

## Monday Night Discipleship: Week 14

### Overview:

1. Workshop: The Ontological Divide
2. Longman Chapter 15 discussion:
  - a. Content: What Is Job About?
  - b. Authorship and Date: Who Wrote Job and When?
  - c. Genre: What Style of Literature Is Job?
  - d. Connections: How Does Job Connect to the Gospel?

### Workshop:

1. The Ontological Divide:



Practice sharing the Ontological Divide with your small groups. As you listen to the presenter, evaluate their presentation. Once everyone completes their presentation, share your feedback.

- In-person: Within your small group, use the blank below in your presentation of the Ontological Divide. Walk step by step through the presentation and try to incorporate some of the 5-fold gospel presentation where it is necessary.
- Online: For those who are online, this could be a little more difficult. I would suggest either 1) draw in the blank below, and with every step, show it to your small group members, or 2) explain without using a drawing (possibly using multiple hand gestures, ie. “Imagine a line where on one side, there is God. Before anything existed, God was there...”).

- Recording: For those who are watching this as a recording, there are two ways you could practice this: 1) Pause this video and record yourself sharing the ontological divide. Then watch your presentation and evaluate yourself. Or 2) you could pause this video and share this presentation with a family member, friend, or neighbor. Ask them to evaluate you based on the evaluation below.

(Person #1) Name: \_\_\_\_\_

- |  |                      |
|--|----------------------|
| 1. Presentation did not contain extra information      | 1 2 3 4 5 6 7 8 9 10 |
| 2. Presentation was clear                              | 1 2 3 4 5 6 7 8 9 10 |
| 3. Presentation was not dull                           | 1 2 3 4 5 6 7 8 9 10 |
| 4. Hearers were pointed to Christ                      | 1 2 3 4 5 6 7 8 9 10 |
| 5. Presentation led to the response smoothly           | 1 2 3 4 5 6 7 8 9 10 |
| 6. Speaker was clear on how the hearers should respond | 1 2 3 4 5 6 7 8 9 10 |
| 7. Speaker spoke with humble confidence                | 1 2 3 4 5 6 7 8 9 10 |
| 8. Passion was demonstrated                            | 1 2 3 4 5 6 7 8 9 10 |
| 9. Eye contact was maintained well throughout          | 1 2 3 4 5 6 7 8 9 10 |
| 10. Presentation maintained good pace and momentum     | 1 2 3 4 5 6 7 8 9 10 |

(Person #2) Name: \_\_\_\_\_

- |  |                      |
|--|----------------------|
| 1. Presentation did not contain extra information      | 1 2 3 4 5 6 7 8 9 10 |
| 2. Presentation was clear                              | 1 2 3 4 5 6 7 8 9 10 |
| 3. Presentation was not dull                           | 1 2 3 4 5 6 7 8 9 10 |
| 4. Hearers were pointed to Christ                      | 1 2 3 4 5 6 7 8 9 10 |
| 5. Presentation led to the response smoothly           | 1 2 3 4 5 6 7 8 9 10 |
| 6. Speaker was clear on how the hearers should respond | 1 2 3 4 5 6 7 8 9 10 |
| 7. Speaker spoke with humble confidence                | 1 2 3 4 5 6 7 8 9 10 |
| 8. Passion was demonstrated                            | 1 2 3 4 5 6 7 8 9 10 |
| 9. Eye contact was maintained well throughout          | 1 2 3 4 5 6 7 8 9 10 |
| 10. Presentation maintained good pace and momentum     | 1 2 3 4 5 6 7 8 9 10 |

(Person #3) Name: \_\_\_\_\_

- |  |                      |
|--|----------------------|
| 1. Presentation did not contain extra information      | 1 2 3 4 5 6 7 8 9 10 |
| 2. Presentation was clear                              | 1 2 3 4 5 6 7 8 9 10 |
| 3. Presentation was not dull                           | 1 2 3 4 5 6 7 8 9 10 |
| 4. Hearers were pointed to Christ                      | 1 2 3 4 5 6 7 8 9 10 |
| 5. Presentation led to the response smoothly           | 1 2 3 4 5 6 7 8 9 10 |
| 6. Speaker was clear on how the hearers should respond | 1 2 3 4 5 6 7 8 9 10 |
| 7. Speaker spoke with humble confidence                | 1 2 3 4 5 6 7 8 9 10 |
| 8. Passion was demonstrated                            | 1 2 3 4 5 6 7 8 9 10 |
| 9. Eye contact was maintained well throughout          | 1 2 3 4 5 6 7 8 9 10 |
| 10. Presentation maintained good pace and momentum     | 1 2 3 4 5 6 7 8 9 10 |

Longman Chapter 15 Discussion:

1. Content: What Is Job About?
  - a. Theodicy- comes from the Greek words ‘God’ (*theos*) and ‘justice’ (*dikē*). The explanation of God’s \_\_\_\_\_ to man.
  - b. Sovereignty - It would be important to note that the central theme of Job is not about \_\_\_\_\_. Rather, the contents of Job focus on what he \_\_\_\_\_ from his suffering.

c. Outline:

i. The Prologue (Job 1-3)

1. Job's Character and Blessings (Job 1:1-5)-

2. God Allows Job To Be Tested (Job 1:6-2:8)-

3. Job Mourned In Faith (Job 2:9-13)-

4. Job Mourned In Sin (Job 3)-

ii. Man's Debates (Job 4-37)

1. Job's "Friends" Lecture and Debate With Him (Job 4-26)-  
Retribution Theology - a faulty theological system that understands  
that if you're a \_\_\_\_\_, then God gives you suffering.

2. Job's Final Defense (Job 27-31)-

3. Elihu Lectures and Rebukes Everyone (Job 32-37)-

- iii. God's Final Verdict (Job 38-42)
  1. God's Wisdom in Creation (Job 38:1-35)-
  2. God's Knowledge and Control Over Creation (Job 38:36-40:2) -
  3. Job In Humbled Silence (Job 40:3-5)-
  4. God's Great Power (Job 40:6-41:34)-
  5. Job's Repentance (Job 42:1-6)-
  6. God Rebukes Job's "Friends" and Restores Job (Job 42:7-17)-
2. Authorship and Date: Who Wrote Job and When?
  - a. Author- Anonymous (but possibly Moses)
  - b. Date: Unknown
3. Genre: What Style of Literature Is Job?

Wisdom Literature (specifically "wisdom debate"<sup>1</sup>)

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<sup>1</sup> Tremper Longman III. *Introducing The Old Testament: A Short Guide to its History and Message* (Grand Rapids, Michigan: Zondervan, 2012), 89.

#### 4. Connections: How Does Job Connect to the Gospel?

##### a. Wisdom of God the Son-

##### b. Innocent Sufferers-

### **R.E.A.P.**

Job 42:1-9

“Then Job answered the LORD and said:

<sup>2</sup>“I know that you can do all things,  
and that no purpose of yours can be thwarted.

<sup>3</sup>‘Who is this that hides counsel without knowledge?’

Therefore I have uttered what I did not understand,  
things too wonderful for me, which I did not know.

<sup>4</sup>‘Hear, and I will speak;

I will question you, and you make it known to me.’

<sup>5</sup>I had heard of you by the hearing of the ear,

but now my eye sees you;

<sup>6</sup>therefore I despise myself,  
and repent in dust and ashes.”

<sup>7</sup> After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: “My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has. <sup>8</sup> Now therefore take seven bulls and seven rams and go to my servant Job and offer up a burnt offering for yourselves. And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right, as my servant Job has.” <sup>9</sup> So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them, and the LORD accepted Job's prayer.”<sup>2</sup>

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<sup>2</sup> The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Job 42:1-9. All passages of Scripture will come from this translation unless otherwise referenced.

