THE SHADOW OF CHRIST
IN THE BOOK OF JOB

C.J. Williams

foreword by Richard C. Gamble

The Book of Job has been a rich source of truth and comfort for its readers throughout the ages, but the crowning glory of this book is the prophetic testimony it bears to the sufferings that Jesus Christ would endure as the savior of his people. *The Shadow of Christ in the Book of Job* examines the historical character of Job as a typological figure, whose experience of suffering leading to glory was meant to portray the work of Christ, and provide assurance and comfort to all who bear affliction in faith.

“...A winsome invitation to navigate a ‘Messianic trajectory’ involving ‘the man from Uz,’ this fresh study from C. J. Williams links such theological concepts as typology and Christology together with illustrative images like a covered bridge—actual and depicted. Anchored firmly in theology yet breathing with clarity, this pleasant volume shows how Job’s vicissitudes of life echo in anticipation of the Christ who descended from heavenly privilege only to be taken once again into eternal glory.”
—JONATHAN M. WATT
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Preface

Robert Gordis called the book of Job the “crowning masterpiece” of the Bible. While it may be risky to bestow such a label on only one of the sixty-six inspired books, there is no question that the book of Job is a masterpiece in its own way. With true literary artistry, it treats the greatest of all subjects, such as the character of God, the nature of man, the purpose of suffering, and the essence of true faith, all through the lens of one man’s experience. The humanity of Job and the vivid realism of his trials breathe life into the doctrine of the book, and animate some of the most profound truths that a sovereign God would have us learn. For this reason, Job has never ceased to fascinate and edify each generation of believers, nor has it failed to amass an ever growing body of scholarly analysis in its wake. Job is the subject of voluminous commentary and the object of abundant (and often rancorous) higher critical debate.

The purpose of this present volume is not to gratuitously add to the former, or to dabble in the latter. This book simply arises out of thoughts that have been stirred and a soul that has been blessed by preaching and teaching on the book of Job. Much has been written on this magnificent book, but much remains, because in spite of the endless analysis we have not reached its depths. I will surely not reach the bottom in the pages that follow, and there

are other works that will take the reader deeper, but it is my hope
and prayer that the following analysis will, at least in some small
measure, enrich the faith and knowledge of God’s people.

The short work that you now read is not a full commentary
on the book of Job. Rather, it is a focused examination of one
simple question: Is Job meant to be understood as a type of Christ?
Because the New Testament offers no explicit affirmation of typol-
ogy in Job, many commentators have balked at the question and
chosen other paths of analysis and application. Thus, many mod-
ern treatments of Job focus on the problem of human suffering
and the questions of theodicy. Others rise to the exalted themes of
the sovereignty of God and the perseverance of true faith. While
all these subjects have a firm place in the book of Job, along with
many other points to glean, it is my view that the greatest riches of
this book are found in its prophetic testimony to the redemptive
suffering of the Lord Jesus Christ. It is a book that directs our faith
and focus toward the suffering Savior, as His work is depicted on
the stage of ancient history in the life of Job.

There are relatively few who approach the book of Job this
way, but I am far from the first. From the Patristic Era to the pres-
ent day, there have always been some who have preached Job as a
type of the Suffering Servant par excellence. I am greatly indebted
to a number of these authors, who will be cited along the way, but
the reader will notice that there are fewer footnotes than Scripture
references in the following pages. I have sought to present my own
perspective on the biblical evidence rather than simply compile
and integrate a sampling of agreeable opinions. With Scripture it-
self as the primary point of reference, my hope is to make a contri-
bution of some original value to the ongoing discussion of Job as a
type of Christ, and draw attention to the devotional fruit that may
be harvested from this book when it is read in the light of Christ.

In contrast to the “crowning masterpiece” that the book of
Job is, Gerard Van Groningen observed that, “A reading of com-
mentaries and studies of the book of Job can be a very exasperating
experience . . .”2 I suppose it can be at times. The sheer number of

studies and commentaries on the book of Job is overwhelming, and the perennial lack of consensus among scholars on several well-worn issues tends to give the impression that the study of Job has reached a state of uncertainty and impasse. I do not wish to further exasperate the hopeful student of the book of Job, so I have sought to be as concise and as biblical as I know how to be. As a student of the book of Job myself, I have always found it refreshing to the soul to often leave the commentaries behind and return again to the “masterpiece” itself. Before continuing on to chapter one of this book, I suggest the reader first pick up the book of Job and read it deeply, thoughtfully, prayerfully, and without preconceived notions. Linger long on its most powerful passages, and rediscover why we can justly call it a “masterpiece.” Upon turning back to this short volume, the descent from the power and purity of God’s Word to the debatable analysis of one more commentary may indeed bear out Van Groningen’s observation, but if you are helped in any measure to see the shadow of Christ in the book of Job, it will be worth the effort.

My own faith has been greatly enriched through the study of the book of Job. I never used to instinctively turn to Job during my personal devotions, but now I do. I know that here I will see a blessed reflection of the One who suffered so much for a sinner like me.

I would like to take the opportunity to thank the faculty, staff, and students of Reformed Presbyterian Theological Seminary, and the congregation at Providence Reformed Presbyterian Church in Pittsburgh, PA. They have made the calling of pastor and teacher a true delight to me. My wife, Sherri, and our five children deserve my love and thanks beyond what words can express. Most of all, I thank my Savior, at whose feet I lay this humble offering, along with the prayer that it may glorify Him and edify His people.

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What is Typology?

“For your first lesson in typology, take out your laptop and place your pinky on the A key, your ring finger on the S key, and your middle finger on the D key . . . ” Sighs and groans emanate from my students as I attempt this joke every year in the classroom, but that never stops me from trying it again the next year. On one occasion, a bright-eyed student carefully placed his fingers as instructed, and looked up at me anticipating further direction. I knew I had to begin at the beginning, and focus on the basics, which is what I hope to do in this chapter.

What is typology? In spite of its technical sound, and the many involved treatments of it, the crux of biblical typology is not difficult to explain or understand. In essence, it is the way that God used history to bring his promises to life. God’s plan of redemption, brought to its fullness in the work of Christ, was not carried through history on words of prophecy alone, but touched down in the life and experience of God’s people, as particular individuals and events illustrated and animated the promises and provisions of God in the Covenant of Grace. More specifically, the person and work of Jesus Christ was imprinted on the history that led to his incarnation, through people and events that were invested with prophetic meaning by God, offering glimpses of the coming Savior, and reassuring God’s people of the promise of his coming.
This makes typology a vital link between the Old and New Testaments, and gives us a fresh reassurance of the continuing power and relevance of the Old Testament as a revelation of Jesus Christ.

Most words with the “-ology” suffix denote the study of a certain branch of knowledge, and “typology” is no different. In one sense, it refers to the study of biblical types. However, typology is not merely an academic discipline. It is the term we use to describe the Bible's own method of using people, events, or institutions, to foreshadow a greater reality yet to come. The type is the foreshadow; the antitype is the reality.

The Greek word typos is used variously in the New Testament, usually translated as “form,” “image,” “pattern,” or “example.” It is used in such contexts as 1 Timothy 4:12, where the Apostle Paul exhorts Timothy to “be an example (typos) to the believers in word, in conduct, in love, in spirit, in faith, in purity.” In some texts, however, it is clear that typos is used as a more precise term to designate those elements of Old Testament history that were designed to foreshadow New Testament realities. Paul refers to Adam as a “type of him who was to come,” explaining how Adam foreshadowed Christ in his representative capacity (Rom 5:14–21). The writer of Hebrews, contrasting the heavenly, high priestly ministry of Jesus with the earthly ministry of human priests, characterized the latter as those “who serve the copy (typos) and shadow of the heavenly things” (Heb 8:4, 5). While typos came to have this technical sense in the New Testament, not all types are labeled with this term. By a simple metaphor, Paul posits the typology vested in the Paschal Lamb: “For indeed Christ, our Passover, was sacrificed for us” (1 Cor 5:7).

To summarize, typos is a general term in the New Testament, but used in a more specific way to refer to elements of Old Testament history that foreshadow the person and work of Christ. We call these elements types. However, the foreshadowing of Christ by historical events, people, and institutions goes well beyond the few instances where the word typos is used to describe it. This system of foreshadowing we call typology.
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What are the main characteristics of types, or, how do we know one when we see one? In his classic work *Typology of Scripture*, Patrick Fairbairn gives us an adequate starting point:

There are two things which, by general consent, are held to enter into the constitution of a type. It is held, first, that in the character, action, or institution which is denominated the type, there must be a resemblance in form or spirit to what answers to it under the Gospel; and secondly, that it must not be any character, action, or institution occurring in the Old Testament Scripture, but such only as had their ordination of God, and were designed by him to foreshadow and prepare for the better things of the Gospel.¹

The first element of typology identified by Fairbairn is “a resemblance in form or spirit” between the type and the antitype, which is a condition in need of a caveat. Not every superficial parallel between the Old and New Testaments is an instance of typology, but only that which substantively foreshadows the work of God in redemption. Typology does not amount to literary déjà vu, meant only to delight the reader with subtle connections. It is God’s method of illustrating and authenticating divine promises on the stage of history, and as such, typology will always reflect the promise and fulfillment of his work of redemption.²

Fairbairn’s second qualification is that a genuine type must be designed by God to foreshadow and prepare for the better things

¹. Fairbairn, *Typology of Scripture*, 46.
². Geerhardus Vos writes, “The bond that holds type and antitype together must be a bond of vital continuity in the progress of redemption. Where this is ignored, and in the place of this bond are put accidental resemblances, void of inherent spiritual significance, all sorts of absurdities will result, such as must bring the whole subject of typology into disrepute.” * Biblical Theology, 146. However, as Herman Witsius observes, the caution cuts both ways: “I should think the mistake more tolerable in one, who imagines he sees Christ, where perhaps he does not discover himself, than of another, who refuses to see him, where he presents himself with sufficient evidence. For the one is an indication of a soul that loves Christ, and is very much taken up with the thoughts of him, when the very least, or perhaps no occasion is given him; the other argues an indolent soul, and slow to believe . . .” *Economy of the Covenants*, vol. 2, 191.
of the gospel. If it is designed by God, then Scripture can be our only infallible guide for identifying a true type, and understanding its significance. Typology is not the art of making creative or intuitive connections within the Bible. It is an exegetical discipline that must be textually controlled. If types are designed by God, they will be accompanied by biblical evidence that substantially validates their typological purpose and meaning.

What, then, is the biblical criteria for which we should look? Sidney Greidanus offers four helpful measures of a genuine type. First, a genuine type must be historical. That is, it must be an actual event, character, or institution from Old Testament history. Second, it must be theocentric, meaning that the symbolic message conveyed by a type must directly relate to the character, works, or promises of God. Third, a type must exhibit significant analogy with its antitype in the realm of theological meaning rather than in superficial details. Fourth, the relationship of the type to the antitype must exhibit significant escalation, meaning that the antitype is always superior in the qualities that were more dimly reflected in the type.

To these I would add a fifth criterion, that Old Testament types are prophetic in nature, and were meant to be understood in tandem with, and as illustrations of, the literary prophecies and promises of the Old Testament. They were meant to have value, not only to those who see them retrospectively, but also to those who originally experienced them. After all, types are foreshadows, not aftershadows.

Of course, Old Testament believers did not have the advantage of the clarity of the gospel that dawned with the coming of Christ and the completion of the New Testament. It is certain that many gospel truths, which we see so clearly, were not nearly as distinct to them. We cannot say with certainty how much they understood or did not understand about the historical types and literary prophecies that made up their experience of faith, but there is little reason to believe that the typology of the Old Testament took place all around them while they themselves were utterly unaware of it.

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The types of the Old Testament are described as a “shadow of the good things to come” (Heb 10:1), but a shadow is still a shadow, after all.

If we understand that types had original prophetic meaning, and do not only serve a retrospective purpose, then two important implications follow. First, that typology in the Old Testament is not necessarily circumscribed by the New Testament. In other words, there can be types in the Old Testament that are not identified or discussed as such in the New Testament. Granted, the apostolic writers lose few opportunities to point them out, but the presence of New Testament commentary is not an absolute criteria for identifying a genuine Old Testament type. There is no indication, and no reason to presume, that the types identified as such by the New Testament exhaust the typological content of the Old Testament. Geerhardus Vos comments:

> The mere fact that no writer in the New Testament refers to a certain trait as typical, affords no proof of its lacking typical significance. Types in this respect stand on a line with prophecies. The New Testament in numerous cases calls our attention to the fulfillment of certain prophecies, sometimes of such a nature that perhaps we might not have discerned them to be prophecies. And yet we are not restrained by this from searching the field of prophecy and looking in the New Testament for other cases of fulfillment. The instances of typology vouched for by the New Testament writers have nothing peculiar to themselves. To recognize only them would lead to serious incompleteness and incoherency in the result.⁴

Great care must be taken, and substantial proof must be sought, when discerning Old Testament types not identified as such by the New Testament, but the prospect remains open. This point has great bearing on the discussion of typology in Job, who is mentioned only once in the New Testament (Jas 5:11), and only as an example of perseverance.

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The second implication is that Old Testament types will ordinarily be accompanied by some textual indication of their prophetic value in the original context, if indeed they had such value to their original audience. It may be faint, but something will give the original audience of the text an intimation, at least, when a person, event, or institution bears prophetic meaning beyond itself. A type in the Old Testament will show itself by how it is described, how it is reacted to, or how it impacts the life and faith of the believing community. The full meaning, or ultimate fulfillment of the type is never fully disclosed to its original audience, yet there is almost always some textual indicator that typology is in play, when the import of a particular person or event distends beyond its historical provenance into the realm of prophecy. In the chapters that follow, we will be looking for these textual indications in the book of Job.

The purpose of biblical typology may be discerned from two different outlooks, namely, from Old Covenant and New Covenant vantage points. From the former perspective, typology served to breathe life into the promises of God by personifying and illuminating the promise of redemption. We may think of types as living sermon illustrations that brought the words of prophecy to life. Types are what gave the Covenant promises their movement and embodiment in history, so that divine promises became palpable, and anticipation became experiential. It is truly a wondrous method of divine reassurance that redemption was built into the very fabric of history, and that history itself was moving toward its crescendo in Christ.

From the New Testament vantage point, the outlook is different. Living in the full light of the Advent, we may wonder what present value the Old Testament types have in the life of faith and in our perception of the work of Christ. Why bother with shadows when the light has fully shined? Allow me to answer the question with an illustration.

When I was a boy, my mother used to take my brothers and me to a local park, where there is a beautiful covered bridge spanning a stream. We spent many summer days playing, swimming,
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and fishing in that stream. My mother was an amateur artist in those days—more talented than many “professionals” in my opinion—and would often take her canvas, easel, and paints to pass the time while her boys explored the creek. Her efforts produced a beautiful rendering of that covered bridge, which hangs in my home to this day, and still conjures the most pleasant memories in my mind. To me, that painting is priceless. I would not trade it for the Mona Lisa.

Today, the park with the covered bridge is only a short drive from my home, and I can take my own children there on lazy summer days. The covered bridge and the stream are just as I remember them, and I am always delighted to take in that scene again. However, my mother’s painting—a mere image of the covered bridge and stream where I used to play—arouses thoughts of a different value. Even though I can return to the actual park itself any time I choose, the painting preserves my mother’s impression of it, along with the many memories of happy days spent there. Invariably, when I return to that scene in the park, I compare it to the painting in my mind’s eye, and relish every detail that coincides between the *type* and the *antitype*.

Our heavenly Father has, in a sense, painted the impression of his Son on the canvas of history. Christ has come in the flesh, but Old Testament types preserve historical reflections of him that retain their own particular power to move our hearts and strengthen our faith. Typology adds historical depth to our understanding of the Person and work of Christ. Just as a painting augments and interprets certain features of its subject, typology draws our attention to the features of the Gospel that God himself meant to accentuate over the course of history. Therefore, the unique value of typology is not lessened by the coming of Christ. If anything, it continues to add to our complete understanding of his person and work, as he is revealed in his fullness over the span of both Testaments.

It is important, however, to recognize that there will be significant elements of contrast between the *type* and *antitype*, for this is part of what defines their relationship. Whatever points to Jesus
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Christ will necessarily be outshined by him. When any mere man or earthly event is given the lofty purpose to prefigure Christ, we should expect to find a principle point of correspondence bundled in myriad details of contrast. A type is not only meant to reflect its antitype, but to bring praise to what is perfect through its own imperfection. Therefore, the study of Old Testament types is surely not an end unto itself. It achieves its purpose, and we receive its benefit, only if the Lord Jesus Christ is exalted as he should be.

Drawing the aforementioned points together, we conclude this chapter by defining typology as God’s selective use of Old Testament people, events, and institutions to serve as living prophecies of his covenant promises, centering upon the Person and work of Jesus Christ, for the reassurance of the faith of his people in all ages.
The wealth of commentary on the book of Job is a testament to its enduring power to fascinate, and its refusal to have its riches exhausted. I will not attempt to offer a full synopsis of this long and varied history of commentary, but only note a few trends regarding the question of Job as a type of Christ.

Several church fathers speak freely of Job as a type of Christ, and interpret the book on this assumption. Gregory the Great (540–604), whose commentary on Job was a benchmark for centuries, offered this perspective:

Accordingly, blessed Job, who embodied such great mysteries concerning the incarnation of God, also had to speak of Christ verbally and reveal Christ in his life. He was to shed light on Christ’s passion by what he suffered and truly to foretell the mystery of Christ’s suffering to the extent that he prophesied it not only by speaking but also by suffering.¹

Old Testament commentary from the patristic era is boldly Christocentric, if not creatively so. Long before the dawn of the critical age, the Church fathers were known for their devotional emphasis on Christ as the focus of the Old Testament. They were unflinching when it came to reading the whole Old Testament as

¹. Gregory the Great, Moral Reflections on the Book of Job, vol. 1, 70.
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a precursor to Christ, and this quality will forever give their work its lasting value.

The problem, however, is that the frequent connections they made between Job and Christ were not always made on textual grounds. The patristic Fathers had a strong instinct to see Christ wherever they could, but often simply read the Gospels back into the book of Job by means of allegorical interpretation. Comment- tary from this era also tended to focus on moral and devotional gleanings from Job, establishing a pattern of interpretation that would last well into the Middle Ages.

The Reformation brought with it the fresh emphasis on grammatical-historical exegesis, in which historical and literary context, as well as the original languages, became the guardians of textual meaning. The fanciful allegorizing of the past was replaced, by and large, with the earnest study of the text itself, and the insistence upon the plain meaning of Scripture. However, these positive developments in the handling of Scripture seem to have brought with them an overcompensation for the abuses of the past, and consequently, a reluctance to consider the merits of Job as a type of Christ.

Martin Luther and John Calvin never wrote commentaries on the book of Job, although Calvin delivered 159 sermons on the book in Geneva in 1554–1555. These two, who are arguably the faces of the Reformation, primarily saw Job as an example of submitting to the sovereignty of God by faith during trials and suffering. Calvin summarizes the purpose of the book, as he saw it, in the opening words of his first sermon:

2. Allegorical interpretation originated with the philosophical school of Plato and gained wide acceptance among biblical interpreters from the patristic era through the Middle Ages. The allegorical method views a text as an extended metaphor of a spiritual principle, rather than a historical reality with a literal meaning. See Greidanus, Preaching Christ, 70–90.

3. For numerous examples, and a concise history of commentary on the book of Job from the patristic era, see Simonetti and Conti, Ancient Christian Commentary on Scripture, vol. 6.

4. Luther often used Job as a metaphor for his own experience of suffering and persecution. Clines, “Job and the Spirituality of the Reformation,” 49–72.
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The story which is here written shows us how we are in the hand of God, and that it belongs to him to order our lives and to dispose of them according to his good pleasure, and that our duty is to submit ourselves to him in all humility and obedience, that it is quite reasonable that we be altogether his both to live and to die; and even if it shall please him to raise his hand against us, though we may not perceive for what cause he does it, nevertheless we should glorify him always . . .

Even when preaching on Job’s famous exclamation, “For I know that my redeemer lives, and he shall stand at last on the earth . . .” (Job 19:25), the passage that is perhaps the most cited as a reference to Christ in the book of Job, Calvin is demure:

It is true that this could not be understood as fully then as now; so we must discuss the intention of Job in speaking thus. He intends, then, that he was not acting the part of a hypocrite by pleading his cause before men, and by justifying himself; he knew that he had to do with God . . . As if he said, ‘I may be considered as a wicked and desperate man, as if I had blasphemed against God, trying to justify myself against him. No, not at all. I ask only to humble myself and to rest in his grace; however, I maintain my integrity against you, for I see that you proceed here only by slanderous words; I then defend myself in such a way that I regard God and have my eyes fixed upon God.’

Theodore Beza, a close friend and successor to John Calvin, published a commentary on the book of Job in 1587. Beza carries on Calvin’s basic approach to Job, and perhaps published his work on Job to supply this missing piece of his mentor’s otherwise encyclopedic commentary.

The most notable treatment of Job to come from the Puritan era is that of Joseph Caryl (1602–1673), who was a member of the Westminster Assembly. Caryl’s twelve volume commentary is

5. Calvin, Sermons from Job, 3.
6. Ibid., 117–118.
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a testament to the depth of the book of Job, if not the meticulous nature of the Puritans. In authentic Puritan style, Caryl uses the text as a framework for systematic theology, resulting in a comprehensive treatment of Reformed doctrine through the lens of the book of Job.

Caryl frequently sees the doctrines of the Gospel illustrated in the book of Job, and freely draws these connections on an intuitive level. For example, commenting on Job's wish for death in Job 3:20–22, Caryl makes a devotional link to the promise of eternal life in Christ:

> And if a miserable man rejoices exceedingly, when desiring he finds death and the grave, how will the soul leap for joy, when we shall find him, who is the longing and desire of all nations, Jesus Christ. How exceeding exceedingly will the soul rejoice, when we shall find what we have so much longed for, not death, but life, and life not only in Christ, but with Christ, when we shall find, not the house of the grave, but a house of glory, and glory in the height, an exceeding, excelling, superexcellent weight of glory.8

Spontaneous connections to Christ such as this (and linguistic flourishes like “exceeding exceedingly”) characterize Caryl's commentary, which was originally a sermon series. To Caryl, the experience of Job provided numerous opportunities to expound on the Person and work of Christ, but he does not deal with the subject of typology in depth, nor does he directly make the case for Job as a genuine, historical type.

Modern commentators have taken a variety of new approaches to the book of Job, many of them focusing less on theological content and more on the higher-critical issues of historicity, composition, authorship, etc. Among Reformed and evangelical writers, commentary on Job tends to emphasize the question of human suffering, and the role that suffering plays in the life of faith. The question of Job being a type of Christ is often deferred, or answered in the negative. For instance, Derek Thomas

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characterizes the sufferings of Job by saying, “It is not, I think, that Job is meant to be a type of Christ in the formal sense. Rather, Job is being portrayed as one in a long line of godly souls who are called upon to suffer in this world as a result of satanic abuse.”

Tremper Longman is even ambivalent about the historicity of Job, which is the first qualification of a genuine Old Testament type. He says, “It is highly likely, in my opinion, that Job is not a historical person, or at best there was a well-known ancient sufferer named Job, whose life provided the grist for the author to create a scenario where he could reflect on wisdom and suffering.”

There are a few exceptions to this trend, one being Christopher Ash’s excellent commentary, Job: The Wisdom of the Cross. Ash revives the Christocentric approach to the book of Job with lucid, textual connections to the New Testament. In his introduction he sets the stage by saying of Job:

He foreshadows one man whose greatness exceeded even Job’s, whose sufferings took him deeper than Job, and whose perfect obedience to his Father was only anticipated in faint outline by Job . . . For Job, perhaps supremely among the prophets, the call of God on his life was to anticipate the perfect obedience of Christ.

Another is Gerard Van Groningen in his work From Creation to Consummation. He concludes his discussion of Job by saying:

The conclusion that one must accept is that Job was a type of Christ. Their suffering in the final analysis was incomparable. But Job’s sufferings, in various ways, were harbingers and foreshadows of the experiences that the mediator would experience. Both knew they were in the Father’s hand and were secure in his sovereign power and righteousness. Indeed Job’s suffering must be considered typical of that of Jesus Christ in an analogous manner.

10. Longman, Job, 34.
This brief survey of trends, while far from exhaustive, at least underscores the point that the question of typology in Job has fallen in and out of focus, and leaves more room to explore. Between the extremes of those who are sure that Job is a type of Christ and those who are sure that he is not, many commentators have wavered on the question, perhaps fearing to tread where the New Testament does not explicitly take us.

Before taking up the question anew, we conclude this chapter by explicitly establishing some broad interpretive principles that will guide us in our approach to the question of typology in the book of Job.

First, the Old Testament is deeply and pervasively about Jesus Christ. Jesus said to some of his Jewish persecutors, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (John 5:39). With one bold stroke, Christ characterized the entire Old Testament as a testament to him. Yet again he said, “all things must be fulfilled which were written in the Law of Moses, and the Prophets, and the Psalms concerning Me” (Luke 24:44), citing all three divisions of the Old Testament canon as a threefold witness to him.\textsuperscript{13} We are hindered in our reading of the Old Testament if we believe that there are books with a different purpose, or that the anticipation of Christ was limited to a few isolated passages. The testimony of Christ regarding the purpose of the Old Testament should be decisive in our interpretive approach; anything less would be a failure to see the Old Testament as Christ himself saw it.

Second, typology is a favored method of messianic prophecy in the Old Testament. Not everyone agrees on how prevalent typology is, but the number of examples that are commonly recognized is still impressive. That number would include Adam, Melchizedek, Moses, Jonah, David, and Solomon, at least. Others would include, on varying strength of criteria, figures such as Noah, Joseph,

\textsuperscript{13} The three divisions of the Old Testament are the Law, the Prophets, and the Writings. Jesus says “the Psalms” because it is the first book of the Writings, and was an accepted way to refer to that entire section of the Old Testament, of which Job is a part.
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Joshua, and Jeremiah, among others. It is doubtful that we will ever be completely settled on the limits of typology in the Old Testament, but it is common enough for us to recognize it as a regular instrument of divine prophecy. The question we will explore in the following pages is whether Job takes his place among this list of names. Before arriving at an answer, we first recognize that the question itself is anticipated by the nature of the Old Testament. Within these 39 books that testify to Christ, often through typology, could such a singular character as Job also be a type of Christ?

Third, the text of Job, within the context of all of Scripture, will be our guide. If Job is in fact a genuine type of Christ, we will see the shadow of our Savior emerge in some way throughout the book. The shadow may be faint and fleeting, but it will be recognizable. We will seek to understand how Job understood himself and his experience, and how the original audience of the book would have grasped the significance of his story before the coming of Christ. From there, we will look at Job from the vantage point of the New Testament as well, because the book of Job is only one episode of a divine plan that leads to, and is illumined by, the coming of Christ. Therefore, each of the following chapters will examine some aspect of the text of Job in its original context, and make relevant connections to other Old and New Testament texts that help shed further light.

A final word about the nature of the book of Job is in order. Job's story is not told through the typical means of historical narrative. Between a brief prose introduction and conclusion, the figure of Job emerges through a lengthy poetic dialog, rich with imagery and metaphor, designed to touch our senses and our imagination. There are no “proof texts” that serve up concise answers to the questions we are asking. We will have to look at different aspects of the book with patience, with an appreciation for the nuances of Hebrew poetry, and allow the full meaning of Job to emerge organically.