Names of God Used in Job

- The most frequently-used names in the book of Job, translated “God” are El, Elohim, Shaddai, and YHWH.
- El is the omnipotent God.
- Elohim is the God of creation, Adonai is the ruler or Lord.
- Shaddai (שַׁדַּי) is the bountiful God, the “Almighty,” a name which occurs 48 times in the OT, of which 31 occur in Job. First used in Genesis 17:1, God introduced Himself to Abraham as the “Almighty” (Acts 7:2, “God of glory”).
Names of God Used in Job

• YHWH (יהוה) God’s proper name, personal name, covenant name. Appears a total of 29 times in Job and over 5,000 times in the OT.
• YHWH occurs in the prologue, the epilogue, in YHWH’s monologue, and once by Job himself in 12:9, where Job says, “the hand of YHWH has done this.” Job embraces the fact that his loving, covenant God, whose name is YHWH, has brought all this suffering upon him.
• Neither Elihu nor any of the three friends ever mention YHWH by name.
• YHWH (יהוה) is derived from the stative verb הָיָה, “to be,” and with yod prefix, “He is.”

Names of God Used in Job

• Quoting YHWH’s speech to Moses from the burning bush, “I AM who I AM.” YHWH is used in Job 38:1 to evoke God’s personal faithfulness to His people as well as the fact that He stands outside of time. God is infinite. Although Job suffered without any answer to his suffering, YHWH is eternally faithful to those who belong to Him.
• Our always-present YHWH is able to extend blessings from one generation to the next. “The first argument of the Gospel is not that Jesus died for our sins; nor that God loves us and has a wonderful plan for our lives; rather: God is there.” God is the God of present and the future, even to eternity. Ref: Francis Schaeffer
Second Cycle of Speeches (15–21)

- Job’s friends return to the Retribution-Reward Theology which they previously propounded, adding special emphasis.
- Everyone’s position hardens.
- As this happens, Job’s friends increase their attacks and the friends’ accusations become more severe.
- This is no longer Job’s trial, but theirs.
Eliphaz (15)

• Job is self-condemned by his own words (15:1-6).
• Job’s claims to wisdom are groundless (15:7-16).
• In 15:7, Eliphaz mocks Job for thinking he receives special revelation, like Adam or Noah. Psalm 90:1-2, “You have been our dwelling place in all generations. Before the mountains were born or You gave birth to the earth and the world, even from everlasting to everlasting, You are God.” Recall that mountains did not exist prior to the Flood (Ps 104:8.)
• Eliphaz underestimates Job’s wisdom while overestimating the wisdom of older men in their midst. (Compare 15:7 with Bildad’s comment in 8:8.)

Eliphaz (15)

• Eliphaz returns to an earlier false premise (a doctrine of demons) which he made in 4:18. In 15:15 he says, “Behold, He puts no trust in His holy ones, And the heavens are not pure in His sight.” Note his conclusion in 15:16 is similar to the conclusion he made in 4:19.
• Eliphaz says Job needs a fresh reminder of the fate of the wicked (15:17-35).
• Eliphaz either represents or misrepresents a philosophy held by the patriarchs of the day (15:17-19). Refer to discussion in 8:8-10.
Eliphaz (15)

- Eliphaz states his reward-retribution philosophy using the following reverse logic:
  A. If bad things have happened to you (15:20-24),
  B. Then it’s because you sinned (15:25).
- Eliphaz seems to summarizing Job’s former life.
  B’ Job must have lived an arrogant life (15:26-28),
  A’ Now God is pouring out judgment against Job (15:35).
- Eliphaz’ use of “tent” in 15:34 refers to Job’s physical body and all the world goods that accompany it. Bildad had a similar comments in 8:22b.

Job’s Reply (15-17)

- Job rebuked Eliphaz for not comforting him (16:1-5).
- Job acknowledges that God is the ultimate source of his suffering (16:6-16).
- However, Job is innocent (16:17).
- Job cries out for justice in this life (16:18-22). This is Job’s confession of faith. The distance between us humans and God is so great that we need someone to stand before us and argue our case with God.
- Job doesn’t want his circumstances brushed under the rug, he wants a complete and proper hearing before God (16:18).
- Job advocate is in heaven (16:19).
- Job’s accusers are on the earth (16:20).
Job’s Reply (15-17)

• Job 16:18-21, translation of this passage: “Earth do not cover my blood and let there be no confinement for my outcry. My advocate is on high. My friends mock me, my eye weeps tears, so that he can argue the case of a man with God, and so that a son of man can argue the case of his fellow human.” Ref: Duane Garrett.

• Job wants his “day in court” before he dies (16:21-17:2). The dilemma is that life is short, and his accusers are confronting him now, but his heavenly advocate isn’t present to defend him.

• Job now turns from his friend to directly address God (17:3-5). He understands that even their lies and distortions are part of God’s plan (17:4a). Job pleads that God will vindicate him (17:4b).

• In 17:1-5, Job observes that mockers (17:2) are observing him, and they may be listening in on what his friends are saying. The NIV captures the Hebrew meaning, “Surely mockers surround me; my eyes must dwell on their hostility,” (Job 17:2 NIV).

Job’s Reply (15-17)

• These mockers are siding with Job’s friends against him. They have been influenced by the arguments of Job’s friends. In so doing this, the three friends “have kept their [the mockers’] heart from understanding,” (17:4).

• Job warns his friends in 17:5: “He who informs against friends for a share of the spoil, the eyes of his children also will languish.” This is not a proclamation of judgment against the children of his friends, so much as it is an observation that their children, who are under their influence, will also come to the wrong conclusions about Job and consequently about God’s dealings in this situation.

• In Hebrew, the word “eyes” (17:5) is frequently used as an avenue of temptation (31:1, 7). What a person sees will inform his mind. When used in this way, the “eyes” represent a metaphor for understanding. We believe what we see. Our eyes inform our minds. His friends’ eyewitness testimony is false and will lead others astray. In other words, having led the mockers to the wrong conclusions, their children will also live with these fables.
Job’s Reply (15-17)

- Job returns to his soliloquy and mourns the fact that he has become a byword (17:6-8).
- But Job is convinced he will be vindicated in the end by “upright” men and morally “innocent” men (17:8-9).
- Job now directly addresses his friends (17:10-16). He says, even from their perspective, his plight is no worse than theirs.
  - The friends don’t think Job is wise, but neither are they (17:10).
  - Job’s life may be all but over, however, his friends are soon going to die also (17:11-16).

Reference: Duane Garrett, 2014

Bildad (18)

- Bildad’s strict reward-retribution theology leaves no room for grace.
- Job’s refusal to confess his sin poses an insult to his friends.
- Since Job won’t live by their rules (Reward-Retribution) he expects the entire world to conform to his worldview (18:1-4). Bildad says the Reward-Retribution worldview is built on a solid “rock” that Job is trying to move (18:4).
- Job’s point of view is totally different. He does not believe God is dealing with him through the law of Reward-Retribution. Job believes that his sufferings are not linked to morality.
- This constitutes a major threat to Bildad.
- Bildad has no further option but to consign Job to the everlasting pit of hell. He applies his theory of reward-retribution in reverse. If Job suffers, then it must be on account of his sinfulness. Job 18:5-21 is replete with condemnation after condemnation.
Job’s Reply (19)

- Job, already suffering from his diseases and mourning his losses, is deeply wounded by the callousness of his friends. Using the plural “you” in 19:2-3, Job mourns the fact that he is being “tormented,” “crushed,” and “insulted” by his friends.
- Even if Job is wrong and has indeed sinned, his judgment will fall on him and won’t involve his friends (19:4-6). Thus, why are they judgmental?
- In 19:7-22, Job enumerates the ways he is living in a state of isolation:
  - He has no help (19:7)
  - He cannot travel (19:8)
  - He is stripped of his dignity (19:9)
  - He is homeless (19:10)
  - He is being treated as a enemy (19:11-12)
  - He is bereft of family and friends (19:13-16)
  - His mere presence is offensive (19:17-19)
  - He is emaciated (19:20), cf.18:13-14.
  - He even gets no pity (19:21)
  - Even his friends sit in judgment of him, usurping the place of God (19:22)

Job’s Reply (19)

- Job ends his rebuttal in order to make a major announcement. He dictates his epitaph.
- Regardless of what his friends are saying about him, Job wants all to know that God is his Redeemer.
- Job asks that his words be chiseled in granite with an iron stylus, then filled with lead. Job 19:24 could be translated, “With a stylus in iron and lead hewn into rock.” This would perhaps be the most permanent means which Job had available to him, by which to preserve his personal statement of faith for all posterity. “Permanency is the issue—inscribed forever. These verses also underline just how important Job considers the following statement in vv. 25–27.”
- The iron stylus (et, עֵט) is the same instrument Jeremiah used to record the sins of Judah (Jer 17:1). Bildad referred to papyrus, the writing material developed in ancient Egypt (Job 8:11).
Job’s Reply (19)

Job understands his circumstances are of great historic significance (Job 19:23-24), and is convinced that his eternal hope must be preserved in a “book” (sepher, שֵ֫פֶר). He is well acquainted with the implements of writing and had the means and methods at his disposal by which to write the book of Job. Job’s use of the word “book” is as significant as its use in Genesis 5:1. The first three mentions of a “book” in the OT are in relation to Adam, Job, and Moses:

• First use in Scripture: Genesis 5:1
• Second use in Scripture: Job 19:23
• Third use in Scripture: Exodus 24:7

How did Job come to the conclusion that his story was so significant and so meaningful that it should be preserved “forever?” (19:24). We are left to wonder if perhaps Job had some indication his “book” might become part of the Holy Scriptures.

Job’s Profession of Faith (19:25-27)

• Job’s epitaph or profession of faith has been recorded forever: “As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!”

• Garrett’s translation of 19:26-27:

  After my skin has been taken away off of this [body],
  A. From my flesh I will have a vision of God.
  B. I will have a vision for myself.
  B’ My eyes will see, and not [as] a stranger,
  A’ [After] the organs in my body have come to an end!
Job’s Profession of Faith (19:25-27)

Job’s Epitaph (Job 19:25-27) – 24 words, 77 letters

יָקּוּם׃ עַל־עָפָר וְאַחֲרֹן חָי גֹּאֲלִי יָדַעְתִּי וַאֲנִי אלה׃ אֶחֱזֶה וּמִבְּשָׂרִי נִקְּפוּ־זֹאת 우ְרִי וְאַחַר בְּחֵקִי׃ כִלְיֹתַי כָּל וְלֹא־زار רָאוּ וְעֵינַי אֶחֱזֶה־לִי אֲנִי אשר אלֶה אחותָלי וְעֵינִי רָאוּ וְלֹא־זר כָּלָה כְּלִיתִי בַּחֲדֵיו.

JJ Lindsey’s Epitaph (Rev 14:13) – 29 words, 165 letters

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
Job’s Profession of Faith (19:25-27)

- **God is Job’s Redeemer.** Cf. Psalm 19:14, “Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer.”
- **God will vindicate Job on judgment day.** There will come a time when justice is finally done. Cf. John 5:25-29, “An hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.” (See also Revelation 20:11-15.)
- **Job’s resurrection will take place on earth.** Cf. 1 Corinthians 15:51-55, “Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?"

Job’s Profession of Faith (19:25-27)

- **Job will be vindicated “in the flesh” at his resurrection.**
- **Job is not counting on his own power, but on the power and promise of God.** The final phrase in his personal testimony is, “My heart faints within me!” This can be understood through Psalm 73:26, “My flesh and my heart may fail, But God is the strength of my heart and my portion forever.”
- **Job will triumph over death.** Dust speaks of human mortality, as standing over dust illustrates.
- **Job repudiates the afterlife described in ANE ancient documents.** In Egypt the body was preserved. Before mummification, the organs were removed and placed inside jars, then the body was mummified and the skin was preserved. When this is done, then one can live on in the realm of Osiris. But Job’s resurrection theology is quite different. He takes exception to the well-known theology of Egypt.
Job’s Profession of Faith (19:25-27)

Who is Job’s redeemer?

- Was Job thinking of God? No, he was thinking of a future [after] eschatological figure.
- A goel (גּוֹאֵל) is someone who sets things right after the person dies.
- There is no retribution. As issue is the preservation of one’s heritage. Jesus Christ, though not identified by name, will be Job’s Redeemer and Job will enjoy perfect fellowship with his Redeemer.
- “That Jesus Christ is that Redeemer is the clear message of the gospel (Luke 2:38; Rom. 3:24; Gal. 3:13; Eph. 1:7; Heb. 9:12).” (MSB).

Job’s Profession of Faith (19:25-27)

In Handel's Messiah, the soprano sings several lines which link Job 19:26 with 1 Corinthians 15:20: “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first-fruits of them that sleep.”
Job’s Reply (19)

Job closes his discourse with a warning to the three friends (19:28-29).
Their condemnation may become the focus of their own condemnation on their day of judgment (cf. Matt 7:1-2).