

**Job's Resurrection Epiphany: A Logical Deduction
from God's Character of Justice**

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Introduction

The concept of life after death, now a common teaching in the Christian world, is surprisingly rare to find in the Old Testament scriptures. Many scholars have taught that this belief arose late in the history of Judah, perhaps during the second temple period, after the Jews had been exposed to pagan teachings of gods who had died and continued to live. In this paper, this author explores a passage from one of the oldest books of the Old Testament, demonstrating that a belief and anticipation of life after death was relevant to the ancient worship of Yahweh. This is demonstrated most crucially in an epiphany that arises from Job's deepest despair: an epiphany of hope grounded in Job's understanding of God's love and justice in the face of his experience of calamity and injustice.

Bible quotations are taken from the English Standard Version unless otherwise indicated.

Chapter 1: The Passage of Job's Epiphany

This paper will focus on a short but profound passage found in the Old Testament book of Job: Job 19:23-27. As the patriarch Job bemoans the injustice that has befallen him, he suddenly exclaims in a bold declaration of faith:

23 *"Oh that my words were written!
Oh that they were inscribed in a book!
24 Oh that with an iron pen and lead
they were engraved in the rock forever!
25 For I know that my Redeemer lives,
and at the last he will stand upon the earth.
26 And after my skin has been thus destroyed,
yet in my flesh I shall see God,
27 whom I shall see for myself,
and my eyes shall behold, and not another.
My heart faints within me!*

The book of Job is a classic work of literature by all accounts. It tells the story of a

righteous man, Job, who suffers terrible calamity. Then as Job's friends come to comfort him, the story builds into a deep philosophical discussion of theodicy. Job's friends argue that, since God is the one responsible for everything that happens, and since God is just, Job must be a wicked man. Job maintains his innocence, and although he does not believe God to be unjust, he struggles to reconcile his harsh reality with the justice of God. He longs to be able to speak with God, to present his complaint. Finally God Himself appears, and asks Job a series of questions he cannot answer. God then tells Job's friends they are wrong, and ultimately restores all of Job's fortunes and family when he prays for his friends.

Job is part of the "Ketuvim" ("writings") within the Old Testament. It is grouped with the books of Hebrew poetry, and is considered one of the seven biblical "books of wisdom."¹ There is no internal attestation to its authorship, and critical scholars argue² that the textual evidence indicates an authorship likely by multiple authors early in the Second Temple period.³ However, the Talmud states that the book of Job was authored by Moses, and this view is generally held by conservative Jewish and Christian commentators.⁴ This author will assume the traditional view of Mosaic authorship⁵ of Job in this paper.

An understanding of Hebrew poetry is essential to interpret the idioms and expressions of Job. Almost one-third of the Old Testament is written as poetry, including most of the book of Job.⁶ Hebrew poetry is characterized by parallelism: similar or complementary thoughts repeated in common patterns. There are three types of parallelism:

- 1 Estes, D. J. (2005). *Handbook on the Wisdom Books and Psalms*, 141. Grand Rapids, MI: Baker Publishing Group.
- 2 Wogman, M. (2013). Moses, Author of Job: Defending the Biblical God in the Roman East. *Judaica Ukrainica* 2(2013). <http://ekmair.ukma.edu.ua/handle/123456789/15174>
- 3 Gilad, E. (2018, April 10). Who really wrote The book of job? *Haaretz.com*. Retrieved October 27, 2021, from <https://www.haaretz.com/jewish/MAGAZINE-who-really-wrote-the-book-of-job-1.5434183>.
- 4 Phillips, K. (2016, August). Who Wrote the Bible? *Fragment of the Month*. Cambridge, UK: Cambridge University Library. Retrieved October 27, 2021, from <https://www.lib.cam.ac.uk/collections/departments/taylor-schechter-genizah-research-unit/fragment-month>.
- 5 Nichol, F. D. (Ed.). (1976). *The Seventh-day Adventist Bible Commentary, Volume 3* (pp. 493-494). Review and Herald Publ. Assoc.
- 6 Klingbeil, G. A. (2014, April 28). Feel the Rhythm—Smell the Roses. *Adventist Review Online*. Retrieved October 27, 2021, from <https://www.adventistreview.org/141512-12>.

synonymous, antithetical, and synthetic. In synonymous parallelism, complementary lines state a similar thought in different words. In antithetical parallelism, complementary lines give contrasting thoughts, while in synthetic parallelism, the second line completes or intensifies the first line.⁷ Hebrew poetry also often uses terse, concise sentence construction, and vivid imagery through figures of speech.

Job 19 records Job's embittered reply to Bildad's speech of Job 18. Bildad, along with Job's friends, insists that the calamities that have befallen Job are the result of his hidden wickedness. Job replies to Bildad maintaining his innocence. "God has wronged me" he says (Job 19:6, NKJV). He speaks in bitter tones through v. 22, but in v. 23 his tone shifts from bitterness towards faith. This epiphany of faith (v. 23-27) is the subject of study in this paper. In the final two verses of the chapter, Job again addresses his friends, but this time with resolution in light of his epiphany of faith.

Significant underlying textual variants within the passage in question center around portions of verse 26. The Septuagint translation of this passage seems inconsistent, and some commentators have deduced variant readings of v. 25-26. For instance, "skin" becomes the object of the last phrase of v. 25, "upon earth may he raise up my skin." Hence Job may have been saying "Although I have no longer any descendants, I know that my redeemer will survive me."⁸

Another variant reconstruction has no reference to "see[ing] God" but instead argues that Job simply believes that God will heal his skin in this life. Thus v. 26 would read "and he will unite my skin (note this) and from my flesh will it be held."⁹ But this interpretation requires assuming textual variants exist with little or no evidence, so this author rejects this interpretation as yet another conjecture. Even disregarding possible textual variants, the

7 Andrews University Press. (2019). *Andrews Study Bible: Light. depth. Truth*, 670.

8 Buttrick, G. A. (Ed.). (1954). *The Interpreter's Bible* (p. 1054). Abingdon Press.

9 Pinker, A. (2015). A New Interpretation of Job 19:26. *The Journal of Hebrew Scriptures*, 15. <https://doi.org/10.5508/jhs.2015.v15.a2>

Hebrew of v. 26 is difficult, and has given rise to various interpretations which will be dealt with in the next chapter.

For purposes of this paper, this author sees no significant variants from the Masoretic text that should be considered to change the understanding of this passage. This passage in Job holds an intriguing glimpse, not only into Job’s story, but into the ancient understanding of a teaching that is fundamental to all Christian doctrine.

Chapter 2: The Text of Job’s Epiphany

In comparing the various translations of this passage, it would appear that most of the passage is translated into English in a straightforward manner, with little variation in meaning among the translations. The following table compares three typical translations: the English Standard Version, New American Standard Bible, and the New King James Version.

	ESV	NASB	NKJV
23	Oh that my words were written! Oh that they were inscribed in a book!	Oh that my words were written! Oh that they were inscribed in a book!	“Oh, that my words were written! Oh, that they were inscribed in a book!
24	Oh that with an iron pen and lead they were engraved in the rock forever!	“That with an iron stylus and lead They were engraved in the rock forever!	That they were engraved on a rock With an iron pen and lead, forever!
25	For I know that my Redeemer lives, and at the last he will stand upon the earth.	“As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth.	For I know that my Redeemer lives, And He shall stand at last on the earth;
26	And after my skin has been thus destroyed, yet in my flesh I shall see God,	“Even after my skin is destroyed, Yet from my flesh I shall see God;	And after my skin is destroyed, this I know, That in my flesh I shall see God,
27	whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!	Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me!	Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me!

I will give brief comment to the differences in translation here. In verse 24, the word order is changed in the KJV/NKJV to say “That they were engraved on a rock with an iron

pen and lead, forever!” In verse 25 a similar re-ordering occurs: “He shall stand at last” versus ESV “at the last he will stand.”

In verse 26, the NKJV adds an emphatic “this I know,” connecting the disjointed thoughts in the parallel lines of this verse. ESV says “And after... Yet” while NASB renders the connection more strongly: “Even after ... Yet.”

Perhaps the most striking difference is the controversy over the translation of the phrase “in my flesh.” The Hebrew preposition can be understood to mean “in my flesh” or “from my flesh,” as in outside or without my flesh. NASB for instance renders the text “from my flesh I shall see God.” This question will be dealt with as we take each verse in order.

Verse 23: “Oh that my words were written, Oh that they were inscribed in a book”

The passage opens with a Hebrew idiom “Mi Yitten.” The words “Mi” (Who) and “Natan” (to give) can be literally translated “Who will give that.” The expression is used to indicate a wish or a strong desire.¹⁰ The English translation accurately interprets the meaning as an exclamation “Oh that my words...” One could imagine using a similar modern idiom, as in “I would give anything to have my words written...”

The passage describes Job’s desire to have his words written and preserved forever. He believes, no doubt, that he is about to die, but he longs for his words to live on after him. What does he want to be written? Throughout his speeches he has maintained his innocence. Though the physical evidence of his disease speaks against him, he wishes for the evidence of his words to be preserved so that, in posterity, his innocence may be vindicated. He wants this declaration of innocence to be inscribed in a “sepher” – a document or scroll. (A “book”

10 ז. שנתון, & Kaddari, M. Z. (1977). MI YITTEN in Biblical Hebrew / “מי יתן” Shnaton: An Annual for Biblical and Ancient Near Eastern Studies / –189, ב, והמזרח הקדום, 195. <http://www.jstor.org/stable/23413844>

as we think of today (a codex) had not even been invented at the time of the writing of Job!)

Verse 24: “Oh that with an iron pen and lead they were engraved in the rock forever!”

Exactly what word picture Job is creating here seems a bit mysterious, but the underlying meaning is still clear. This verse re-emphasizes the thought of the previous verse: Job desires to have his words permanently recorded.

Some commentators have pointed out that the word “inscribed” in v. 23 implies that Job would wish his words to be engraved in something hard, so the “sepher” of v. 23 could refer to a tablet of metal, such as the tablet in Isaiah 30:8.¹¹ Hence the metals mentioned in v. 24 could refer to the material of the tablet as well as the writing instrument. The vulgate, along with many commentators thus refer to “lead tablets” or a plate of lead. A literal interpretation would have words written in a scroll (Sepher) in v. 23, with a new word picture in v. 24 of words being engraved in stone with a stylus made of iron and lead. Or v. 24 could be referring to a process of engraving stone with an iron stylus, and lead being poured into the groove, making a permanent monument.¹²

Verse 25: For I know that my Redeemer lives, and at the last he will stand upon the earth.

This is the beginning of Job’s statement of faith – his epiphany, if you will. The conjunction “for” is best translated as “but,” to place his statement of faith in contrast to his longing for his words to be written.¹³

Job “knows” (yada) that his Redeemer (ga’al) is alive. The “yada” is an affirmation of his assurance of faith—his assurance that, in the future (that is, the last days or the end of time) he will stand on the earth. The word “aphar” translated as “earth” literally means

11 Buttrick (1954).

12 Exell, J. S. (Ed.). (1892). *Preacher’s Complete Homiletical Commentary, Book 18*

13 Longman III, T., & Garland, D. E. (Eds.). (2010). *Job - The Expositor’s Bible Commentary* (Revised Edition). Zondervan.

“dust,” and could be an intentional reference to the creation of mankind from “dust” in Genesis 2:7.

Who is this Redeemer (Ga'al or Goel)? This is one of the key words of this whole passage, and a brief study of it's usage in the Old Testament will be enlightening in our hermeneutic. This word is often used to describe God's actions in saving His people from oppression, such as Exodus 6:6:

Say therefore to the people of Israel 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem (Goel) you with an outstretched arm and with great acts of judgment.

Psalms 106:10 So he saved them from the hand of the foe and redeemed (Goel) them from the power of the enemy.

Isaiah 41:14 I am the one who helps you, declares the Lord; your Redeemer (Goel) is the Holy One of Israel.

Jeremiah 50:34 Their Redeemer (Goel) is strong; the Lord of hosts is his name. He will surely plead their cause, that he may give rest to the earth, but unrest to the inhabitants of Babylon.

This “Goel” is not simply an individual who rescues or saves someone else. In ancient cultures, the nearest of kin had a duty and responsibility to protect and vindicate his family. Hence the Goel is both a “kinsman-redeemer” as well as the avenger of blood. Leviticus 25 describes the duties of this kinsman-redeemer to redeem his brother if he falls into poverty or is forced to sell himself into slavery.

Leviticus 25:25 “If your brother becomes poor and sells part of his property then his nearest redeemer shall come and redeem what his brother has sold.”

The kinsman redeemer not only had a duty to redeem his brother from slavery, but if his brother were to die without a child, it was his duty to care for his brother's wife and to raise up offspring for his deceased brother. This custom forms the backdrop for the beautiful

story of Ruth and Boaz, with Boaz becoming the kinsman-Redeemer and raising up offspring to the family of Naomi and Elimelech.

The “Goel” was the one to avenge the wrongful death of a near kinsman. Numbers 35 describes the provision God made for justice by establishing cities of refuge, where one accused of murder could have refuge from the “Goel” or the avenger of blood, until a fair trial could determine the guilt or innocence of the accused.

The “Goel” could also go to court on behalf of a wronged relative (see Proverbs 23:10-11). It is this “Goel” that Job has confidence in. Though his friends will not vindicate him, Job has confidence in God’s justice. He believes – no, he knows – that a redeemer will come at last who will plead His cause and restore justice.

Who will be Job’s “Goel” or kinsman-redeemer? Job has longed to have someone to plead his cause with God (Job 16:19-21). Now he has his answer—his Redeemer. But Job does not mention the redeemer pleading with God. In fact, he rejoices in the parallel verse that He will see God! It would seem that Job is referring to God Himself as this kinsman-redeemer.¹⁴ Commentators rightly point out that this kinsman-redeemer in Job 19 is a fitting description of Jesus Christ.¹⁵ In the next verse, Job speaks of seeing God—not as though he would plead His cause with God (as he has alluded to in the early part of the chapter) but as though God Himself would vindicate him, heal him, and raise him up in victory.

Job confidently declares “my redeemer lives.” Although his children have died, his wife has turned against faith and his friends have betrayed him, his Goel is still alive. Given the context, this word “lives” (chay) can mean not only “alive” but “lives forever,” just as Job longed for his words to be inscribed forever.¹⁶

“at the last he will stand.” Job is looking beyond his current life to a later time. Given

14 Longman (2010).

15 Wiersbe, W. W. (2004). *The Bible Exposition Commentary: Wisdom and Poetry*. Colorado Springs, CO: David C. Cook.

16 Longman (2010).

the context, it seems that Job may be looking to the very end of time, the last time, when his Goel will stand “upon the earth.”

The word translated as “earth” literally means “dust.” It is the same word used in Genesis 2:7 to refer to the “dust of the ground” from which God formed man. In the sense used here, like Job 7:21, it refers to “the earth” of the grave.¹⁷ The verse pictures a vindicator who, even after Job’s death, is able to “stand” in triumph over the grave!

*Verse 26: And after my skin has been thus destroyed,
yet in my flesh I shall see God,*

“After” (achar) relates to “the last” (acharon) in the previous verse. The following phrase in Hebrew translates literally as “they strike off this,” but without a subject it is understood in the passive sense.¹⁸ After this disease has finished its ravages upon me—that is, after I’m gone, yet still “in my flesh I shall see God.” While scholars debate whether Job expected to be healed in this life, this author supports the traditional interpretation: that Job expected to die, and that the following clause he expected to occur in an afterlife.

An ambiguous Hebrew preposition gives support to two interpretations of this phrase: “from [outside of, without] my flesh” as opposed to “in [from within] my flesh.” This alternate reading would change the passage from an OT resurrection reference to an (unlikely) OT reference to a disembodied afterlife.

Our interpretation of this phrase is crucial to understanding this passage of Job. Based on the interpretation you choose, one can see either (a) a resurrection reference, (b) a reference to a metaphysical after-death existence, or (c) no reference to life after death at all (based on a variant reading described in chapter 1). The Expositor’s Bible Commentary points out that a soul’s disembodied existence is, at best, a rare concept in the Old

17 Vine, W. E., Unger, M. F., & White, W. Jr. (1940). *Vine’s Complete Expository Dictionary of Old and New Testament Words*.

18 Thomas Nelson. (2019). *NET Bible, Full-notes Edition*.

Testament.¹⁹ The linguistic use of this preposition in the Old Testament, when speaking of vision, always refers to one's perspective or vantage point, as in Psalm 33:13-14, so "from within my flesh" is the correct translation.²⁰ Hence (b) is an unlikely scenario. One reason scholars argue that Job 19:26 does not refer to a resurrection, is Job's prior denial of his belief in life after death (Job 7:7-10). Despite arguments in favor of the alternative readings, there is still sufficient evidence to maintain the traditional reading of v. 26 "yet in my flesh I shall see God." Paulien argues that, rather than contradicting earlier statements on death, Job is progressing in his understanding from doubt to faith.²¹

Verse 27: whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

Job reiterates his epiphany of faith, in classical Hebrew poetic form, in even stronger language. "Whom I shall see for myself." He needs no advocate to plead his case—he realizes now that his fear that God was against him is without foundation.²² No one will stand in his place, he will see God in person. He will not be a disembodied soul, because it will be his own eyes. "Not another" is literally "not the eyes of a stranger," again reiterating his confidence that he will personally appear in God's presence. At this thought he exclaims, "My heart faints within me." Modern translations interpret the Hebrew idiom, which literally translates as "my kidneys are consumed in my bosom." At this thought—that He will be raised from the grave to stand in God's presence and receive his vindication—His heart and soul are moved!

This author will paraphrase this translation / interpretation of this passage as follows:

23. I wish [literally: who will give] that my words [my declaration of innocence] would be written! I wish that they would be inscribed in a scroll [or on a bronze tablet].

19 Longman (2010).

20 Buttrick (1954).

21 Paulien, J. (2013). The Resurrection and the Old Testament: A Fresh Look in Light of Recent Research. *Journal of the Adventist Theological Society*, 24. http://archive.atsjats.org/Paulien_-_Resurrection.pdf

22 Longman (2010).

24. *I wish that, with a stylus made of iron and lead, my words would be engraved in the rock to last for eternity!*
25. *But I know that my kinsman-Redeemer [the one who will vindicate me] is alive [forever], and in the end he will stand on the dust of this grave.*
26. *And even after my skin has been destroyed [by this disease], I am confident of this: that in my own body I will see God;*
27. *Whom I myself shall look upon, and behold with my [own] eyes, and not [the eyes of] another. How my heart longs [for this day] from the deepest parts of my body! [literally: kidneys are consumed in my bosom]!*

Chapter 3: The Background of Job's Epiphany

The background to the book of Job is a bit of a conundrum. Scholars identify the language of the written form of Job as consistent with the second temple period. Yet Job was known, at least, in the time of Ezekiel during the 6th century BC. Job's lifestyle, the circumstances of his calamity, and his eventual lifespan, is consistent with placing his life during the time of the patriarchs.²³ We have already asserted that Moses was the likely author of Job. Job himself lived in the land of Uz, traditionally identified with an area to the northeast of Palestine, towards Aram and Damascus.²⁴ Alternatively, Uz may have been near Edom, to the south-east of the dead sea, based on Lamentations 4:21.²⁵

Regardless of the exact location, we can picture Job's lifestyle similar to the lifestyle of the patriarchs Abraham, Isaac, and Jacob. Job was the priest of his home. He was a wealthy man, but his wealth consisted of the flocks and herds that he possessed. His household was made up not only of his wife and children, but included the many servants that cared for his flocks.

While we may know little about Job's background, the purpose of the author in writing the story of Job rings clearly through the arguments of the book, and strikes a chord

23 Barry, J. D. (Ed.). (2012). *Faithlife Study Bible*. Bellingham, WA: Lexham Press.

24 Orr, James. (Ed.). (1939). *International Standard Bible Encyclopedia*. Eerdmans Publishing Co.

25 Barry (2012).

in the hearts of readers to this day. Job's story deals with one of the deepest theological issues facing humankind: why does evil happen to good people? Rather than presenting theological arguments, the author of Job tells a story: the story of a good man who suffered terrible calamity. In the face of his calamity, the very best theological reasoning fails to provide an answer. The naive belief that good always comes to the righteous, while evil comes to the wicked, only served to make Job's calamity so much greater.²⁶

An interesting, though less-often discussed, aspect of the book of Job is the legal aspect of the book. There is much significance to the legal language and metaphor of the book, though the identity of the parties in the legal process seems more fluid than in today's court system. For instance, God is seen as Job's accused, Job's advocate, and Job's judge.²⁷ This is due to the multiple and progressive applications of the legal metaphor within the book of Job: the dispute between Job and his friends, the controversy with God, and finally the eschatological judgment.

Chapter 4: The Relevance of Job's Epiphany

The book of Job, though written thousands of years ago, helps answer one of the most fundamental questions of human existence: why do bad things happen to good people. The treatise not only vindicates the justice of God, but demonstrates how God can be just in the face of the reality of human suffering. At the same time, it gives us an important glimpse into the ancient understanding of life and death, and the development of the idea of future resurrection—an understanding that can help shape our understanding of the New Testament resurrection motif and form the basis for Christian doctrine today.

As Job wrestles with his condition in light of his assurance of God's goodness and

26 Zondervan. (2008). Introduction to the Book of Job. In *Zondervan NIV Study Bible: New international Version*.

27 Christo, G. E. (1993). *The eschatological judgment in job 19:21-29: An exegetical study* (dissertation). <https://digitalcommons.andrews.edu/dissertations/28>

justice, Job struggles with the reality and purpose of life. He realizes that life is short, and he sees no possibility of life beyond the grave.²⁸

As Job speaks in chapter 19, it would seem that Job believes his end is near. From all appearances, God has left him to die. He knows in his heart that he is innocent, and he feels that, not only his friends, but God himself has wronged him.²⁹ In his mind a great injustice has occurred. Yet he still trusts God. He believes that, in the end, God is just. He knows that his righteousness will be vindicated. At first he believes that, since he is dying, a permanent record of his life would someday vindicate him posthumously. But by verse 25, his faith grasps a higher ideal: Justice demands more than his posthumous vindication. Justice demands that he is present to witness his vindication with his own eyes!

A key concept in ancient justice is the Goel—the kinsman-redeemer. Though all earthly support is gone, Job now looks to God Himself as his “Goel,” and he trusts that God not only lives, but is coming to vindicate him even after he dies. He remembers the creation account, when God formed man from the dust, and in this moment he realizes that, if God can create Adam from dust, in the same way God can raise Job himself after he dies. Thus, it would seem, Job reaches an epiphany of faith and logic, in which he realizes that there must be the possibility of life beyond the grave. God is able because of creation, and justice demands that Job is personally present at his eventual vindication, even after he dies. Hence the concept of resurrection appears in Job 19:26: “after my skin has been thus destroyed, yet in my flesh I shall see God.”

It is important to realize that this idea of life after death is a foreign concept in the ancient world. To the ancients, death is a one-way street,³⁰ an understand which Job himself affirms.³¹ It was from Plato that the Greeks receive the idea of an afterlife, but Plato’s afterlife

28 Job 7:6-10

29 Job 19:3

30 Paulien (2013).

31 Job 7:10

is not based on resurrection, but on a soul/body dualism which affirms that the soul lives forever even after the body dies.

Job's afterlife is very different from Plato's disembodied eternal soul. Job pictures himself in the afterlife "in the flesh" with "eyes" that will behold God. Though the evidence is incomplete, it would appear that Job envisions a bodily resurrection. Other Old-Testament writers also envision such a bodily resurrection. The prophet Hosea in the 8th century BC paints a picture of bodily resurrection: "on the third day he will raise us up, that we may live before him."³² And the prophet Daniel describes a resurrection in which "many ... who sleep in the dust of the earth shall awake."³³

There are also examples of resurrection in the stories of Elijah and Elisha. But it is not until the New Testament, in the resurrection of Christ, that we see the clearest picture of this re-creative power of God demonstrated in bringing to life His Son who died on the cross! The book of Job, together with the creation account in Genesis 2, form the bedrock for a teaching of bodily resurrection which culminates in the resurrection of Christ and ultimately all who trust Him.³⁴

Even today, this Biblical teaching of bodily resurrection has been largely supplanted by a philosophy rooted in Platonic mind/body dualism, in which the Christian afterlife is seen, not as a bodily life comparable to our current life on earth, but as a disembodied existence of immortal souls being re-united with God. This un-biblical belief makes the Christian teaching of bodily resurrection redundant, at best.

Yet Job's argument, penned over 3,000 years ago, stands as a testament to His faith in God's justice. A justice that not only vindicates his character, but restores his person, mind and body, in which he will stand before God in the last day. So we, too, anticipate the soon

32 Hosea 6:3

33 Daniel 12:2

34 1 Corinthians 15:35-57

coming of our risen Lord and Savior, Jesus Christ, when our lowly bodies will be transformed “like his glorious body, by the power that enables him even to subject all things to himself.”³⁵

Conclusion

Job’s resurrection epiphany is as relevant today as it was when Moses penned the story in the desert of Midian over 3,000 years ago. Just as Job faced unjust trial in his day, God’s people through time have faced loss, hunger, pain and persecution throughout history. Job’s story stands as a comfort and encouragement to all of God’s suffering followers who ask the question, “Why?” Though the teaching of resurrection appears in an embryonic form in Job, the logic that leads to Job’s epiphany stands to inform and shape our theology to this day. It demonstrates that we can trust God’s love and justice, even when we have no answers to the hard questions of life. It demonstrates that we can trust our Redeemer who lives, and Who in the end will restore our very lives, so that even death cannot separate us from God’s loving gift to all who believe in Him!

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<https://www.haaretz.com/jewish/MAGAZINE-who-really-wrote-the-book-of-job-1.5434183>.
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