



The Dealings of God and why the Confusion

Suffering = Bad

Teachings over many decades taught us suffering is bad.

Scriptures marginalized to justify it.

Not contextualizing scripture properly leads to this.

God's Dealings

God “deals” with his people. He works on them to reveal the treasure. It was NOT Job’s fault. Blaming him removes the force of the book.

James 5:

11” We count those blessed who endured. You have heard of the [i]endurance of Job and have seen the [k]outcome ***of the Lord’s dealings***, that the Lord is full of compassion and *is merciful.*”

Job: *Most appropriate for difficult times.*

In the beginning of his commentary *Da'ath Sofrim*, Chaim Dov Rabinowitz (1909–2001) repeats the Jewish tradition that during the period of the Second Temple, the book of Job was sometimes read to the High Priest on the night of Yom Kippur (the Day of Atonement). He writes,

“On the surface, the book may seem irrelevant to Yom Kippur, since it deals entirely with one man’s travails. Looking more deeply, however, specifically this book is the *most appropriate for difficult times*. This is why it was chosen to be read to the most holy of people, on the most holy of days, before entering the most holy of places, as he confronts the deepest causes of the vicissitudes (change or variations) of life.”

Who is Chaim Dov Rabinowitz?

Chaim Dov Rabinowitz (1909 – April 2001) was a [Lithuanian](#) born [rabbi](#) who authored a monumental commentary on the [Hebrew Bible](#) (*Daat Soferim*) and a history of the Jewish people (*From Nechemia to the Present*).

Biography[[edit](#)]

Rabinowitz was the son of the rabbi of Isoblin in the [Vilna Governorate](#). He studied under some of the foremost [Haredi](#) leaders of the time such as [Elchonon Wasserman](#) and [Shimon Shkop](#).

Rabinowitz moved to Israel shortly before the World War II (1937) settling in Tel Aviv. There he directed the Ohel Yaakov Talmud Torah, the first [Hareidi](#) *[Talmud Torah](#) in that city. In the aftermath of the war, Rabinowitz was very active on behalf of the immigrants in the transit camps.

***Talmud Torah** ([Hebrew](#): תלמוד תורה, lit. 'Study of the Torah') schools created in the Jewish world

Who Is Dr. Michael L. Brown?

Web site: <https://askdrbrown.org/>Your voice for Moral Sanity and Spiritual Clarity | AskDrBrown

Michael L. Brown (born March 16, 1955) is an American [radio host](#), author, apologist, activist, and proponent of [Messianic Judaism](#), and the [Charismatic Movement](#). His nationally syndicated radio show, *The Line of Fire*, airs throughout the United States. He contributes articles to the Christian news platform [The Stream](#) as well as to the news site [Townhall](#), and serves as head of the Coalition of Conscience, a Christian organization in the [Charlotte, North Carolina](#) area. He holds a Ph.D in Near Eastern Languages and Literature from [New York University](#).

Who Is Dr. Michael L. Brown?

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14. *A Queer Thing Happened to America: And What a Long, Strange Trip It's Been* (2011) [ISBN 978-0615406091](#)
15. *The Real Kosher Jesus: Revealing the Mysteries of the Hidden Messiah* (2012) [ISBN 978-1621360070](#)
16. *Hyper-Grace : Exposing the Dangers of the Modern Grace Message* (2014) [ISBN 978-1621365891](#)
17. *Can You Be Gay and Christian?: Responding With Love and Truth to Questions About Homosexuality* (2014) [ISBN 978-1621365938](#)
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MICHAEL L. BROWN



the
**POLITICAL
SEDUCTION**
of the
Church

How Millions of American Christians Have
Confused Politics with the Gospel

Who Is Dr. Michael L. Brown?

And a more recent book which I
recommend you all read after the Book
Of Job.

The Political Seduction of the Church.
“How Millions of American Christians
Have Confused Politics with the Gospel”

Who Is Dr. Michael L. Brown?

“Biblical scholar Michael Brown brings Job to life for the twenty-first-century reader, exploring the raw spirituality of Job, his extraordinary faith, his friends’ theological errors, the mysteries of God’s speeches, and the unique answers to the problem of suffering offered in the book of Job. Undergirded by solid Hebrew scholarship but written with clarity for all serious students of Scripture, the commentary provides an important introduction to the study of Job, a new translation, a series of theological reflections, and additional exegetical essays providing in-depth discussion of key passages.”

Job. The Faith to Challenge God

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Job

The Faith to Challenge God

Lay Out of the Book.

- Just as there was no man on earth like Job, there is no book on earth like the book of Job. In this new commentary, biblical scholar Michael Brown brings Job to life for the twenty-first-century reader, exploring the raw spirituality of Job, his extraordinary faith, his friends' theological errors, the mysteries of God's speeches, and the unique answers to the problem of suffering offered in the book of Job. Undergirded by solid Hebrew scholarship but written with clarity for all serious students of Scripture, the commentary provides an important introduction to the study of Job, a new translation, a series of theological reflections, and additional exegetical essays providing in-depth discussion of key passages. Additional topics covered in the theological reflections include the following:
Challenging God as an Act of Faith
- How Would Job Comfort a Sufferer?
- Who Was the Satan?
- Job and Jesus
- Job and the New Atheists

Lay Out of the Book.

Prologue: Chapters 1 and 2

Poetry: 3:1-42:6

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Lay Out of the Book.

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Lay Out of the Book.

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Lay Out of the Book.

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The Chaos Monsters in Job

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Job 24:18–25 Job 42:6

General Bibliography

1. The Approach of This Commentary

First, my primary goal has been to lay bare the emotional and theological dimensions of Job in their raw and unvarnished power, highlighting the book's probing questions, wrestling with its assaults on the goodness and Justice of God.

In short, my goal has been to help the contemporary reader experience this magnificent book with minimal distraction, feeling its passion to the point that Job is *encountered* as much as it is read.

2. The Approach of This Commentary

Second, I have given special attention to a straightforward, verse-by-verse exegesis of the Hebrew text, focusing on the use of key terms and concepts within the book and drawing attention to the importance of certain words used strategically by the author.

3. The Approach of This Commentary

Third, since the ancient versions have been analyzed in great detail already (see Driver-Gray; Dhorme; Clines; Seow) and since I am not a *text critical scholar*, I have focused on a comparison of a number of modern English versions (with the KJV being the only pre-twentieth-century English version utilized with regularity), recognizing that the English-speaking reader today is most likely reading one of these translations in his or her study of the Bible.

“Not A Critical Text Scholar”

Vulgate – Western Codex

- Wycliffe
- Tyndale

Textus Receptus – Byzantine Codex

- Bishops Bible
- Geneva Bible (where the bible was first chapter and versed.)
- And off them finally the KJV.

Critical Text - Alexandrian Codex. Nestle-Aland Novum Testamentum Graece.

- Oldest and Therefore considered the most accurate.
- RSV, NASB (for the Gospels) both Textus Receptus and Critical Text.
- NIV only Critical Text

4. The Approach of This Commentary

Fourth, although writing from a Christian perspective, I have made frequent reference to traditional Jewish material (in keeping with my heritage as a Messianic Jew), utilizing the classical rabbinic writings

5. The Approach of This Commentary

Fifth, and finally, throughout the commentary proper, I have kept footnotes to a minimum, in keeping with the non-technical approach of the commentary. I have also used a non-technical method of transliteration.

The remarks of Craig S. Keener are also apropos:

The whole structure of the book of Job was probably meant to encourage Israel after the exile; although God's justice seemed far away and they were mocked by the nations, God would ultimately vindicate them and end their captivity. Hellenistic Jewish tradition further celebrated Job's endurance (e.g., the *Testament of Job*, and *Aristeas the Exegete*). (Various later rabbis evaluated him differently, some positively, some negatively. The *Testament of Job* includes Stoic language for the virtue of endurance and transfers some earlier depictions of Abraham to Job; this transferral may have been the source of one later rabbi's rare conclusion that Job was greater than Abraham.)

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Job

The Faith to Challenge God

Job Reviewed

- A professor of English literature recently called Job “the ancient world’s greatest poem,”
- Alfred Lord Tennyson (1809–1892) hailed it as “the greatest poem, whether of ancient or modern literature”;
- Victor Hugo (1802–1885) wrote, “Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job”;
- G. K. Chesterton (1874–1936) called it the “greatest religious poem existent.”
- In the words of Søren Kierkegaard (1813–1855), “Nowhere in the world has the passion of anguish found such expression.”
- What other literary work has drawn such a wide range of responses as the book of Job, from a monograph by psychologist Carl Jung to a play by Archibald MacLeish, and from endless philosophical studies to a volume by political writer William Safire, who referred to Job as “a daring manifesto . . . written by the most courageous poetic genius of his time”? And how many books have inspired wide-ranging studies that explore its multiple dimensions?

Job Reviewed

And what other book—speaking specifically of a biblical book—presents the wide range of challenges that Job presents, from philology (literary study or classical scholarship) to philosophy, from theology to theodicy (A vindication of God's goodness and justice in the face of the existence of evil), and from exegesis to existentialism? ***For good reason, commentator Adam Clarke (1760–1832) rightly called it “the most singular Book in the whole of the Sacred Code.” That’s why, after working for years (or decades) on Job, interpreters generally do not claim to have mastered Job but admit rather that Job has mastered them, realizing that the book has interpreted them more than they have interpreted the book.***

In the words of D. H. Lawrence (1885–1930), “If you want a story of your own soul, it is perfectly done in the book of Job.”

Carol Newsom notes,

“Nowhere else in the Bible is such an unrestrained demolition of the traditional image of God carried out as in Job’s speeches, words that once let loose have continued to resonate for millennia. . . . In this book, however, God is not the only speech forcer. Job also forces God to speak, and that speech, as unpredictable as Job’s own, dismantles Job’s identity and world.”

Carol Ann Newsom (born July 4, 1950) is an American [biblical scholar](#), historian of [ancient Judaism](#), and [literary critic](#). She is the Charles Howard Candler Professor Emerita of Old Testament at the [Candler School of Theology](#) and a former senior fellow at the Center for the Study of Law and Religion at [Emory University](#).^[1] She is a leading expert on the [Dead Sea Scrolls](#), Wisdom literature, and the [Book of Daniel](#).