

Open My Eyes

Open my eyes, that I may behold wonderful things from Your Law. – Psalm 119:18

Through the Bible in a year reading guide – Abiding Savior Free Lutheran Church

July – Week 29

Completed

16 - Job	1-4	<input type="checkbox"/>
17 - Job	5-8	<input type="checkbox"/>
18 - Job	9-12	<input type="checkbox"/>
19 - Job	13-16	<input type="checkbox"/>
20 - Job	17-20	<input type="checkbox"/>
21 - Job	21-24	<input type="checkbox"/>
22 - Job	25-29	<input type="checkbox"/>

We read God's Word:

To know Him better

To love Him more

To walk in His ways

To be conformed to the image of His Son

This week's reading: we begin the "Poetic" books. Our English Old Testament has 5 sections for the 39 books: 5 Law, 12 History, 5 Poetry, 5 "Major" (longer) Prophets, and 12 "Minor" (shorter) Prophets. **We've** seen small sections of Hebrew Poetry (Genesis 39, Deuteronomy 32 and 33, Judges 5, 2 Samuel 22, 1 Chronicles 16, etc.), and there is a lot of poetry in the prophets. **Second** only to Jesus, Job is presented as a man of undeserved suffering, losing his possessions, family, and health. **We** don't know who wrote Job (19:23); after God extended his life for an *additional* 140 years (42:16), he had time to write it, plus the account of the conversations could indicate it is the testimony of an eyewitness. **When** did Job live? We don't know, but the length of Job's life would indicate that he lived before Abraham, (Abraham's father, Terah, died at 205; Abraham at 175; Isaac lived 180 years; and Jacob died at 147), as well as the geographical references, and the lack of references to the Law, Tabernacle, or Temple. **Chapters** 3-31 record the words of Job and his three "friends": Eliphaz (chapters 4-5, 15, 22 - probably the oldest or leader - 42:7), Bildad (chapters 8,18,25 - probably the shortest, a "Shuhite" ["shoe-height"] 😊 - sorry!), and Zophar (11,20). **It helps to remember**, when the reading gets difficult: God's testimony about Job in 1:8 and 2:3 - that he was "a blameless and upright man, fearing God and turning away from evil", and also God's rebuke to Job's three friends in 42:7-9, that (twice) He said Job spoke rightly, but they did not. At times, some of the things the three friends said may sound right, but they didn't apply to Job. You may also notice the progression of their accusations - {paraphrased} Job, you must have done something wrong to deserve this (4:7-9); to, Job - you are a filthy stinking sinner (22:5-9). Their error is seen in Ecclesiastes 7:15 it says, "I have seen... a righteous man who perishes in his righteousness, and there is a wicked man who prolongs in his wickedness." **The** book of Job is quoted in the New Testament (5:13 in 1 Cor. 3:19; and 41:11 in Rom. 11:35). Job is mentioned in James 5:11 (regarding his perseverance), and Ezek. 14:14,20 (regarding his righteousness). **Satan:** is not numbered among the "Sons of God", he "also" comes 1:6; 2:1. Satan has to get permission. **Job** realized the importance of the Word of God - 23:12, and he had hope in the resurrection - 19:25-27.

Insights from the Original Biblical Languages (Hebrew, Greek, Aramaic):

The Book of Job is a challenge to read in Hebrew due to both the breadth of vocabulary, and its poetic style. **Poetry comparison:** English poetry is sound based, usually recognized by rhythm (or cadence, by numbers of syllables), and rhyming words on regular intervals. (Hebrew poetry does not use rhyming.) English poetry can use older forms of English, including contracted words ("tis" ["it is"], "twas" ["it was"], "morn" ["morning"] "even" ["evening"], "ere" ["before"], but "e're" means "ever"). (Hebrew poetry can also use older Hebrew words.) Hebrew poetry is thought based, recognized by Parallelism - making two related statements. These can be synonymous (expressing the same thought in different words - Psalm 25:4), Antithetic (in contrast - Psalm 1:6), Synthetic (where the thought is developed and enriched - Job 11:18). **Both** English and Hebrew poetry can use figures of speech, personification, hyperbole, metaphor, simile, alliteration, and word plays/sound plays. **Some** Hebrew poems are acrostic, with the first letter of the first word of each verse (or set of verses) beginning with successive letters of the Hebrew alphabet. (Examples: Psalms 9,34,37,119; Prov. 31:10-31; Lam. 1-4, etc.) **In Job**, God is called "Shaddai" (שַׁדַּי), 31 of the 48 times in Scripture, as well as Yahweh (יְהוָה), Elohim (אֱלֹהִים), El (אֵל), and Eloah (אֱלֹהַּ), used 41 of the 59 times in the Bible).

How has God revealed Himself in this week's reading? What has He shown me this week?

God is sovereign. God is omnipresent (Satan is not, he can only be in one place at a time, roaming about on the earth and walking back and forth on it). God protects (1:10). He has wisdom, might, counsel, and understanding (12:13).