch. 31)
- ❖ **Job:** “I didn’t do anything wrong to deserve this suffering, but who am I to talk back to God? Wisdom is found in God alone!”

**Job 28:21, 23, 28.** [Wisdom] is hidden from the eyes of all living. . . . <sup>23</sup> God undersands the way to it. . . . <sup>28</sup> Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding.

❖ **Job justifies himself by asserting his integrity:**

- ❖ **31:5** – He has not been a liar or deceiver.
- ❖ **31:7** – He has not traveled off the right path, or allowed his heart to be lured in by what he sees, or acquired any blemish by what he has touched.
- ❖ **31:9** – He has not lusted after a woman or played around with his neighbor's wife.
- ❖ **31:13** – He has not failed to heed the formal complaints of his own servants against him.
- ❖ **31:16–21** – He has not failed to care for the less fortunate.
- ❖ **31:29–33** – He has not rejoiced at the enemy's destruction, failed to provide for his own, or acted as a hypocrite, concealing his iniquity in the eyes of all others.
- ❖ **31:38–39** – He has not profaned his land by failing to pay his workers/land-managers.

## ❖ Act 3: Elihu's Speeches (chs. 32–37)

### ❖ Setting:

❖ Job 32:2–3. [Elihu] burned with anger at Job because he justified himself rather than God.<sup>3</sup> He burned with anger also at Job's three friends because they had found no answer, although they had declared Job to be in the wrong.

❖ **Elihu:** “In the midst of pain, the proper response is not self-justification but God-dependence, resting in the the awesome Creator and Sustainer of all, who has bestowed on man amazing blessing and purpose and yet whose ways are always higher than man's ways.”

- ❖ **Job 36:3**. I will ... ascribe righteousness to my Maker.
- ❖ **Job 36:22–23**. Behold, God is exalted in power; who is a teacher like him? <sup>23</sup>Who has prescribed for him his way, or who can say, “You have done wrong?”
- ❖ **Job 37:23–24**. The Almighty—we cannot find him; he is great in power; justice and abundant righteousness he will not violate. <sup>24</sup>Therefore men fear him; he does not regard any who are wise in their own conceit.

## ❖ Act 4: Yahweh's Speeches with Response (38:1–42:6)

- ❖ The ultimate climax of the book
- ❖ Overview: **Y** > **Y** > J > **Y** > J
- ❖ **Yahweh:** “Can you do all the things I have done? Do you think I know how to handle your case?”

- ❖ 38:4–5. Where were you when I laid the foundation of the earth? ... Who determined its measurements—surely you know!
- ❖ 38:8–11. Or who shut in the sea with doors when it burst out from the womb, when I ... prescribed limits for it and set bars and doors, and said, “Thus far shall you come, and no farther, and here shall your proud waves be stayed?”
- ❖ 38:12. Have you commanded the morning since your days began, and caused the dawn to know its place?
- ❖ 38:16–18. Have you entered into the springs of the sea, or walked in the recesses of the deep? Have the gates of death been revealed to you, or have you seen the gates of deep darkness? Have you comprehended the expanse of the earth? Declare, if you know all this.



- ❖ 38:22–23. Have you entered the storehouse of the snow, or have you seen the storehouses of the hail, which I have reserved for the time of trouble?
- ❖ 38:24. What is the way to the place where the light is distributed, or where the east wind is scattered upon the earth?
- ❖ 38:25–27. Who has cleft a channel for the torrents of rain and a way for the thunderbolt to bring rain on a land where no man is ... to satisfy the waste and desolate land, and to make the ground sprout with grass?
- ❖ 38:28–29. Has the rain a father, or who has begotten the drops of dew? From whose womb did the ice come forth, and who has given birth to the frost of heaven?



- ❖ 38:33. Do you know the ordinances of the heavens? Can you establish their rule on the earth?
- ❖ 39:1. Do you know when the mountain goat gives birth?
- ❖ 38:34–35. Can you lift up your voice to the clouds, that a flood of waters may cover you? Can you send forth lightnings?
- ❖ 38:36. Who has put wisdom in the inward parts or given understanding to the mind?
- ❖ 38:41. Who provides for the raven its prey, when its young ones cry to God for help, and wander about for lack of food?

- ❖ 39:5. Who has let the wild donkey go free?
- ❖ 39:19–20. Do you give the horse his might? Do you clothe his neck with a mane? Do you make him leap like the locust?
- ❖ 39:26–27. Is it by your understanding that the hawk soars and spreads his wings toward the south? Is it at your command that the eagle mounts up and makes his nest on high?

❖ **Added question and response:**

- ❖ **40:1–2. Yahweh:** “Shall a faultfinder contend with the Almighty? He who argues with God, let him answer it.”
- ❖ **40:3–5. Job:** “Behold, I am of small count; what shall I answer you? I lay my hand on my mouth. I have spoken once, and I will not answer; twice, but I will proceed no further.”

❖ **Final question and response:**

❖ **40:8–9. Yahweh:** “Will you even put me in the wrong? Will you condemn me that you may be in the right? Have you an arm like God, and can you thunder with a voice like his?”

❖ **42:2–6. Job:** “I know that you can do all things, and that no purpose of yours can be thwarted.... I have uttered what I did not understand, things too wonderful for me, which I did not know.... I have heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes.”

❖ **Note:** No mention of Job’s suffering and alleged sin.

## ❖ **Act 5: Epilogue (42:7–17)**

- ❖ **Job never finds out why he suffered; the reader learns that Job was not reason but that God was the reason—not simply as the source but as the goal.**
- ❖ **No word is given regarding Elihu.**
- ❖ **Job's three friends get scolded, whereas Job is affirmed and blessed.**

## ❖ Conclusion:

### ❖ Why do the righteous suffer?

- ❖ No answer is given to why me, why this long, why this hard.
- ❖ We are told that God desires to display a picture of his worth even into the invisible realm.
- ❖ We fear our God because of who he is, not because of what he gives or takes away.

- ❖ **Why does the book end with all things good for Job?**
  - ❖ **As in the story of Lazarus, we need tangible evidence that God is able to bring good out of evil. Job's life gives us hope in a God who is able.**