

"HOW SHOULD THE RIGHTEOUS SUFFER" - A STUDY OF JOB

Outline of the Book of Job

- 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. The first pair of synonyms describe moral characteristics.
 - a. "Blameless" — indicates moral soundness and integrity; honesty with God and with man.
 - b. "Upright" — denotes that his thoughts and actions were in the paths of right.
 - 2. Second pair denote religious characteristics.
 - a. "Feared God" — revered and loved God; fear of God dominated his life.
 - b. "Turned away from evil" — negative side of his God-fearing life: he loved righteousness and hated evil.
 - C. A MAN GREATLY BLESSED...
 - 1. With a family of seven sons and three daughters (Psalm 127:3-5).
 - 2. With 7000 sheep, 3000 camel, 500 yoke of oxen, 500 female donkeys.
 - 3. With a large household.
 - 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. I Pet. 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.
- 3. Therefore, Satan is not only accusing Job, but God as well!
- 4. Notice that the background of the book is a conflict between God and Satan. Job is chosen as the subject around which conflict is to be waged. The account of this conflict gives us valuable information.

D. GOD ACCEPTS THE CHALLENGE...

- 1. He allows Job to be severely tried, but Satan just as the devil suggested — it is emphatically added that may not touch Job himself, only his possessions.
- 2. God accepts Satan's challenge "Behold, all that he has is in your power."
 - a. Job is in Satan's hand, but God put him there — that is comfort indeed (cf. 1 Cor. 10:13).
- 3. God is sure of His own work in Job. He knows His servant. Satan has been blaspheming God's work — even God's work of grace. But God's grace is sufficient for Job. Job is also in God's hand.
- 4. God's honor is attacked by Satan. God will vindicate His honor in the case of Job for all time. God will show that Job will serve Him even if he is deprived of all things. It will cost Job a great struggle.
- 5. Through Job God will :
 - a. There is such a thing as "non-covetous 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 ALL POSSESSIONS IN ONE DAY...

- 1. THE MANNER IN WHICH Job was deprived of his possessions.
 - a. Evidently systematic. According to a plan with the help of his (Satan's) servants.
 - b. Increasingly painful. Satan knew the order in which Job valued his possessions. In the same order, all he had was taken away from him — his losses increasingly more painful for him, climaxed with the death of his children.
 - (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 lotted in a tornado.
 - c. Shockingly sudden. The dismantling of Job took only one day: one messenger immediately after another until Job was aware that he had

lost all in one day.

- d. Overwhelmingly complete. Satan had said "touch all that he had." God had said "All that he has is in your power." Satan made use of the permission to the limit. Even the exceptions (the servants spared to break the news to Job and his wife to tempt him) made the blow complete.
- e. Wickedly tempting.
 - (1) Satan hides himself behind other means as he tempts Job. This is for the purpose of inciting Job to blame his calamities on God's anger with him, and to thereby curse God.
 - (2) Job's friends emphasized this very thing, that God is angry with God.

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).
- 4. Mental anguish is also characteristic of Job's pain — "sitting among the ashes" (v. 8) suggest that in addition to constant pain and failing health, he was outside the city, rejected by the community.

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 things are bad.
 - c. She labored under the delusion that death ended it all.
 - d. She was not fulfilling her role as a suitable helper (Gen. 2:18); instead, she was encouraging him to sin (cf. Gen. 3:6).
- 3. Job's response to his wife further illustrates his faith in God.
 - a. He rebukes his wife.
 - b. He reminds his wife of God's sovereignty.
- 4. "In all this Job did not sin with his lips" — this seems to imply that Job's heart was stormy, but he did not curse God as Satan predicted he would.

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 known 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, 4 1).

D. THEIR ARRIVAL...

- 1. They came to mourn with him, and to comfort him (cf. Rom. 12:15).
- 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.

VII. JOB'S LONGING FOR DEATH (3:1-10).

- A. HE CURSES THE DAY OF HIS BIRTH...
 - 1. He wished he had never been born.
 - 2. Because of the sorrow that has come his way.
- 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).

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

- A. WHY DID HE NOT DIE AT BIRTH? (3:1-10)
 - 1. He complains against the day of his birth (vs. 3-5); desires that night might be destroyed (vs. 6-9); and he asks why he was born (vs. 9-10).
 - 2. Then he would have been at rest.
 - 3. He would be with those who were great and powerful in their lifetime.
- B. WHY WAS HE NOT STILLBORN? (3:11-19)
 - 1. If stillborn he then 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. Rev. 14:13.
 - 2. For the wicked, death is no rest! — cf. Luke 16:19-31.
- D. WHY SHOULD THE MAN FOR WHOM LIFE IS UNBEARABLE LIVE? (3:20-26).
 - 1. WHY THE SUFFERING ARE ALLOWED TO LINGER...
 - a. Why is life given to those who linger in suffering?
 - b. Even to those who long for death?
- E. 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.

F. JOB DID NOT CURSE GOD.

1. He said and will say terrible things.
2. But no matter how deep he falls he will never curse God — the one thing Satan wanted him to do.

IX. 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 do not 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/dream (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; does not 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.
 - d. 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 do not 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 not 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 does God not pardon his transgression?
 - f. As it is, he will just go ahead and die, and then God will not have to bother with him anymore (the sort of foolish statement for which Job later repents, 42:3-6).

X. 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.
 - (1) Note: it is a splendid thing to respect the wisdom of the fathers, but it is a mistake to think all wisdom is in the past and lies with age/
 - (2) it is possible, however, that their opinions might be wrong.
 - 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).
- 3. Bildad is rude — he believes Eliphaz has been too easy on Job.
 - a. He accuses Job of having spoken very windy words.
 - b. In a rude way he attacks Job.
- 4. Bildad is also very cruel.
 - a. He tells Job that his children, whom the Lord had taken away, had been killed in their wickedness.
 - b. The fact that they had been killed was enough for Bildad to draw that conclusion.
- 5. His advice:
 - a. Job must repent, not merely of general sins, but of the hidden sin of which his affliction is the punishment.
 - b. Bildad promises that if Job would do that, then prosperity and health would return. Still, theory of retribution.

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 ("right", 9:15), 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 You not leave me alone so I can have a little comfort before I die and enter the "land of darkness"?
6. Notice Job's theology at this stage.
 - a. His knowledge of God was unclear. Surely he magnified God's greatness and strength, but he has no word of praise for God's holiness, purity and love.
 - b. His knowledge of a mediator was unclear. Job feels the need for one. There ought to be one. But there is none.
 - c. His knowledge of the future is unclear. The grave seems to be the end. There is no vision of glory beyond the grave. It all seems dark to Job.
 - d. This condition demands the vision of a mediator:
 - (1) Who would spread light on God's holiness.
 - (2) Who would take care of man's cause.
 - (3) Who would show man the glory beyond.

XI. 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. Zophar is excited, bold and rude.
 - b. He states that the multitude of Job's words call for refutation.
 - c. He accuses Job of being talkative, boastful and a scoffer.
 - d. Job claims innocence; but Zophar wishes that God would speak and show his true guilt.
 - e. 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.
 - d. Zophar is the least considerate of all three friends.
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. Zophar uncharitably takes for granted that not only in Job's personal life, but also in Job's house, there is great wickedness.
 - c. You would forget your misery and abide in brightness, security and hope.
 - d. 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. He sarcastically mocks 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?
 - d. Notice that earlier Job turns on God in bitter complaint.
 - (1) Now, however, he wants to discuss the matter with God which shows both that he begins to recognize in reality that God is grater than he and that there is justice in God — for he expects god to listen to him.
 - (2) A hypocrite would not so wish to come before god.
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.

XII. 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 God not 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?

XIII. 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. Bildad feels offended by Job. Job has ridiculed the wisdom of his friends, as though they were beasts and stupid?
 - c. Bildad holds Job to be arrogant because he rejected the theory of retribution which his friends applied to him.
 - (1) Job has spoken as though it could be changed.
 - (2) 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. In four different phrases Bildad tells Job the light of the wicked will go out.
 - b. He says the wicked 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. He rebukes them for meddling — Job holds that even if he were guilty, it would be none of their business. Why do they not leave him alone?
 - d. 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. Job looks elsewhere for testimony (19:23-24).
 - (1) It is his desire that his integrity be written in a book engraved in a rock and the chiseled groove be filled with lead.
 - (2) Job was not aware that it would be written in a book that withstands the ages, the Bible.
 - b. In his Redeemer who lives, and who shall stand at last on the earth.
 - (1) His redeemer, his "goel" (Hebrew), avenger of blood, will plead his cause after death.
 - (2) "He may mean that in spite of the fact that he will presently die and

- return to the dust (cf. Gen. 3:19; Job 7:21;; 17:16, etc.),
nonetheless, he will eventually be vindicated" (Wayne Jackson).
- c. In that after death, in the flesh, he shall yet see God (i.e., the resurrection?)
- d. In the judgment, in view of which he warns his friends.

XIV. 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.
4. Key to Zophar's words: "Therefore my disquieting thoughts make me respond, Even because of my inward agitation" (20:2).
 - a. Emotional haste can be responsible for an incorrect view of man (cf. Psalm 116:11); and no less for an incorrect or partial view of God.
 - b. His emotional haste explains his theology. Had he taken time to observe and reflect, he would have said, "Some sufferers are saints"; had he had still more time he might have said, "and some are saviors." (Strahan).

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

1. The wicked do not 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 do not 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.

XV. 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; human morality cannot effect God's almighty power.
 - b. Therefore Job's claim to be blameless is no way enhances his standing before God.
 - (1) Is Job being punished for piety? Inconceivable.
 - (2) Then Job must be paying for his wickedness.
2. He accuses Job of great assumed acts of 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 does not 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— authentic peace is found , not in his sins but through...
 - (1) The forgiveness of them (vs. 21, 23).
 - (2) Through acceptance of the truth revealed by God (v. 22).
 - (3) Through a new judgment of values whereby the preciousness of divine treasures eclipses all else (vs. 24-25).
 - b. Such peace will bring with it joy (v. 26), answers to your prayers(v. 27), triumph and usefulness to others (vs. 28-30) to Him.
 - 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.
- 5. Job concludes with a challenge to show were he has spoken falsely (24:25).

XVI. 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 (vs. 1-4).
 - (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 (vs. 5-8).
 - (2) Committed adultery (vs. 9-12).
 - (3) Mistreated his servants (vs. 13-15).
 - (4) Neglected the poor, widows, and fatherless (vs. 16-23).
 - (5) Put his trust in gold, or worshiped the heavenly bodies (vs. 24-28).
 - (6) Rejoiced over the demise of his enemies, or cursed them (vs. 29-30).
 - (7) Not cared for the stranger (vs. 31-32).
 - (8) Tried to hide his iniquity (vs. 33-34).
 - c. He makes his final cry (22:35-40).
 - (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.

XVII. 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.

XVIII. 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?

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

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

- 1. Notice, as we read these chapters we see something quite unexpected. God says none of the things we expect of Him.
 - a. There is not one word spoken directly about the problems which has been under consideration for the last 36 chapters.
 - b. He does not mention the meaning of suffering.

- c. He does not refer to what took place between Himself and Satan in the heavenly courts.
 - d. He reveals no deep secret which will unravel the mystery of God's way with His world.
- 2. The Lord answers Job (38:1).
 - a. Job finally gets his audience with God.
 - b. The Lord speaks to Job out of the whirlwind.
- 3. 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.
 - e. Respecting the stupidity of the ostrich.
 - f. Respecting the horse in battle.
 - g. Respecting the flight of the hawk, and the nesting of the eagle.
- 4. Notice: An observation concerning this series of questions:
 - a. The Lord does not touch upon His control of the moral world, the real cause of Job's problem. He does not say one word about the problem of suffering, or retribution, or chastisement.
 - b. The Lord speaks only about His supernatural perfection which is revealed in His creation and providence. He indicates that He is exalted above all creatures. He shows His great power and infinite wisdom.
 - c. There are great lessons here which will help us to solve the problem of suffering. For just as God is exalted far above the powers of nature in His might and wisdom, so He is also exalted above the moral world which He controls and rules. The Creator and Provider is also the Redeemer. He does not have to give an account to any of His creatures.
 - d. God is not teaching Job natural history, but rather giving him insight

into the greatness of the Almighty.

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.

XX. 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 an 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. A 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.

XXI. 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".
2. They had not spoken what is right about God, unlike Job.
3. In what way, for had not 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.

XXII. 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.