



The Character of Job

Job 1:1-12, 20-22

Background - Outline of the book of Job

Job 1-3 – Job's Sufferings

Job 4-31 – Job's Debate with Eliphaz, Bildad, and Zophar

Job 32-37 – Elihu's Intervention

Job 38-42 – Revelation from the Lord

"A perfect and an upright man,
one that feareth God, and
escheweth evil"

Job 1:8

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escheweth evil"

Job 1:8

- Perfect
- Upright
- Feareth God
- Escheweth evil

- Perfect / Upright
- Feareth God / Escheweth evil

- Perfect / Upright



- Feareth God / Escheweth evil

Job

Character	Perfect	Upright
Conduct	Feareth God	Escheweth evil

Job

Character (What?)	Perfect	Upright
Conduct (How?)	Feareth God	Escheweth evil

Job

Character (What?)	Perfect Faultless	Upright Faithful
Conduct (How?)	Feareth God Fears God	Escheweth evil Forgoes evil

1) Faultless
"Perfect"



Faultless - "Perfect"

- Blameless / Integrity
- Means "to be complete" / wholeness / wholesomeness
- Signifies a person's **integrity**
- Does not mean sinless



Job's Integrity #1 (Job 2:9-10)

- "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die."
- "But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."



'Curse God and die.' (Job 2.9)



Job's Integrity #2 (Job 27:4-5)

- "My lips shall not speak wickedness, nor my tongue utter deceit."
- "God forbid that I should justify you: till I die I will not remove mine **integrity** from me."



Job's Integrity #3
(Job 31:1-12)

2) Faithful "Upright"



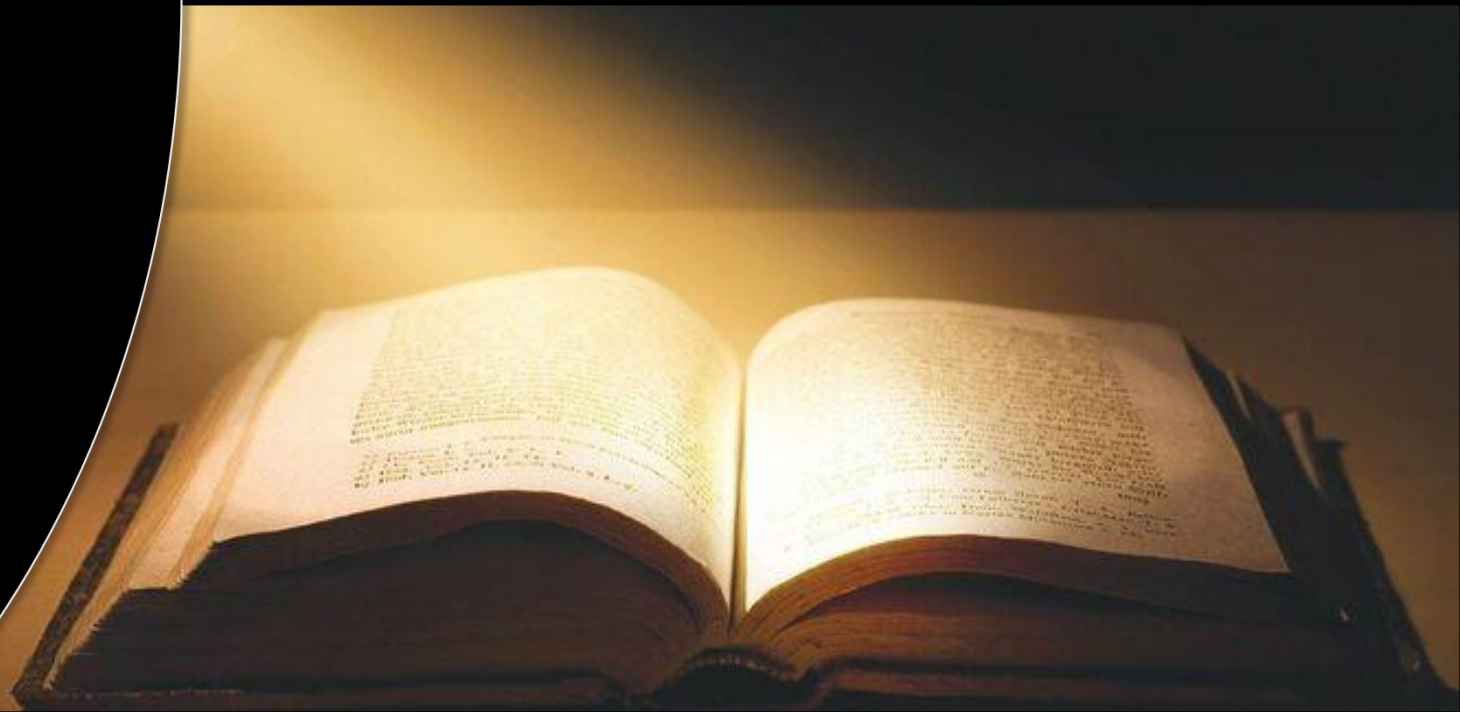
Faithful – "Upright"

- Upright/Just/Righteous
- Did not just refuse evil but chose good
- "And he did that which was right in the eyes of the Lord"
– 1 King 15:5



Job's Uprightness (Job 23:11-12)

- "My foot hath held his steps, **his way have I kept**, and not declined."
- "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth **more than my necessary food**."



Job's Uprightness (Job 31:13-40)

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- v. 13-15 – Cared for his servants



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- v. 32 – Cared for the stranger



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- v. 29-31 – Did not take revenge
- v. 32 – Cared for the stranger
- v. 33-34 – Did not hide his sins





Job's Compassion (Job 29:12-17)

3) Fears God "Feareth God"





Job Blesses the Lord in Suffering

- Job 1:21-22



Job Blesses the Lord in Suffering

- Job 1:21-22
 - Looked back – to his birth
 - Looked ahead – to his death
 - Looked up – to his Lord



Job Blesses the Lord in Suffering

- Job 1:21-22
 - Looked back – to his birth
 - Looked ahead – to his death
 - Looked up – to his Lord
- Affection on God, not the gifts He gave
 - 1 Tim. 6:7

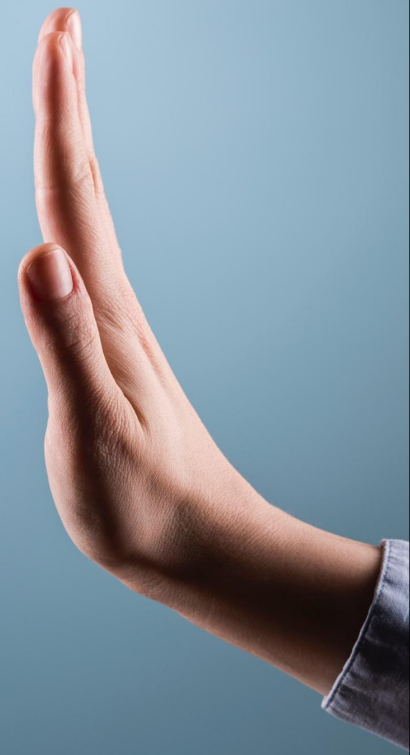
Job Understands Justification (Job 9:2)

- Job 9:2 - "I know it is so of a truth: but how should man be just with God?"
- Romans 5:9



4) Forgoes Evil

"Escheweth Evil"



Job's Sacrifice for his Children (Job 1:5)

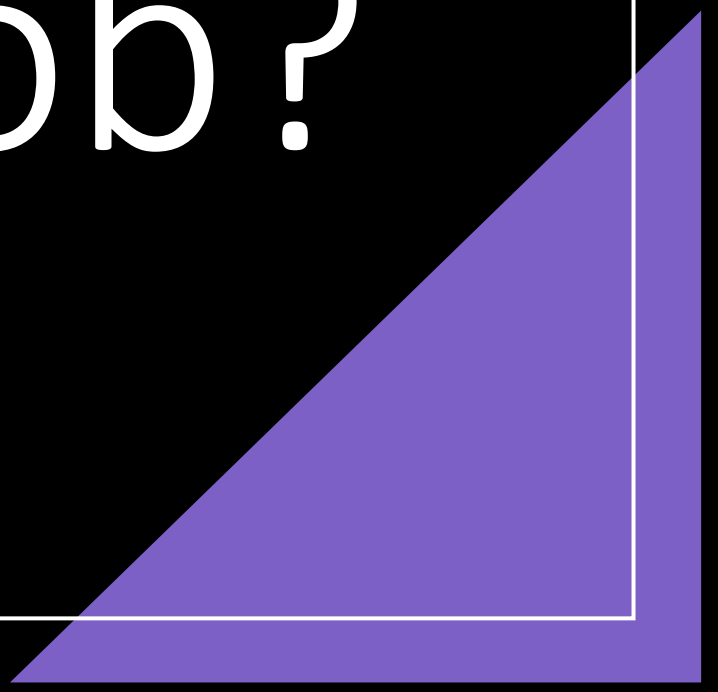
- Priestly
 - "sanctified them"
- Priority
 - "rose up early"
- Propitiation
 - "offered burnt offerings"
- Pious
 - "it may be that my sons have sinned"
- Persevering
 - "thus did Job continually"



Job

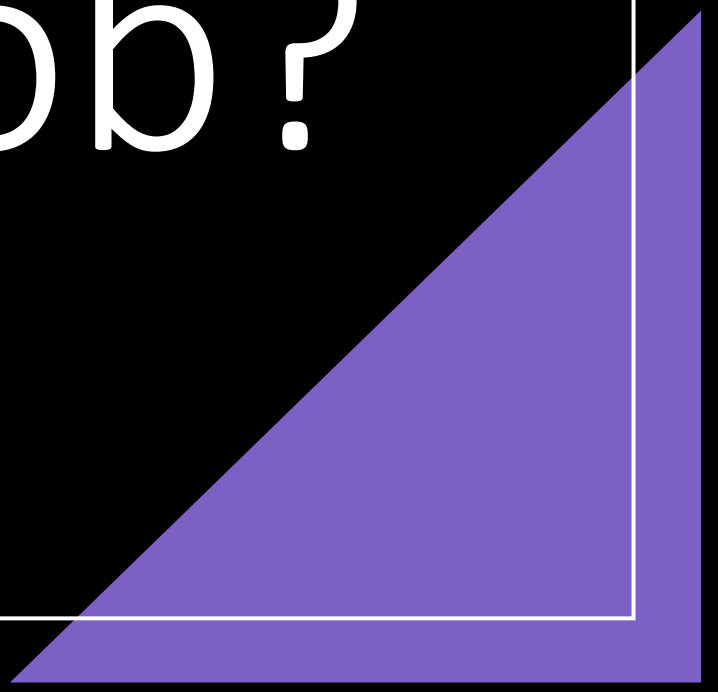
Character	Perfect Faultless	Upright Faithful
Conduct	Feareth God Fears God	Escheweth evil Forgoes evil

Is there all
there is to Job?



Is there all
there is to Job?

Why then did he suffer?



Is there all there is to Job?

Why then did he suffer?

Is God just?



Satan's claim:

Job is only faithful
because he is
protected

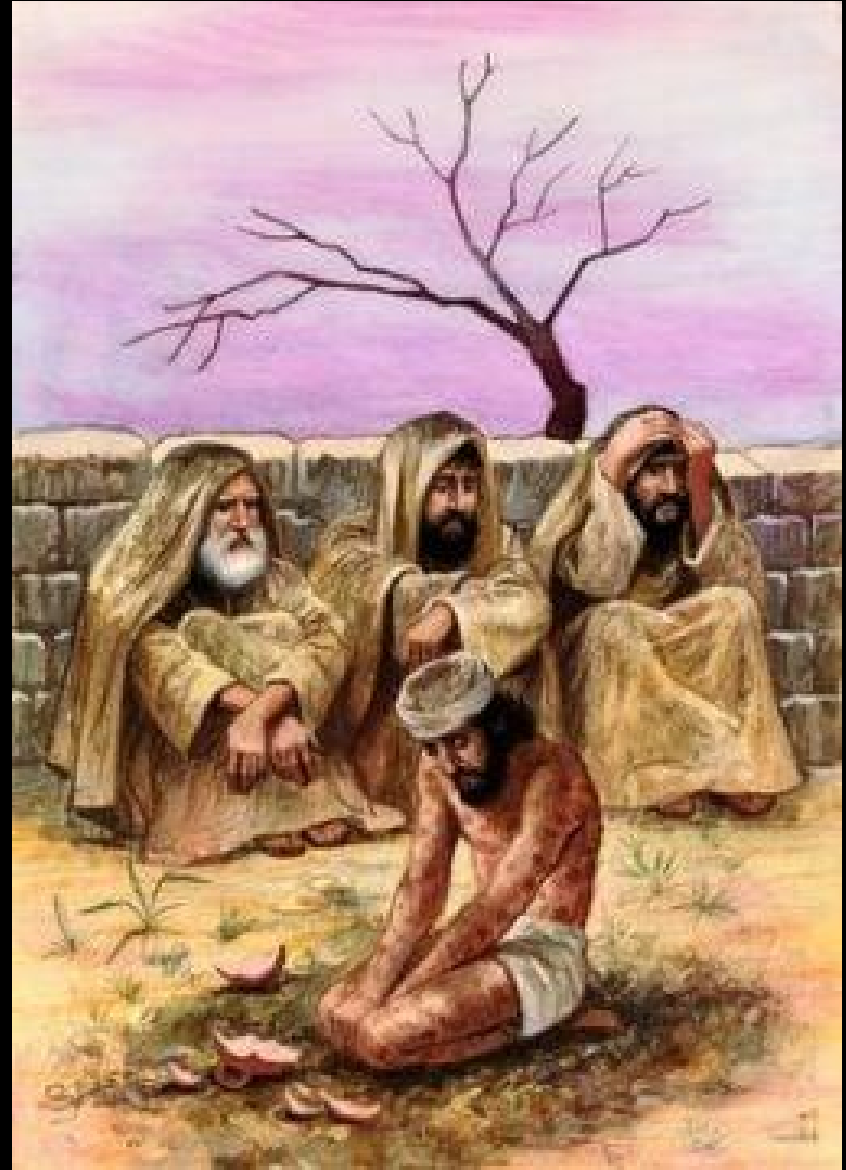
Job 1:9-11

The Theory as to Why Job Suffered

3 Perspectives

Background – Job's 3 Friends

- Eliphaz – **Pragmatist** – Relies on **experience**



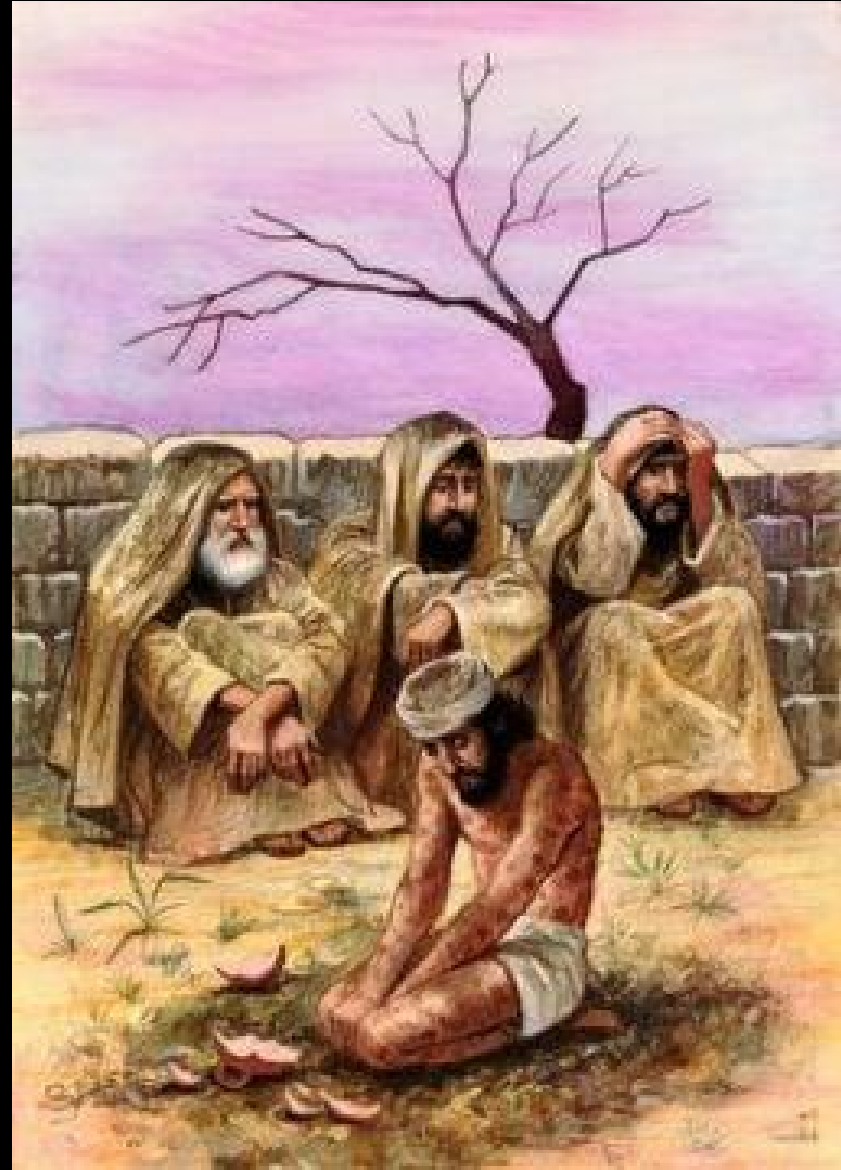
Friend #1: Eliphaz

- **Pragmatist**
- Relies on experience / general observation
 - "I have seen... "
 - Job 4:8, 5:3
- His key text:
 - Job 4:7 – "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?"



Background – Job's 3 Friends

- Eliphaz – **Pragmatist** – Relies on **experience**
- Bildad – **Traditionalist** – Relies on **tradition**



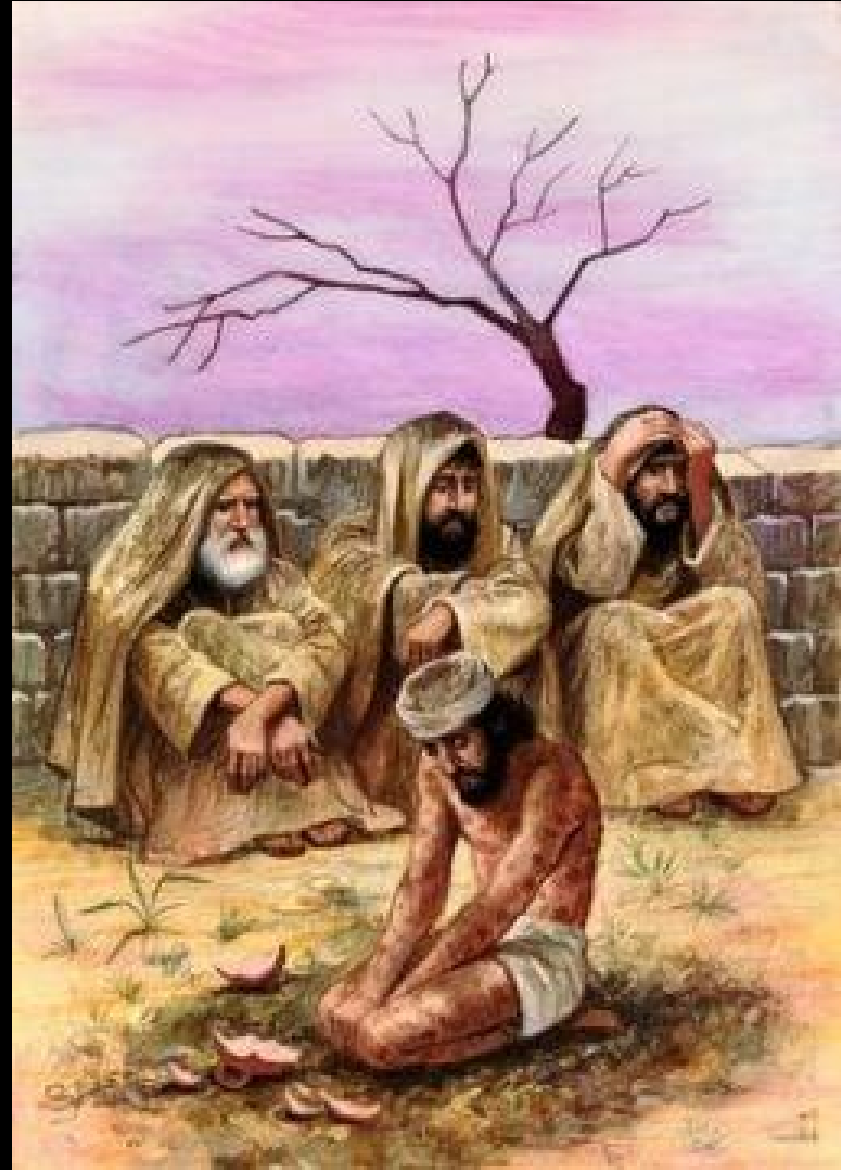
Friend #2: Bildad

- **Traditionalist**
- Relies on tradition
 - Job 8:8 – "For inquire, please, of the former age, And consider the things discovered by their fathers;" (NKJV)
- His key text:
 - Job 8:20 – "Behold, God will not cast away a perfect man, neither will he help the evil doers:"



Background – Job's 3 Friends

- Eliphaz – **Pragmatist** – Relies on **experience**
- Bildad – **Traditionalist** – Relies on **tradition**
- Zophar – **Theorist** – Relies on **assumption**



Friend #3: Zophar

- **Theorist**
- Relies on assumption
 - Job 11:5 – "But oh that God would speak, and open his lips against thee;"
- His key text:
 - Job 20:4-5 – "Knowest thou not this of old... That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?"



One thing in Common

Job 4:7 – "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?"

Job 8:20 – "Behold, God will not cast away a perfect man, neither will he help the evil doers:"

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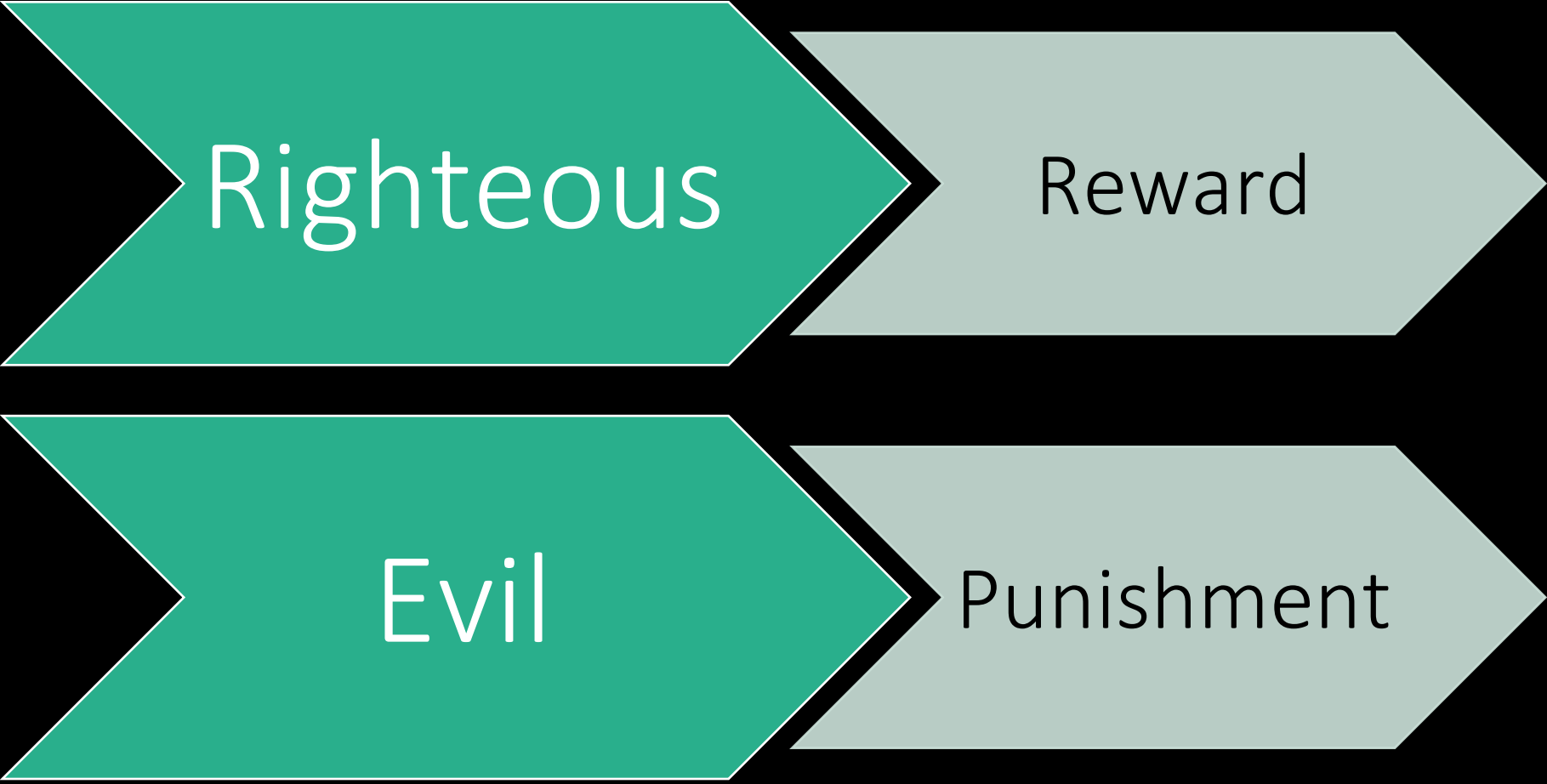
One thing in Common

Job 4:7 – "Remember, I pray thee, who ever perished, being **innocent**? or where were the **righteous** cut off?"

Job 8:20 – "Behold, God will not cast away a **perfect** man, neither will he help the **evil** doers:"

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Their Assumption



Job 22



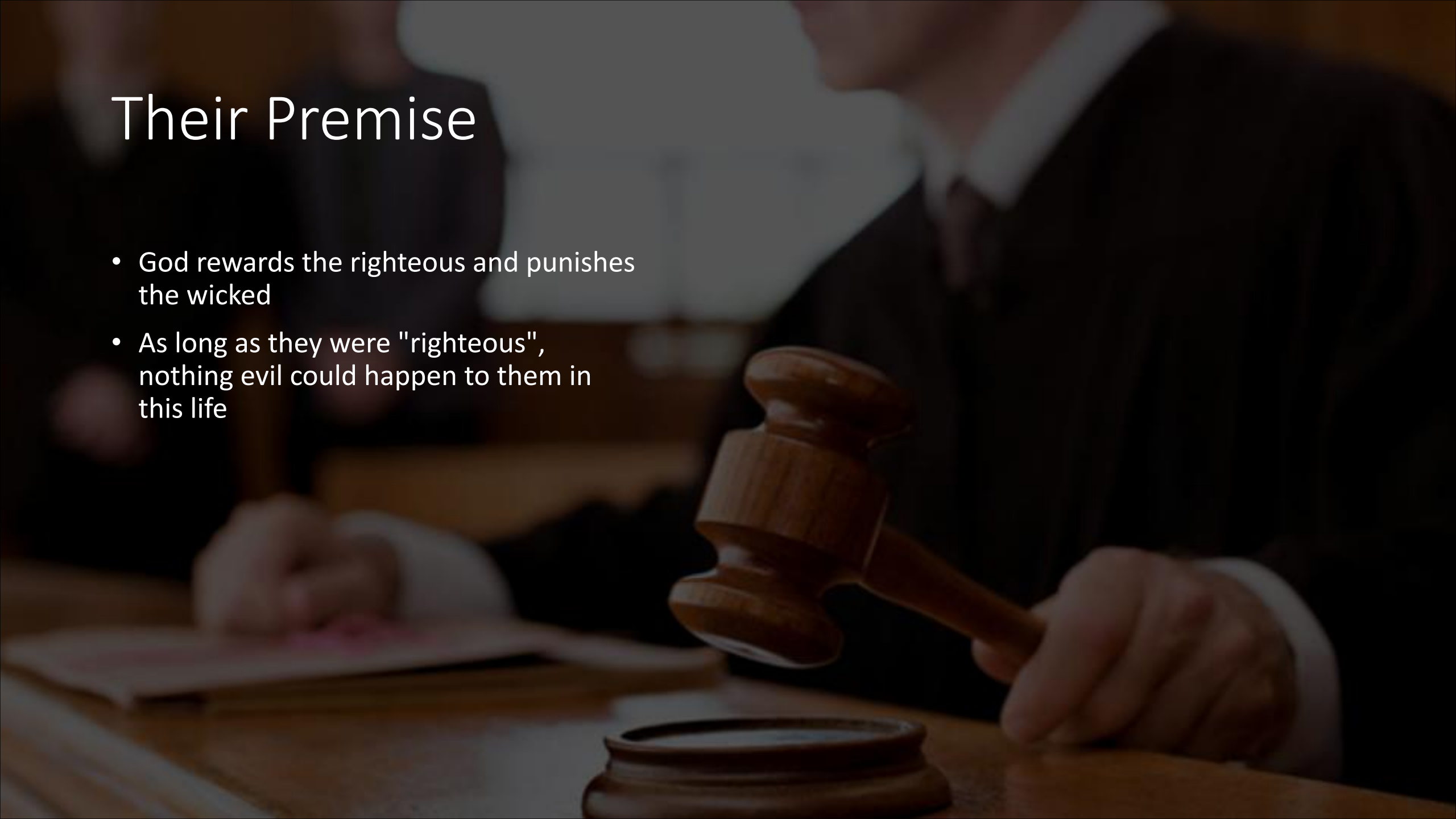
Job's friends falsely accused Job of sin

- They claimed all suffering is God's punishment upon a particular sin
- Job 4:7 - "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?"



Their Premise

- God rewards the righteous and punishes the wicked
- As long as they were "righteous", nothing evil could happen to them in this life



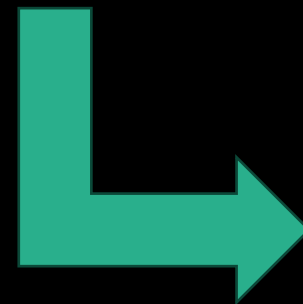
Their Premise

- God rewards the righteous and punishes the wicked
- As long as they were "righteous", nothing evil could happen to them in this life
- Shallow theology!



$\lim_{n \rightarrow \infty} \frac{1}{n} = 0$
 $\{x_n\} \subset \mathbb{R}$
 $\lim_{n \rightarrow \infty} y_n = g$
 $\lim_{n \rightarrow \infty} \sqrt[n]{1^n + e^n + \pi^n + 13^n} \leq q \cdot \lim_{n \rightarrow \infty} x_n = q$
 $\lim_{n \rightarrow \infty} z_n = g, g \in \mathbb{R} = (-\infty, \infty)$
 $\lim_{n \rightarrow \infty} \frac{n^2 - x}{3}$
 $\lim_{n \rightarrow \infty} \left(1 + \frac{\pi}{1+n^2}\right)$
 $\lim_{n \rightarrow \infty} \sqrt[n]{A} = 1$
 $\lim_{n \rightarrow \infty} \sqrt[n]{5^n}$
 $\lim_{n \rightarrow \infty} \sqrt[n]{4^{n+1}}$
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 $\lim_{n \rightarrow \infty} \sqrt[n]{\frac{0+0+0}{+13^n}} \leq \sqrt[n]{1^n + e^n + \pi^n + 13^n} \leq \sqrt[n]{13^n + 13^n + 13^n + 13^n}$
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$\rho(f(x), f(x')) \leq q$
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$\lim_{n \rightarrow \infty} \frac{1}{n}$ $\rho(x, x')$ $\forall n \in \mathbb{N} x_n \leq y_n \leq z_n$ $\rho(f(x), f(x')) \leq q \rho(x, x')$ $q \in [0, 1)$ $\rho = \rho_0 \cdot (x_n - y_n) < \epsilon$ (x, x')

$\{x_n\}$ $\frac{1}{n}$ $\{x_n\} \subset \mathbb{R}$ $\lim_{n \rightarrow \infty} y_n = g$; $\lim_{n \rightarrow \infty} \sqrt[n]{1^n + e^n + \pi^n + 13^n} \leq q \cdot \lim_{n \rightarrow \infty} x_n = q$, $\lim_{n \rightarrow \infty} z_n = g$, $g \in \mathbb{R} = (-\infty, \infty)$; \mathbb{C}

$\{y_n\} \neq 0 \Leftrightarrow y_n \neq 0$ $\forall n \in \mathbb{N}$, to $\frac{\{x_n\}}{\{y_n\}} = \frac{\{x_n\}}{\{y_n\}}$; $x + \frac{3n-4}{n^2-2n+3}$ $\{x_n\} \lim_{n \rightarrow \infty} \frac{n^2-x}{3}$ $\lim_{n \rightarrow \infty} (1 + \frac{\pi}{1+n^2})$ $\{x_n\} \subset \mathbb{R}$ $\sum_{n=1}^{\infty} \frac{1}{4^n}$

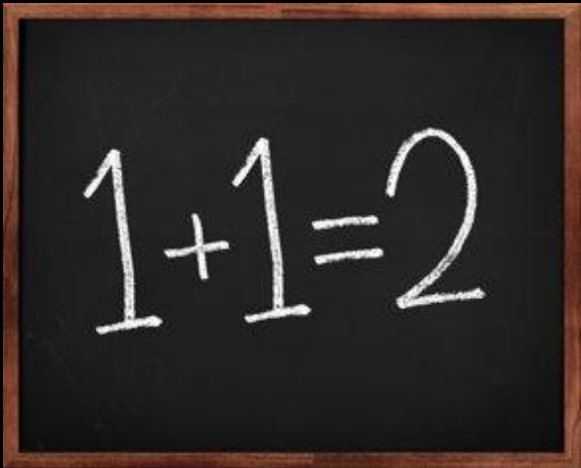
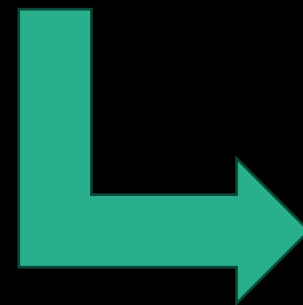
$N \rightarrow \mathbb{R} x: \rho$ $\sqrt[n]{5^n}$ $\frac{1}{n}$ A_y $\sqrt[4]{4^n \cdot \cos 2n}$ $(\frac{n^2+n-1}{n^2-2n+3})^5$ $x: \rho$ $\lim_{n \rightarrow \infty} \sqrt[n]{A} = 1$ $\sqrt[5]{5^n}$ $\{z_n\}$ $\sqrt[4]{4^{n+1}}$ $\{x_n\}$ $\{y_n\}$

ρ $\{1 + \frac{1}{n}\}$ $x_n + y_n$ $N \rightarrow \mathbb{R}$ $n \geq n_0: (x_n - g) < \epsilon$ lokal. max; $\{x_n\}: x_n = \frac{1}{n}$; $\{y_n\}: y_n = 1 + \frac{1}{n}$ $\rho(f(x), f(x')) \leq q$

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Misrepresentation of Maths





They understood God in a
one-dimensional way



They understood God in a
one-dimensional way

Focused on only one of His attributes



Their viewpoint was
too narrow



Their viewpoint was
too narrow

The "God" they tried to defend was small
enough to be understood and explained



Job's Friends Misrepresented God (Job 42:7-8)


- "... the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath."
- "Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: ..."



Are we like
Eliphaz,
Bildad, or
Zophar?



Do we have a
one-dimensional
view of who God
is?



What about Job's Response?

Both the positive and the negative perspectives

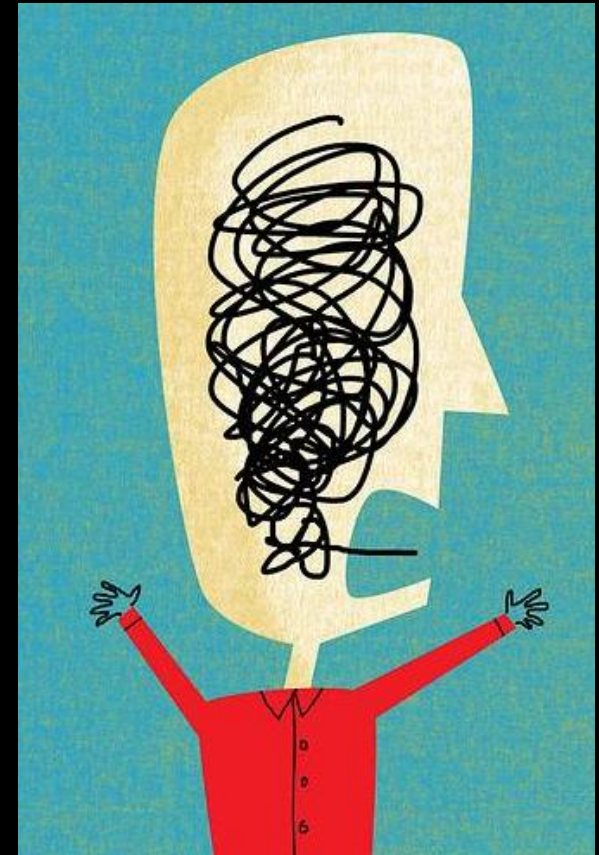
Some of Job's responses (Negative)

- He laments – Job 3:1



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- He complains – Job 6:2-3



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- He defends His own self-righteousness – Job 35:2




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- He accuses God of denying him justice – Job 27:2
- He defends His own self-righteousness – Job 35:2
- He demands an answer from God – Job 31:35



Some of Job's responses (Positive)

- Job trusts God – Job 13:15



THOUGH HE
SLAY ME
YET WILL I TRUST IN HIM
JOB 13:15

Job's Trust (Job 13:15)

- "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."



Job's Trust (Job 13:15)

- Faith of Job
 - even if God's plan results in his death
 - he continues to trust
- Job **may not understand why**
 - But **understands** that God is good, loving, and trustworthy



Job's Trust (Job 13:15)

- When we suffer and not understand why, we can trust the Lord
- Instead of defending ourselves before Him, Job's experience teaches us that we can trust Him
 - He has a perfect plan
 - "by life or by death", may Christ be exalted – Phil. 1:20

Some of Job's responses (Positive)

- Job trusts God – Job 13:15
- Job longs for a Mediator – Job 16:21

Job's Mediator (Job 9:33)

- Job 9:33 - "Neither is there any daysman betwixt us, that might lay his hand upon us both."
- Daysman – Mediator
- Job 16:21 - "O that one might plead for a man with God, as a man pleadeth for his neighbour!"



Our Mediator

- 1 Tim. 2:5
 - "For there is one God, and one mediator between God and men, the man Christ Jesus;"
- Hebrews 7:25
 - "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."



Some of Job's responses (Positive)

- Job trusts God – Job 13:15
- Job longs for a Mediator – Job 16:21
- Job looks at his Redeemer – Job 19:25-27

Job's Redeemer (Job 19:25-27)

- "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:"
- "And though after my skin worms destroy this body, yet in my flesh shall I see God:
- "Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."





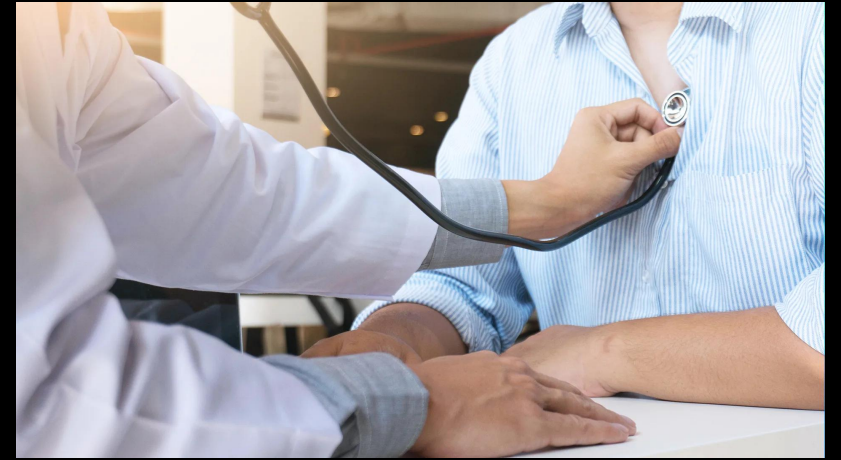
Elihu

Job 32-37

Elihu explains God's Character

- God is gracious – Job 33
- God is just – Job 34-35
- God is great – Job 36-37

Elihu



- Unlike Job's 3 friends, Elihu assessed Job's problem accurately:

Elihu



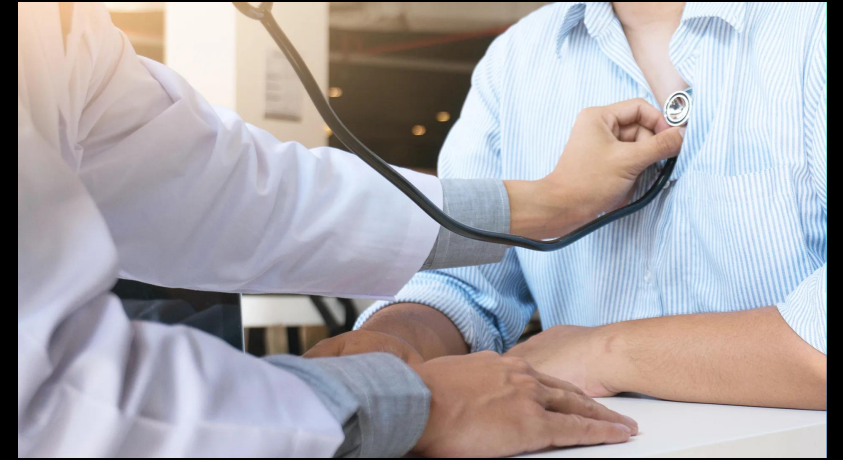
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Elihu



- Unlike Job's 3 friends, Elihu assessed Job's problem accurately:
 - Job's **actions** may have been right (not the sinner his 3 friends described)
 - But Job's **attitude** was wrong towards God
 - He was defiant
 - He had a self-righteous attitude
 - He had a know-it-all attitude



The Lord's Answer

God's Response

- God finally spoke in chapter 38-42



God's Response

- God finally spoke in chapter 38-42
- The answer was
 - not an *explanation* about God



God's Response

- God finally spoke in chapter 38-42
- The answer was
 - not an *explanation* about God
 - but a *revelation* of God Himself



God's Response

- God finally spoke in chapter 38-42
- The answer was
 - not an *explanation* about God
 - but a *revelation* of God Himself
- God's display of His majesty and greatness finally humbled Job



God's Response

1. "Can you explain My creation?" - Job 38:1-38
2. "Can you oversee My creation?" - Job 38:39 - 39:30
3. "Can you subdue My creation?" - Job 40:6 – 41:34



"Can you explain My creation?"

- Job 38:1-38



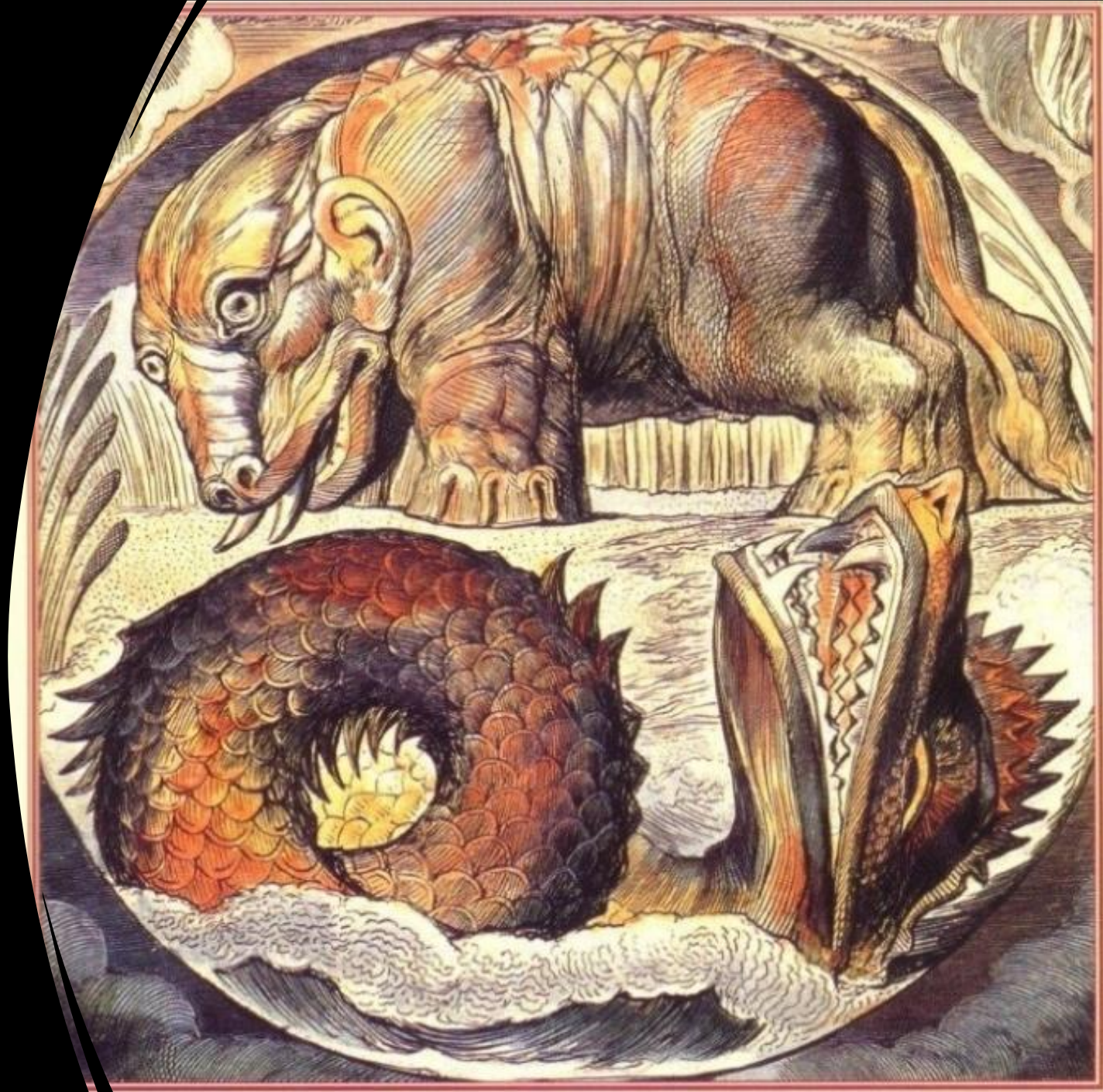
"Can you oversee
My creation?"

- Job 38:39 - 39:30



"Can you subdue
My creation?"

- Job 40:6 – 41:34





God challenges Job (Job 40:6-14)



Job's Submission (Job 42:1-6)

"Then Job answered the LORD, and said,

I know that thou canst do every thing,
and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge?
therefore have I uttered that I understood not;
things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak:
I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear:
but now mine eye seeth thee.

Wherefore I abhor myself,
and repent in dust and ashes."

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Job's Patience (James 5:11)

- "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."



Job's Patience (James 5:11)

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What changed
Job's response?



What changed Job's response?





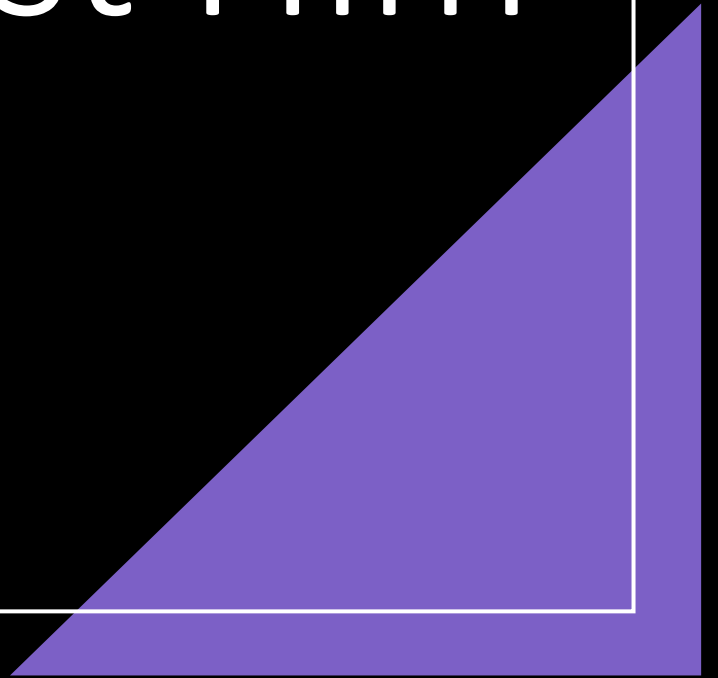
Job saw
God's
Glory

HIS

glory

IS ENOUGH.

God is essentially
inviting Job to trust Him



God is essentially
inviting US to trust Him



Epilogue (Job's Suffering)

Perfect, upright, one
that feareth God
and escheweth evil

Suffering is not
necessarily reactive – do
good, receive good, do
bad, receive bad

Natural to think that but
God works differently

We do not have a
superficial God but a
sovereign God

The righteous will also
suffer, be chastened, and
disciplined

Suffering for refinement,
not retribution –
disciplinary and educative

- Job 5:17
- Gal. 4:19

LESSONS

LEARNED



NO EXCEPTIONS

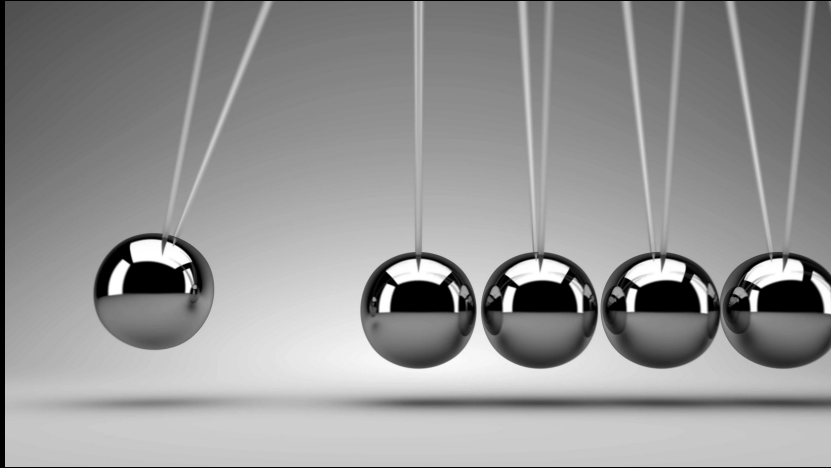
The righteous are not
exempted from suffering

Lesson #1



Christ Foreshadowed in Job's Suffering

- Perfect, upright, one that feareth God and escheweth evil
- The **suffering upright man** points to the **suffering sinless Man**
 - Suffered like no other
 - 1 Peter 3:18
- Job justified himself, but Christ was as a lamb led to the slaughter, and as a sheep before her shearers is dumb, so he openeth not His mouth



Suffering is not necessarily a
result of sin

Lesson #2



Trust God in our suffering

Lesson #3

Though He
slay me,

yet will I trust
in Him.

Job 13:15



The Character of Job

Job 1:1-12, 20-22