

## Job—Job 3--42

### Job's Friends Visit; God Blesses Job

**[DRL NOTE:** *Because of having to cover so large a volume of material in this lesson, I have decided to change the normal format of these handouts for this one lesson. In a desire to at least give an outline of chapters 3 through 42 of the Book of Job, I am reproducing below what I believe to be a good outline of the material. It is produced by Mark A. Copeland. I certainly do not support all of Mr. Copeland's positions (he is a non-institutional brother), but I think his outline of this Book is good. We will be back to the normal material next week].*

#### Job's Soliloquy (Job 3)

##### **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

**The Great Debate: First Cycle Of Speeches (Job 4-14)**

**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

**The Great Debate: Second Cycle Of Speeches (Job 15-21)**

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 in God's sight, how much less one who "drinks iniquity like water"?
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

**The Great Debate: Third Cycle Of Speeches (Job 22-31)**

**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 of 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

### Young Elihu Speaks (Job 32-37)

#### **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 (34:1-35:36). 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?

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

**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

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

**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

**ANSWERS to Lesson 01-46 ...** [01—False, Job 1:22; 02—True, Job 1:5; 03—True, 16, 17, 18; 04—True, Job 1:10; 05—True, Job 1:14-15; 06—Job, 1:22; 07—Satan, 1:9; 08—Sabeans, 1:15; 09—Chaldeans, 1:17; 10—Job, 1:20; 11—power, himself, 1:12; 12—14, Job, deliver, souls; 13—James, patience; 14—12, esteemed, necessary; 15—7, nothing, carry, nothing.]