

The Book Of Job



**A Study Guide With Introductory Comments,
Summaries, And Review Questions**

(Student Edition)

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The outlines were developed in the course of my ministry as a preacher of the gospel. Feel free to use them as they are, or adapt them to suit your own personal style.

To God Be The Glory!

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This study guide was developed in preparation for teaching adult Bible classes.

- ◆ The objectives for each section are usually things I plan to emphasize during the class.
- ◆ I have found that summarizing and outlining helps me to better understand the Word of God. It is a practice I highly recommend to others.

The Book Of Job

Introduction To The Book

The Book of Job has long been praised as a masterpiece of literature. Consider these quotes:

“Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job.” (Victor Hugo)

“...the greatest poem, whether of ancient or modern literature.” (Tennyson)

“The Book of Job taken as a mere work of literary genius, is one of the most wonderful productions of any age or of any language.” (Daniel Webster)

What is it about the book that prompts such praise? Most Christians I know don't feel that way about the Book of Job. Perhaps it is because many tend to neglect the Old Testament altogether. Yet Paul wrote of the value of the Old Testament scriptures:

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. (Ro 15:4)

Note that the Old Testament was written for our learning, that it provides patience and comfort, and as such can be a source of hope. This is especially true with the story of Job, to whom James referred when seeking to instill patience (cf. **Ja 5:10-11**). Because the Book of Job is so often neglected, yet presents a valuable lesson and is so highly praised by even people of the world, Christians should certainly take the time to study this portion of God's Word!

THE PLACE OF JOB IN THE OLD TESTAMENT

Job is the first of five books commonly referred to as “The Books Of Poetry”. These include Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Called such because they are written in poetic style in contrast to the narrative style of most other books, they are also often referred to as “Wisdom Literature” (especially Job, Proverbs, and Ecclesiastes). Oswald Chambers (1874-1917) offered this concise summary of the five books:

- ◆ **Job** - How to suffer
- ◆ **Psalms** - How to pray
- ◆ **Proverbs** - How to act
- ◆ **Ecclesiastes** - How to enjoy
- ◆ **Song of Solomon** - How to love

Now let's take a look at the Book of Job in particular...

AUTHOR AND DATE OF WRITING

Who wrote the book, and when? No one really knows. Jewish tradition attributes the book to Moses, and other authors have been suggested (Job, Elihu, Solomon, Isaiah, Hezekiah, and Baruch, Jeremiah's scribe). **“All that can be said with certainty is that the author was a loyal Hebrew who was not strictly bound by the popular creed that assumed suffering was always the direct result of sin.”** (Jamieson, Fausset, and Brown) Because the author is unknown, it's date has been hotly debated among scholars. Some think it was written before Moses (pre 1500 B.C.). Others put it at the time of Solomon (ca. 900 B.C.), and some even as late as the Babylonian Exile or later (post 600 B.C.).

The uncertainty of author and date does not nullify the book's inspiration, for it is affirmed in the New Testament. Paul quotes from it on several occasions in his writings (cf. **1 Co 3:19** with **Job 5:13**; and **Ro 11:35** with **Job 41:11**). For the Christian who accepts the inspiration of the New Testament, such evidence is sufficient.

THE HISTORICITY OF THE BOOK

Even though inspired, are we to take the events described in it as historically true? There are several reasons for believing that they are:

- ◆ The style of the opening and close of the book certainly conform to other Biblical narratives that are historical (cf. **1:1** with **1 Sam 1:1** and **Lk 1:5**).
- ◆ In the book of Ezekiel, Job is mentioned along with Noah and Daniel, two other figures of history (**Eze 14:14**).
- ◆ James, the Lord's brother, refers to Job as an example of perseverance (**Ja 5:11**).

THE SETTING OF THE BOOK

The historical events appear to be set in the “Patriarchal” period (i.e., sometime between Noah and Moses). There are no allusions to the Law of Moses in the book, but there is a mention of a flood (**22:16**). Job functions as a priest in offering sacrifices for his family (**1:5**), similar to what we find with Abraham (cf. **Gen 12:7**). His longevity is typical of the patriarchs (**42:16**; cf. **Gen 11:22-26,32**). For such reasons I would place him somewhat contemporary with Abraham (i.e., ca **2000 B.C.**).

THE PURPOSE OF THE BOOK

It is common to suggest that the purpose of the book is to answer the age-old question, “Why does God allow the righteous to suffer?” That is certainly the question Job raises, but it is worthy to note that he himself never receives a direct answer. Nor is one given by the author, other than to answer Satan's challenge, “Does Job fear God for nothing?”. We are privileged to know of the challenge of Satan, and that God allows Job to suffer in answer to that challenge, but Job is never told of this. Therefore, I suggest that the purpose of the book is:

To answer the question, “How should the righteous suffer?”

While Job's questions and complaints often come close to charging God with wrong, he never crosses the line and humbly submits to God when told that the answers to his questions are beyond his ability to understand. Thus the book shows us how the righteous should bear up under suffering ("**You have heard of the perseverance of Job**" - **Ja 5:11**).

SOME LESSONS FROM THE BOOK

In his study on the book (The Book Of Job, Quality Publications), Wayne Jackson offers the following lessons to be gleaned:

- ◆ **The book defends the absolute glory and perfection of God** - It sets forth the theme echoed in **Psa 18:3** ("I will call upon the Lord, who is worthy to be praised"). God is deserving of our praise simply on the basis of who He is, apart from the blessings He bestows. Satan denied this (**1:9-11**), but Job proved him wrong (**1:20-22; 2:10**).
- ◆ **The question of suffering is addressed** - Why do we suffer? Who or what causes it? Why doesn't God do something? Not all questions are answered, but some important points are made:
 - ✓ Man is unable to subject the painful experiences of human existence to a meaningful analysis - God's workings are beyond man's ability to fathom. Man simply cannot tie all the "loose ends" of the Lord's purposes together. We must learn to trust in God, no matter the circumstances.
 - ✓ Suffering is not always the result of personal sin - The erroneous conclusion drawn by Job's friends is that suffering is always a consequence of sin. Job proves this is not the case.
 - ✓ Suffering may be allowed as a compliment to one's spirituality - God allowed Job to suffer to prove to Satan what kind of man he really was. What confidence God had in Job!
- ◆ **The book paints a beautiful picture of "patience"** - The Greek word is "hupomone", which describes the trait of one who is able to abide under the weight of trials. From the "patience of Job", we learn that it means to maintain fidelity to God, even under great trials in which we do not understand what is happening.
- ◆ **The book also prepares the way for the coming of Jesus Christ!** - His coming is anticipated in several ways. Job longs for a mediator between him and God (**9:33; 33:23**), and Jesus is one (**1 Ti 2:5**). Job confessed his faith in a Redeemer who would one day come (**19:25**); Christ is that Redeemer (**Ep 1:7**)!

BRIEF OUTLINE (adapted from Warren Wiersbe)

I. JOB'S DISTRESS (1-3)

A. HIS PROSPERITY (1:1-5)

B. HIS ADVERSITY (1:6-2:13)

C. HIS PERPLEXITY (3)

II. JOB'S DEFENSE (4-37)

A. THE FIRST ROUND (4-14)

1. Eliphaz (4-5) - Job's reply (6-7)
2. Bildad (8) - Job's reply (9-10)
3. Zophar (11) - Job's reply (12-14)

B. THE SECOND ROUND (15-21)

1. Eliphaz (15) - Job's reply (16-17)
2. Bildad (18) - Job's reply (19)
3. Zophar (20) - Job's reply (21)

C. THE THIRD ROUND (22-37)

1. Eliphaz (22) - Job's reply (23-24)
2. Bildad (25) - Job's reply (26-31)

D. YOUNG ELIHU SPEAKS (32-37)

1. Contradicting Job's friends (32)
2. Contradicting Job himself (33)
3. Proclaiming God's justice, goodness, and majesty (34-37)

III. JOB'S DELIVERANCE (38-42)

A. GOD HUMBLER JOB (38:1-42:6)

1. Through questions too great to answer (38:1-41:34)
2. Job acknowledges his inability to understand (42:1-6)

B. GOD HONORS JOB (42:7-17)

1. God rebukes his critics (42:7-10)
2. God restores his wealth (42:11-17)

REVIEW QUESTIONS FOR THE INTRODUCTION

- 1) What are Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon, often called?
- 2) Who wrote the book, and when?
- 3) What evidence is there that this book describes an event that actually occurred?

- 4) **In what historical time frame is the story of Job possibly set?**
- 5) **What is the purpose of this book, as suggested in the introduction?**
- 6) **According to the outline suggested above, what are the three main divisions of the book?**

The Book Of Job

Prologue - Job Is Tested (1-2)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To see the stage set for the "great controversy" that will occur between Job and his friends
- 2) To consider the challenge that Satan made concerning Job; would God have as much confidence in our faithfulness?
- 3) To appreciate the integrity of Job in the midst of his great suffering

SUMMARY

The first two chapters set the stage for the great controversy that will take place between Job and his friends, which is precipitated by a controversy between God and Satan. We are first introduced to Job in the land of Uz (likely Edom, SE of the Dead Sea, cf. **Jer 25:20-21; Lam 4:21**). A man of remarkable character, he was blessed with a large family and many possessions. As an example of his piety, mention is made of his sacrifices in behalf of his children (**1:1-5**).

We then learn of the controversy between God and Satan concerning Job. On an occasion when Satan came before the Lord, God asked him whether he had considered His faithful servant, Job. Satan responded with an attack on Job's character, that his fear of God was only because God blessed him. Satan then said that Job would curse God if everything he had was taken away. In response, God put all that Job had in Satan's power, with the exception of Job himself (**1:6-12**).

In one day, then, Job lost all his material possessions through various calamities. His sons and daughters, also, were killed when a great tornado destroyed the house in which they were partying. Though deeply grieved, Job worships God and does not charge Him with wrong (**1:13-22**).

When Satan appeared before God again, the Lord asked whether he had considered how Job had remained faithful despite his losses. Satan then made another challenge, saying that Job would curse God if he himself were harmed. God then allowed Satan power over Job, but only up to the point of actually taking his life. With such power, Satan strikes Job with painful boils (cf. **2:7-8; 7:5; 30:30**) over his entire body. Job's wife lost what faith she might have had, and told him to curse God and die. Job, however, refuses to sin with his lips (**2:1-10**).

At this point, three of Job's friends (Eliphaz, Bildad, and Zophar) come to mourn and try to comfort him. However, they are shocked when they see Job (whom they did not recognize because of the boils), and sit dumbfounded for seven days and nights without a word in reaction to the magnitude of his grief (**2:11-13**).

OUTLINE

I. THE PERSON AND CHARACTER OF JOB (1:1-5)

A. HE LIVED IN THE LAND OF UZ...

1. Somewhere in the East (cf. **1:3**)
2. Near a desert (**1:19**)
3. Likely the land of Edom, SE of the Dead Sea (**Jer 25:20-21; Lam 4:21**)

B. A MAN OF REMARKABLE CHARACTER...

1. Blameless and upright
 2. Feared God
 3. Shunned evil
- *"There is none like him on the earth."* (**1:8**)

C. A MAN GREATLY BLESSED...

1. With a family of seven sons and three daughters
 2. With 7000 sheep, 3000 camel, 500 yoke of oxen, 500 female donkeys
 3. With a large household
- *"this man was the greatest of all the people of the East"* (**1:3**)

D. THE SPIRITUAL LEADER OF HIS FAMILY...

1. His sons liked to "party"
2. Yet Job sought to sanctify them and offer burnt sacrifices

II. SATAN ATTACKS JOB'S CHARACTER (1:6-12)

A. SATAN APPEARS BEFORE GOD...

1. When the "sons of God" (angels?) came before God
2. After Satan had been "going to and fro on the earth" (cf. **1 Pe 5:8**)

B. GOD ASKS SATAN ABOUT JOB...

1. "Have you considered my servant Job?"
2. A man of remarkable character

C. SATAN'S ACCUSATION CONCERNING JOB...

1. "Does Job fear God for nothing?"
 - a. Does Job fear God selflessly?
 - b. Does he not do it because of what he gets out of it?
 - 1) I.e., Job is simply self-centered
 - 2) By implication, God is not worthy to be praised on His merits alone
 - c. Stop blessing Job, and he will curse God!
 2. By such a test, Satan seeks to prove:
 - a. There is no such thing as unselfish piety
 - b. Men do right only when it is profitable to do so
 - c. God is not worthy of service on the basis of His nature alone
- Therefore Satan is not only accusing Job, but God as well!

D. GOD ACCEPTS THE CHALLENGE...

1. He allows Job to be severely tried, but Satan cannot harm his person
2. What God is trying to prove:

- a. There is such a thing as "noncovetous righteousness"
- b. There are people with a true devotion to God Almighty
 - 1) For Who He is
 - 2) Not for what they can get out of it

III. THE FIRST SERIES OF JOB'S MISFORTUNES (1:13-22)

A. JOB'S LOSSES IN ONE DAY...

1. His oxen, donkeys, and their servants to Sabeen raiders
2. His sheep and their servants to "fire from God from heaven"
3. His camel and their servants to Chaldean raiders
4. His sons and daughters are killed in a tornado

B. JOB'S REACTION TO THESE LOSSES...

1. He mourns, of course
 - a. Tears his robe
 - b. Shaves his head
 - c. Falls to the ground
2. But then he worships!
 - a. In grief, he still praises God
 - b. Even though he considers God as the One who has done all these things
 - 1) He blesses the name of the Lord
 - 2) He does not charge God with wrong

IV. SATAN ATTACKS JOB'S CHARACTER A SECOND TIME (2:1-6)

A. SATAN APPEARS BEFORE GOD AGAIN...

1. The Lord asked Satan, "Have you considered my servant Job...?"
2. Despite punished without cause, "He still holds fast to his integrity"

B. SATAN CLAIMS THE TEST HAS NOT BEEN SEVERE ENOUGH...

1. "...touch his bone and his flesh, and he will curse You to Your face!"
2. God accepts the challenge, allowing Satan to do anything but take Job's life

V. THE SECOND SERIES OF JOB'S MISFORTUNES (2:7-10)

A. JOB IS AFFLICTED WITH A TERRIBLE DISEASE...

1. Possibilities: elephantiasis, leprosy, or a leukemia of the skin
2. Characterized by:
 - a. Boils (**2:7**)
 - b. Itching (**2:8**)
 - c. Drastic change of appearance (**2:12**)
 - d. Worms and running sores (**7:5**)
 - e. Corroding bones and gnawing pain (**30:17**)
 - f. Blackened skin and fever (**30:30**)
3. The indication is that this horrible condition continued for months (**7:3; 29:2**)

B. JOB'S WIFE LOSES FAITH...

1. She calls upon him to "curse God and die"
2. Several conclusions might be drawn:
 - a. Job's wife was not of the same spiritual caliber as Job
 - b. To a degree, she endorsed Satan's accusation that God is not worthy of service when
 - c. She labored under the delusion that death ended it all
3. Job's response to his wife further illustrates his faith in God

VI. THE ARRIVAL OF JOB'S FRIENDS (2:11-13)

A. ELIPHAZ THE TEMANITE...

1. Perhaps the oldest, certainly the most prominent of the three
2. His name is of Edomite origin
 - a. One of Esau's sons was named Eliphaz (**Gen 36:15**)
 - b. From Teman, a city of Edom, known for its wise men (**Jer 49:7; Oba 8,9**)

B. BILDAD THE SHUHITE...

1. Not much know about him
2. May have been a descendent of Shuah, son of Abraham and Keturah, who lived in the "east" (**Gen 25:2,6**)

C. ZOPHAR THE NAAMATHITE...

1. Little is known of him
2. May have been from Naamah, a city "toward the border of Edom in the South" (**Josh 15:21,41**)

D. THEIR ARRIVAL...

1. They came to mourn with him, and to comfort him
2. At first they did not recognize Job
3. So overwhelmed at the sight of Job and his grief...
 - a. They cried out and tore their robes
 - b. They sprinkled ashes on their heads
 - c. They say down and remained speechless for seven days and nights

REVIEW QUESTIONS FOR THIS SECTION

- 1) **Where did Job live? What country might that have been? (1:1)**
- 2) **How is Job described regarding his character? (1:1)**
- 3) **How many children did he have? (1:2)**
- 4) **What were his possessions? (1:3)**
- 5) **What did Job do whenever his sons would throw a party? (1:4-5)**

- 6) What was Satan's accusation to God concerning Job? (1:9)**
- 7) What was Satan's initial challenge to God concerning Job? (1:11)**
- 8) What did God allow Satan to do? (1:12)**
- 9) What did Job lose in one day? (1:13-19)**
- 10) What was Job's reaction to this great lose? (1:20-21)**
- 11) What was Satan's second challenge to God concerning Job? (2:5)**
- 12) What did God allow Satan to do? (2:6)**
- 13) With what did Satan afflict Job? (2:7)**
- 14) What did Job's wife want him to do? (2:9)**
- 15) What did Job ask his wife? (2:10)**
- 16) What three friends came to mourn with him, and to comfort him? (2:11)**
- 17) How did they react when they saw Job? (2:12-13)**
- 18) What summary statements are made of Job in response to his suffering? (1:22; 2:10)**

The Book Of Job

Job's Soliloquy (3)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To consider Job's soliloquy, which starts the "great controversy" between Job and his friends
- 2) To appreciate the depth of Job's complaint, why he wished that he had never been born
- 3) To note the questions he raised as he sought to understand the problem of suffering

SUMMARY

Having sat in silence for seven days in the presence of his friends who had come to comfort him, Job finally speaks. In the form of a soliloquy, he begins by cursing the day of his birth and the night of his conception for failing to prevent his sorrow (**3:1-10**). He then bemoans why he did not die at birth or even be stillborn, for then at least he would be at rest, just like those who were great in their lifetime, or like those who had been oppressed (**3:11-19**). Job also wonders why the suffering who long for death are allowed to linger. He concludes by stating that what he most greatly feared has now come upon him: trouble, from which there seems to be no rest (**3:20-26**).

OUTLINE

I. JOB'S CURSE (3:1-10)

A. HE CURSES THE DAY OF HIS BIRTH...

1. Not just the day of his birth, but also the night of his conception
2. Because of the sorrow that has come his way
- I.e., he wished he had never been born

B. IN THIS HE RESEMBLES JEREMIAH...

1. Who had an unpopular ministry - **Jer 20:14-18**
2. Who experienced much suffering like Job

C. AN IMPORTANT POINT TO REMEMBER...

1. Both expressed a desire never to have been born
2. Yet neither Job or Jeremiah for a moment considered the possibility of suicide
3. They might have questioned the Lord's wisdom, but they did not dare take the precious gift of life with which He endowed them (Wayne Jackson)

II. JOB'S QUESTIONS (3:11-19)

A. WHY DID HE NOT DIE AT BIRTH?

1. Then he would have been at rest
2. He would be with those who were great and powerful in their lifetime

B. WHY WAS HE NOT STILLBORN?

1. Then he would have been at rest, free from those who trouble him
2. He would be like those at rest, who were troubled in their lifetime

C. JOB VIEWS DEATH AS AN ESCAPE FROM EARTH'S MISERIES...

1. Job's view of death applies only to those who die in the Lord - cf. **Re 14:13**
2. For the wicked, death is no rest! - cf. **Lk 16:19-31**

III. JOB PONDERES THE PROBLEM OF SUFFERING (3:20-26)

A. WHY THE SUFFERING ARE ALLOWED TO LINGER...

1. Why is life given to those who linger in suffering?
2. Even to those who long for death?

B. WHAT JOB FEARED HAS NOW HAPPENED TO HIM...

1. He dreaded the suffering that has come to him
2. And now he is troubled and no longer at ease

REVIEW QUESTIONS FOR THIS SECTION

- 1) **What are the three main points of this section?**
- 2) **As Job begins his soliloquy, what two things does he curse? (1-3)**
- 3) **Why did he did he curse the day of his birth? (10)**
- 4) **Why did he wish he had died at birth? (11-15)**
- 5) **Why did he wish he had been stillborn? (16-19)**
- 6) **As Job ponders the problem of suffering, what does he ask? (20-21)**
- 7) **What had come upon Job? (25)**

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The Great Debate: 1st Cycle Of Speeches (4-14)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To examine the counsel of Job's friends, what their observations were, and upon what they based their conclusions regarding Job's suffering
- 2) To consider Job's response to his friends, how he took their "advice", and how he continued to vent his complaint over his suffering

SUMMARY

Following Job's outburst in which he cursed the day of his birth and wondered why those who long for death continue to live, his three friends begin offering their counsel. **Eliphaz the Temanite** starts with expressing his view that the innocent don't suffer, the wicked do. As support for his position, he refers to a vision that he had. Chastening Job, Eliphaz then directs Job to seek God's forgiveness, reminding him of the blessings that would come if Job repented (**4:1-5:22**). Job defends his rash words as being prompted by his grief, and again expresses his desire for death. Reproaching his friends as being a "deceitful brook", he challenges them to show him where he has sinned. He then resumes his complaint, asking God a multitude of questions (**6:1-7:21**).

Bildad the Shuhite now steps in and rebukes Job for his strong words. Maintaining that God is just, he implies that Job's sons died because of their own transgressions, and if Job were only pure and upright he would be blessed by God. Appealing to wisdom of the ancients, he contends the wicked are without support, and that God will not cast away the blameless. If Job would only repent, God would fill him once again with laughter and rejoicing (**8:1-22**). Job basically agrees, but wonders who can really be righteous in God's sight in view of His wisdom and strength. He then complains of God's inaccessibility, and maintains his own integrity while concluding that God destroys the blameless along with the wicked. Feeling hopeless, Job bemoans the lack of a mediator between him and God. Once again, he gives free course to his complaint as he lashes out with more questions directed toward God (**9:1-10:22**).

Finally, **Zophar the Naamathite** enters the dialogue with his own rebuke of Job for his rash words. Indicating that Job has actually received less suffering than he deserves, he reproaches Job trying to search out the deep things of God. Instead, Job should be putting away iniquity and wickedness, for then he would abide in brightness, security and hope (**11:1-20**). In response, Job chides his friends for their attempt to impart wisdom but succeeding only in mocking him. Affirming the wisdom of God, Job says the advice of his friends has been of little help. He calls them "forgers of lies" and "worthless physicians" who have only given him "proverbs of ashes" and "defenses of clay". Confident of his own integrity, Job again expresses his desire to speak with God to ask Him what he has done to deserve such suffering. Once again despairing of hope, he longs for death (**12:1-14:22**).

OUTLINE

I. ELIPHAZ SPEAKS AND JOB RESPONDS (4:1-7:21)

A. THE COUNSEL OF ELIPHAZ (4:1-5:27)

1. **Introductory remarks (4:1-6)**
 - a. Though he does not wish to weary Job, he cannot refrain from speaking
 - b. Job has strengthened others in the past, now he needs strengthening
 - c. Is Job not trusting in his own confidence and integrity?
2. **Eliphaz's view: The innocent don't suffer, the wicked do (4:7-11)**
 - a. When have the innocent ever perished?
 - b. But I have seen the wicked perish by the blast of God, just like the lions
3. **In support of his view: Eliphaz appeals to a vision (4:12-21)**
 - a. A terrifying vision, in which he heard a voice
 - b. A revelation that man cannot be more righteous than God
 - c. If angels can be charged with error, how much more so men of clay?
 - d. Note: Eliphaz is appealing to "subjective revelation"
 - 1) His example shows the error of appealing to such to determine truth
 - 2) "Nothing is more essential than testing experience by an objective standard of reality. When God has spoken concerning a matter, that is decisive for all the issues involved. His word must be the court of appeal for all thoughts, impressions, and views." (Newton Wray)
4. **Eliphaz warns Job (5:1-7)**
 - a. There is danger in the anger of a foolish man
 - b. Such a one will see his sons crushed and his harvest depleted
 - c. Affliction comes because man is born to trouble
5. **Eliphaz directs Job (5:8-16)**
 - a. Seek God and commit your cause to Him
 - b. For God does great things, catching the wise in their own craftiness, saving the needy and giving hope to the poor
6. **Job reminded of God's blessings on those who accept His chastening (5:17-26)**
 - a. Happy is the man God corrects; don't despise His chastening
 - b. God will make him whole, and protect him in times of trouble
 - c. God will give him peace, many descendants, and long life

-- Eliphaz's conclusion: *"This we have searched out; it is true. Hear it and know for yourself."* (5:27)

B. JOB'S REPLY (6:1-7:21)

1. **He justifies his rash words (6:1-7)**
 - a. They are prompted by his heavy grief
 - b. He is experiencing the poisonous arrows and terrors of the Almighty
 - c. Animals don't complain when well fed; but food has become loathsome to him
2. **He longs for death, while his integrity is still intact (6:8-13)**
 - a. He wishes that God would go ahead and crush him
 - b. Then he would have some comfort in knowing that he had not concealed (or denied) the words of God
 - c. How long can he hope to endure?
3. **Job reproaches his friends (6:14-23)**
 - a. They should have shown proper kindness
 - b. They have been like a deceitful brook, that disappoints those who come to it

- c. They have been afraid of what they have seen
- d. He had not asked for their assistance
- 4. **He challenges them to show him where he has sinned (6:24-30)**
 - a. Show him his error and he will be quiet
 - b. Reproving him with no proof is of no benefit, it is like overwhelming the fatherless and undermining one's friend
 - c. Look at him again and treat him justly, there is no injustice in him
- 5. **Job now resumes his complaint (7:1-10)**
 - a. His life is one of hard servitude, with months of futility and wearisome nights
 - b. The condition of his flesh makes him toss all night
 - c. His days swiftly go by with no hope of ever seeing good again
 - d. He expects to descend to the grave and soon forgotten
- 6. **Job speaks out in the anguish of his soul (7:11-21)**
 - a. Why does God terrify him with dreams and visions, so that he longs for death?
 - b. Why is God testing him every moment? How long will this go on?
 - c. Why can't God just leave him alone?
 - d. How has he sinned? What has he done to become a target for God?
 - e. If he has sinned, why doesn't God pardon his transgression?
 - f. As it is, he will just go ahead and die, and then God won't have to bother with him anymore (the sort of foolish statement for which Job later repents, **42:3,6**)

II. BILDAD SPEAKS AND JOB RESPONDS (8:1-10:22)

A. THE COUNSEL OF BILDAD (8:1-22)

- 1. **Introductory remarks (1-7)**
 - a. He rebukes Job for his words
 - b. He maintains that God deals justly
 - c. If Job's sons sinned, they were killed for their transgression
 - d. Restoration would occur if Job would only seek God and repent
- 2. **Bildad appeals to the wisdom of the ancients (8-18)**
 - a. Heed what others have already learned, for our time is short
 - b. The wicked are like the papyrus with no support, for they soon wither
 - c. God will not cast away the blameless, nor will He uphold the evildoers (the implication is "Job, you are not blameless")
 - d. God will yet restore Job (assuming he repents)

B. JOB'S REPLY (9:1-10:22)

- 1. **He agrees with Bildad, but who can truly be righteous before God? (9:1-13)**
 - a. No one can contend with God, He is too wise and strong
 - b. Job provides numerous examples of God's power
- 2. **Because of such power, Job's complains of God's inaccessibility (9:14-20)**
 - a. Even if he were righteous (perfect?), Job would be unable to answer God
 - b. For even now God multiplies his wounds without cause
 - c. His own mouth would condemn him under the weight of God's strength
- 3. **Maintaining his claim to innocence, he concludes that God destroys the blameless along with the wicked (9:21-24)**
 - a. Job professes to be blameless, but has lost his will to live
 - b. He knows of no other conclusion but that God looks lightly at the plight of the innocent

4. **Feeling hopeless, Job bemoans the lack of a mediator (9:25-35)**
 - a. His days go by, with no good to be seen
 - b. Why even try, if God has chosen to condemn him?
 - c. He knows there is no way to reason with God, and there is no one to mediate between them
 - d. If God would only take His rod from him, but such is not the case
5. **In pain, Job gives free course to his complaint (10:1-22)**
 - a. God, why do You condemn Me? Tell me why!
 - b. Does it seem good for You to despise the work of Your hands?
 - c. Are You having to search for my iniquity, like a mortal man?
 - d. Have You made me, just to destroy me?
 - e. Whether I am wicked or righteous, Your indignation increases toward me!
 - f. Why then did You let me be born? How I wish I had died at birth!
 - g. Can't You leave me alone so I can have a little comfort before I die and enter the "land of darkness"?

III. ZOPHAR SPEAKS AND JOB RESPONDS (11:1-14:22)

A. THE COUNSEL OF ZOPHAR (11:1-20)

1. **Affirms that Job has received less than he deserves (11:1-6)**
 - a. The multitude of Job's words call for refutation
 - b. Job claims innocence; if only God would speak and show his true guilt
 - c. God has exacted less from Job than he deserves
2. **Reproaches Job for desiring to search out God's hidden ways (11:7-12)**
 - a. Can Job find that which is beyond his ability to know?
 - b. God cannot be hindered, and considers the wickedness of man
 - c. A not-so-subtle rebuke of Job as a foolish empty-headed man
3. **Promises restoration upon repentance and confession of sin (11:13-20)**
 - a. Seek the Lord and put away sin if you wish to be pure and steadfast
 - b. You would forget your misery and abide in brightness, security and hope
 - c. But the wicked will not escape, and their only hope is loss of life

B. JOB'S REPLY (12:1-14:22)

1. **He chides his accusers (12:1-12)**
 - a. Mocking their wisdom, he also has wisdom
 - b. Though just and blameless, he has been mocked; meanwhile the wicked prosper
 - c. Wisdom is not limited to Job's friends; all nature testifies of wisdom and it comes with age
2. **He affirms God's own wisdom and strength (12:13-25)**
 - a. God can do what He wants, and none can stop Him
 - b. He can overpower the wise and mighty, even the nations
3. **The advice of his friends has been no help (13:1-12)**
 - a. He already knows what they know; he desires to reason with God
 - b. They claim to speak for God, but they are worthless physicians and forgers of lies
 - c. Their platitudes and defenses are worthless
4. **Confident of his own integrity, Job again wishes to speak with God (13:13-19)**
 - a. Let him speak, for he is willing to take what comes
 - b. Even if God slays him, he will continue to trust Him

- c. He desires to defend himself before God, he cannot remain silent
- 5. **Job appeals to God for an audience (13:20-28)**
 - a. Upon the conditions of removing His hand and not overwhelming him with dread, Job would speak with God
 - b. He desires to know where he has sinned, and why God regards him as an enemy
 - c. Why has God so punished him?
- 6. **He expresses hopelessness in this life (14:1-12)**
 - a. Life is brief and troublesome, his days are numbered
 - b. Cut down a tree, and it will sprout again; but when man dies, he is no longer here as long as the heavens last
- 7. **He longs for death (14:13-22)**
 - a. That God would so hide him from His wrath until it is past
 - b. Man's hope is slowly eroded as he goes through life, until he knows no more of this life

REVIEW QUESTIONS FOR THIS SECTION

- 1) **Which of his three friends first responded to Job? (4:1)**
- 2) **What was his main argument? (4:7-8)**
- 3) **To what did he appeal in support of his argument? (4:12-13)**
- 4) **What does he encourage Job to do? (5:8)**
- 5) **What does he encourage Job not to do? (5:17)**
- 6) **How does Job justify his rash words? (6:2-3)**
- 7) **For what does Job long? (6:8-9)**
- 8) **How does Job describe his friends? (6:14-15)**
- 9) **What challenge does Job give his friends? (6:24)**
- 10) **As Job resumes his complaint, what does he say has been given to him? (7:3,5)**

- 11) How does he describe his days? (7:6)
- 12) In such anguish, what does Job say he will do? (7:11)
- 13) What does he ask of God? (7:20-21)
- 14) Who is the second person to respond to Job? (8:1)
- 15) For what does he rebuke Job? (8:2)
- 16) What does he counsel Job to do? (8:5-7)
- 17) To what did he appeal in support of his argument? (8:8-10)
- 18) What does Bildad conclude concerning God? (8:20)
- 19) How does Job initially respond to Bildad? (9:2)
- 20) What does Job bemoan? (9:32-33)
- 21) As Job gives continues his complaint, what does he ask of God? (10:1-2,18,20)
- 22) Who is the third person to respond to Job? (11:1)
- 23) What does he affirm concerning Job? (11:6)
- 24) For what does he reproach Job? (11:7)
- 25) What does Zophar say would be true of Job if he repented? (11:13-16)
- 26) How does Job mock his friends? (12:2)

27) How did Job feel he was being treated by his friends? (12:4)

28) How does Job describe his friends? (13:4)

29) How does Job describe their speeches? (13:12)

30) What two things does Job request if God should grant him an audience? (13:20-21)

31) What does Job wish God would reveal to him? (13:23-24)

32) How does Job view the life of man? (14:1-2)

33) From his earthly perspective, how does Job compare himself with a tree? (14:7-12)

34) What request does Job make again? (14:13)

The Book Of Job

The Great Debate: 2nd Cycle Of Speeches (15-21)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To observe the progress of the "great debate", in which Job's friends are unable to convince Job that he is some great sinner who deserves his suffering
- 2) To note how Job continues to vent his complaint, and while losing hope for anything in this life, he does reveal his faith in a Redeemer and in seeing God after death

SUMMARY

The second cycle of speeches continue in the same format, with the three friends speaking and Job responding to each one in turn. The speeches are shorter, and it appears their tempers are becoming short as well. **Eliphaz** begins with an attack on Job, ridiculing his wisdom. Like Bildad, he too appeals to the wisdom of others as he repeats his main thesis: suffering comes to the wicked, therefore Job must be wicked (**15:1-35**). Job's response to Eliphaz begins with a reproach of his friends as "miserable comforters". Job continues to view his suffering as an attack by God for reasons unknown to him. Wishing there was someone who could plead for him, he cries out for relief as he resumes his complaint. With no wisdom from his friends, he is losing hope for anything in this life but death (**16:1-17:16**).

Bildad angrily wonders "how long" will Job keep speaking this way, and why does he regard his friends as beasts and stupid? In what appears as an attempt to get Job to confess he is a sinner, Bildad provides a lengthy description of the suffering of the wicked (**18:1-21**). Job responds by asking "how long" would they continue to torment him? While they accuse him of being a great sinner, they have yet to point out his errors. As Job resumes directing his complaint to God, he bewails his loneliness and abandonment by friends and family. And yet, while Job feels God is treating him as an enemy, he affirms his faith in a Redeemer who would one day stand on the earth and in seeing God after his death (**19:1-29**).

Zophar speaks in what will be his last contribution to this "great debate". While he offers little that is really new to the discussion, he does describe the short-lived triumph of the wicked, to whom the sweetness of sin becomes a bitter curse and whom God will sweep away into darkness. The only problem is that like his friends, he assumes that such is always the case in this life (**20:1-29**). Job's rebuttal provides examples in which some wicked do prosper in this life, and die an easy death. Therefore his friends' words have proven to be empty and without comfort (**21:1-34**).

OUTLINE

I. ELIPHAZ SPEAKS AND JOB RESPONDS (15:1-17:16)

A. ELIPHAZ'S REBUTTAL (15:1-35)

1. **Eliphaz attacks Job, rebuking his behavior and ridiculing his wisdom (15:1-16)**
 - a. Job is reasoning with unprofitable talk, his own mouth condemns him

- b. Job attempts to limit wisdom to himself, disregarding the wisdom of others
- c. Job cannot be as pure and righteous as he claims; if angels and the heavens are not pure
- 2. **Eliphaz repeats his main thesis: suffering comes to the wicked (15:17-35)**
 - a. Appealing to what he has seen, and what wise men have said
 - b. He then offers a lengthy description of how the wicked one suffers (is he trying to describe Job?)

B. JOB'S REPLY (16:1-17:16)

- 1. **He reproaches his friends (16:1-5)**
 - a. They are "miserable comforters"
 - b. He could do what they do, but would offer true comfort if they were in his place
- 2. **He describes God's treatment of him (16:6-17)**
 - a. Whether he speaks or remain silent, there is no relief
 - b. God is wearing him out, shriveling him up, gnashing at him
 - c. God has turned him over to the ungodly, who gape at him and strike him reproachfully
 - d. God has shattered him, shaken him, and broken him with wound upon wound
- 3. **He hopes his cry will be heard (16:18-22)**
 - a. That it not be buried in the dust of the earth, that it be seen in heaven
 - b. Scorned by his friends, his eyes pour out tears to God
 - c. He wished there was one who would plead for him with God, for he knows his time is short
- 4. **Job asks for relief (17:1-5)**
 - a. He is broken, the grave is ready for him, and mockers are with him
 - b. His friends have no understanding, can't God help him?
- 5. **He resumes his complaint (17:6-9)**
 - a. He is despised by others, even as he grows weaker
 - b. Upright men are astonished by him, the innocent are stirred up against the hypocrite (is Job saying that is how they view him?)
 - c. The righteous holds to his way, and those with clean hands become stronger and stronger (perhaps Job is referring here to his friends, and speaking with sarcasm)
- 6. **With no wisdom from his friends, he is losing hope (17:10-16)**
 - a. His days are past, his plans are broken, and all his friends can do is say "the light is near" when all is dark
 - b. If death and the grave is all that lies ahead, where is his hope?

II. BILDAD SPEAKS AND JOB RESPONDS (18:1-19:29)

A. BILDAD'S REBUTTAL (18:1-21)

- 1. **He is incensed at Job (18:1-4)**
 - a. "How long" will Job keep speaking? - cf. 8:2
 - b. Why does he consider his friends as beasts and stupid?
 - c. Should the earth be moved because he is angry?
- 2. **He too provides a lengthy description of the suffering of the wicked (18:5-21)**
 - a. The light of the wicked will go out
 - b. He is cast down, ensnared
 - c. Terrors frighten him on every side
 - d. Destruction comes his way, others will take what is his
 - e. The memory of the wicked will perish from the earth, there will be no posterity

- f. Such will happen to the wicked, to those who know not God

B. JOB'S REPLY (19:1-29)

1. **He responds to his critics (19:1-6)**
 - a. "How long" will you torment my soul? - cf. **18:2**
 - b. They continue to reproach him, but have not pointed out his error
 - c. While they magnify themselves against him, he feels God has wronged him!
2. **Job again directs his complaint to God (19:7-12)**
 - a. God does not seem to hear his cry for justice
 - b. God has broken him down, uprooted any hope that he had
 - c. God treats him as an enemy
3. **He bewails his loneliness (19:13-22)**
 - a. Abandoned by relatives, close friends, even his servants
 - b. He is repulsive to both wife and children, those he loves have turned against him
 - c. He cries for pity from his friends
4. **He affirms his faith (19:23-29)**
 - a. In his Redeemer who lives, and who shall stand at last on the earth
 - b. In that after death, in the flesh, he shall yet see God (i.e., the resurrection?)
 - c. In the judgment, in view of which he warns his friends

III. ZOPHAR SPEAKS AND JOB RESPONDS (20:1-21:34)

A. ZOPHAR'S REBUTTAL (20:1-29)

1. **He describes the short-lived triumph of the wicked (20:1-11)**
 - a. Irritated by Job's reproof, Zophar responds
 - b. What joy or triumph the wicked experience is only momentary
 - c. The wicked will soon be no more, their children dependent upon the poor
2. **The sweetness of sin will become a bitter curse (20:12-19)**
 - a. It will be like the poison of cobras, making him vomit
 - b. What he has gained through oppression, he will not be able to enjoy
3. **God will sweep away the wicked into darkness (20:20-29)**
 - a. The wicked will not be at peace, his well-being will not last
 - b. God's anger will come upon him, like an iron weapon
 - c. Losing all, terror and darkness is the portion God has appointed for the wicked

B. JOB'S REPLY (21:1-34)

1. **The wicked don't always suffer, but often prosper in this life (21:1-16)**
 - a. Job asks that they listen carefully, and then continue their mocking
 - b. Some wicked do prosper in this life, even though they reject God and His ways
2. **The wicked often die in comfort (21:17-26)**
 - a. They don't always experience God's wrath in this life
 - b. Some even say that God lays up the iniquity of the wicked for his children (though Job wishes God would recompense the wicked one directly)
 - c. The fact is, some people die at ease, while others die in bitterness
3. **He rejects their answers as false (21:27-34)**
 - a. They've asked him "Where is the dwelling place of the wicked?"
 - b. He asks them "Have you not asked those who travel?" (implying that the wicked are everywhere)

- c. Job understands that the wicked are reserved for the day of doom and wrath (i.e., the day of Judgment)
- d. So his friends' words have proved to be empty and without comfort

REVIEW QUESTIONS FOR THIS SECTION

- 1) How does Eliphaz view Job's attempts to justify himself? (15:2-3)**
- 2) In rebuking Job, what does Eliphaz ask of him? (15:9)**
- 3) In responding to Job's claim of innocence, how does Eliphaz describe man? (15:16)**
- 4) In his description of how the wicked suffer, what point is Eliphaz making? (15:17-35)**
- 5) As Job responds to Eliphaz, how does he describe his three friends? (16:2)**
- 6) What does Job say he would do if they were in his place? (16:4-5)**
- 7) How does Job feel God has treated him? (16:7-14)**
- 8) For what does Job cry out? (16:21)**
- 9) What does Job say God has made him? (17:6)**
- 10) While Job has not lost his faith, what has he lost? (17:11,15)**
- 11) When Bildad responds, how does he feel Job has regarded them? (18:3)**
- 12) In his second speech, what does Bildad provide? (18:5-21)**
- 13) In response to Bildad's second speech, what does Job ask him? (19:2)**
- 14) As Job resumes his complaint to God, what does he say God has done? (19:7-11)**

- 15) Who else does he feel has now forsaken him? (19:13-19)**

- 16) What does Job ask of his friends? Why? (19:21)**

- 17) While suffering, in what three things does Job affirm his faith? (19:25-29)**

- 18) As Zophar begins his second speech, what troubles him? (20:2-3)**

- 19) What does Zophar then describe? (20:1-11)**

- 20) What does Zophar believe concerning the wicked? (20:12-29)**

- 21) In response to Zophar, what does Job say about the wicked? (21:7-26)**

- 22) While they may prosper in this life, what does Job know concerning the wicked? (21:30)**

- 23) As the second cycle of speeches ends, what does he say concerning his friends? (21:34)**

The Book Of Job

The Great Debate: 3rd Cycle Of Speeches (22-31)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To examine the conclusion of the "great debate", and the feeble efforts of Job's friends to convince him that he is deserving of his great suffering
- 2) To observe how Job maintains his claim to innocence while stating his complaint that God is not hearing him

SUMMARY

Eliphaz once again takes the initiative, rebuking Job for his claims of innocence. Accusing Job of great wickedness, for the first time he specifies sins of which he believes Job must be guilty to have suffered so greatly. Charging Job of cherishing wicked ways and trusting that God doesn't see it, Eliphaz ends with another appeal for Job to return to God that he might enjoy renewed prosperity (22:1-30). Job's response is to once again express his longing to find God so he can present his side. While maintaining his claims of integrity and how he has treasured God's words, he admits he is awed by God's dealings. He wonders why the wicked often sin with impunity, but then says what he thinks should and will eventually happen to them. He concludes his response to Eliphaz with a challenge to show him where he has spoken falsely (23:1-24:25).

Bildad's third speech is short, adding little. Speaking briefly of God's greatness, he posits how anyone can be righteous before God (25:1-6). Job replies with questions which imply that he considers Bildad's counsel to have been of no help. Perhaps to illustrate how they have not been much help, Job demonstrates his own ability to describe God's greatness (26:1-14).

Zophar remains silent in this third cycle of speeches, so Job continues with his discourse. Though he feels that God has taken away his justice and made his soul bitter, he refuses to accept his friends' counsel and maintains his innocence. He accuses them of nonsense and describes what God will do with the wicked (27:1-23). Job then says where true wisdom is to be found, that it comes from God Who has revealed it to man (28:1-28). As his words draw near to their end, Job recounts how it was in the past when he blessed by God and respected by men (29:1-25). In contrast, the present finds him being mocked by others, suffering in pain, with God not answering his plea to be heard (30:1-31). He concludes by listing various sins, which if he had committed them, he agrees he would have been guilty of punishment. In this way he again maintains his claim to innocence and not deserving his great suffering (31:1-40). For Job and his three friends, this ends the "Great Debate".

OUTLINE

I. ELIPHAZ SPEAKS AND JOB RESPONDS (22:1-24:25)

A. ELIPHAZ'S FINAL RESPONSE (22:1-30)

1. He rebukes Job again for his claims of innocence (22:1-3)

- a. He affirms that God is self-sufficient, needing nothing from man
- b. Therefore Job's claim to be blameless is no way enhances his standing before God
- 2. **He accuses Job of great wickedness (22:4-11)**
 - a. God is not punishing Job because he fears God
 - b. It is because of Job's great iniquity, of which Eliphaz gives examples
 - c. For such reasons Eliphaz says Job is being punished
- 3. **He charges Job with cherishing wicked ways, trusting that God doesn't see it (22:12-20)**
 - a. How can Job say that God does not see what he is doing?
 - b. Will Job continue to keep to the ways of wicked men?
 - c. Yet the righteous rejoice when the wicked are cut down
- 4. **He exhorts Job to return to God and enjoy renewed prosperity (22:21-30)**
 - a. Acquaint yourself with God, receive instruction from Him, you will be at peace
 - b. Return to Him, and He will bless you, be your delight, answer your prayers
 - c. Job's plans would then be successful, and able to save others (cf. 42:7-10)

B. JOB'S REPLY (23:1-24:25)

- 1. **He reasserts his longing to find God and present his case (23:1-9)**
 - a. Heavy with bitter complaint and groaning, he wished he could find God
 - b. He desired to speak his case before God, confident that he could reason with Him
 - c. But God is nowhere to be found
- 2. **Maintaining his claims of integrity, he is awed by God's dealings (23:10-17)**
 - a. He has not turned aside from God's way
 - b. He has treasured the words of God
 - c. But the manner of God's dealings with him have terrified him
- 3. **He wonders why the wicked often sin with impunity (24:1-17)**
 - a. The wicked often oppress the poor and helpless, forcing them to live off the land
 - b. God does not seem to answer the cry of the oppressed, and punish the wicked
 - c. There are those who use the darkness to carry out their misdeeds
- 4. **What Job thinks should happen to the wicked, and will eventually happen (24:18-24)**
 - a. They should be punished and remembered no more
 - b. He expresses confidence that God will eventually take the wicked away
- Job concludes with a challenge to show were he has spoken falsely (24:25)

II. BILDAD SPEAKS AND JOB RESPONDS (25:1-31:40)

A. BILDAD'S FINAL RESPONSE (25:1-6)

- 1. **He proclaims the greatness of God (25:1-3)**
 - a. Dominion and fear belong to Him, He makes peace in His high places
 - b. His armies are innumerable
- 2. **Can anyone be righteous before God? (25:4-6)**
 - a. No one can be pure in God's sight
 - b. If the moon and stars pale in God's sight, how much more man, who is no more than a maggot or worm in comparison to God

B. JOB'S REPLY (26:1-31:40)

- 1. **He declares that Bildad's counsel has been worthless (26:1-4)**

- a. Bildad (and the others) have not helped him
- b. Have they been speaking to someone with no wisdom?
2. **He demonstrates his own ability to describe the greatness of God (26:5-14)**
 - a. By depicting God's greatness over the dead, and over the creation
 - b. Such greatness is but the "mere edges" of God's ways
 - c. No one can understand the true greatness of His power
3. **As he continues his discourse, he maintains his integrity (27:1-10)**
 - a. Though God has taken away his justice, and made his soul bitter
 - b. He will not speak wickedly, but he still claims innocence
 - c. He knows that there is no hope for the wicked or hypocrite
4. **He will teach his friends what God will do to the wicked (27:11-23)**
 - a. As a rebuke to his friends for what they have said to him
 - b. The families of the wicked will suffer the consequences
 - c. The wealth of the wicked will be consumed by others
 - d. God will eventually remove the wicked from his place
5. **He gives a discourse on the true source of wisdom (28:1-28)**
 - a. Precious minerals may found through diligent mining
 - b. But true wisdom and understanding comes only from God, who has declared it unto man
6. **As he continues his discourse, he recalls the good days of his past (29:1-25)**
 - a. When God watched over him, and blessed him
 - b. When he had the respect of others, and administered justice for the poor, the fatherless, the widow, the blind and lame
 - c. When he looked to the future with hope
 - d. When others kept silence to hear his counsel, and he was like a king
7. **He then reflects upon his present condition (30:1-31)**
 - a. He is now mocked by the sons of those he once disdained
 - b. His is now their "taunt-song", their byword, as they abuse him
 - c. He bemoans his agony and the treatment he feels the Lord has given him
 - d. Would God not remember how he wept for others in trouble?
 - e. But all he sees is evil and days of affliction
8. **One last time, Job maintains his integrity (31:1-40)**
 - a. He has made a covenant with his eyes, not to look upon a young woman
 - 1) For he knows the ultimate end of the wicked
 - 2) For God does see and knows all that he does
 - b. He is willing to accept just punishment, if he has ever...
 - 1) Been deceitful
 - 2) Committed adultery
 - 3) Mistreated his servants
 - 4) Neglected the poor, widows, and fatherless
 - 5) Put his trust in gold, or worshipped the heavenly bodies
 - 6) Rejoiced over the demise of his enemies, or cursed them
 - 7) Not cared for the stranger
 - 8) Tried to hide his iniquity
 - c. He makes his final cry
 - 1) That God would answer him and tell him what he has done wrong
 - 2) Willing to accept punishment if he has misappropriated his land or stolen it from others

REVIEW QUESTIONS FOR THIS SECTION

- 1) Of what wickedness does Eliphaz accuse Job? (22:6-9)**

- 2) What does Eliphaz accuse Job of saying? (22:13-14)**

- 3) What does Eliphaz ask Job? (22:15)**

- 4) What does Eliphaz counsel Job to do? (22:21-22)**

- 5) What does Eliphaz promise Job if he will repent? (22:23)**

- 6) What does Job ask for as he begins his response to Eliphaz? (23:3)**

- 7) What is Job's response to Eliphaz' charge of wickedness? (23:11-12)**

- 8) And yet what does Job feel God has done to him? (23:16)**

- 9) In Bildad's final speech, how does he respond to Job's claim of innocence? (25:4-6)**

- 10) In replying to Bildad, what does Job ask him? (26:3)**

- 11) As Job continues his discourse, what does he steadfastly maintain? (27:5-6)**

- 12) What does he then describe to his three friends? (27:13-23)**

- 13) As his discourse describes the difficulty of finding wisdom, to what does Job attribute its true source? (28:20-28)**

14) As he described the days gone by when he was respected by all, what things had he done? (29:12-17)

15) In the present, though, who mocks him? (30:1)

16) As he draws near to the end of his discourse, what does Job cry out to God? (30:20-21)

17) In summarizing his plight, what sort of things does he say? (30:26-31)

18) What kind of covenant had Job made with his eyes? Why? (31:1-4)

19) List the things that Job says would make him deserving of God's punishment (31:1-40)

20) What is Job's final request as he ends his words? (31:35)

The Book Of Job

Young Elihu Speaks (32-37)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To examine Elihu's perspective in the debate regarding Job's suffering
- 2) To notice how Elihu appears to prepare Job for what the Lord will have to say

SUMMARY

We are now introduced to a new voice in this discussion. Having remained silent up to this point because of his youth, **Elihu** now speaks. Angry with Job justifying himself rather than God, and by the inability of Job's friends to provide an answer, Elihu feels compelled to speak (**32:1-33:7**). He takes issue with Job's claim of innocence while charging God with counting him as His enemy. He proposes that God often uses various means to keep man from death ("the Pit"), including chastening with pain. Therefore Job should be looking at suffering as a disciplinary measure from a loving God, not as a punitive measure from one's enemy (**33:8-33**).

The bulk of Elihu's speech then focuses on the justice of God, which Elihu feels Job has maligned. Elihu charges Job with adding to his sin by multiplying words against God without knowledge (**34:1-35:16**). He concludes his speech with an effort to speak on God's behalf and by ascribing righteousness to the Almighty. This he does by reviewing God's justice and majesty. The former as seen in His dealings with man, the latter as seen in His dealings in nature. With an admonition for Job to stand still and consider the wondrous works of God, Elihu seems to be preparing Job for what is about to follow (**36:1-37:24**).

OUTLINE

I. ELIHU EXPRESSES HIS DESIRE TO SPEAK (32:1-33:7)

A. FOR HE IS ANGRY (32:1-5)

1. **When Job's three friends are silent, Elihu's wrath is aroused (32:1-2a)**
 - a. They ceased answering Job because he still considered himself righteous
 - b. Elihu, son of Barachel the Buzite, of the family of Ram (cf. **Gen 22:20-21**), is now ready to speak
2. **He is angry at both Job and his three friends (32:2b-5)**
 - a. At Job, because he justified himself rather than God
 - b. At his friends, because they provided no real answer and yet condemned Job
 - c. He had waited to speak because of his youth, but the silence from the three men made him angry

B. FOR WISDOM IS NOT LIMITED TO THE AGED (32:6-14)

1. **He held off speaking earlier, because of his youth (32:6-7)**
 - a. The age difference had made him afraid to speak

- b. He believed that age should speak, for it should teach wisdom
- 2. **But aged men are not always wise (32:8-9)**
 - a. The breath of the Almighty (i.e., the Spirit) also gives man understanding
 - b. Age alone does not guarantee wisdom and understanding of justice
- 3. **Therefore he will declare his own opinion (32:10-14)**
 - a. For he has carefully listened to their reasoning
 - b. Yet they have not convinced Job or answered his words

C. FOR HE IS COMPELLED (32:15-22)

- 1. **By their silence (32:15-17)**
 - a. They are dismayed, and words escape them
 - b. He has waited because they did not speak
 - c. Therefore he will have his say
- 2. **By the spirit within him (32:18-20)**
 - a. His belly is like wine ready to burst the wineskins
 - b. He must speak to find relief
- 3. **By his desire to be impartial (32:21-22)**
 - a. His prayer is to show partiality to no one
 - b. He does not know how to flatter, for fear that his Maker would take him away

D. FOR HE BELIEVES HE CAN HELP JOB (33:1-7)

- 1. **He speaks pure knowledge from an upright heart (33:1-3)**
 - a. He pleads with Job to listen to what he says
 - b. His words are sincere, and his knowledge is pure
- 2. **He can be as Job's spokesman before God (33:4-7; cf. 13:20-22)**
 - a. He was created by the Spirit of God, let Job see if he can answer him
 - b. Job does not need to fear him, for he too has been formed out of clay

II. ELIHU'S RESPONSE TO JOB (33:8-37:24)

A. GOD IS GRACIOUS (33:8-33)

- 1. **Job, you are wrong in charging God as your enemy (33:8-13)**
 - a. Elihu has heard Job profess his innocence while counting God as his enemy
 - b. This is not right, for God is greater than man and not accountable to man
- 2. **God uses various ways to speak to man (33:14-28)**
 - a. Even though man may not heed what God is saying
 - b. Such as dreams or visions, to turn man back
 - c. Such as chastening him with pain
 - d. Such as special messengers
 - 1) Sent to deliver him from the Pit
 - 2) Sent to restore him back to God
- 3. **God's purpose is disciplinary, not simply punitive (33:29-33)**
 - a. Done to direct man away from the Pit
 - b. Done to enlighten man with the light of life
 - c. Therefore Job should listen to one as Elihu to teach him wisdom

B. GOD IS JUST (34:1-35:16)

- 1. **Elihu proclaims God's justice (34:1-37)**

- a. He calls upon Job and his friends to listen to him
 - b. He rebukes Job
 - 1) For charging God of taking away his justice
 - 2) For saying that it does not profit man to delight in God
 - c. He proclaims that God is righteous and just in His dealings with man
 - 1) Far be it from God to do wickedness or pervert justice
 - 2) In His power God shows no partiality, but repays man according to his works
 - d. He charges Job with sinning by how he spoken against God
2. **Elihu condemns Job's reasoning (35:1-16)**
- a. He reproves Job for thinking righteousness does not profit one
 - b. He claims that God is too great to be manipulated by man's little deeds
 - c. He contends that God may not respond to cries for help because of man's pride
 - d. He counsels Job to be patient and wait for God's justice, for Job has been speaking prematurely and foolishly

C. GOD IS GREAT (36:1-37:24)

1. **Elihu proclaims God's goodness (36:1-23)**
 - a. Asking Job to bear with him as he ascribes righteousness to God
 - b. Claiming that God may use affliction to draw the righteous to Himself
 - c. Job needs to take heed, for he has begun to act like the hypocrites
2. **Elihu proclaims God's majesty (36:24-37:24)**
 - a. God's greatness is beyond comprehension, as seen in the rain cycle
 - b. God's greatness is seen in the thunder, snow, and rain
 - c. In view of such greatness, what can man teach God?

REVIEW QUESTIONS FOR THIS SECTION

- 1) **Why had Job's three friends stop speaking? (32:1)**
- 2) **Who now begins to speak? (32:2)**
- 3) **Why was Elihu angry with Job? (32:2)**
- 4) **Why was Elihu angry with Job's three friends? (32:3)**
- 5) **Why had Elihu held off speaking until now? (32:4)**
- 6) **According to the outline above, what four reasons are given for why Elihu now speaks?**

- 7) **With what statements of Job does Elihu take issue? (33:8-12)**

- 8) **What examples does Elihu provide of God's effort to save man from death? (33:14-30)**

- 9) **How then does Elihu view the reason for Job's suffering?**

- 10) **What two statements of Job does Elihu respond to next? (34:5-9)**

- 11) **What is Elihu's response? (34:10,12)**

- 12) **What does Elihu then go on to describe? (34:16-30)**

- 13) **Of what sin does Elihu charge Job? (34:37)**

- 14) **How does Elihu answer Job's complaint that it profits a man nothing to delight in God?
(35:4-7)**

- 15) **What reason does Elihu give for why God might not answer the cries of men? (35:12)**

- 16) **Maintaining that God is just, what does Elihu counsel Job? (35:14)**

- 17) **What does Elihu feel that Job has done? (35:16)**

- 18) **At this point, what does Elihu presume to do? (36:2-3)**

- 19) **What does he first proclaim concerning God? (36:5-23)**

- 20) **What does he then proclaim concerning God? (36:24-37:24)**

21) What does Elihu counsel Job to therefore do? (37:14)

22) What are Elihu's closing words? (37:23-24)

The Book Of Job

God Speaks To Job (38:1-42:6)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To examine God's response to Job
- 2) To consider the charges God makes against Job, and Job's repentance

SUMMARY

At last, Job is finally given his desire to have an audience with God. It is not what he expected. Speaking from a whirlwind, **the Lord** charges Job with darkening counsel by words without knowledge. A challenge is then made for Job to answer questions posed to him. A series of questions follow in rapid succession regarding the creation and nature that certainly contrast God's great power and wisdom with Job's limited ability and understanding. God ends His first discourse then with a repeated challenge for the one (i.e., Job) who contends with the Almighty and who rebukes God to answer these questions. Overwhelmed, Job admits his unworthiness and inability to answer. He admits he has spoken before, but will do so no more (**38:1-40:5**).

The Lord is not through with Job, however. A second discourse begins with another challenge for Job to answer God's questions. Job is asked whether he truly thinks he can annul God's judgment, or condemn Him so that he can be justified (cf. Elihu's charges, **32:2; 33:8-13**). If Job can thunder with a voice like God's, adorn himself with majesty, splendor, glory and beauty, bring the proud down low, then God would confess that Job could save himself. To once more illustrate the power and wisdom of God, Job is asked to consider two great creatures, the behemoth and Leviathan. If man is fearful before them, how then could one stand against God (**40:6-41:34**)?

Job's final response is to humbly acknowledge God's ability to do everything, and that no purpose of His can be withheld from Him. He also confesses that he has spoken of things he did not understand, and beyond his ability to comprehend. Having now heard and seen God, Job abhors himself and repents (**42:1-6**).

OUTLINE

I. GOD'S FIRST DISCOURSE (38:1-40:5)

A. INTRODUCTORY REBUKE AND CHALLENGE (38:1-3)

1. **The Lord answers Job (38:1)**
 - a. Job finally gets his audience with God
 - b. The Lord speaks to Job out of the whirlwind
2. **The Lord's rebuke and challenge (38:2-3)**
 - a. Rebuking Job for darkening counsel by words without knowledge
 - b. Challenging Job to answer the questions God will ask of him

B. QUESTIONS POSED TO JOB (38:4-39:30)

1. **Questions concerning the Creation (38:4-15)**
 - a. Related to the earth
 - b. Related to the sea
 - c. Related to the morning and dawn
2. **Questions concerning inanimate nature (38:16-38)**
 - a. Regarding the depths and expanses of the earth, and the gates of death
 - b. Regarding the way of light, and the place of darkness
 - c. Regarding the weather, and the scattering of light and wind
 - d. Regarding the stars with their constellations
 - e. Regarding the floods
3. **Questions concerning animate nature (38:39-39:30)**
 - a. Respecting the nourishment for lions and ravens
 - b. Respecting the procreation of mountain goats and deer
 - c. Respecting the freedom of the wild donkey
 - d. Respecting the strength of the wild ox
 - d. Respecting the stupidity of the ostrich
 - e. Respecting the horse in battle
 - f. Respecting the flight of the hawk, and the nesting of the eagle

C. GOD'S CHALLENGE, AND JOB'S RESPONSE (40:1-5)

1. **The Lord challenges Job (40:1-2)**
 - a. Shall the one who contends with the Almighty correct Him?
 - b. Let the one who rebukes God answer the questions posed thus far
2. **Job's response (40:3-5)**
 - a. He considers himself vile
 - b. Unable to answer, he will speak no more

II. GOD'S SECOND DISCOURSE (40:6-42:6)**A. ANOTHER CHALLENGE TO JOB (40:6-7)**

1. As the Lord continues to answer Job out of the whirlwind
2. Job challenged to answer the questions God will ask him

B. MORE QUESTIONS POSED TO JOB (40:8-41:34)

1. **Concerning his effort to justify himself while condemning God (40:8-14)**
 - a. Will Job annul God's judgment?
 - b. Will he condemn God that he may be justified?
 - c. Does Job have the power of God?
 - d. Let Job adorn himself with majesty and glory, humble the proud, and God will confess that Job can save himself
2. **Concerning the behemoth (40:15-24)**
 - a. Perhaps a hippopotamus, or some other animal now extinct
 - b. A creature of great strength, one of God's best creations, and only God who made him can draw near with His sword (40:19)
3. **Concerning Leviathan (41:1-34)**
 - a. Perhaps a crocodile, or other creature known for its fierceness and strength
 - b. If one dare not to stir up Leviathan, then who can stand against God?

C. JOB'S RESPONSE AND CONTRITION (42:1-6)

1. **Job responds to God (42:1-3)**
 - a. He acknowledges the power of God, Whose purpose cannot be withheld
 - b. He admits that he had spoken of things he did not know and understand
2. **Job humbles himself before God in repentance (42:4-6)**
 - a. In response to God's challenge to answer His questions, Job can only acknowledge that he has now seen God
 - b. From what he has now seen and heard, he realizes his error and repents

REVIEW QUESTIONS FOR THIS SECTION

- 1) **How does the Lord speak to Job? (38:1)**
- 2) **What is the Lord's first question directed toward Job? (38:2)**
- 3) **What challenge does God place before Job? (38:3)**
- 4) **List the different things about which God asked Job in the first discourse (38:8-39:30)**
- 5) **As God ends His first discourse, what does He say to Job? (40:1-2)**
- 6) **What is Job's response to these questions and God's challenge? (40:3-5)**
- 7) **As God continues with His second discourse, what challenge does He repeat to Job? (40:6-7)**

- 8) What four questions does He then ask of Job? (40:8-9)**

- 9) What does God challenge Job to do, in order to prove he could save himself? (40:10-14)**

- 10) What is the first of two great creatures described to illustrate God's power? (40:15-24)**

- 11) What statement concerning this creature emphasizes God's power and strength? (40:19)**

- 12) What is the second creature described to illustrate God's strength? (41:1-34)**

- 13) What key point does God make with Leviathan? (41:10)**

- 14) Having heard God, what does Job now admit? (42:1-3)**

- 15) Now that Job has had his audience with God, how does he react? (42:5-6)**

The Book Of Job

Epilogue - Job Is Blessed (42:7-17)

OBJECTIVES IN STUDYING THIS SECTION

- 1) To review the conclusion of this book, and how Job is blessed in his latter days
- 2) To see what is said about Job's three friends, and how they were forgiven
- 3) To note how the author of the book speaks of "the adversity that the LORD had brought upon" Job, even though Satan was the immediate cause of Job's suffering

SUMMARY

With Job admitting he had spoken of things he did not understand and having repented, the Lord now addresses Eliphaz as the representative of Job's three friends. They angered the Lord by saying things that were not right about God. They are therefore instructed to offer seven bulls and seven rams, with Job praying in their behalf (42:7-9).

When Job has prayed for his friends, the Lord begins to restore his losses. Job is comforted by his family and friends for the adversity the Lord has brought upon him. The Lord then blesses Job by giving him twice the number of livestock he had in the beginning. He is also blessed with seven sons and three daughters, the latter being named and described as the most beautiful in the land, even receiving an inheritance along with their brothers. The book of Job closes with a mention of how Job lived another 140 years, seeing his descendants to the fourth generation before finally dying (42:10-17).

OUTLINE

I. JOB'S FRIENDS REBUKED (42:7-9)

A. GOD REBUKES ELIPHAZ & HIS TWO COMPANIONS (42:7)

1. God's wrath was aroused against them for their "folly" (cf. 42:8)
2. They had not spoken what is right about God, unlike Job
3. In what way, for hadn't Job accused God of injustice?
 - a. Perhaps in regards to the debate over the cause of suffering
 - 1) They had argued that suffering is always sent by God in response to sin
 - 2) Job had denied that; in this he was right and they were wrong
 - b. Or in that Job had repented, whereas the three friends had not yet done so

B. THE THREE FRIENDS RESTORED (42:8-9)

1. God instructs them to offer seven bulls and seven rams, and have Job pray for them
2. This they did, for the Lord had accepted Job

II. JOB RESTORED, COMFORTED, AND BLESSED (42:10-17)

A. RESTORED BY GOD (42:10)

1. Upon praying for his friends, the Lord restores what he lost
2. The Lord restored twice as much as he had lost

B. COMFORTED BY HIS FAMILY AND FRIENDS (42:11)

1. His brothers, sisters, and former acquaintances come to eat with him and comfort him
 - a. Note that it says "for all the adversity the LORD had brought upon him"
 - b. While Satan was the instigator of Job's suffering, the LORD bore ultimate responsibility by allowing Satan to test Job
2. They each bring a piece of silver and ring of gold

C. BLESSED BY GOD (42:12-17)

1. Job's latter days blessed more than his beginning
2. His livestock is doubled (14,000 sheep, 6,000 camels, 1,000 yoke of oxen, 1,000 female donkeys)
3. He is blessed with 7 sons and 3 beautiful daughters, the latter to whom he provided an inheritance along with their brothers
4. He lived 140 years, saw descendants to the fourth generation, and died full of days

REVIEW QUESTIONS FOR THIS SECTION

- 1) **What did the Lord say to Eliphaz concerning his words and those of his friends? (42:7)**

- 2) **As suggested in the above outline, in what ways might Job spoken right about God?**

- 3) **What were Eliphaz and his two friends instructed to do? (42:8)**

- 4) **What did the Lord do when Job prayed for his friends? (42:10)**

- 5) **Who came to comfort Job? Why? (42:11)**

- 6) **How did the Lord bless the latter days of Job? (42:12-13)**

- 7) **What were the names of his three daughters? (42:14)**

8) What is said regarding the daughters of Job? (42:15)

9) How long did Job live after his suffering? (42:16)

10) What was he blessed to see? (42:16)

11) What are the last words of the book? (42:17)

The Book Of Job

Concluding Thoughts On The Book

In preparing this material and teaching the book of Job, I have found it to be one of the more challenging books of the Bible. Its challenge was related to several things:

- ◆ Knowing God would later rebuke Job and his friends for things they said, it was difficult to discern when to take what they said as "gospel", and what would incur God's wrath.
- ◆ Some of the illustrations or points being made were difficult to follow. This may be due to cultural differences, or perhaps the Hebrew proved to be a challenge for the translators in conveying the thoughts of the speakers. Or maybe it was just my own dullness.
- ◆ Elihu remains somewhat of an enigma to me. The Lord neither condemns nor approves what Elihu had to say. There are times it seems he is saying the same thing as Job's three friends, that Job is suffering due to his sin; e.g., when he says that Job *"adds rebellion to his sin" (34:37)*. I do see a major distinction between Elihu and the others, in that Elihu focuses on Job's suffering as a disciplinary expression of God's grace, as opposed to simply a punitive manifestation of God's wrath. I also see how Elihu's admonition for Job to *"stand still and consider the wondrous works of God" (37:14)* prepares Job for what is to follow when the Lord finally speaks. Perhaps it best to say that Elihu serves as a transition between Job's friends and the Lord himself, presenting thoughts that will make it easier for Job to consider what the Lord Himself will actually say.

Despite its challenges, I find the book of Job fascinating and filled with much good for the Christian. Studying the book of Job...

- ◆ We can learn of God's power, wisdom, and sovereignty in the world
- ◆ We can see how men of God grappled with the question of God's justice
- ◆ We can observe that God does take notice of the righteous

The book also provides an answer to the challenge made by Satan. There are people who will serve God even in adversity, for God is worthy of our praise apart from the blessings He provides. May we be such people! That doesn't mean we won't have questions for which answers can't be found in this life. But with the book of Job we can learn how the righteous should suffer, how careful we should be in comforting the suffering, and to accept the fact that we can never fully comprehend God's working in our lives and in the world. From this book of Job, we should see the need to have the faith beautifully expressed by the prophet Habakkuk:

*Though the fig tree may not blossom,
Nor fruit be on the vines;*

*Though the labor of the olive may fail,
And the fields yield no food;
Though the flock may be cut off from the fold,
And there be no herd in the stalls;*

*Yet I will rejoice in the LORD,
I will joy in the God of my salvation.
The LORD God is my strength;
He will make my feet like deer's feet,
And He will make me walk on my high hills.*

(Hab 3:17-19)