

LESSON 14 - Job

LOGOS

A General and Light Survey of the Bible

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(REVISED) TENTATIVE COURSE SCHEDULE

Lesson 1:	Overview
Lesson 2:	Genesis
Lesson 3:	Exodus
Lesson 4:	Leviticus
Lesson 5:	Numbers
Lesson 6:	Deuteronomy
Lesson 7:	Joshua
Lesson 8:	Judges, Ruth
Lesson 9:	1st & 2nd Samuel
Lesson 10:	1st & 2nd Kings
Lesson 11:	1st & 2nd Chronicles
Lesson 12:	Ezra, Nehemiah
Lesson 13:	Esther
Lesson 14:	Job
May 8, 2024:	Psalms
May 15, 2024:	Proverbs, Ecclesiastes, Song of Songs
May 22, 2024:	Isaiah
May 29, 2024:	Jeremiah, Lamentations

--- SUMMER ---

September 4, 2024:	Ezekiel
September 11, 2024:	Daniel
September 18, 2024:	Hosea, Joel, Amos
September 25, 2024:	Obadian, Jonah, Micah
October 2, 2024:	Nahum, Habakkuk, Zephaniah
October 9, 2024:	Haggai, Zechariah, Malachi
October 16, 2024:	INTRODUCTION TO THE NEW TESTAMENT
October 23, 2024:	The Synoptics (Matthew, Mark, Luke)
October 30, 2024:	John
November 6, 2024:	Acts
November 13, 2024:	Romans
November 20, 2024:	1st & 2nd Corinthians
November 27, 2024:	Galatians

--- ADVENT / CHRISTMAS ---

January 8, 2025:	Ephesians
January 15, 2025:	Colossians
January 22, 2025:	1st & 2nd Thessalonians
January 29, 2025:	1st & 2nd Timothy
February 5, 2025:	Titus, Philemon
February 12, 2025:	Hebrews
February 19, 2025:	James
February 26, 2025:	1st & 2nd Peter, Jude
March 5, 2025:	<i>Ash Wednesday</i>
March 12, 2025:	1st, 2nd, 3rd John
March 19, 2025:	Revelation

Lesson 14

JOB

- Whereas the books we have studied so far (Genesis – Esther) are historical, Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs (or Song of Solomon) are all poetic in nature.
- Job is a mixture of prose and poetry, and of monologue and dialogue. While some parts are historical and can be taken literally, others are metaphorical and must be taken figuratively. Chapters 1 and 2 are a historical prologue to the poem that makes up chapters 3 through 42:6. The last eleven verses are a historical epilogue to the poem.
- Many believe this is the oldest book in the Bible.
- We do not know who wrote the Book of Job. Possibilities include Job himself, Elihu (the fourth friend, who spoke toward the end of the book, chaps. 32–37), Moses, Solomon, Hezekiah, Isaiah, or Ezra. Jewish tradition says that Moses wrote the book.
- Job probably lived during the time of Abraham. While some scholars want to make him an allegorical figure Ezekiel mentions him along with Noah and Daniel (Ezekiel 14:12-20) and James wrote, “*As you know, we count as blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy*” (James 5:11).

OUTLINE

- Prologue (chapters 1–2).
 - What do we know about Job?
 - He lived in *the land of Uz* – probably in northern Arabia.
 - He was *blameless and upright; he feared God and shunned evil.*
 - *He had seven sons and three daughters...*
 - He was extremely wealthy - *he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.*
 - He cared about the spiritual well-being of his children. *His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them. When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.”*

- Dialogue in heaven.
 - *One day the angels came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming throughout the earth, going back and forth on it."*
 - *This recalls Peter's words, *"Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings"* (1 Peter 5:8-9).
 - God boasted about Job! *Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." "Does Job fear God for nothing?"*
 - Satan claimed the only reason Job was faithful was because *God had put a hedge around him and his household and everything he has... blessed the work of his hands, so that his flocks and herds are spread throughout the land... He challenged God, ...stretch out your hand and strike everything he has, and he will surely curse you to your face.*
 - God allowed Satan to test Job, *...everything he has is in your power; but on the man himself do not lay a finger.*
- Job's first tests. (1:13–2:10)
 - His oxen... and donkeys were stolen.
 - His sheep were destroyed by the fire of God.
 - His camels were stolen.
 - His children died when *a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them...*
 - *NOTE: All of this happened on the same day and yet, *Job got up and tore his robe and shaved his head. Then he fell to the ground in worship and said, "Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised."*
- Another dialogue in heaven.
 - God bragged about Job even more, *"Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason."*
 - Satan claimed, *"A man will give all he has for his own life. But now stretch out your hand and strike his flesh and bones, and he will surely curse you to your face."*
 - God allowed Satan to test Job again, *"Very well, then, he is in your hands; but you must spare his life."*

- Job's second test.
 - *Satan went out from the presence of the LORD and afflicted Job with painful sores from the soles of his feet to the crown of his head. Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes.*
 - Even Job's wife turned on him, "*Are you still maintaining your integrity? Curse God and die!*"
 - But Job remained faithful, "*Shall we accept good from God, and not trouble?*" In all this, Job did not sin in what he said.
- *When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathize with him and comfort him. When they saw him from a distance, they could hardly recognize him; they began to weep aloud, and they tore their robes and sprinkled dust on their heads. Then they sat on the ground with him for seven days and seven nights. No one said a word to him because they saw how great his suffering was. (2:11-13)*
- Poetic Dialogue (3:1–42:6)
 - Job wanted to die (3)
 - "*Why did I not perish at birth, and die as I came from the womb?*" (v. 11)
 - "*I have no peace, no quietness; I have no rest, but only turmoil.*" (v. 26)
 - Eliphaz's first speech (chaps. 4–5)
Eliphaz suggested that Job was unable to take his own medicine. Job had advised others to be patient under trial, but now trouble had come to him, and he was discouraged. Eliphaz claimed there must be some sin Job was being punished for.
 - Job's first reply to Eliphaz (chaps. 6–7)
 - "*Oh, that I might have my request, that God would grant what I hope for, that God would be willing to crush me, to let loose his hand and cut off my life! Then I would still have this consolation— my joy in unrelenting pain— that I had not denied the words of the Holy One.*" (6:8-10)
 - "*Anyone who withholds kindness from a friend forsakes the fear of the Almighty. But my brothers are as undependable as intermittent streams, as the streams that overflow when darkened by thawing ice and swollen with melting snow, but that stop flowing in the dry season, and in the heat vanish from their channels.*" (6:14-17)
 - Bildad's first speech (chap. 8)
Bildad accused Job of impugning God's justice. He said Job was full of hot air and called him to repent of his sin. He reasoned if Job was blameless these bad things would not be happening. Bildad even attempted to use history and nature to support his position.

- Job’s first reply to Bildad (chaps. 9–10)
 - “...how can mere mortals prove their innocence before God?” (v. 9:2)
 - “You gave me life and showed me kindness, and in your providence watched over my spirit.” (10:12)
- Zophar’s first speech (chap. 11)

Zophar was furious with Job for what he called ‘idle words.’ He called Job a fool with no potential of becoming wise. He pleaded with Job to repent.
- Job’s first reply to Zophar (chaps. 12–14)
 - “Those who are at ease have contempt for misfortune as the fate of those whose feet are slipping.” (12:5)
 - “To God belong wisdom and power; counsel and understanding are his. What he tears down cannot be rebuilt; those he imprisons cannot be released.” (12:13-14)
 - “Mortals, born of woman, are of few days and full of trouble. They spring up like flowers and wither away; like fleeting shadows, they do not endure.” (14:1-2)
- Eliphaz’s second speech (chap. 15)

In his first speech Eliphaz approached Job with a degree of decorum and courtesy, but not so this time. Now he lambasted the bereaved, dejected sufferer with the notion that he was a hardened sinner, disrespectful of his elders and defiant toward God.
- Job’s second reply to Eliphaz (chaps. 16–17)
 - “I have heard many things like these; you are miserable comforters, all of you! Will your long-winded speeches never end? What ails you that you keep on arguing?” (16:2-3)
 - “My spirit is broken, my days are cut short, the grave awaits me. Surely mockers surround me; my eyes must dwell on their hostility.” (17:1-2)
- Bildad’s second speech (chap. 18)

Bildad called Job wicked and told him his situation would only get worse unless he repented.
- Job’s second reply to Bildad (chap. 19)
 - “If it is true that I have gone astray, my error remains my concern alone.” (4)
 - “Have pity on me, my friends, have pity, for the hand of God has struck me. Why do you pursue me as God does? Will you never get enough of my flesh?” (21-22)
- Zophar’s second speech (chap. 20)

Infuriated and insulted, Zophar blasted Job, seeking to convince him that his wealth had vanished because that is what happens to those who deprive the poor.

- Job's second reply to Zophar (chap. 21)
 - *"Is my complaint directed to a human being? Why should I not be impatient?"* (21:4)
 - *"Why do the wicked live on, growing old and increasing in power?"* (21:7)
- Eliphaz's third speech (chap. 22)
Eliphaz again accused Job of sin and urged him to turn back to God. He asserted the wicked always suffer and that Job was a deliberate transgressor.
- Job's third reply to Eliphaz (chaps. 23–24)
"...if I go to the east, he is not there; if I go to the west, I do not find him. When he is at work in the north, I do not see him; when he turns to the south, I catch no glimpse of him. But he knows the way that I take; when he has tested me, I will come forth as gold. My feet have closely followed his steps; I have kept to his way without turning aside. I have not departed from the commands of his lips; I have treasured the words of his mouth more than my daily bread. But he stands alone, and who can oppose him? He does whatever he pleases. He carries out his decree against me, and many such plans he still has in store. That is why I am terrified before him; when I think of all this, I fear him. God has made my heart faint; the Almighty has terrified me. Yet I am not silenced by the darkness, by the thick darkness that covers my face." (23:8-17)
- Bildad's third speech (chap. 25)
Bildad's final remarks were brief. He told Job it was worthless to seek justice from God because of his iniquity.
- Job's third reply to Bildad (chaps. 26–31)
 - Job seems to have had enough and launched into a lengthy response.
 - *"As surely as God lives, who has denied me justice, the Almighty, who has made my life bitter, as long as I have life within me, the breath of God in my nostrils, my lips will not say anything wicked, and my tongue will not utter lies. I will never admit you are in the right; till I die, I will not deny my integrity. I will maintain my innocence and never let go of it; my conscience will not reproach me as long as I live."* (27:2-6)
 - *"Where then does wisdom come from? Where does understanding dwell? ...God understands the way to it and he alone knows where it dwells... And he said to the human race, 'The fear of the Lord—that is wisdom, and to shun evil is understanding.'"* (28:20-21, 28)
- Elihu's speeches (chaps. 32–37)
Finally, Job's three 'friends' gave up. Elihu, a young bystander, was angry at both sides of the debate and rose to defend God's justice and sovereignty. Elihu's sensitivity to Job's need contrasts with the harsh words of the three.

- *“I am young in years, and you are old; that is why I was fearful, not daring to tell you what I know. I thought, ‘Age should speak; advanced years should teach wisdom.’ But it is the spirit in a person, the breath of the Almighty, that gives them understanding. It is not only the old who are wise, not only the aged who understand what is right.” (32:6-9)*
- *“Pay attention, Job, and listen to me; be silent, and I will speak. If you have anything to say, answer me; speak up, for I want to vindicate you. But if not, then listen to me; be silent, and I will teach you wisdom.” (33:31-33)*
- *“So, listen to me, you men of understanding. Far be it from God to do evil, from the Almighty to do wrong... It is unthinkable that God would do wrong, that the Almighty would pervert justice... If it were his intention and he withdrew his spirit and breath, all humanity would perish together and... return to the dust.” (34:10-15)*
- God speaks (38:1–42:6)
 - God’s first speech (38:1–40:2)
 - *“Who is this that obscures my plans with words without knowledge? Brace yourself like a man; I will question you, and you shall answer me. Where were you when I laid the earth’s foundation? Tell me if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? On what were its footings set, or who laid its cornerstone — while the morning stars sang together, and all the angels shouted for joy? “Who shut up the sea behind doors when it burst forth from the womb, when I made the clouds its garment and wrapped it in thick darkness, when I fixed limits for it and set its doors and bars in place, when I said, ‘This far you may come and no farther; here is where your proud waves halt?’” (38:2-11)*
 - *“Will the one who contends with the Almighty correct him? Let him who accuses God answer him!” (40:2)*
 - Job’s first reply to God (40:3–5)
 - *“I am unworthy—how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer— twice, but I will say no more.”*
 - God’s second speech (40:6–41:34)
 - *“Would you discredit my justice? Would you condemn me to justify yourself? Do you have an arm like God’s, and can your voice thunder like his?” (40:8-9)*
 - Job’s second reply to God (42:1–6)
 - *“I know that you can do all things; no purpose of yours can be thwarted.” (42:2)*
 - *“My ears had heard of you but now my eyes have seen you. Therefore, I despise myself and repent in dust and ashes.” (42:5-6)*

- Epilogue (42:7–17)
 - God condemned the actions of Eliphaz, Bildad, and Zophar.
 - He told them to repent, offer sacrifices and have Job pray for them.
 - Job prayed for his friends.
 - God restored Job.
 - *After Job had prayed for his friends, the LORD restored his fortunes and gave him twice as much as he had before. All his brothers and sisters and everyone who had known him before came and ate with him in his house. They comforted and consoled him over all the trouble the LORD had brought on him, and each one gave him a piece of silver and a gold ring. (42:10-11)*
 - *The LORD blessed the latter part of Job’s life more than the former part. He had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand donkeys. And he also had seven sons and three daughters. (42:12-13)*
 - *After this, Job lived a hundred and forty years; he saw his children and their children to the fourth generation. And so Job died, an old man and full of years. (42:16-17)*

NEXT WEEK: Read the Book of Psalms, or at least the Messianic Psalms: 2, 8, 16, 20, 21, 22, 23, 24, 31, 35, 40, 41, 45, 50, 55, 61, 68, 69, 72, 89, 96, 97, 98, 102, 109, 110, 118, 132.