

## **Dr. John Walton, Job, Session 11 Scene in Heaven, Part 2 Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

### **1. Abstract of Walton, Job, Session 11, Scene in Heaven, Part 2, Biblicalearning.org, BeL**

This excerpt from Dr. John Walton's lecture on the Book of Job analyzes the second heavenly scene, focusing on the Hebrew word for "incite" and its implications for Yahweh's actions towards Job. The lecture explores the nuances of the word, examining its usage in other Old Testament passages to show that while the Challenger incited Yahweh, the action against Job was ultimately Yahweh's. The lecture then contrasts the first and second heavenly scenes, highlighting the addition of physical suffering in the second, leading to Job's expulsion and ostracization. Finally, it discusses the rhetorical strategy employed, emphasizing that Job's suffering is designed to reveal the true nature of his faith.

**2. 14 - minute Audio Podcast Created on the basis of  
Dr. Walton's, Job, Session 11 – Double click icon to play in  
Windows media player or go to the Biblicalearning.org [BeL]  
Site and click the audio podcast link there (Old Testament →  
Psalms & Wisdom → Job → Walton).**



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### 3. Job Study Guide: Session 11, Scene in Heaven, Part 2

#### Study Guide: Job, Session 11 - Scene in Heaven, Part 2

#### Quiz

**Instructions:** Answer each question in 2-3 complete sentences.

1. In the second heavenly scene, what is the main topic of conversation between Yahweh and the Challenger, and what does Yahweh say about Job?
2. What is the significance of the Hebrew word "sut" in the context of Job 2:3, and what are its three components?
3. Give two additional examples from the Old Testament where the verb "sut" is used and explain the nature of the actions in those contexts.
4. How is the "incited" action described in these Old Testament contexts? Does it imply that all actions incited are inherently evil? Explain.
5. How does the text explain the meaning of the phrase "without a reason" (hinnam)? Give one Old Testament example of this use.
6. How does the second round of trials differ from the first round in Job's life, and what does this addition of pain suggest?
7. What does Job's skin disease lead to, according to the text, and how does that affect his situation?
8. What is the significance of Job's location at the "ash heap," and what does it symbolize?
9. What is the rhetorical strategy of the second scene in heaven according to the source material?
10. What other people will Job encounter now that his physical suffering is present, and what is the next topic of conversation?

#### Quiz Answer Key

1. The main topic of conversation is Job's integrity, despite his losses. Yahweh states that Job is still blameless and upright, maintaining his integrity even though he has been incited against him without reason.

2. The Hebrew word "sut" means "to incite." In this context, it is used with three parties involved; in this case, the Challenger is the subject, Yahweh is the direct object and Job is the indirect object. The challenger incites Yahweh against Job.
3. In 1 Samuel 26:19, Yahweh incites Saul against David and in 2 Samuel 24:1, Yahweh incites David to take a census. While in the first case, Saul feels incited to act against David, in the second case, the census taking ultimately has negative implications.
4. The incited action is always negative for the *indirect object*. The incited action is not inherently sinful or evil since Yahweh himself sometimes incites.
5. The phrase "without a reason" (hinnam) means that something is done without compensation or due cause. An example of this usage is found in 1 Samuel 19:5 when David recounts his actions toward King Saul.
6. The first round took away Job's prosperity, while the second round introduces physical suffering, which is a new element that tests Job's faithfulness by adding the experience of pain.
7. Job's skin disease leads to him being expelled from the city and ostracized, demonstrating how low his social standing has fallen. This isolation further intensifies his suffering.
8. The "ash heap" is like a city dump where both garbage and dung are found. It symbolizes the lowest point of Job's situation, indicating extreme degradation and loss of dignity.
9. The rhetorical strategy is to escalate Job's trials to the point where he has every opportunity to abandon God if his motives are purely to gain benefits. This tests the sincerity of his faith beyond material loss to include severe physical pain.
10. Job will now encounter his wife and his three friends, and the next segment of the teaching will deal with their respective roles and Job's responses to them.

## Essay Questions

**Instructions:** Write a well-organized essay addressing each of the following questions. Use evidence from the source to support your claims.

1. Analyze the role of the Challenger in the second heavenly scene, paying particular attention to the function of the verb "sot" in the context of Job's suffering. How does this understanding impact your understanding of divine responsibility in the Book of Job?
2. Compare and contrast the first and second rounds of trials that Job faces. How do these different types of suffering (loss versus pain) impact the trajectory of the narrative and what is it trying to convey?
3. Discuss the significance of Job's location at the "ash heap." How does this setting enhance the overall message of the text, and what does it suggest about Job's state of being at this point in the story?
4. Explain the rhetorical strategy of the second scene in heaven. Why is it necessary for Job to endure physical suffering as well as material loss? What does this suggest about the nature of faith and its potential challenges?
5. Explore the connection between the concept of "hinnam" (without a reason) and Job's situation. How does this concept challenge the idea of divine justice?

## Glossary of Key Terms

- **Yahweh:** The personal name of God in the Hebrew Bible.
- **Challenger:** A figure in the heavenly court of the Book of Job who challenges God's view of Job's faithfulness. Sometimes translated as "the accuser."
- **Sut (סִט):** A Hebrew verb meaning "to incite," which can have a causative effect on someone else's actions.
- **Hinnam (חִנָּם):** A Hebrew word meaning "without a cause" or "without compensation," referring to undeserved treatment.
- **Ash Heap:** A city dump where garbage and dung are discarded, symbolizing extreme degradation and suffering in the Book of Job.
- **Rhetorical Strategy:** The method or plan used by a writer or speaker to achieve a particular effect or communicate a specific message.
- **Ostracized:** Excluded or banished from a group or society. In Job's case, he is physically separated from the city.
- **Direct Object:** The noun or pronoun that receives the action of a verb (e.g., in the phrase "incited me," Yahweh is the direct object).
- **Indirect Object:** The recipient of the direct object, often the person or thing affected by the action (e.g., in the phrase "incited me against him," Job is the indirect object).
- **Integrity:** The quality of being honest and having strong moral principles; moral uprightness.

## 4. Briefing Document

Okay, here's a detailed briefing document based on the provided excerpts from John Walton's "Session 11: Scene in Heaven, Part 2" on the Book of Job:

### Briefing Document: John Walton on Job 2:3 and the Second Heavenly Scene

#### I. Introduction

This document summarizes key points from John Walton's lecture on the second scene in heaven in the Book of Job (Job 2:3). The scene focuses on the conversation between God (Yahweh) and the Challenger (Satan) after Job has suffered significant losses, and before Job experiences physical suffering. Walton delves into the meaning of key words and phrases, and the implications of the second round of testing that God permits.

#### II. Key Themes and Ideas

- **Yahweh's Declaration and the "Incite" Verb:**
- The second scene opens with Yahweh reaffirming Job's righteousness to the Challenger: "Have you considered my servant Job? There's no one on earth like him; he is blameless and upright...And he still maintains his integrity though you have incited me against him to ruin him without any reason." (0:27-0:35) This mirrors the language used in the first heavenly scene.
- Walton focuses on the Hebrew verb "*sut*", translated as "incited" (1:21). He highlights that it's used in a "Hiphil" form, sometimes causative. The syntax involves a subject (the Challenger), a direct object (Yahweh), and an indirect object (Job).
- Walton uses other Old Testament examples to further explore the use of "*sut*" (1 Sam. 26:19, 2 Sam. 24:1, Jer. 43:3). He explains that the "incited action is always negative for the indirect object," but this action is "not intrinsically sinful or evil." (3:00-3:15). This distinction shows that the Challenger's actions are influential, but Yahweh still ultimately has agency and is accountable for the actions against Job.
- While the Challenger incites Yahweh against Job, "Job, as an indirect object, has no knowledge of the Challenger's role as the subject. He only understands Yahweh's role." (3:23-3:28)

- **"Without a Cause" or *Hinnam*:**
- Walton discusses the phrase "without any reason," or the word "*hinnam*" in Hebrew. He explains that it often means "without compensation" or "undeserved treatment" (4:40-6:18).
- The phrase is important because it emphasizes that Job's suffering is not a punishment for any wrongdoing. This reinforces the idea that God is not shifting responsibility onto the Challenger, though he is influenced by him.
- Walton underscores that "Job will know nothing of the Challenger's role, nothing whatsoever. It's never told to him." (6:19-6:23)
- **Escalation of Suffering:**
- The first round of testing removed all of Job's blessings. This second round introduces physical suffering. As Walton states, "The first round took away all the positive things, prosperity. The second round adds a negative. Here we get the physical suffering." (6:24-6:33)
- The Challenger's argument is that while Job could maintain faith through the loss of possessions, physical pain will prove his true motives (6:33-6:40).
- This escalation highlights a different aspect of testing. It is "different because it adds physical suffering. The first round brought mental anguish associated with loss and grief and the second brought physical problems associated with pain." (6:40-7:08)
- **Job's Condition and Ostracization:**
- Job's skin disease would have caused him to be ostracized from the city and forced him to live in the ash heap (7:18-8:05).
- The ash heap symbolizes the lowest possible social position and the depths of Job's suffering. It's not just bad; it's the place for refuse and dung. As Walton explains, "It shows how low he's gone. He's been reduced this far." (8:08-8:18)
- **Rhetorical Purpose of the Second Scene:**
- The second scene in heaven is designed to give Job every opportunity to abandon God if his faith is only based on gaining benefits.

- As Walton notes: “It assures that Job has every opportunity to abandon God if his only motive for faithfulness is to gain benefits. Again, now he is not only suffered loss. He is suffering pain. It makes sure he has every chance to abandon God, to find out what his motives really are.” (8:18-9:05)
- It tests the true nature of Job’s faithfulness through both loss and pain. “Tolerating pain is different from tolerating loss. So, this scene escalated, and Job's situation became worse yet.” (9:08-9:14)

### III. Implications and Significance

- **Divine Agency and Influence:** The lecture emphasizes that God is influenced by the Challenger, yet remains accountable for the actions he takes against Job. The Challenger is not the ultimate decider of Job’s fate, but he does influence the course of events.
- **Job's Perspective:** Job remains unaware of the heavenly discussions. His understanding of his suffering is limited to his relationship with Yahweh. This highlights a common human experience of suffering without fully understanding its origins.
- **Testing of Faith:** The second scene introduces the idea that faith is tested not just through loss, but through physical suffering. The severity of Job’s situation is meant to reveal the true depth and motivation of his faith.
- **Human Condition:** Job’s ostracism and physical suffering emphasize the vulnerability of the human condition, and how quickly life can be turned upside down.

### IV. Looking Ahead

Walton concludes by previewing the introduction of Job's wife and three friends, and their roles in the narrative, promising to delve into their interactions in future sessions (9:14-9:19).

This briefing document provides a detailed overview of the main themes and ideas presented by John Walton in this lecture on Job 2:3. It clarifies the significance of key terms, the escalation of Job’s suffering, and the rhetorical strategy behind the second heavenly scene.

## 5. FAQs on Walton, Job, Session 11, Scene in Heaven, Part 2, [Biblicalelearning.org](http://Biblicalelearning.org) (BeL)

### FAQ on the Book of Job (Session 11, Part 2)

#### 1. What is the main focus of the second heavenly scene in the Book of Job?

The second heavenly scene in Job, detailed in chapter 2, focuses on the escalation of Job's suffering. After losing his possessions and children, God permits the Challenger (often interpreted as Satan) to inflict physical pain upon Job. This aims to test whether Job's faithfulness is based on material blessings or his intrinsic devotion to God.

#### 2. How does the Hebrew verb "sut" ("to incite") function in Job 2:3 and what does it reveal about the roles of God and the Challenger?

The verb "sut," meaning "to incite," is used to describe the Challenger's action of inciting God against Job. In this context, the Challenger is the subject, God is the direct object, and Job is the indirect object. While the Challenger influences God's actions, God remains accountable for what happens to Job. Notably, inciting in this context isn't inherently evil, as even God is described as inciting others in different instances. Job, however, is unaware of the Challenger's involvement, only seeing God's direct role in his suffering.

#### 3. What does the phrase "without any reason" (or "hinna") signify in the context of Job's suffering?

The phrase "without any reason" (or "hinna") in Job implies that Job's suffering is not a punishment for any wrongdoing on his part. It means that there is no justifiable cause for Job's torment; he is experiencing undeserved treatment. This term is often connected to the idea of something being done without compensation.

#### 4. How does the second heavenly scene differ from the first, and what is the significance of this difference?

The first heavenly scene resulted in Job's loss of possessions and family, causing significant mental anguish. The second scene builds upon this by adding physical suffering through a skin disease. This escalation is intentional; the Challenger suggests that physical pain would prove to be the ultimate test of Job's integrity. It distinguishes mental anguish from physical pain, suggesting the latter would be more revealing of Job's true motives.

### **5. What are the implications of Job's skin disease and his being found at the "ash heap" or city dump?**

Job's skin disease would have resulted in him being expelled from his city and ostracized from society. His residence at the "ash heap," a city dump where both garbage and dung were discarded, was a symbol of extreme social and physical degradation. It illustrates the profound depths of Job's suffering and reduction in status.

### **6. What is the rhetorical strategy of the second scene in heaven?**

The rhetorical strategy of the second heavenly scene is to push Job to his breaking point. By subjecting him to pain and social ostracization, the scene provides Job with ample opportunity to abandon God if his faith was solely based on material blessings. The objective is to expose whether Job's motives are genuine and rooted in true devotion or motivated by personal gain.

### **7. How does the concept of "inciting" reveal nuances in understanding divine actions in the Old Testament?**

The concept of "inciting" as described by the verb "sot" shows that God's actions are not always straightforward. He can be influenced, even incited, yet he remains accountable for his choices. In the Old Testament, we see that God sometimes uses difficult circumstances to test or to fulfill his purposes. It complicates the understanding of divine action, showing that even acts that seem negative are not intrinsically evil in themselves.

### **8. What is the key takeaway regarding Job's knowledge of the heavenly events?**

A key takeaway is that Job is completely unaware of the heavenly interactions between God and the Challenger, meaning he has no knowledge of the Challenger's role in the events. All of his understanding of his suffering is framed by his relationship with God alone. This underscores the idea that Job's trial is not primarily about a human-divine dialogue but about his character and faithfulness in the face of what appears to him as solely divine action.