

**“I Know That
My Redeemer Liveth”**Lesson
32
Summary

Job 1; Job, a just and perfect man, is blessed with great riches—Satan obtains leave from the Lord to tempt and try Job—His property and children are destroyed, and yet he praises and blesses the Lord.

Job 2; Satan obtains leave from the Lord to afflict Job physically—He is smitten with boils—Eliphaz, Bildad, and Zophar come to comfort him.

Job 13; Job testifies of his confidence in the Lord, and says: Though he slay me, yet will I trust in him; and, He also shall be my salvation.

Job 19; Job tells of the ills that have befallen him, and then testifies: I know that my Redeemer liveth—He prophesies of his own resurrection and that in his flesh he shall see God.

Job 27; Job asserts his righteousness—When the wicked are buried in death, terrors shall take hold on them.

Job 42; Job repents in dust and ashes—He sees the Lord with his eyes—The Lord chastises Job's friends, accepts him, and blesses him, and makes his latter end greater than his beginning.

**Supplemental
Holy Land and
Jewish
insights:**

Book of Job Focuses on the Lord Rather than on Job: The agency that mankind was given allows a choice of following the Lord with progress that develops Godlike characteristics or following our own inherent aptitudes accepting the less-than-maximum rather than the full possibilities that God gave us.

Jewish Insights on Job: “The Book of Job is the story of . . . Job, and his acceptance of the sufferings God brings upon him and his family. To some sages . . . Job is to be regarded as one of the few truly God-fearing men of the Bible, the most pious non-Jew whoever lived. To others he was a blasphemer.” “The Talmud states that Moses wrote the Book of Job, and records a difference of opinion as to whether Job ever really existed, or whether the story is a parable.” “The Book of Job . . . is a profound expression of religious experience written by an unknown poetic genius, probably around the fifth century B.C.E. The problem posed by the book is how to reconcile seemingly unjustified suffering with belief in God who is all-powerful and just.”

A Look at Job's Home: “Job, like Abraham, had open doors on all four sides of his house so that strangers might have easy access. Breaches of hospitality . . . were considered punishable offenses.” (*Encyclopedie Judaica Jr.*)

Complain to God? “The book's hero, the gentile Job (whose name possibly derives from *ay'av* --- ("where father?") was an inhabitant of the land of Uz; his wealth in livestock and slaves exceeded that of any other man among the Edomites. . . . the story tells how Job loses all his property, his children and then his health and is reduced to disease and ruin. Yet in his suffering he utters no word of complaint against God. “God commends his stoic humility and restores him to wealth and health.” (*Encyclopedie Judaica Jr.*)

The Book of Job Makes Three Main Points: “. . .that there is no causal connection between earthly suffering and moral evil (that is, the good may suffer at least as much as the bad), that the vast beauty, power and complexity of Nature are a proof of an omnipotent order beyond human understanding, and that the gulf between man's actual fate and what he thinks he deserves is a fact about which God prefers to remain silent.” (*Encyclopedie Judaica Jr.*)

Jewish Doubts on Job: “Job's patience in his suffering has become proverbial and the phrase “the patience of Job” is used to refer to anyone with a great deal of patience. In the *aggadah*, most references to the Book of Job do not consider its hero to have been a real person. Job's sufferings are considered to be a test rather than a punishment, and he is frequently compared with Abraham, who was also tested.” (*Encyclopedie Judaica Jr.*)

Is There a Satan? "In its original application in the Bible, "Satan" appears not as a proper name, but rather as a common noun denoting an adversary who opposes or obstructs. Its related verb also has the function of describing the actions of an antagonist in the most general sense. However, in the later books of the Bible (Zechariah and Job), "The Satan" can be found as the accepted name of a particular angel --- a prosecutor in the heavenly court. Thus it is "The Satan" who asks for and is given permission by God to test Job's piety by inflicting upon him a whole series of personal ordeals. He is, however, definitely subordinate to God . . ." (*Encyclopaedia Judaica Jr.*)

Suffering: "If God is all-powerful and good, as Judaism claims He is, how is it possible that He allows His creatures to suffer? This is not a new problem. The Bible is aware that suffering and pain are characteristic of human existence and many of the books of the Bible are concerned about the theological issues involved. The Book of Habakkuk, when it deals with one of the aspects of the problem, says that "the righteous man must live by his faith." This seems to mean that it is beyond the ability of human intelligence to understand the question and that man must have faith that God is doing the right thing . . ." (*Encyclopaedia Judaica Jr.*)

Responsibility of Suffering: "The rabbis of the Talmud and the medieval Jewish philosophers were also troubled about the problem of suffering. Some thinkers suggested that the innocent suffer in this world so that their share in the world to come will be greater, but other philosophers rejected this idea. Another solution suggested was that suffering comes on a man in order to warn him to mend his ways and that "when a man sees that he is suffering, let him examine his deeds." The rabbis of the Talmud believed that it is a great religious virtue to bear one's suffering "with love," i.e., patiently and without becoming rebellious." (*Encyclopaedia Judaica Jr.*)

Judaism Absolutely Forbids Inflicting Suffering: "... on other people and even on animals. Also, no man may ignore the suffering of others but must do everything in his power to help remedy the situation. This applies to physical suffering, to poverty and to psychological suffering. Furthermore, no man has the right to enjoy himself if the rest of the community is suffering." (*Encyclopaedia Judaica Jr.*)

How Does Atonement Fit In? In Judaism today, there is a definite trend away from an atonement of our sins by someone else. Obviously, the effort to steer away from Jesus who paid the ransom as the atoner has amplified this. That is probably why the Book of Job in Jewish thought is viewed as is expressed above. The Latter-day Saint view is beautifully expressed as follows.

Do You Accept Job's Lesson on Atonement? "When the prophets speak of an infinite atonement, they mean just that. Its effects cover all men, the earth itself and all forms of life thereon, and reach out into the endless expanses of eternity. "The word atonement," it is written in the Compendium, "signifies deliverance, through the offering of a **ransom**, from the penalty of a broken law. The sense is expressed in Job 33:24: 'Deliver him from going down to the pit: I have found a **ransom**.' As effected by Jesus Christ, it signifies the deliverance, through his death and resurrection, of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. Redemption from death, through the sufferings of Christ, is for all men, both the righteous and the wicked; for this earth, and for all things created upon it." (Compendium pp. 8-9.)"

(Bruce R. McConkie, *Mormon Doctrine*, Pg. 64)

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