

# Wisdom Literature

## Word Pictures in Hebrew poetry

### 1. Simile

- Comparison using “like” or “as”

Psalms 5:12

For it is You who blesses the righteous man, O Lord,  
You surround him with **favor as with a shield**.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 1. Simile

- Comparison using “like” or “as”

Proverbs 25:14

Like clouds and wind without rain

Is a man who boasts of his gifts falsely.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 1. Simile

- Comparison using “like” or “as”

Song of Solomon 4:1

“How beautiful you are, my darling...

Your **eyes** are like **doves** behind your veil;

Your **hair** is like a flock of **goats**

That have descended from Mount Gilead.”



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 2. Metaphor

- Comparison as literal, without “like” or “as”

Psalms 84:11

For the Lord God **is a sun and shield...**



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 2. Metaphor

- Comparison as literal, without “like” or “as”

Proverbs 16:24

Pleasant words **are a honeycomb**,

Sweet to the soul and healing to the bones.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 2. Metaphor

- Comparison as literal, without “like” or “as”

Song of Songs 5:14

“His hands **are rods of gold**

**Set with beryl;**

His abdomen **is carved ivory**

**Inlaid with sapphires.**



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 3. Hyperbole

- exaggerated statements or claims not meant to be taken literally

Psalms 6:6

I am weary with my sighing;

Every night I **make my bed swim,**

I **dissolve my couch with my tears.**



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 3. Hyperbole

- exaggerated statements or claims not meant to be taken literally

Psalms 78:27

When He rained **meat** upon them **like the dust**,  
Even **winged fowl** like the sand of the seas,



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 3. Hyperbole

- exaggerated statements or claims not meant to be taken literally

Song of Songs 5:10

My beloved is dazzling and ruddy,

Outstanding among ten thousand.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 4. Anthropomorphism

- Ascribing human form or attributes to a being or thing not human, especially to a deity.

Psalms 31:2

Incline Your **ear** to me, rescue me quickly;



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 4. Anthropomorphism

- Ascribing human form or attributes to a being or thing not human, especially to a deity.

Psalms 11:4

His **eyes** behold, His **eyelids** test the sons of men.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 4. Anthropomorphism

- Ascribing human form or attributes to a being or thing not human, especially to a deity.

Psalms 89:10

You Yourself crushed Rahab like one who is slain;  
You scattered Your enemies with Your **mighty arm**.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 4. Anthropomorphism

- Ascribing human form or attributes to a being or thing not human, especially to a deity.

Job 37:10

From the **breath** of God ice is made,  
And the expanse of the waters is frozen.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 5. Personification

- Thing or idea is given human attributes

Proverbs 4:6, 8 (speaking of wisdom)

Do not forsake **her**, and **she** will guard you;

Love **her**, and **she** will watch over you... Prize her, and

**she will exalt you; She will honor you** if you embrace her.



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 5. Personification

- Thing or idea is given human attributes

Psalms 96:11-12

Let the **heavens be glad**, and let the **earth rejoice**; Let the **sea roar**, and all it contains; Let the **field exult**, and all that is in it. Then all the **trees** of the forest will **sing for joy...**



# Wisdom Literature

## Word Pictures in Hebrew poetry

### 5. Personification

- Thing or idea is given human attributes

Job 12:7-8

But now ask the **beasts**, and let them **teach** you;  
And the **birds** of the heavens, and let them **tell** you. Or  
speak to the **earth**, and let it **teach** you;  
And let the **fish** of the sea **declare** to you.



# Wisdom Literature

## Approach to Hebrew poetry

- Look past the repetition for the message. (especially psalms)
- Opening lines which often convey the writers intent
- Conflict needing resolution or call for justice or to faithful living may be key to message.
- Closing lines/renewed call to original focus or purpose



# The Book of Job

“How then can a man be just with God?”

“The Lord gave and the Lord has taken away.  
Blessed be the name of the Lord.” Job 1:21



# The Book of Job

- Commitment and endurance
- Applicable to all
- Non-fictional and its place in canon undisputed
  - a. The man Job mentioned by Ezekiel and James
  - b. Quoted by Paul (1 Cor. 3:19/Job 5:13)
  - c. Quoted by Jesus (Mt. 24:28/Job 39:30)
- Prose/Poetry/Prose



# The Book of Job

1. What do we know of Job? (1:1-8; 2:3; Ezek. 14:14, 20; Jas 5:11)
  - From the land of Uz
    - Uz, son of Aram, grandson of Shem (Gen. 10:23; 1 Ch. 1:17)
    - Uz, son of Nahor, nephew of Abraham (Gen. 22:21)
    - Uz, a descendant of the Horites, original inhabitants of the land of Seir or Edom (Gen. 36:28; 1 Ch. 1:42)







# The Book of Job

1. What do we know of Job? (1:1-8; 2:3; Ezek. 14:14, 20; Jas 5:11)
  - From the land of Uz
    - “Daughter of Edom, who dwells in the land of Uz”, warning of future judgement (Lam 4:21)
    - Land of Uz, listed among those drinking the cup of God’s wrath, along with Edom, all the kings of Arabia and Media (Jer. 25:12-17)





Map of the Ancient Near East, showing the Mediterranean Sea, the Nile River, the Red Sea, and various ancient regions and cities.

**Regions and Cities:**

- SYRIA**: Includes Antioch (of Syria), Damascus, Sidon, Tyre, and Caesarea.
- MOAB**: Located south of Syria.
- EDOM**: Located south of Moab.
- EGYPT**: Includes Memphis and Kadesh.
- CHALDEA**: Includes Babylon, Ur, and Shush.
- ARABIA**: Located to the east of the Red Sea.
- PROMISED LAND**: The land of Israel, located between the Mediterranean Sea and the Red Sea.

**Geographical Features:**

- Med**: Mediterranean Sea.
- Nile River**: Flows through Egypt.
- Red Sea**: Located to the east of Egypt.
- Euphrates River**: Flows through Syria and Mesopotamia.
- Tigris River**: Flows through Mesopotamia.

**Other Labels:**

- RHODES**: Island in the Mediterranean Sea.
- CYPRUS**: Island in the Mediterranean Sea.
- Tarsus**: City in Syria.
- Haran**: City in Mesopotamia.
- NINEVEH**: City in Mesopotamia.
- Shush**: City in Chaldea.
- Ur**: City in Chaldea.
- Mt. Sinai**: Located in the Sinai Peninsula.

**Scale:** 500 miles, 500 kilometers.



# The Book of Job

1. What do we know of Job? (1:1-8; 2:3; Ezek. 14:14, 20; Jas 5:11)
  - From the land of Uz
  - Blameless, upright, fearing God and turning from evil
  - Father of 7 sons and 3 daughters
  - Very wealthy
  - “Greatest of all men of the east” (1:3)
  - Sacrificed for his family
  - God called him His servant



# The Book of Job

1. What do we know of Job? (1:1-8; 2:3; Ezek. 14:14, 20; Jas 5:11)
  - Held up as righteous with Noah and Daniel
  - Counted as an example of endurance
  - He was an encouragement to many (4:3-4)
  - A man respected as righteous and of good character, helping anyone he could and a wise council to all seeking such (29:7-25)



# The Book of Job

2. Are there any indications that might help us determine when Job may have lived?
  - Length of his life
  - No mention of Abraham or Israel
  - He acted as patriarch for his family (1:5; 42:7-9)
  - The nomadic lifestyle of the Chaldeans
  - Wealth measured in livestock, not gold/silver
  - Eliphaz was the name of a son of Esau, with Teman a grandson
  - Possible mention of early idolatry (31:26-28)



# The Book of Job

3. When the Lord asked Satan if he had considered Job, what was the response?
  - “My servant, Job”
  - “Does Job serve God for nothing”
  - A hedge
  - Blessings and wealth
  - Should that change... he would curse you.
  - Job’s service was for selfish reasons



# The Book of Job

4. When Satan was allowed to test Job, what limit did God place on him? What calamities did he bring upon Job?
  - “Then the Lord said to Satan, ‘Behold, all that he has is in your power, only do not put forth your hand on him.’” Job 1:12



# The Book of Job

4. When Satan was allowed to test Job, what limit did God place on him? What calamities did he bring upon Job?
  - Children gathered at the home of the eldest while Job was at home
  - Messages came in rapid succession - "While he was still speaking..."
  - Sabeans - oxen, donkeys, and servants
  - Fire of God from heaven - sheep and servants
  - Chaldeans - camels and servants
  - Great wind from wilderness - all his children
  - Job 9:18 "He will not allow me to get my breath"



# The Book of Job

## 5. How did Job react?

- Tore his robe, shaved his head, fell down and worshipped
- “Naked I came from my mother’s womb, and naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord.” Job 1:21
  - Job did not serve God for selfish reasons, contrary to Satan’s assertion
  - Godliness with contentment 1 Tim 6:6ff



# The Book of Job

6. What was the next test?
  - “Skin for skin! Yes, all that a man has he will give for his life. However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.” (2:4-5)
  - Satan given power over him...”only spare his life”.
  - Struck with sores from head to toe



# The Book of Job

- Job's physical and emotional misery
  - Itching, open wounds (2:7-8)
  - "Terrors of God within" (6:4)
  - Condition unrelenting (7:3)
  - Sleeplessness (7:4)
  - Skin covered with worms, dirt, scabs (7:5)
  - Delerium/nightmares (7:13-15)
  - Chronic discomfort/weeping (16:15-16)
  - Isolation/disgusting to others (19:13-19)
  - Emaciated and near death (19:20)
  - Blackened skin and fever (30:30)



# The Book of Job

7. What was the response of Job's wife to what had happened and how did Job reply?
  - "Do you still hold your integrity? Curse God and die!"
  - Job told her she spoke as a foolish (nabal) woman.
  - "Should we accept God's good and not adversity" (v. 10)
  - Job did not sin with his lips



# The Book of Job

8. Who were the three friends mentioned in chapter two and what was their stated purpose when they came to Job?
- Eliphaz the Temanite
    - Teman, city of Edom (Amos 1:12; Obd. 9; Jer. 49:7)
  - Bildad the Shuhite
    - Shuah, son of Abraham by Keturah (Gen 25:2)
  - Zophar the Naamathite
    - Naamah, city likely(?) in northern Arabia



# The Book of Job

8. Who were the three friends mentioned in chapter two and what was their stated purpose when they came to Job?
  - Made an appointment together to sympathize and comfort



# The Book of Job

9. Describe their reaction upon seeing Job's condition.
  - Could not recognize him from a distance
  - Cried out and wept
  - Tore robes/threw dust in the air
  - Sat in silence for seven days



# The Book of Job

10. After sitting silently in anguish for seven days with the visitors, how did Job open the discussion?

- Cursed the day of his birth (3:1-10)
- Praises the grave where the “weary are at rest” (3:11-19)
- His suffering leaves him longing for death more than those who “dig for treasures” (3:21)



# The Book of Job

11. a. How would you summarize the conclusion of the friends as they considered the source of and reason for Job's suffering?

- Job had sinned and was being punished for it

b. What was Job's defense throughout?

- He was innocent of anything deserving of his current suffering



# The Book of Job

## Eliphaz:

- Argues from personal experience and observation (4:7-8, 12-17; 5:27; 15:17-18)
- Begins with praise (4:3-6)/Turns to accusation (15:1-6; 22:1-11)
- God's discipline (5:17-18)
- If I were you... (5:8-16; 22:21-30)



# The Book of Job

## Bildad

- Argues from tradition (8:8-10)
- God will not reject a man of integrity (8:20-22)
- Attempts to frighten with the plight of the wicked (18:5-21)
- “How then can a man be just with God?” (25:4)



# The Book of Job

## Zophar

- Self righteous, arrogant (11:1-6; 20:1-3)
- If only you would repent (11:13-19)
- The blessings of the wicked do not last (20:15, 18-21, 23-25, 27-29), therefore Job must be sinful.
- Content he has proved his argument, he does not speak again.



# The Book of Job

What was Job's defense throughout?

- A right to cry out (6:1-5; 7:11; 10:1; 21:1-5)
- Protested his innocence (7:20; 10:7; 13:18; 16:17)
- God was his witness (16:19)
- Sought God's pardon and mercy (7:21; 9:14-20)
- Appeals to God's justice (13:15-28)



# The Book of Job

12. List some verses you see that indicate Job's growing frustration with these men.

6:14ff; 12:1-3; 13:4; 16:2; 19:1-6, 21-22;  
21:3; 26:1-4



# The Book of Job

13. List some statements by Job that may have elicited the reaction we see from God later in the book.

9:17; 16:12-14, 17; Ch. 10; 19:6; Ch. 30



# The Book of Job

14. Beginning in chapter 32, we are introduced to a fourth visitor. Who was he and how does he describe himself?



# The Book of Job

15. Sum up his rebukes for both the three friends and Job.



# The Book of Job

16. What is Job's reaction when the Lord challenges him with questions concerning his knowledge of creation?



# The Book of Job

17. What message does God have for the three friends?



# The Book of Job

18. What was Job's reward for his faithfulness?



# The Book of Job

## 19. Lessons from Job?