Abstract
The paper discusses the significance of Job 31 in contemporary Nigerian contexts of life that has to do with ethics/morality and piety, as well as other crucial concerns of human dignity, gender equality and prosperity theology. The paper concludes that being pious is very crucial to realizing one’s potential for living a better life that will always be of help and enhancement to the life of another person. Discussions from Claassens, Koopman and Turaki have been of great help in terms of the need and realization of human dignity, especially in view of our God-given nature and divine image in our lives that necessitates love, respect and just treatment of other persons that God brings our way.

Keywords: Job, oath, innocence, morality, piety

Introduction
The Book of Job is the story of the suffering of a good & godly man. In response to his suffering, for the better part of 28 chapters, Job had been accused and attacked by his friends. In the midst of his intense suffering he has been told that it was basically his fault and that he was getting what he deserved. Chapters 3-30 is a back and forth debate, a courtroom drama of prosecution and defense. Job had been on trial by his friends who had turned into his accusers. The argument of his friends is that Job has sinned and you are getting what you deserve. Job’s defense is I am innocent; I have not sinned; please show me where I have sinned. The more Job maintained his innocence the more severe his friends became (Newsom np).

This brings us to Chapter 31 which is Job’s last speech. This speech is his final summation – his closing argument to the jury in which he is still holding to his innocence. He had already declared his innocence in a general way – now he deals in specifics. He calls for condemnation and punishment from both God and man if he is found guilty.

Job 31 has a clear connection to the Sermon on the Mount. Mason cited in Meyers correctly observe that “Chapter 31 is Job’s sermon on the mount, for in it he touches on many of the same issues of spiritual ethics that Jesus covers in Matthew 5-7, including the relationship between lust and adultery (Job 31:1; Job 31:9-12), loving one’s neighbour as oneself (Job 31:13-15), almsgiving and social justice (Job31:16-23), and the love of money and other idolatries (Job 31:24-28).”

We are clearly told in Job 1 that Job was a blameless and upright man; this is the chapter that most clearly explains what that godly life looked like. “The chapter that we now open breathes, almost or quite throughout, a spirit that belongs rather to the New than to the Old Covenant. It is a practical anticipation of much of the teaching that was to come from Him Who ‘sat down and taught’ His disciples on the mountain. It is the picture of one perfect and upright, who feared God, and eschewed evil” (Meyers, np).

The significance of Job 31
In the following sections we shall closely consider how the Book of Job holds potential and poses challenges to the Nigerian contexts in light of various concerns, especially within contemporary Nigeria.
Morality
The polarity of “Justice and Righteousness” runs through almost all the parts of the Book of Job. Thus, among other places of the book it also occurs in words and character in Job 31, which we shall take is our point of departure in terms of trying to consider the place of justice and righteousness in human life and interactions from a Job-God point of view in relation to our lives in contemporary Nigeria.

Job’s sense of justice and righteousness is seen in what he does and what he refused to do. He is determined to put restrictions on his mind about what he would feed his mind with (31:1) and he refused to let his eyes lead his heart astray (31:5-7), his justice and righteousness are displayed in inviting, compelling and disturbing ways in 31:13-23. These verses contain Job’s assertion of doing justice in righteousness towards his “servants/slaves”, i.e., His manservant/maidservant. Those servants could be relegated to the position of property alone, to their master, yet Job saw more than that in how he testified of his attitude towards his own servants. In his comments on verses 13-15, Francis Andersen (1977:242) says: “This section embodies a humane ethic unmatched in the ancient world. Job lived in a society of slaves and owners (1:3), as everywhere in the ancient East. But in his valuation a slave is not a chattel, but a human person with rights at law, rights guaranteed by God Himself, their especially active Defender”.

Samuel Balentine (476) also adds that “When he (Job) claims that he has not used power abusively against his male and female slaves (vv.13-15), or against strangers (v.32) or even to exploit the land (vv. 38-40), he testifies to his personal investment in what he firmly believes are the moral values that make life peaceable and fulfilling”. In this impressive moral ethics, Job’s motivation has come from his piety, his devotion to God. His knowledge of God and the awareness or expectation of the coming judgment of God informs Job to do what is just and right, even to those whom he may be tempted to care less about. This stands as a challenge to our Nigerian leaders in religion and politics. They always have people serving item, and/or serving under them who need to be treated fairly and justly in view of God’s character and judging sovereignty.

Another ethical/moral virtue that job has shown is that of compassion to those in need. Job cared for the poor, widows, orphans and strangers (31:16-18; i19-20; 21-23). Job’s compassion to these people is seen in how he provided them with food to eat, clothing to wear and justice in the court. In verses i16-17, Gerald Janzen (214) observes that, “… Job takes his awareness of God’s parental nurture of him as the feeling-ground for his own treatment of the widow and the fatherless (vv.16-17)”. Nigeria is also replete with people, among who are many who are the poor, widows, orphans and also aliens/strangers or foreigners; people who have come to Nigeria in search of a place to stay out of war, persecution, or other very important reasons that we must consider carefully and reasonably like Job did. Those people in need are people indeed who need our support, care and shares in what we have so that they too can enjoy a better life.

Close to the aforementioned ethical virtue of compassion is that of acceptance and inclusion. Job welcomed and included strangers in his home as an act of hospitality and righteousness (piety), as was seen in verse 32: “the stranger has not lodged in the street; I have opened my doors to the traveller”. This is an act of a hospitality in that Job makes the stranger/foreigner his guest. He opened the door of his house to them and made them feel at home with him, among others. Furthermore, Branick (69) sees the potential of wisdom ethics for moral alternatives in business (public-social life). He considers the “existential situation” of humanity as one of the common factors that should make us to read the biblical texts as
normative, thus touching and addressing our lives in many ways. This could be seen in his avoidance of “deceit” to be part of his heart and life, which by implication means that he conducted his life in honesty, and faithfulness of heart, which are very relevant for our present life in Nigeria in terms of living as citizens, business people or leaders in every sphere of life.

Another ethical/moral standard that characterizes Job’s life and is relevant to our contemporary life is the implicit issue of self-control. Job controlled his inner desires against adultery (vv. 1-12) injustice and infidelity (vv. 26-28). This he did through his awareness and determination to maintain his integrity according to his conscience. Job kept himself from the sway of anything that might entice him to break or distort his morality and purity in his personal life, as well as his religious and communal life. This virtue of a pious life before God and human beings is essential if Nigeria would properly succeed in curtailing the ravaging acts and effects of sexual violence in many parts of the country.

Sexual violence is a brutal act of dehumanization and destruction of conventional order and sanity of a given society, which could be addressed and well checked if the portrait of Job as a self-controlled person stands out as an example of the ‘good-life’ that we need to closely consider and emulate.

The entire idea and enactment of the oath of innocence in Job 31 provides a lot of meaning and significance to the Nigerian reader, which cannot be overestimated. Such an oath rings a bell to every person who is born and bred within Nigerian walls that still retain some traditional elements and virtue of a “good life”. Good (340) accepts that “Our culture does not know what to do with curses, because we do not believe in their magical efficacy”. But on the other hand, when he considers the Hebrew point of view in terms of oath taking, he (Good) notes that: “A curse was not a casual expression, to be trifled with or tossed aside. It was the most powerful way people had of setting in motion a train of forces of action and reaction, and no one would take a curse lightly”. This serious attitude towards oath taking like that of Job, is also taken very seriously in Nigerian contexts because of the moral implications it has, as well as the moral need that warrants it.

Brueggemann (73-83) describes hospitable eating as a form of order that does not exclude the other, but includes them. This is also another cardinal virtue extolled in African societies. “There are morals concerned with hospitality to relatives, friends and strangers. It is held to be a moral evil to deny hospitality, even to a stranger” (Mbiti 177). Thus, Job’s act of extending a welcoming hand of hospitality demonstrates him as a good person, even in African contexts where such virtues are recognized and encouraged. Hospitality still remains a big challenge to many Nigerian people and communities in this contemporary age of travels and migration from one place to another for economic, educational (academic), technological, and security reasons.

Balentine’s observation on Job’s oath of innocence in Job 31 is worth noting here in terms of ethics and morality, when he says that: “The ethical and moral code by which Job swears is so comprehensive, so lofty, so far beyond most any imaginable reproach that commentators yield to hyperbole in the effort to describe it” (Balentine 471). He also adds that the oath of purity in Job 31 “stands almost alone upon an ethical summit”. He then explains carefully that: One can only imagine that the words “almost” alone leave room on this summit for God and Jesus.”

The value of Job’s life and personal piety cannot be overestimated, especially if we consider Balentine’s description of it, where he postulates: “The moral and ethical connotations of Job’s rhetoric provide
another hermeneutical context for assessing his objectives in chapter 31.

They accentuate his personal integrity, his belief that a solitary individual’s personal ethics make a vital contribution to communal solidarity, his presumption that an honourable declaration of personal virtues gives God the opportunity to affirm God’s own commitment to relationships that are moral and ethical” (Balentine 476). This could remain ia valuable challenge to us in contemporary Africa, where, as discussed above from Mbti’s point of view, the communal life is understood and is vital in defining one’s life within a community. Thus, as Balentine suggests above, providing another hermeneutical context, although to an African reader this may not be a totally new hermeneutical context, we nevertheless need to catch the vision of living for God, with others, for others, and among others.

**Human Dignity**

Job’s avowal on the treatment of his servants (31:13-15) is a vital case in point here in items of how he sees human beings. His realization that his slaves could bring a charge against him opens the door to discuss how much dignity Job sees in his servants, not for anything more than the activity of God in their lives, as well as his own life (31:15). Job’s motivation to think that the mistreatment of his slaves is something unthinkable is the reality of God’s coming judgment (31:14).

According to Andersen’s understanding of verses 13-15 in relation to Job and his servants, it is worth noting that: “An act of injustice against the meanest slaves would be heinous in God’s sight because each and every human being is precious to Him (15) and under His immediate protection” (Andersen 240).

Balentine (487) also notes that: “Job recognizes that his servants have a right to justice, not because the law requires it, but because they are human beings. They have been created by the same God and birthed from the same primal womb of compassion as Job, which means their life, regardless of the status assigned to them by law or society, carries the full measure of God’s hopes and expectations for every human being (v.15).” Dignity was also extended to the vulnerable people of Job’s day, such as the poor, the widow, the orphan, and the destitute (31:16-23) when Job’s says:

If I have withheld anything that the poor desired, or have caused the eyes of the widow to fail, or have eaten my morsel alone, and the orphan has not eaten from it - for from my youth I reared the orphan like a father, and from my mother's womb I guided the widow - if I have seen anyone perish for lack of clothing, or a poor person without covering, whose loins have not blessed me, and who was not warmed with the fleece of my sheep; if I have raised my hand against the orphan, because I saw I had supporters at the gate; then let my shoulder blade fall from my shoulder, and let my arm be broken from its socket. For I was in terror of calamity from God, and I could not have faced his majesty. Nigeria is also struggling with the quest for human dignity and the re-humanization of those who have been dehumanized for various reasons and in various ways and places (Hansen et al 500-509). For example, Koopman (2008) gives a response to the meaning and place of “holiness,” which in our discussion of Job 31 provides a synonym for “piety”, one of the leading words and motivations of our discussion, in light of the African contexts that brings to the fore the need for holiness (piety) as wholeness, which would prompt actions of human dignity, embrace and inclusion.

He also, from a Christological perspective, reads the meaning of holiness as wholeness in that “Holiness as wholeness... implies that justice is done to all God creatures, that is, to humans and the inn-human impart of creation” (Koopman 1167). I As could be seen in Job’s pious life (31:16-23):
“Holiness is manifested in solidarity with the poor and in protest with them against poverty” (Koopman 172). Thus, holiness (piety) becomes an essential element for dignity in that: “Holiness implies reverence for life, both the life of human and natural societies” (Koopman 173). Furthermore, in his description of the African situation in that light, he notes that it calls earnestly for holiness in action, saying: “We are a continent that hungers for embrace and inclusion, for the restoration of justice. Africa is the most excluded continent in the world. Africans are described as people who live in sub-modernity, and who constitute the so-called fourth world. All of this means that Africa is the most vulnerable, most marginalized and most excluded continent. We have the least access to the goods of life that is brought about by current global economic forces” (Koopman 178). He also adds that: “Besides its exclusion as continent, Africa also knows about various forms of exclusion and stigmatization, victimization and injustice amongst various African groups from different nationalities, races, ethnicities, tribes, genders, sexual orientations and socio-economic positions” (Koopman 179). Turaki also observes that: “Africa is crisis-ridden and chaotic, with a lack of human rights, peace, justice and equality. It is thus vitally important that we work to develop a just, participatory and sustainable society” (Koopman 179). These alarming realities in Nigeria are enough to raise our consciousness and willingness to work earnestly and decisively in order to contribute our quota in enhancing the unfortunate situations of life in Nigeria.

The stories of Ruth and Tamar in the biblical literature are discussed by Claassens, as cases where resistance of dehumanization is shown in the quest for human dignity. Claassens approaches these biblical characters and the written texts in which they are portrayed from the perspective of human dignity, which has the potential to closely investigate and present a portrait of what it means to be human, “…in a world where people are exceedingly vulnerable to forces beyond their control”. She presupposes that being human “means, first, to resist those forces that seek to violate or obscure one’s dignity; and, second, to be able to see or recognize the plight of another” (Claassens 660).

Like the story of Job, it is clear from Claassen’s discussion that the narratives of Ruth, Naomi and Tamar “are set in the context of the dehumanization of the most vulnerable members of society, women, foreigners, and widows” (661). In reference to the Ruth/Naomi narratives about the role of famine in threatening the dignity and livelihood of women (human beings), Claassens observe that: “In biblical times, as in our day, not to have access to food is extremely dehumanizing. It leaves people, quite often women without impale providers, to beg or do degrading work in order to survive” (663). In her call towards a mutual effort towards human dignity, Claassens agrees with Frits ide Lange, saying that “the one who spontaneously cares for another not only values the other’s personal dignity but, at the same time, expresses his or her own” (674).

The above discussions could help the Nigerian reader to see the significance of Job’s life and piety, purity and generosity in relation to other people around him. His provision of food and clothing to the destitute is in this case an act of re-humanization; restoring the humanity and dignity of others. In Nigeria we need to pick up this challenge from the pious life of Job in order to appropriately and compassionately respond to the unwelcome menace of poverty and epidemics on our continent.

Job’s refusal to be enticed to any girl or married woman (31:1, 9) kept him from the acts of adultery, which if he had committed would have destroyed the dignity and human wholeness of his own wife (31:10). Not only that she would have been abused by another
and other men, but even more as seen in the following words: “For that would be a heinous crime; that would be a criminal offense; for that would be a fire consuming down to Abaddon, and it would burn to the root all my harvest” (31:11-12).

Job’s avowal that his wife should be taken and used by others as a slave and sex object may sound horrible and outrageous. Nevertheless, his personal conduct that did not warrant this could by implication display his consciousness of the heinousness of such a crime before people and God; hence, it is piety that disallows him to do that and has in a forceful way resulted in him guarding and securing his wife’s dignity and matrimonial security.

Job 31 could be seen as a decisive polemic seeking justice and dignity before God and other people. Job’s signed his case and earnestly calls and waits for Yahweh to respond (31:35); thus, to come up and vindicate him from the stereotypical interpretation and treatment by the people around him (Job 22 and 30). Job’s declaration was done in a situation of disability, which Claassens sees also as a crucial case calling for attention and restoration of dignity. In her discussion of Job’s experience in terms of disability and human dignity, she notes David Kelsey’s quest for an Eccentric Existence (2009) in which he raises a plea “…for another understanding of human that is not based on people’s abilities such as physical appearance, intellectual or sport aptitude, or in the case of Job, wealth, health and progeny, but that rather holds on to the inherent dignity of a person that asks for unconditional respect” (Claassens 176).

According to Kelsey’s point of view of humanity, which he also discusses, “…personhood is into rooted in one’s intellectual or physical capacities but in the individual’s relationship with the Creator God who enters into a special relationship with each and every unique person regardless of his/her ability; thus relating to different kinds of creatures on their own terms” (Claassens 176).

Thus, Job’s declaration of innocence would be rightly seen as an attempt and quest to restore his own dignity, which many people around him do not respect anymore. Newsom (2003:196) observes that in Job 31, “Job is in possession of a language that knows how to refuse tragedy”. Therefore, “[b]y employing the resources of his inherited moral language in a novel way, Job has effectively rehabilitated himself” (Newsom 197).

From the foregoing discussions, we can see that human dignity is inessentially who we are from God’s point of view and not necessarily other people. Thus, our Creator’s opinion should rank first in how we see ourselves and our dignity; if we then do like Job, we will always be more concerned about what God says about our situations than people in general’s opinions. In the same way, Turaki discusses the concept of “Imago Dei” as a unique, vital and compelling basis for human dignity (303-305). This is seen in the following words:

The “image of God” is man’s differentia, which marks him out from the rest of all created things and also forms the basis of his sacredness and the sanctity of human life. Man’s dignity, worth, sacredness and dominion are universal moral principles and values that are inherent and innate in the human person. Man’s divine creation in God’s image and God’s divine purpose and command to man form the basis and foundation of human dignity, worth, sacredness and dominion. These universal moral principles and values emanate and radiate from man’s very being, his person and nature. They are not conferred upon man by any other means apart from the inherent or intrinsic qualities of the divine creation of man. This divine creation of man in the image of God is the ground of
man’s uniqueness and distinction from the rest of creation and man’s right to be recognized as such (Turaki 304).

Job 31 emphasizes the fact that human dignity is a vital necessity in human life and relationships. Every human being needs respect and dignity, which should be recognized from God’s point of view primarily, and which would open wider doors of acceptance, dialogue, understanding, and inclusion.

**Gender Equality**

Job 31:13, which says, “If I have rejected the cause of my male or female slaves, when they brought a complaint against me;” holds the potential for our discussion of gender equality in light of Job’s piety and oath of clearance. Job’s treatment and freedom of life and justice was given to both his “male and female slaves”. Job was a slave owner in a patriarchal system of social life, which is often characterized by injustice, cruelty and dehumanization, yet Job provides an exception even in this case, which is worth considering. Job’s compassionate treatment of the “widow” (31:16ff) and the “poor”, which could also come from both genders, could also be seen as a relevant point for his gender respect and inclusion.

It would be naïve to generalize patriarchy as ‘just’ a cruel, segregationally and inhumane system of religious and social life. Nevertheless, it would also be untenably contemptuous to assume that no one practiced those vices in that system of society. This point is an attempt to call for an honest possibility and flexibility in reading the context of the patriarchs, thus giving room for positivity and not closing up on negative suspicions.

Job did not mistreat his male and female servants, nor did he allow his personal life to destroy the dignity of his wife. He lived a life that esteemed positive choices and decisions, not only for himself but also for others, especially as he lived under to all-seeing eyes of God (31:4). This could disturb our critical understanding of Job and his assertions. If the truth is what we can say and stand by, however, then Job’s words should be taken at face value. If we do, we may have more room for possible positivity than otherwise.

From the above perspective we would like to call for mutual respect of all genders, as well as equal recognition of human worth and dignity. We can do this in terms of affording equal educational opportunities, equal and considered work ethics, and equal participatory towards a growing and sustainable life.

**Prosperity Theology**

As seen in the dogma of traditional wisdom, the notion that God ideals with people according to their actions in terms of cause and effect or deeds and consequences is a major ingredient of prosperity theology, in the sense that one receives blessings and curses from God based on one’s life before God. This theology hangs its vitality in promises that could spur its adherents (especially the poor) towards a rigorous life of holiness or goodness in order to win the favour of God and be materially blessed. It also has a high propensity of concluding that, if one suffers from poverty, death or disease, then that means the person has done something wrong before God and God may actually be punishing him or her by sending calamity upon them (Je’Adayiba 29ff; Nihinlola 29-41).

The Book of Job confronts and counters the theological dogma that, as mentioned before, is still obtainable among the prosperity preachers or the Charismatic churches in contemporary Africa and around the world at large. This theology strongly appeals to the African people, who in many ways suffer afflictions such as poverty, diseases, death, draught, etc. Thus, many people seem to rush to those prosperity preachers in search of solutions to their problems. In many ways this has ended up either in total confusion or
in a more serious problem, where the sufferer suffers more from is in indictment than finding a solution to his or her problems.

Job, in chapter 31 where he declares his innocence, can be seen to be an upright, righteous, and blameless person right before calamities befell him (1:2-5).

Yet he suffered so much in his life in terms of the loss of almost everything he valued in life, being disabled and estranged from the society (Job 30). All this suffering happened to him for no reason (2:3). Job declares how upright and righteous he has been in his motives, in his actions, both privately and publicly (Job 31). His suffering was indeed a point of concern to himself, as well as the reader. It drags us into the mystery of theodicy where we raise questions of the justice and righteousness of God, the powerlessness of God and the powerlessness of humanity, as well as being thrilled with the issues of the vulnerability and wisdom of God and the Satan, the inviting thought on the interplay of order and chaos in creation, life and mystery.

All this confronts the dogma of deeds and icon sequences from Job’s contextual point of view to his personal dilemma, as well as the readers’ wonder and dilemma. In a powerful way this prompts us to agree with Job’s assertion in chapter 42:2 that Yahweh can do all things, and no purpose of Yahweh can be restrained, hindered or thwarted. This accentuates the sovereignty of God and displays the reality that God can do everything in God’s plan. God must not always be understood from a single dogmatic point of view; God allows flexibility, God does things different from what we know, think and expect. The Book of Job is an invitation to that reflection and chapter 31 is positive evidence of the fact that God can do strange things beyond our human possible understanding or conventional knowledge.

**Theological Propositions**

Job 31 is a part of Job’s final speech (29-31), which we could see as the climax of his final response, his polemical speech in order to stand before God and people to declare his innocence. In chapter 31 Job strictly directs his address, confessions, declarations, and testimonies primarily towards God. This reality invites us to reflect on the significance of the passage in terms of the activity of the Divine, the place and activity of God as perceived, understood and declared by Job. This could provide us some important theological propositions that may not necessarily be different from the assertions of the rest of the Scriptures about God; nevertheless, it may add some freshness, and revelatory impart to see how Job and the narrator of the Book of Job understood and describes God in this passage, namely Job 31.

The impact of the illegal metaphors in Job 31 cannot be overestimated in projecting the picture of God as the ultimate judge. God is one who is on high and sees all the ways and counts all the steps of Job (and human beings altogether; hence, what applies to Job, applies to all), God gives portion or consequence of every act (31:2-4); to the wicked God brings disaster, and to the righteous, blessings.

God is the defender par excellence of the weak and the vulnerable (31:13-14). God has the sovereign power of judgment towards all people and for all things that people do (31:6, 14). God is given “monotheistic” fidelity (31:26 28); thus, Job’s piety stands as a great challenge to African syncretism (Habtu 592), which should prompt us back to religious firmness, fidelity and loyalty to God.

This concept, “monotheistic fidelity” is used liberally in making this point with regard to Job’s religious life, yet he testifies that he has not been enticed and inclined to worship the creatures instead of the Creator. If he had, that would have been a serious crime
against him, which is punishable publicly (31:28). Thus, Job’s piety was anchored in a faithful, loyal fidelity to the only Supreme Creator and Controller of the universe; God is perceived, understood and described by Job and Job’s narrator as a powerful, active, Supreme Being. This strikes the difference between Job’s stories recorded in the biblical literature from other similar texts from the ancient Near East, which we have discussed previously.

**Conclusion**

The African contextual analysis of Mbiti has been of great help in the discussion above, in that it helps us to also see some vital similar ideas, actions and attitudes in African life that are crucial for the understanding of Job 31 as we investigate the role of piety in the life of Job in terms of its motivation and actual display, in order to live up to the integrity that was attested to right at the opening section of the book that bears his name (1:1-5).

Being pious is very crucial to realizing one’s potential for living a better life that will always be of help and enhancement to the life of another person. Discussions from Claassens, Koopman and Turaki have been of great help in terms of the need and realization of human dignity, especially in view of our God-given nature and divine image in our lives that necessitates love, respect and just treatment of other persons that God brings our way.

Among other things also, Job’s life and avowal in chapter 31 has been a great challenge both to traditional wisdom theology and prosperity theology, in that it has called for another important paradigm of understanding how God deals with people, even as individuals, in ways of grace and silent presence, not necessarily because of any wrong that we might have done, but in order to display grace and sustaining power beyond what we could perceive or know conventionally. There is both need and call for caution in the studying and applying of the book of Job to contemporary life situations and religious discourses. It is imperative to be careful when studying and applying the portrait of Job to contemporary contexts; his two faces of piety and disturbance are intertwined, accordingly, Parsons suggests that: “The traditional portrait of Job as the patient ‘saint’ who belongs on a stained glass window (with a halo) must be modified (in light of the poetic body) to portray Job as the persevering saint who struggled with his emotions. Thus, he is a person with whom each believer may identify” (407). Parsons also suggests important connections between the book of Job and the theology of the New Testament, as well as the whole Bible. This is very important for consideration, especially in terms of making contemporary links or finding application clues to address how the book of Job raises human concerns and hold the potential to achieve their answers, as well as how the New Testament provides these responses in a dynamic and important way for any believer’s faith and practice (Parsons 420-11).

The life and experiences of Job have been another eye opener to the sovereignty of God, even when we are devastated with tragic issues of life; piety should be displayed in our daily lives and actions as necessary and sincere evidence of our knowledge and devotion to God, holding ion to our commitment no matter what the circumstances may be. Job’s declaration of innocence was full of expectations of God’s response, either to exonerate him or to declare the enormity of his piety for everyone to see. This actually happened at the end of the story (42:7-17), after Job’s words of argument and protestations had come to an end (31:40c).
Works Cited


