

# **AGAPE BIBLE COLLEGE**

321 North Penelope, Belton, TX 76513



## **JOB**

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# **JOB**

## **THE LEGACY BIBLE OUTLINE SERIES**

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# THE LEGACY BIBLE OUTLINE SERIES

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**For precept must be upon precept, precept upon precept; line upon line, line upon line...  
(Isaiah 28:10, KJV)**

**...His word burns in my heart like a fire. It's like a fire in my bones!...  
(Jeremiah 20:9, NLT)**

# TABLE OF CONTENTS

	Page Number
Introduction To The Book Of Job	5
Outline Of The Book Of Job	
Job 1	7
Job 2	13
The Dialogue	18
The First Cycle Of Speeches	
Job 3	22
Job 4	26
Job 5	29
Job 6	34
Job 7	38
Job 8	42
Job 9	46
Job 10	50
Job 11	54
Job 12	58
Job 13	62
Job 14	66
The Second Cycle Of Speeches	
Job 15	71
Job 16	76
Job 17	80
Job 18	83
Job 19	87
Job 20	92
Job 21	97
The Third Cycle Of Speeches	
Job 22	103
Job 23	107
Job 24	110
Job 25	114
Job 26	116
Job 27	118
Job 28	121
Job 29	125
Job 30	128
Job 31	131

Elihu's Speeches		
Job 32		137
Job 33		140
Job 34		144
Job 35		149
Job 36		152
Job 37		156
The Monologue: God's Answer		
Job 38		160
Job 39		165
Job 40		168
Job 41		172
The Epilogue		
Job 42		177
Supplemental Studies		
Supplemental Study One:	Learning From the Friends Of Job	181
Supplemental Study Two:	Learning From Job's Experiences	183
Supplemental Study Three:	Reasons For Suffering	185
Supplemental Study Four:	Miscellaneous Studies	187
Supplemental Study Five:	Questions In The Book Of Job	191

# INTRODUCTION TO THE BOOK OF JOB

**AUTHOR:** Unknown. It was not uncommon for a person to record events about himself in the third person. If Job wrote the book, the final two verses which tell of Job's death were obviously entered by someone else. This too was not uncommon. It is possible that Elihu wrote the book, based on Job 32:16-17 where he expresses his thoughts in the first person: "I waited..I will answer." The authorship, however, is not as important as the fact that this book is part of God's Word and has a vital message for all believers.

**TO WHOM:** The book is applicable to all believers.

**PURPOSES:** This book reveals that there are spiritual reasons behind the natural circumstances of life. It details how and how not to respond in adversity. It illustrates the truth that there is undeserved suffering, and the marvelous principle of divine restoration. It calls believers to unreserved consecration to a sovereign God.

**KEY VERSES:** *For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27)*

*But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. (Job 23:10)*

**LIFE AND MINISTRY PRINCIPLES:** The book teaches that there are spiritual reasons behind the suffering of the righteous and that suffering is not necessarily evidence of sin or judgment in a person's life. It emphasizes that believers must serve God for Who He is, not just the blessings He bestows. The book also teaches the importance of patience; the role of Satan in human misery; and how not to respond in adversity (Romans 15:4). It is also an excellent example of how not to counsel people who are suffering. The book is written as an example for us to learn from (1 Corinthians 10:11).

**MAIN CHARACTERS:** God, Satan, Job, Job's wife, and Job's friends, Eliphaz, Bildad, Zophar, and Elihu. Job is also mentioned in Ezekiel 14:14,20, James 5:11, and Paul quotes from the book in 1 Corinthians 3:19.

**DATE:** Job is one of the oldest books in the Bible, probably written between Babel and the call of Abraham. This assumption is made because:

- The covenant relationship God gave Abraham is not mentioned.
- The offerings described in Job 1:5 were not those prescribed by Mosaic law that were to be done only by the ordained priests.
- Job's age corresponds to the length of the ages of the patriarchs.
- His wealth was figured in livestock, which was how a person's worth was determined at that time.
- The Sabeans and Chaldeans were still nomads, which they were not in later years.
- Job's daughters were heirs of his estate along with their brothers. This would not have been possible under Mosaic law.
- No references are made to any of the Mosaic institutions like the tabernacle, holy days, the priesthood, etc.

#### **A BRIEF OUTLINE:**

- I. The prologue: 1-2.
- II. The dialogue between Eliphaz, Bildad, Zophar, and Job: 3-32.
  - A. First cycle of speeches: 3-14.
  - B. Second cycle of speeches: 15-21.
  - C. Third cycle of speeches: 22-31.
  - D. Elihu's speeches: 32-37.
- III. The monologue: God's answer: 38-41.
- IV. The epilogue: 42.

#### **A concise outline:**

The distress: 1-3.

The dialogues: 4-37.

The deliverance: 38-42.

#### **QUESTIONS ON THE INTRODUCTION:**

1. Who wrote the book?
2. To whom is the book written?
3. What are the purposes of the book?
4. What are the key verses?
5. What are the life and ministry principles of this book?
6. Who are the main characters?
7. Why is it assumed that Job is an early book of the Bible?
8. Give a brief outline of the book.

# OUTLINE OF THE BOOK OF JOB

## THE PROLOGUE

### Job 1-2

#### Job 1

**1** There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

**2** And there were born unto him seven sons and three daughters.

**3** His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

**4** And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

**5** And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

**6** Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

**7** And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

**8** And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

**9** Then Satan answered the Lord, and said, Doth Job fear God for nought?

**10** Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

**11** But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

**12** And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

**13** And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

**14** And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

**15** And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

**16** While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I



only am escaped alone to tell thee.

**17** While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

**18** While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

**19** And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

**20** Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

**21** And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

**22** In all this Job sinned not, nor charged God foolishly.

### Outline 1:

*(Introduction and the first round of the trials of Job.)*

- I. Introduction: Job's character and wealth. (1-3)
  - A. There was a man in the land of Uz, whose name was Job.  
*(Job is not a fictitious character, and this account is not fiction. Jesus showed knowledge of Job 39:30 in Matthew 24:28. Additional references to Job are found in Ezekiel 14:14 and 20 and James 5:10-11. Job lived in Uz which was located south of Edom and West of Arabia in the mid-east.)*
  - B. He was:
    1. Perfect *(blameless and without moral blemish).*
    2. Upright *(in line with God's will and ways).*
    3. One that feared God *(was reverent and submissive to Him).*
    4. One who eschewed evil *(rejected and turned away from evil).*  
*(This does not mean Job never sinned. It means he was spiritually mature and a righteous man. The word "perfect" relates to his integrity, not the fact that he never sinned or was incapable of sinning.)*
  - C. He had seven sons and three daughters.
  - D. His substance was:
    1. Seven thousand sheep *(provision for food and clothing).*
    2. Three thousand camels *(for transportation, milk, and meat).*
    3. Five hundred yoke of oxen *(for farming).*
    4. Five hundred female donkeys *(for transportation and milk).*
  - E. He had a very great household.
  - F. He was the greatest of all the men of the east.

- II. Job's family and faith. (4-5)
- A. His seven sons feasted in their houses, everyone on his day (*taking turns or perhaps on their birthdays*).
  - B. They sent and called for their three sisters to come to eat and drink with them.
  - C. On the days of their feasting:
    1. Job sent and sanctified them.
    2. He rose up early in the morning and offered burnt offerings according to the number of them all.
    3. "For," Job said, "it may be that my sons have sinned and cursed God in their hearts."
    4. Job did this continually (*on a regular basis*).  
(*Job served the role of a priest for his family. Without the Mosaic law, How did Job know about the blood sacrifice? It was required for sin since God did the blood sacrifice for the sins of Adam and Eve. Cain and Abel knew this also, and that is why Cain's bloodless sacrifice was rejected. Job knew that only God could save his children--a lesson we need to learn also.*)
- III. Satan's first appearance and accusations. (6-12)
- A. Now there was a day when the sons of God (*angels*) came to present themselves before the Lord, and Satan came also among them. (*"Sons of God" is used five times in the Old Testament and refers to angels. Satan, in Greek is diabolos meaning "accuser". Satan is the accuser of believers: Revelation 12:10. Since Job is thought to be the oldest book in the Bible, this is the first mention of Satan.*)
  - B. And the Lord said unto Satan, "Where have you come from? "  
(*God knew the answer to this question, just as when He confronted Adam and Eve in the garden. But God requires accountability from all. That is why we must confess our sins when we come to Him.*)
  - C. Then Satan answered the Lord, and said, "From going to and fro in the earth, and from walking up and down in it." (*Satan is the god of this world: 2 Corinthians 4:4. He is the prince of the power of the air: Ephesians 2:2. He walks the earth seeking who he can devour: 1 Peter 5:8.*)
  - D. And the Lord said unto Satan: Have you considered my servant Job?
    1. There is none like him in the earth.
    2. He is perfect (*without blame*).
    3. He is upright (*his attitudes and actions are in line with God's will and ways*).
    4. He fears God (*respects Him*).
    5. He hates evil.

(*A question to consider: What does God say about you?*)

(*From later passages, we learn that in addition to these qualities Job helped the poor: 31:16-21; cared for strangers: 31:32; was an honest judge: 29:7, 12-17; was a fair employer: 31:13-15; and was esteemed a wise man: 29:7-11; 21-24.*)

- E. Then Satan answered the Lord, and said:
1. Does Job fear God for nothing? *(This is a key question. The reason we serve God should be not for good health, wealth, family, or possessions but for God Himself. Is your worship genuine or self-motivated?)*
  2. Have You not made an hedge about him, about his house, and about all that he has on every side?
  3. You have blessed the work of his hands, and his substance is increased in the land.
  4. But put forth Your hand now and touch all that he has, and he will curse You to Your face. *(Satan was saying that if the blessings ceased, Job would stop serving God. He claimed that Job was serving God only for what he got out of it and that God was not worthy to be worshipped for Himself alone.)*

*(What was the hedge around Job, his family, and his possessions? It was the blood sacrifice which was symbolic of the power of the blood of Jesus Christ. The animals are taken from Job in the first spiritual attack so that he can no longer do a blood sacrifice. Hence, the hedge of protection by the blood is down. At the end of the book of Job, when animals are brought to Job by his three friends, Job is once again able to do a blood sacrifice which restores the hedge of protection. As New Testament believers, our hedge of protection is through the blood of Jesus Christ. The difference is, we do not keep sacrificing repeatedly. Jesus died once and for all for our sins. His blood is sufficient and permanent. The only way Satan can breach our hedge of protection is with permission from God.)*

- F. And the Lord said unto Satan:
1. Behold, all that he has is in your power.
  2. Only upon himself do not put forth your hand.
- (No trial or temptation can come to you unless it is allowed by God. He is sovereign--He is in control. God gave Satan permission to touch Job's possessions, but not his person.)*

G. Satan went forth from the presence of the Lord.

IV. Job's trials. (13-19)

- A. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house.
- B. And there came a messenger unto Job and said:
1. The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away.
  2. They have slain the servants with the edge of the sword.
  3. And I only am escaped alone to tell you.

- C. While he was yet speaking, there came also another, and said:
  - 1. The fire of God is fallen from heaven, and has burned up the sheep and the servants and consumed them. (*The "fire of God" may have been lightning. The servants blamed God, but Satan was really responsible.*)
  - 2. And I only am escaped alone to tell you.
- D. While he was yet speaking, there came also another, and said:
  - 1. Three bands of the Chaldeans fell upon the camels and carried them away and have slain the servants with the edge of the sword.
  - 2. And I only am escaped alone to tell you.
- E. While he was yet speaking, there came also another, and said:
  - 1. Your sons and your daughters were eating and drinking wine in their eldest brother's house.
    - a. And, behold, there came a great wind from the wilderness, and it smote the four corners of the house.
    - b. The house fell upon the young men, and they are dead.
  - 2. And I only am escaped alone to tell you.

*(Adversity was coming at Job from all directions. The Sabeans were from the south; the Chaldeans from the north; the lightning was probably from the west from where storms came in that region; and the wind came from the wilderness in the east. If you ever feel like adversity is coming at you from all sides, remember Job! Behind all of this adversity was Satan who was working through evil men and circumstances.)*

- V. Job's response. (20-22)
  - A. Then Job arose, tore his mantle, shaved his head, fell down upon the ground, and worshipped. (*Job knew what had happened, but he did not understand why--yet he worships anyhow. He found in adversity an occasion to praise God. Do you?*)
  - B. And he said:
    - 1. Naked I came out of my mother's womb, and naked shall I return there. (*We brought nothing into the world and we will take nothing with us when we leave this world. We are simply stewards of what God has given us.*)
    - 2. The Lord gave, and the Lord has taken away.
    - 3. Blessed be the name of the Lord.
  - C. In all this Job did not sin or charge God foolishly.

*(Job looked back to his birth; he looked ahead to his death; he looked around at his losses, and then he looked up to his God. Job's worship in times of adversity reflects that of the Prophet Habakkuk who declared in Habakkuk 3:17-19: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in*

*the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places." What is your attitude in times of trouble?)*

**Study questions on chapter 1:**

1. Where did Job live? (1)
2. How is Job described in verse 1?
3. Whom did Job fear and what did Job shun? (1)
4. Where else in the Bible is Job mentioned? (outline point I A)
5. How many children did Job have? (2)
6. List Job's possessions. (3)
7. What did Job's sons do regularly and who did they invite to join them? (4)
8. What did Job do for his children to assure their spiritual well-being? (5)
9. Using the outline (point II B), explain how Job knew to perform the blood sacrifices in behalf of his family.
10. What were the angels (the sons of God) doing in the scene described in this chapter? (6)
11. What question did God ask Satan in verse 7?
12. Who came among the sons of God to appear before the Lord? (6)
13. From where had Satan come and what had he been doing? (7)
14. What did the Lord bring to Satan's attention? (8)
15. How did the Lord describe Job? (8)
16. When God calls Job "perfect", what does this mean? (outline point I B and verse 8)
17. What were Satan's accusations concerning Job? (9-10)
18. What did Satan say Job would do if God took away his blessings? What was Satan trying to prove? (11)
19. What was Satan permitted to do and what did God prohibit him from doing? (12)
20. What happened to Job's livestock and to the servants tending them? (13-17)
21. What happened to Job's children? (18-19)
22. How did Job respond to these tragedies? (20-21)
23. Despite these terrible events, what did Job refuse to do? (22)
24. What do you learn in this chapter regarding God's sovereignty?
25. Using the outline notes under point III E, answer the following questions:
  - What was the hedge of protection around Job?
  - What caused the hedge to be removed?
  - How was the hedge restored at the conclusion of Job's trial?
  - Of what greater sacrifice is the blood sacrifice in this chapter symbolic?
  - What is the difference between the Old and New Testament blood sacrifices?
26. Summarize what you learn about Satan in this chapter.
  - What is the meaning of the name Satan (outline point II A).
  - What does Satan constantly do on earth?
  - What does Satan do when He appears before God?
27. What does this chapter reveal about the source and reason for some trials?

28. What did you learn in this chapter to apply to your life and ministry?

### Job 2

**1** Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

**2** And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

**3** And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

**4** And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

**5** But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

**6** And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

**7** So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

**8** And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

**9** Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

**10** But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

**11** Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

**12** And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

**13** So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

#### Outline 2:

*(Second round of the trials of Job.)*

- I. Satan's second appearance and accusation. (1-6)
  - A. Again there was a day when the sons of God (*the angels*) came to present themselves before the Lord.
  - B. And Satan came also among them to present himself before the Lord.
  - C. And the Lord said unto Satan, "From where have you come?"
  - D. And Satan answered the Lord and said, "From going to and fro in the earth, and from walking up and down in it." (*Peter describes Satan as a roaring lion, walking about the earth, seeking whom he may devour: 1 Peter 5:8. Satan is not*

- aimlessly wandering the earth. He has purpose--to kill, steal, and destroy.)*
- E. And the Lord said unto Satan, Have you considered my servant Job, that there is none like him in the earth? Job is:
1. A perfect man.
  2. An upright man.
  3. One who fears God.
  4. One who eschews evil (*withdraws and turns away from*) evil?
  5. One who holds fast his integrity, although you moved me against him to destroy him without cause.
- F. And Satan answered the Lord, and said:
1. Skin for skin, yes, all that a man has will he give for his life.
  2. But put forth Your hand now and touch his bone and his flesh, and he will curse You (*renounce you*) to your face. (*Health is more important than possessions. Satan is actually accusing God of having "paid lovers"-- people who only serve Him for the benefits. Do you have a prostituted relationship with God? Do you serve Him only for the blessings he gives?!*)
- G. And the Lord said unto Satan, "Behold, he is in your hand; but save his life."  
(*Sometimes, all that a man has is in the hand of Satan, but God is still sovereign!*)
- II. Job's trial. (7-8)
- A. So Satan went forth from the presence of the Lord and smote Job with sore boils from the sole of his foot unto his crown. (*Note that Satan smote Job, not God. See the composite description of Job's physical ailments in Supplemental Study Four.*)
- B. And Job took a potsherd (*a piece of broken pottery*) with which to scrape himself.
- C. And he sat down among the ashes (*a traditional sign of mourning*).  
(*Job sat among the ashes in the garbage dump outside of the city. How humiliating for one who had previously sat in the gates of the city as a judge: Job 29:7.*)
- III. Job's wife. (9-10)
- A. Her comments: Then his wife said unto him:
1. Do you still retain your integrity?
  2. Curse God (*renounce Him*) and die.  
(*Many people do as Mrs. Job did: They blame God for Satan's work.*)
- B. Job's response: But he said unto her:
1. You speak as a foolish woman.
  2. What? Shall we receive good at the hand of God, and shall we not receive evil?
- C. In all this, Job did not sin with his lips.  
(*With the loss of his wife's support, Job had lost all close relationships. Why didn't Satan remove his wife also? Because she was a part of his attack against Job.*)

*Mrs. Job's response was to:*

*-Blame God.*

*-Sin against God with her words.*

*-Turn against her husband saying:*

*-Why do you retain your integrity?*

*-Curse God.*

*-Die--perhaps so she could be free to remarry a more fortunate man?*

*But we must remember that:*

*-She had lost her wealth.*

*-She had lost her home.*

*-She had lost her children.*

*-She was repelled by Job's physical condition.*

*-She was watching the only person she had left waste away.*

*-She very well may have been rejected by friends who have backed off in relationships because of not knowing how to respond to her great losses or because of her loss of social standing.*

*Job had lost his children and now, in essence, he loses his wife. The friends who arrive in Job 2:11 are no help--so Job loses all comfort from human relationships.)*

#### IV. Job's friends. (11-13)

A. Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place:

1. Eliphaz the Temanite.

2. Bildad the Shuhite.

3. Zophar the Naamathite.

B. They made an appointment together to come to mourn with him and to comfort him. *(They did mourn with him, but they did not comfort him!)*

C. And when they lifted up their eyes afar off and did not know him *(because his appearance was so changed):*

1. They lifted up their voices and wept.

2. They tore their clothing.

3. They sprinkled dust upon their heads toward heaven.

*(These were all traditional signs of mourning and grief.)*

D. They sat down with him upon the ground seven days and seven nights, and did not speak a word to him: For they saw that his grief was very great.

*(Sometimes the best way to help people who are hurting is to just be with them and let them know you care. Do not try to explain things, because explanations don't help when you are suffering. The most important thing you can do is to just be there for a suffering friend. As the following chapters will reveal, Job's friends would have done better by keeping quiet than sharing their misguided opinions as to why he was suffering. Job didn't need blame or shame--he needed*



comfort. Because we live in a fallen world, even those who love us will sometimes give us the wrong advice. We must, however, give Job's friends credit for coming to be with Job in his darkest hour.)

**What is revealed concerning Satan in Job chapters 1-2:**

- He is an intruder--he came among them, and God questioned him about it: 1:6-7.
- He is accountable to God, subject to divine authority: 1:7; 2:2.
- His power is limited: 1:1; 2:6; Isaiah 49:19.
- He is behind the evil in the earth: Chapters 1-2.
- He is not omnipresent: He had been going to and fro--from one location to another: 1:7. He does, however, have a host of demons to dispatch throughout the world: Ephesians 6:12.
- He accuses the people of God before God: 1:9.
- He is a real, living active spirit in that he:
  - Came: 1:6.
  - Went: 1:7.
  - Considered: 1:8.
  - Went forth: 1:12.

**Job's response to adversities in chapters 1-2:** When suffering and tragedies come, how we respond depends on how we have trained ourselves spiritually during the good times. In Job's case, because of His relationship with God:

- He humbled himself: 1:20.
- He worshiped: 1:20.
- He saw all that had happened as being sanctioned by the Lord: 1:21.
- He released everything to God: 1:21.
- He did not sin by charging God foolishly: 1:22.
- He comprehended the sovereignty of God: 2:10.
- He did not sin with his lips: 2:10.
- He did not serve God just for the good things he received: 2:10.
- He did not lose his belief in the reality of God: 2:10.

**What we learn about adversity in chapters 1-2.** The Bible states that the enemy comes to kill, steal, and destroy: John 10:10. The enemy stole the oxen, asses, and camels; fire destroyed the sheep and servants; Job's children were killed; and his health was destroyed. The first trial touched his possession. The second trial touched his person.

We learn in the first two chapters that although we cannot see our enemy, he is real and there are spiritual reasons behind every circumstances of life. We don't necessarily deserve trials, yet God permits them. We don't always understand why, but we know that all things work together for our good: Romans 8:28.

*Paul says: "For our light affliction , which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal": 2 Corinthians 4:17-18. Our afflictions actually work in our behalf when we remain focused on eternal benefits instead of immediate circumstances.*

*Every situation in our lives can be viewed from two different perspectives: Our perspective, which is based on the visible, and God's perspective which is based on the invisible.*

*We also learn in this account that we are only stewards of the blessings of God. We must prepare ourselves spiritually for both blessings and adversity.)*

### **Study questions on chapter 2:**

1. Who came to present themselves before the Lord and who came among them? (1)
2. What did God ask Satan (2)
3. From where had Satan come? (2)
4. Why did God ask Satan to consider Job? (3)
5. How did God describe Job? (3)
6. Why did Satan insinuate that Job had maintained his integrity and what did he challenge God to do? (4-5)
7. What did God allow Satan to do and what did He prohibit him from doing? (6)
8. What did Satan do to Job? (7)
9. According to verse 8, what did Job do?
10. What did Job's wife tell him to do? (9)
11. How did Job respond to his wife's suggestion? (10)
12. What did Job refuse to do despite all of his troubles? (10)
13. Who came to visit Job? (11)
14. For what purpose did Job's friends come to see him? (11)
15. How did Job's friends react when they saw first him? (12)
16. Why were Job's friends silent for seven days? (13)
17. Summarize what you learned about God in Job chapters 1-2.
18. Summarize what you learned about Satan in Job chapters 1-2.
19. Summarize what you learned about Job and his response to adversity in chapters 1-2.
20. Summarize what you learn about Job's wife in chapter 2.
21. Using the outline, summarize what you learn about your own trials in terms of:
  - What is behind the circumstances of life.
  - What two perspectives are part of every trial.
  - The benefits of trials.
22. What did you learn in this chapter to apply to your life and ministry?

## THE DIALOGUES

The dialogues between Job and his friends begin in chapter three. The *Legacy Bible Outline* of each chapter is presented in terms of general points made by the speakers and a summary is given at the conclusion of each speech. Their conversations attempt to provide answers to Job's suffering, but instead of answers and comfort the dialogues result in shame, guilt, and a perverted view of God and how He works in our lives.

Be aware before you begin your study of these dialogues that God does not approve of all the statements made by Job's friends. This is evident when God speaks at the end of the book of Job:

*And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job. (Job 42:7-8)*

Although there are biblical truths in some of the statements made by these men, these truths are often misapplied. Obviously, as testified by God Himself, their thinking was not correct. The words of God in chapters 38-41 are true and the basis for proper theology.

In general, the discussions focus on "Why do the righteous suffer?" The answer to the problem of suffering is dealt with from different perspectives by the friends of Job. Keep in mind that they do not know the background of Job 1-2 as we do. They had no Old Testament or New Testament revelations. They were trying to fit together the pieces of a puzzle from human reasoning instead of through divine revelation.

Their common philosophy is: "Sin produces suffering; suffering proves sin; therefore, Job has sinned. If he repents of his sin, then God will once again bless him." Job argued that evidence did not support this theology and that the righteous suffer as well as the unrighteous. Suffering does not confirm that sin is present in a person's life or causing their adversity. Job, by God's own testimony, was a righteous man.

It is hard to accept when beliefs we have held for a lifetime are challenged. These comforters did not know that God has not dealt with us after our sins (Psalms 103:8). These men found it easier to lower their view of God than to raise their faith to new heights. They made universal applications based on their individual experiences and observations.

Each round of speeches becomes more specific. The three men begin with insinuations and then proceed to open accusations. In each of Job's speeches, Job affirms his innocence, questions

God, and longs to present his case before God.

To their credit, Job's friends cared enough to come visit him and sympathize for seven days. There is a level of suffering before which you cannot say a word and in which it is best not to say anything unless you know what you are saying is from God. Job's friends lacked spiritual insight. They hurt instead of helped. They depended on their own resources and reasoning instead of revelation from God. They did not understand that God's ways are not always logically based on man's thinking.

### **Here is some background information on Job's friends.**

#### **Eliphaz:**

- He was a native of Teman, a city of Edom well-known for its wise men.
- He apparently was the oldest, as he acts as the leading spokesman of the three friends.
- He had a background in science.
- He views Job's problems from the perspective of philosophy.
- He heaps guilt on Job.
- Two of his main contentions were that God is righteous and that man brings trouble on himself by his own sin.
- He bases his advice on his own observations ("I have seen") and on a frightening vision he had one night.

#### **Bildad:**

- He was a native of Shuah.
- He is more argumentative than Eliphaz.
- He charges Job with godlessness.
- One of his main contentions is that God never perverts justice.
- He is critical and legalistic.
- He bases his advice on tradition rooted in history.

#### **Zophar:**

- He was a native of Naamah, probably in northern Arabia.
- He bases his ideas on assumption and is the voice of orthodox morality.
- He uses sarcasm to make his points.
- He is blunt and dogmatic.
- He displays a "holier than you" attitude.
- He charges Job with boasting.
- One of his main contentions is that God knows iniquity when He sees it.
- He thinks Job is receiving far less than he deserves for his sins.

**Elihu:**

- He was a native of Buz, possibly in Arabia or Syria.
- He was the youngest of the four men.
- He is a silent listener until the final chapters of Job.
- He was an intellectual and bases his advice on education and logic.
- His main points were that God never perverts justice and that God is good.
- Of the four men, Elihu gives the best answer regarding Job's plight, claiming that suffering is sometimes God's method of refining the righteous rather than punishing them for their wickedness.

What Job needed from his friends was compassion, not advice. The original purpose of Job's friends was to comfort him, but they soon departed from this and became accusatory. These men were sincere, but sincerely mistaken. They presumed to speak for God and give answers that only He knew. They viewed the situation externally. Job viewed it internally. They were arguing a point while Job was trying to understand a devastating experience.

One reason these men were adamant in their claim that Job had sinned was that if Job was righteous as he claimed to be, then they--as righteous men--could also suffer a similar fate. They had to defend their basic thesis that God only punishes the wicked in order to retain the hope that--because they were righteous--nothing evil could happen to them like what had happened to Job (Job 6:21, NIV).

You will note that in Job's discourses he often goes from the depth of despair to the heights of faith and then returns into the depths again. This is characteristic of those experiencing long-term suffering such as Job endured. The same pattern is evident in the book of Psalms.

The book of Job makes extensive use of what is called rhetorical questions, questions that have obvious answers and that are used to prove a point. For study of all the questions in the book of Job, see Supplemental Study Five.

**The first cycle of speeches:**

<b>Speaker</b>	<b>Chapters</b>
<b>Job</b>	<b>3</b>
Eliphaz	4-5
Job	6-7
Bildad	8
Job	9-10
Zophar	11
Job	12-14

**The second cycle of speeches:**

<b>Speaker</b>	<b>Chapters</b>
Eliphaz	15
Job	16-17
Bildad	18
Job	19
Zophar	20
Job	21

**The third cycle of speeches:**

<b>Speaker</b>	<b>Chapters</b>
Eliphaz	22
Job	23-24
Bildad	25
Job	26-31

**THE DIALOGUE**  
**Eliphaz, Bildad, Zophar and Job**  
**The First Cycle Of Speeches**  
**Job 3-14**

<b>Speaker</b>	<b>Chapters</b>
Job	3
Eliphaz	4-5
Job	6-7
Bildad	8
Job	9-10
Zophar	11
Job	12-14

**Job 3**

- 1 After this opened Job his mouth, and cursed his day.**
- 2 And Job spake, and said,**
- 3 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.**
- 4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.**
- 5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.**
- 6 As for that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months.**
- 7 Lo, let that night be solitary, let no joyful voice come therein.**
- 8 Let them curse it that curse the day, who are ready to raise up their mourning.**
- 9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:**
- 10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.**
- 11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?**
- 12 Why did the knees prevent me? or why the breasts that I should suck?**
- 13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,**
- 14 With kings and counsellors of the earth, which built desolate places for themselves;**
- 15 Or with princes that had gold, who filled their houses with silver:**
- 16 Or as an hidden untimely birth I had not been; as infants which never saw light.**
- 17 There the wicked cease from troubling; and there the weary be at rest.**
- 18 There the prisoners rest together; they hear not the voice of the oppressor.**
- 19 The small and great are there; and the servant is free from his master.**
- 20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;**
- 21 Which long for death, but it cometh not; and dig for it more than for hid treasures;**

**22 Which rejoice exceedingly, and are glad, when they can find the grave?**

**23 Why is light given to a man whose way is hid, and whom God hath hedged in?**

**24 For my sighing cometh before I eat, and my roarings are poured out like the waters.**

**25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.**

**26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.**

### **Outline 3:**

*(Job speaks, as the custom of the day was to allow a person who was suffering to speak first.)*

After this, Job opened his mouth and spoke: *(After the adversities suffered in chapters 1-2.)*

- I. I wish I had never been born. (1-10)
  - A. Let the day perish wherein I was born and the night in which it was said, "There is a man child conceived."
  - B. As for that day:
    - 1. Let that day be darkness *(the day of his conception)*.
    - 2. Let God not regard it from above, neither let the light shine upon it.
    - 3. Let darkness and the shadow of death stain it.
    - 4. Let a cloud dwell upon it.
    - 5. Let the blackness of the day terrify it.
  - C. As for that night:
    - 1. Let darkness seize upon it.
    - 2. Let it not be joined unto the days of the year.
    - 3. Let it not come into the number of the months.
    - 4. Let that night be solitary.
    - 5. Let no joyful voice come therein. *(The custom was to shout for joy when a child was born.)*
    - 6. Let them curse it that curse the day, who are ready to raise up their mourning.
    - 7. Let the stars of the twilight thereof be dark.
    - 8. Let that night look for light, but have none; neither let it see the dawning of the day.
  - D. The reason: Because it did not shut up the doors of my mother's womb or hide sorrow from my eyes.
- II. Why did I not die at birth? (11-19)  
*(Job felt non-existence would be better than his present existence.)*
  - A. Why did I not die at birth?
    - 1. Why did I not die from the womb?
    - 2. Why did I not give up the ghost when I came out of the belly?
    - 3. Why did the knees not prevent me *(from being born)* ?
    - 4. Why did the breasts not prevent me so that I should not suck?  
*(Why didn't my mother abandon me at birth?)*
  - B. If I had died at birth:
    - 1. I would be at rest:



- a. I should have lain still.
- b. I would have been quiet.
- c. I should have slept.
- 2. I would be with great men who have died:
  - a. With kings and counselors of the earth, which built desolate places for themselves.
  - b. With princes that had gold, who filled their houses with silver.
- 3. I would be with the infants that never saw light--as hidden and untimely births.
- 4. I would be in a better place where:
  - a. The wicked cease from troubling.
  - b. The weary are at rest.
  - c. The prisoners rest together.
  - d. The voice of the oppressor is not heard.
  - e. The small and great are there.
  - f. The servant is free from his master.

III. Why do I continue to live? (20-24)

- A. Why is light (*of day*) given to him that is in misery and life unto the bitter in soul?
  - 1. To those who long for death, but it does not come.
  - 2. To those who dig for it (*death*) more than for hid treasures.
  - 3. To those who rejoice exceedingly and are glad when they can find the grave?
- B. Why is light given to a man whose way is hid, and whom God has hedged in? (*You will recall in Job 1:10 that Job had a hedge of protection around him. Now he experiences a hedge of confinement which he considers to be without purpose.*)
- C. For my sighing comes before I eat, and my roaring is poured out like the waters. (*His illness quenched his appetite and he had intestinal problems.*)

IV. What I feared has happened. (25-26)

- A. For the thing which I greatly feared is come upon me and that which I was afraid of is come unto me. (*Was Job's "fear" a godly intuition so he could prepare for the future, or was it a tormenting concern? When and if you hear the voice of Godly intuition of warning or caution, be sure to listen and prepare spiritually. If the "fear" is tormenting, however, it is not of God because perfect love and trust in the Lord casts out fear: 1 John 4:18.*)
- B. I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

*(No matter how bad his situation gets, Job does not contemplate suicide. He recognizes that God is sovereign over life.)*

## **Summary Of Job's Speech Job 3**

- In general, he focused on the past and present because he saw no future: Chapter 3.
- He wished he had never been born and cursed the day of his birth: 3:1-10.
- He questioned why he didn't die at birth: 3:11-19.
- He was convinced that death would be better than what he was suffering: 3:11-19.
- He questioned why he continued to live: 3:20-24.
- He was preoccupied with "why"--a search for meaning to his suffering: 3:11-12 and 23.
- He was in misery: 3:20.
- He was bitter: 3:20.
- He longed for death: 3:21.
- He alternated between sighing and roaring: 3:24.
- He expressed that what he feared had happened: 3:25.
- He was troubled: 3:26.

### **Study questions on chapter 3:**

1. Who is speaking in this chapter? (outline)
2. After what is he speaking? (outline and chapters 1-2)
3. What was Job's first statement when he started speaking? (1)
4. Summarize what Job said about the day of his birth. (2-10)
5. What questions did Job ask about his birth? (11-12)
6. Where did Job believe he would be if he had died at birth? (13-16)
7. According to verse 17, what did Job say regarding the wicked and the weary?
8. What beneficial effect did Job say death would have on those who are in bondage? (18-19)
9. What are Job's questions in verses 20-23?
10. What "hedge" did Job refer to in verse 23. How does this hedge compare to the hedge mentioned in Job 1:10? (outline comments on verse 23)
11. How did Job describe his condition in verse 24?
12. What did Job believe had happened to him? (25)
13. What did Job say he did and did not have when trouble came? (26)
14. Compare Job's lament in this chapter to that of the Prophet in Jeremiah 20:14-18.
15. Using the summary at the end of this chapter, summarize Job's speech in chapter 3.
16. What did you learn in this chapter to apply to your life and ministry?

## Job 4

- 1 Then Eliphaz the Temanite answered and said,
- 2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?
- 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
- 4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.
- 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
- 6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?
- 7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?
- 8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.
- 9 By the blast of God they perish, and by the breath of his nostrils are they consumed.
- 10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
- 11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.
- 12 Now a thing was secretly brought to me, and mine ear received a little thereof.
- 13 In thoughts from the visions of the night, when deep sleep falleth on men,
- 14 Fear came upon me, and trembling, which made all my bones to shake.
- 15 Then a spirit passed before my face; the hair of my flesh stood up:
- 16 It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,
- 17 Shall mortal man be more just than God? shall a man be more pure than his maker?
- 18 Behold, he put no trust in his servants; and his angels he charged with folly:
- 19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?
- 20 They are destroyed from morning to evening: they perish for ever without any regarding it.
- 21 Doth not their excellency which is in them go away? they die, even without wisdom.

#### Outline 4:

(*Eliphaz speaks to Job.*)

Then Eliphaz the Temanite answered and said:

- I. You should practice what you preach. (1-6)
  - A. If we assay (*venture*) to commune with you, will you be grieved?  
But who can withhold himself from speaking?
  - B. Behold, you have instructed many:
    1. You have strengthened the weak hands.
    2. Your words have upheld him that was falling.
    3. You have strengthened the feeble knees.
  - C. But now:
    1. It is come upon you, and you faint.
    2. It touches you and you are troubled.
  - D. Is not this your fear, your confidence, your hope, and the uprightness of your ways?
- II. The innocent do not suffer. Only the wicked perish. (7-11)
  - A. Questions:
    1. Remember, I pray you, who ever perished, being innocent?
    2. Or where were the righteous cut off?
  - B. Examples:
    1. Sowing and reaping.
      - a. Even as I have seen, they that plow iniquity and sow wickedness, reap the same.
      - b. By the blast of God they perish.
      - c. By the breath of His nostrils they are consumed.
    2. A lion with a broken tooth.
      - a. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.
      - b. The old lion perishes for lack of prey and the stout lion's whelps are scattered abroad.
- III. My revelation came in a vision at night. (12-21)
  - A. Now a thing was secretly brought to me, and my ear received a little thereof.
    1. In thoughts from the visions of the night, when deep sleep falls on men.
    2. Fear and trembling came upon me which made all my bones to shake.
  - B. Then a spirit passed before my face:
    1. The hair of my flesh stood up.
    2. The spirit stood still, but I could not discern the form of it.
  - C. An image was before my eyes and there was silence.
  - D. I heard a voice saying:
    1. Shall mortal man be more just than God?
    2. Shall a man be more pure than his maker?
    3. Behold, He puts no trust in His (*heavenly*) servants and His angels He

- charged with folly (*2 Peter 2:4*).
4. How much less (*will He trust*) in them:
    - a. Who dwell in houses (*bodies*) of clay.
    - b. Whose foundation is in the dust.
    - c. Who are crushed like the moth.
  5. They are destroyed from morning to evening.
    - a. They perish forever without any regarding it.
    - b. Does not their excellency which is in them go away?
    - c. They die, even without wisdom.

*(His point was that mankind, who lives and dies without wisdom, is not qualified to judge God's ways.)*

**Study questions on chapter 4:**

1. Who is speaking in this chapter? (verse 1 and outline notes)
2. What are Eliphaz's questions in verse 2?
3. Summarize what Eliphaz says about Job's past life in verses 3-4.
4. What accusations are raised by Eliphaz in verses 5-6?
5. What questions does Eliphaz ask in verse 7 and what is the point?
6. According to Eliphaz, why do bad things happen to people? (8-9)
7. What two examples from nature does Eliphaz use in verses 10-11 to illustrate his point?
8. How did Eliphaz receive the message that he is sharing with Job? (12-13)
9. What was Eliphaz's reaction to what he saw? (14)
10. What did Eliphaz see and what did he hear? (15-16)
11. Summarize the message Eliphaz claims to have received. (17-21)
  - What is the point of the message?
  - What questions were asked in the message?
  - How are God and man compared?
  - What natural examples are used to illustrate the points?
  - What happens to mortal man?
  - What does man die without?
12. What did you learn in this chapter to apply to your life and ministry?

## Job 5

- 1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?
- 2 For wrath killeth the foolish man, and envy slayeth the silly one.
- 3 I have seen the foolish taking root: but suddenly I cursed his habitation.
- 4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.
- 5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.
- 6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;
- 7 Yet man is born unto trouble, as the sparks fly upward.
- 8 I would seek unto God, and unto God would I commit my cause:
- 9 Which doeth great things and unsearchable; marvellous things without number:
- 10 Who giveth rain upon the earth, and sendeth waters upon the fields:
- 11 To set up on high those that be low; that those which mourn may be exalted to safety.
- 12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.
- 13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.
- 14 They meet with darkness in the daytime, and grope in the noonday as in the night.
- 15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.
- 16 So the poor hath hope, and iniquity stoppeth her mouth.
- 17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:
- 18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.
- 19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
- 20 In famine he shall redeem thee from death: and in war from the power of the sword.
- 21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
- 22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
- 23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.
- 24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.
- 25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.
- 26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.
- 27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

## Outline 5:

(*Eliphaz continued.*)

- I. There is no one to answer you and no one to call (*to defend you*). (1)
  - A. Call now, if there be any that will answer you.
  - B. To which of the saints (*the holy ones*) will you turn?
- II. The wicked are destined to experience trouble. (2-5)
  - A. The wicked man.
    - 1. Wrath kills the foolish man.
    - 2. Envy slays the silly one.
    - 3. I have seen the foolish taking root, but suddenly I cursed his habitation.
  - B. The wicked man's children.
    - 1. His children are far from safety.
    - 2. They are crushed in the gate (*in the court of justice*).
    - 3. Neither is there any to deliver them.
  - C. The wicked man's wealth.
    - 1. The hungry eats up his harvest.
    - 2. They even take that which is growing among the thorns.
    - 3. The robber swallows up their substance.
- III. Trouble comes to all who sin. (6-7)
  - A. Affliction does not come forth of the dust, neither does trouble spring out of the ground. (*Eliphaz maintains there is a reason behind affliction, and that reason is sin. He says that adversity does not just happen at random like a weed springing up from the grass.*)
  - B. Yet man is born unto trouble, as the sparks fly upward.
- IV. If this happened to me, I would seek God, present my case, and commit my cause to Him. (8-16)
  - A. He does great and unsearchable thing, marvelous things without number.
  - B. He gives rain upon the earth, and sends waters upon the fields.
  - C. He sets up on high those that are low so that those which mourn may be exalted to safety.
  - D. He disappoints the devices of the crafty.
    - 1. Their hands cannot perform their enterprise.
    - 2. He traps the wise in their own craftiness.
    - 3. The counsel of the forward (*schemer*) is carried headlong (*towards a quick end*).
    - 4. They meet with darkness in the daytime and grope in the noonday as in the night.
  - E. But He saves the needy from:
    - 1. The sword.
    - 2. Their mouth.
    - 3. The hand of the mighty.
  - F. So the poor has hope, and iniquity stops her mouth.

- V. You should not despise God's discipline. (17-18)
- A. Behold, happy is the man whom God corrects.
  - B. Therefore do not despise the chastening of the Almighty.
  - C. For He makes sore and binds up: He wounds and His hands make whole.  
*(While these statements are true, they did not apply to Job as he was not being disciplined because of sin.)*
- VI. God delivers the righteous. (19-26)
- A. He shall deliver you in six troubles.
  - B. Yes, in seven there shall no evil touch you.
    - 1. In famine: He shall redeem you from death--you will laugh at it.
    - 2. In war: He shall redeem you from the power of the sword.
    - 3. In persecution: You shall be hid from the scourge of the tongue.
    - 4. In destruction: You shall not be afraid of destruction when it comes--at destruction and famine you shall laugh.
    - 5. In your labor:
      - a. You shall be in league with the stones of the field. *(The stones--representing obstacles--will not hinder you from sowing your crops.)*
      - b. The beasts of the field shall be at peace with you--you will be at peace with them.
    - 6. In your home:
      - a. Your home and family will be in peace *(protected)*:
      - b. You shall visit your habitation.
      - c. You shall not sin.
      - d. Your seed shall be great.
      - e. Your offspring shall be as the grass of the earth.
    - 7. You will not die prematurely: You will come to your grave in a full age, like as a shock of corn comes to the threshing floor in his season.
- VII. I have studied this, and it is the way it is; so hear it and know it for your good. (27)



## Summary Of Eliphaz's Speech Chapters 4-5

-The thesis of Eliphaz's message is that righteous men prosper and the wicked are punished by various forms of suffering--inferring that Job is wicked.

-Eliphaz said Job should practice what he preached: 4:1-6.

-Eliphaz's points were based on:

-Experience (4:7-11): A key verse in his argument is Job 4:8: "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same"--a true principle, but misguided application.

-Precedent: He claimed that in the past, they had seen there was always a cause for affliction, and that cause is always sin: 4:7-8.

-A personal revelation: Eliphaz's vision, however, was not a word of the Lord. It came stealthily in an elusive manner and it pictured God as unconcerned about man: 4:12-21.

-Preconceptions: 4:7-21.

-Prejudice: He passed judgment weighing the evidence. We often do this too--judge others based on our own experience: 5:1-16.

-Observation: "...we have investigated it...": 5:3.

-Research: He said "I have studied it and found...": 5:27.

-The problems with experience and personal revelation is that we do not always see things as they are and we cannot know the human heart. We judge by the outward appearance, God judges based on the heart. Experience and personal revelation must always be tested on the basis of the Word of God.

-Eliphaz used the principle of sowing and reaping--which is a valid biblical principle--but this cannot be used to explain the suffering of the innocent. The premise is okay, the conclusion is not: 4:7-9.

-He described God and His reaction to the wicked: 4:8-16.

-He said that mankind, who lives and dies without wisdom, is not qualified to judge God's ways: 4:17-21.

-He said there was no hope for Job in people or saints: 5:1.

-He pointed out that the wicked are destined to experience trouble: 5:2-5.

-Eliphaz pointed out that trouble comes to all who sin, meaning Job is a sinner: 5:6-8.

-Eliphaz gave his own pious reactions as to how he would react in a similar situation: 5:8.

-Eliphaz suggested that Job should present his case before God: 5:8-16.

-He appealed to Job to not despise God's discipline: 5:17-18.

-Eliphaz concludes his speech with words of assurance that if Job will do what is right and listen to his words, everything will be restored to him. In other words, he appeals for Job to make a bargain with God: 5:19-27.

### **Study questions on chapter 5:**

1. Who is speaking in this chapter? (outline notes)
2. What is the challenge presented in verse 1?
3. According to Eliphaz, what are the results of wrath and envy? (2)
4. Who did Eliphaz see taking root and what was his response to this? (3)
5. According to Eliphaz, what happens to the foolish? (3-5)
6. According to verses 6-7, what is Eliphaz's philosophy concerning trouble and man's relationship to it?
7. To what did Eliphaz say a person is born and what natural example is used to illustrate his point? (7)
8. What advice does Eliphaz give to Job in verse 8?
9. How is God described in verses 9-16?
  - What good things are attributed to God?
  - Who does God set up on high and who does He bring low?
  - What does God do for those who mourn?
  - What is God's response to the crafty person?
  - What does God do to the froward person?
  - How does God deal with the poor?
  - What stops the mouth of iniquity?
10. Why did Eliphaz tell Job not to despise the discipline of God? (17-18)
11. According to Eliphaz, from what seven troubles will God deliver the righteous? (19-26)
12. What is Eliphaz's final advice in verse 27?
13. What did you learn in this chapter to apply to your life and ministry?
14. Using the notes at the end of chapter 5, summarize Eliphaz's speech in chapters 4-5

## Job 6

- 1 But Job answered and said,
- 2 Oh that my grief were throughly weighed, and my calamity laid in the balances together!
- 3 For now it would be heavier than the sand of the sea: therefore my words are swallowed up.
- 4 For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.
- 5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?
- 6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?
- 7 The things that my soul refused to touch are as my sorrowful meat.
- 8 Oh that I might have my request; and that God would grant me the thing that I long for!
- 9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!
- 10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.
- 11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?
- 12 Is my strength the strength of stones? or is my flesh of brass?
- 13 Is not my help in me? and is wisdom driven quite from me?
- 14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.
- 15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;
- 16 Which are blackish by reason of the ice, and wherein the snow is hid:
- 17 What time they wax warm, they vanish: when it is hot, they are consumed out of their place.
- 18 The paths of their way are turned aside; they go to nothing, and perish.
- 19 The troops of Tema looked, the companies of Sheba waited for them.
- 20 They were confounded because they had hoped; they came thither, and were ashamed.
- 21 For now ye are nothing; ye see my casting down, and are afraid.
- 22 Did I say, Bring unto me? or, Give a reward for me of your substance?
- 23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
- 24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.
- 25 How forcible are right words! but what doth your arguing reprove?
- 26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?
- 27 Yea, ye overwhelm the fatherless, and ye dig a pit for your friend.
- 28 Now therefore be content, look upon me; for it is evident unto you if I lie.
- 29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.
- 30 Is there iniquity in my tongue? cannot my taste discern perverse things?

## Outline 6:

*(Job's response.)*

But Job answered and said:

- I. I have a right to complain. (1-4)
  - A. My trouble is as the sands of the sea.
    1. Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!
    2. For now it would be heavier than the sand of the sea.
    3. Therefore *(by it)* my words are swallowed up *(as the sea swallows up the sand)*.
  - B. I am like God's target.
    1. For the arrows of the Almighty are within me, the poison whereof drinks up my spirit.
    2. The terrors of God set themselves in array against me.
- II. These natural examples illustrate my condition: (5-7)
  - A. Starving animals.
    1. Does the wild ass bray when he has grass?
    2. Does the ox low over his fodder?
  - B. Tasteless food.
    1. Can that which is unsavory be eaten without salt?
    2. Is there any taste in the white of an egg?
    3. The things that my soul refused to touch are as my sorrowful meat.

*(As animals cry when they are hungry and as someone who is given tasteless food, Job felt he had a right to complain to God.)*
- III. I wish God would let me die. (8-10)
  - A. Oh that I might have my request and that God would grant me the thing that I long for!
  - B. Even that it would please God to destroy me; that He would let loose His hand, and cut me off!
  - C. Then I should yet have comfort; yes, I would harden myself in sorrow.
  - D. Let Him not spare; for I have not concealed *(denied)* the words of the Holy One. *(Job had not denied the Word of God, and he wanted to die before his intense suffering resulted in him doing so.)*
- IV. These are the answers I seek from the Holy One: (11-13)
  - A. What is my strength, that I should hope?
  - B. And what is my end, that I should prolong my life?
  - C. Is my strength the strength of stones *(the endurance like that of stones)*?
  - D. Is my flesh of brass?
  - E. Is not my help in me?
  - F. Is wisdom driven quite from me?
- V. You, my friends, are unreliable. (14-21)
  - A. To him that is afflicted, pity should be shown from his friend lest he forsakes the fear of the Almighty.

- B. My brethren have dealt deceitfully as a seasonal brook:
    1. Like the stream of brooks, they pass away.
    2. Like the stream of brooks, they are black by reason of the ice and wherein the snow is hid.
    3. Like the stream of brooks, when they grow warm they vanish.
    4. Like the stream of brooks, when it is hot they are consumed out of their place.
    5. Like the stream of brooks, the paths of their way are turned aside, they go to nothing, and perish.
  - C. The troops of Tema looked, the companies of Sheba waited for them.
    1. They were confounded because they had hoped.
    2. They came there, and were ashamed.

*(In this example, Job was making the point that as caravans of travelers who anticipated much needed water and were disappointed, so Job was disappointed in the counsel of his friends. They were like a mirage that appears to be an oasis in the desert but is actually barren and offers no relief.)*
  - D. For now you are nothing; you see my casting down, and are afraid. *(His friends were fearful that a similar fate might come upon them.)*
- VI. I have two requests: (22-24)
- A. Show me where I am wrong. Did I ever say:
    1. Bring unto me?
    2. Give a reward for me of your substance?
    3. Deliver me from the enemy's hand?
    4. Redeem me from the hand of the mighty?
  - B. Teach me, and I will hold my tongue.
  - C. Cause me to understand wherein I have erred.
- VII. Stop speaking against me. (25-27)
- A. How forcible are right words!
  - B. But what does your arguing reprove? *(How does what you say change anything?)*
  - C. Do you imagine to reprove the speeches of one that is desperate with words, which are as wind?
  - D. You overwhelm the fatherless.
  - E. You dig a pit for your friend.
- VIII. Stop assuming I am guilty. (28-30)
- A. Now therefore be content to look upon me, for it is evident unto you if I lie. *(You can examine me all you want and will be able to tell if I am lying.)*
  - B. Return--reconsider--I pray you:
    1. Let it not be iniquity *(a verdict that I have sinned)*.
    2. Return again my righteousness *(to me)*.
    3. Is there iniquity in my tongue?
    4. Cannot my taste discern perverse things *(as well as you can)*?

*(Job is pleading with his friends to take a fresh look at his situation and realize that he is not being punished for his sins. He is pleading for less accusation and more compassion.)*

### **Study questions on chapter 6:**

1. Who is speaking in this chapter? (outline)
2. What did Job say about his grief in verses 1-3? What natural examples did he use to illustrate it? (1-3)
3. What did Job say had come against him? (4)
4. According to verse 4, who does Job view as the source of his suffering? According to Job chapters 1-2, is he right or wrong?
5. What questions does Job ask and what natural examples does he use in verses 5-6? According to verse 7, what is his point?
6. According to verses 8-13:
  - Why is Job frustrated?
  - What does he want God to do?
  - What does he believe will bring him comfort?
  - What is Job's testimony regarding God's Word?
  - What does Job say about his strength and hope and what does this reveal about his emotional condition at this time?
7. What is Job's complaint in verse 14?
8. What natural example does Job use in verses 15-18 to describe his friends?
9. What reference is made in verses 19-20 and what is the significance of this example?
10. According to Job, what was the emotional response of his friends to his "casting down"? (21)
11. What questions does Job ask in verses 22-23 and what is his point?
12. What is Job's request in verse 24?
13. What does Job say about right words in verse 25?
14. What questions does Job ask in verses 25-26 and what is his point?
15. What does Job accuse his friends of doing in verse 27? What does Job say about righteous words and what analogies does he use to illustrate his point?
16. What did Job ask his friends to do and on what basis did he ask this of them? (28-29)
17. What final questions did Job ask in verse 30?
18. What did you learn in this chapter to apply to your life and ministry?

## Job 7

- 1 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?
- 2 As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work:
- 3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
- 4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.
- 5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.
- 6 My days are swifter than a weaver's shuttle, and are spent without hope.
- 7 O remember that my life is wind: mine eye shall no more see good.
- 8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.
- 9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.
- 10 He shall return no more to his house, neither shall his place know him any more.
- 11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
- 12 Am I a sea, or a whale, that thou settest a watch over me?
- 13 When I say, My bed shall comfort me, my couch shall ease my complaint;
- 14 Then thou scarest me with dreams, and terrifiest me through visions:
- 15 So that my soul chooseth strangling, and death rather than my life.
- 16 I loathe it; I would not live alway: let me alone; for my days are vanity.
- 17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?
- 18 And that thou shouldest visit him every morning, and try him every moment?
- 19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?
- 20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?
- 21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

## Outline 7:

(Job's response continued)

- I. Life on earth is difficult. (1-5)
  - A. Is there not an appointed time to man upon earth?
  - B. Are not his days also like the days of an hireling?
    - 1. As a servant earnestly desires the shadow (*closing of day*).
    - 2. As an hireling looks for the reward of his work.
    - 3. So am I made to possess months of vanity (*futile suffering with no discernible purpose*).
  - C. Wearisome nights are appointed to me.
    - 1. When I lie down, I say, "When shall I arise, and the night be gone? "
    - 2. I am full of tossing to and fro until the dawning of the day.
  - D. My flesh:
    - 1. Is clothed with worms.
    - 2. Is like clods of dust.
    - 3. Is broken.
    - 4. Is become loathsome.
- II. Life on earth is brief. (6-10)
  - A. My days are swifter than a weaver's shuttle and are spent without hope.  
(*A weaver's shuttle was used with a loom to weave threads in a fabric. The speed with which a weaver threw the shuttle from side to side was an illustration of the brevity of life.*)
  - B. Oh remember that my life is wind: My eye shall see good no more.
  - C. The eye of him that has seen me shall see me no more: Your eyes are upon me, and I am not.
  - D. As the cloud is consumed and vanishes away:
    - 1. So he that goes down to the grave shall come up no more.
    - 2. He shall return no more to his house.
    - 3. Neither shall his place know him anymore.
- III. Why has God afflicted me? (11-12)
  - A. Therefore I will not refrain my mouth from complaining and questioning:
    - 1. I will speak in the anguish of my spirit.
    - 2. I will complain in the bitterness of my soul.
  - B. Am I a sea monster or a whale, that you set a watch over me?
- IV. My suffering is relentless and death would be a relief. (13-16)
  - A. When I say, "My bed shall comfort me, my couch shall ease my complaint," then you scare me with dreams and terrify me through visions.
  - B. Then my soul chooses strangling and death rather than my life.
    - 1. I loathe it.
    - 2. I would not live always.
    - 3. Let me alone; for my days are vanity.



- V. Why is God so interested in me? (17-21a)
- A. What is man, that You should magnify him?
    - 1. Why should You set Your heart upon him?
    - 2. Why should You visit him every morning?
    - 3. Why should You try him every moment?
  - B. How long will You not depart from me, nor let me alone till I swallow down my spittle?
  - C. I have sinned:
    - 1. What shall I do unto You, oh You preserver of men?
    - 2. Why have You set me as a mark against You, so that I am a burden to myself?
    - 3. Why do You not pardon my transgression, and take away my iniquity?
- VI. For now shall I sleep in the dust. You shall seek me in the morning, but I shall not be. *(If you wait much longer to help me, it will be too late for me.)* (21b)

*(Obviously, Job was depressed. Even great men and women of God can get depressed when they get their focus on difficult or tragic circumstances.)*

### **Summary of Job's Response To Eliphaz Chapters 6-7**

- Job defends his words as being a result of his grief: 6:1.
- He felt like God's target: 6.
- He used animals without food and tasteless food to illustrate his condition: 6:5-7.
- He expresses his desire for death: 6:8-10.
- He describes the heaviness (6:1-3); bitterness (6:4-7); and hopelessness (6:8-14) of his condition.
- He describes his friends as a "deceitful, seasonal brook" and reproves them for their treatment: 6:15-21.
- He challenges them to show him where he has sinned: 6:22-24.
- He asks his friends to stop speaking against him and assuming he is guilty: 6:25-30.
- He describes life on earth as difficult and brief: 7:1-10.
- He continues to question God as to why he is suffering: 7:11-12.
- He says death would be a relief: 7:13-16.
- He wonders why God is so interested in him: 7:17-19.
- He feels that if God waits much longer to deliver him, it will be too late: 7:20.

**Study questions on chapter 7:**

1. Who is speaking in this chapter? (outline)
2. What are the questions asked in verse 1?
3. How does Job describe his life in verses 1-2?
4. What did Job say about his months, days, and nights? (3-6)
5. How did Job describe his flesh in verse 5?
6. What examples did Job use to illustrate how he viewed his life? (7-10)
7. Why did Job say he would not be silent? (11)
8. What does verse 11 reveal about the condition of Job's spirit and soul at this time?
9. What question does Job ask in verse 12?
10. What happens when Job thinks his bed will bring comfort to him? What is his response? (13-15)
11. In verse 16, what is Job's declaration and appeal regarding his life?
12. What are the questions asked in verses 17-18?
13. What are the questions asked in verses 19-21? To whom are the questions asked, and what is Job's point in asking them?
14. According to Job, after he dies what will happen when God seeks him? What does this imply about beliefs in the afterlife in Job's day? (21)
15. What did you learn in this chapter to apply to your life and ministry?
16. Using the notes at the end of chapter 7, summarize Job's speech in chapters 6-7.

## Job 8

- 1 Then answered Bildad the Shuhite, and said,
- 2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?
- 3 Doth God pervert judgment? or doth the Almighty pervert justice?
- 4 If thy children have sinned against him, and he have cast them away for their transgression;
- 5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;
- 6 If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.
- 7 Though thy beginning was small, yet thy latter end should greatly increase.
- 8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
- 9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)
- 10 Shall not they teach thee, and tell thee, and utter words out of their heart?
- 11 Can the rush grow up without mire? can the flag grow without water?
- 12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.
- 13 So are the paths of all that forget God; and the hypocrite's hope shall perish:
- 14 Whose hope shall be cut off, and whose trust shall be a spider's web.
- 15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
- 16 He is green before the sun, and his branch shooteth forth in his garden.
- 17 His roots are wrapped about the heap, and seeth the place of stones.
- 18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.
- 19 Behold, this is the joy of his way, and out of the earth shall others grow.
- 20 Behold, God will not cast away a perfect man, neither will he help the evil doers:
- 21 Till he fill thy mouth with laughing, and thy lips with rejoicing.
- 22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

### Outline 8:

*(Bildad speaks to Job.)*

Then answered Bildad the Shuhite, and said:

- I. Your words are like a blustery wind. (1-2)
  - A. How long will you speak these things?
  - B. How long shall the words of your mouth be like a strong wind?
- II. You are suffering because you have sinned. (3-7)
  - A. Does God pervert judgment? Or does the Almighty pervert justice?  
*(These questions are veiled accusations against Job, claiming he is distorting God's justice by saying he is righteous because God never allows the righteous to*

*be afflicted.)*

B. If your children have sinned against Him, and He has cast them away for their transgression:

1. If you would seek unto God betimes (*diligently*).
2. If you would make your supplication to the Almighty.
3. If you were pure and upright.

C. Then these would be the results:

1. Surely now He would awake for you.
2. He would make the habitation of your righteousness prosperous.
3. Though your beginning was small, yet your latter end should greatly increase.

*(Bildad cruelly insinuates Job's children died because of their sins, but claims that Job will be blessed and not die if he is indeed righteous. He uses a lot of "if" statements. One of the most fruitless things to do in times of suffering is to keep saying "if".... )*

III. You should learn from the past. (8-10)

A. For inquire, I pray you, of the former age, and prepare yourself to the search of their fathers (*spiritual elders*).

B. For we are but of yesterday, and know nothing, because our days upon earth are a shadow.

C. Shall not they (*the forefathers*) teach you and tell you and utter words out of their heart?

IV. The wicked will be punished and die. (11-13)

A. A natural example.

1. Can the rush grow up without mire? Can the flag grow without water?
2. While it is yet in his greenness and not cut down, it withers before any other herb. (*Bildad used two examples from nature, the rush and the flag, to illustrate how the wicked soon lose their prosperity. These plants appear lush, but are shallow and easily uprooted.*)

B. The example applied spiritually: So are the paths of all that forget God. (*They will be cut down, wither, and die.*)

V. The hypocrite's hope shall perish. (13-19)

His hope shall be cut off.

A. His trust shall be like a spider's web.

1. He shall lean upon his house, but (*like a spider's web*) it shall not stand.
2. He shall hold it fast, but it shall not endure.

B. He is like a plant.

1. He is green before the sun and his branch shoots forth in his garden.
2. His roots are wrapped about the heap.
3. He sees the place of stones (*the stones prevent growth*).
4. If he destroy him from his place, then it shall deny him, saying, "I have not seen you."
5. Behold, this is the joy of his way, and out of the earth shall others grow.

*(Bildad uses a spider's web and a green plant to illustrate the hopelessness of the wicked. Neither endure, both are destroyed, and others take their places.)*

- VI. God rewards the righteous. (20-22)
- A. Behold, God will not cast away a perfect man, neither will He help the evil doers. *(Romans 3:10 indicates there is no perfect man. All have sinned.)*
  - B. He will fill your mouth with laughing, and your lips with rejoicing.
  - C. They that hate you shall be clothed with shame.
  - D. The dwelling place of the wicked shall come to nothing.

### **Summary of Bildad's Speech Chapter 8**

- He rebukes Job's words: 8:1-2.
- He maintains God is just: 8:3, but he looks at the judgment of God. He does not consider God's love and mercy.
- He implied that Job's children deserved their fate: 8:4.
- He said if Job was upright he would be restored by God and his latter end better than his beginning: 8:5-7, 20-25.
- He appealed to wisdom of the ancients to prove his points: 8:8-10. His belief in tradition was supported by the law of cause and effect he had observed. He does not realize that just because something was said or written years ago by the ancients--the elders or spiritual fathers--does not guarantee that it is right.
- He said God does not cast away the blameless: 8:20.
- He said if Job would repent, he would once again experience laughter and rejoicing: 8:21.
- He used many "ifs" , indicating he did not speak from a position of knowing: 8:4,5,6,18.
- He used natural examples he used to support his reasoning: The rush, flag, spider web, plant: 8:11-12, 14,16-18.

#### **Study questions on chapter 8:**

1. Who is speaking in this chapter? (and outline notes)
2. How did Bildad describe Job's reply to Eliphaz? (2)
3. What questions did Bildad ask in verse 3 and what are the assumed answers? What did these questions imply about Job?
4. Why did Bildad say God punished Job's children? (4)
5. What does Bildad insinuate about Job's character in verses 6-7?
6. What did Bildad say God would do if Job was pure and upright? (5-7)
7. Who did Bildad suggest Job should listen to and why? (8-10)
8. To what natural examples did Bildad compare the destiny of the wicked and those who forget God? (Job 11-13)
9. What did Bildad say about the hope and trust of the wicked in verse 14?
10. What do we learn about the foundation upon which the godless are relying and the results? (15)
11. To what did Bildad compare the godless person? (16-19)

12. How did Bildad say God would treat the blameless and evil person? (20)
13. With what did Bildad say God would fill Job's mouth if he would walk uprightly (21)
14. What did Bildad say God would do to Job's enemies if he would walk uprightly (22)
15. According to the latter part of verse 22, What did Bildad say would happen to the wicked?
16. What did you learn in this chapter to apply to your life and ministry?
17. Using the notes at the end of the chapter, summarize Bildad's speech as recorded in Job chapter 8.

## Job 9

- 1 Then Job answered and said,
- 2 I know it is so of a truth: but how should man be just with God?
- 3 If he will contend with him, he cannot answer him one of a thousand.
- 4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?
- 5 Which removeth the mountains, and they know not: which overturneth them in his anger.
- 6 Which shaketh the earth out of her place, and the pillars thereof tremble.
- 7 Which commandeth the sun, and it riseth not; and sealeth up the stars.
- 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.
- 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
- 10 Which doeth great things past finding out; yea, and wonders without number.
- 11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.
- 12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?
- 13 If God will not withdraw his anger, the proud helpers do stoop under him.
- 14 How much less shall I answer him, and choose out my words to reason with him?
- 15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.
- 16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.
- 17 For he breaketh me with a tempest, and multiplieth my wounds without cause.
- 18 He will not suffer me to take my breath, but filleth me with bitterness.
- 19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?
- 20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.
- 21 Though I were perfect, yet would I not know my soul: I would despise my life.
- 22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.
- 23 If the scourge slay suddenly, he will laugh at the trial of the innocent.
- 24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?
- 25 Now my days are swifter than a post: they flee away, they see no good.
- 26 They are passed away as the swift ships: as the eagle that hasteth to the prey.
- 27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:
- 28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
- 29 If I be wicked, why then labour I in vain?
- 30 If I wash myself with snow water, and make my hands never so clean;
- 31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.
- 32 For he is not a man, as I am, that I should answer him, and we should come together in judgment.
- 33 Neither is there any daysman betwixt us, that might lay his hand upon us both.

**34 Let him take his rod away from me, and let not his fear terrify me:  
35 Then would I speak, and not fear him; but it is not so with me.**

**Outline 9:**

*(Job's response.)*

Then Job answered and said,

- I. How can I argue with God? (1-3)
  - A. I know what you said is true: But how should a man (*like me*) be just before God?
  - B. If he will contend with Him, he cannot answer Him even one of a thousand questions.
- II. God is sovereign. (4-16)
  - A. He is wise in heart and mighty in strength: Who has ever hardened himself against Him and prospered?
  - B. He removes the mountains, and they know not: He overturns them in His anger.
  - C. He shakes the earth out of her place, and the pillars thereof tremble.
  - D. He commands the sun, and it does not rise.
  - E. He seals up the stars (*from sight*).
  - F. He spreads out the heavens.
  - G. He treads upon the waves of the sea.
  - H. He makes Arcturus, Orion, and Pleiades (*constellations in the sky*), and the chambers (*vast starry spaces*) of the south.
  - I. He does great things past finding out; yes, and wonders without number.
  - J. He is invisible: He goes by me, and I see Him not: He passes on also, but I perceive Him not.
  - K. He controls life and death.
    - 1. He takes away, who can hinder Him?
    - 2. Who will say unto Him, "What are you doing?"
  - L. He judges all.
    - 1. If God will not withdraw his anger, the proud helpers stoop under Him.
    - 2. How much less shall I answer Him, and choose out my words to reason with Him?
    - 3. Whom, though I were righteous, yet I would not answer, but I would make supplication to my judge.
    - 4. If I had called and He had answered me, yet I would not believe that He had listened unto my voice.
- III. God controls my circumstances. (17-21)
  - A. He breaks me with a tempest, and multiplies my wounds without cause.
  - B. He will not suffer me to take my breath, but fills me with bitterness.
  - C. If I speak of strength, He is strong.
  - D. If I speak of judgment, who shall set me a time to plead?
    - 1. If I justify myself, my own mouth shall condemn me.
    - 2. If I say, I am perfect, it shall also prove me perverse.
    - 3. Though I were perfect, yet I would not know my soul.



4. I would despise my life.
- IV. God does not discriminate between the righteous and the wicked. (22-24)
- A. This is one thing, therefore I said it: He destroys the perfect and the wicked.
  - B. If the scourge slay suddenly, He will laugh at the trial of the innocent.
  - C. The earth is given into the hand of the wicked.
  - D. He covers the faces of the judges thereof.
  - E. If not, then where and who is He?
- V. My days are filled with sorrow. (25-31)
- A. They flee away, they see no good.
    1. My days are swifter than a post (*a runner who delivered news*).
    2. They are passed away as the swift ships. (*Egyptian speedboats of the day had wooden frames and sides of papyrus, a tall reed that grew in marshes*).
    3. They are as the eagle that hastens to the prey. (*An eagle swoops down at speeds up to 200 miles an hour to seize its prey*).
  - B. If I say, "I will forget my complaint, I will leave off my heaviness, and comfort myself." (*Positive thinking did not help Job.*)
    1. I am afraid of all my sorrows.
    2. I know that You will not hold me innocent.
    3. If I am not wicked, why then do I labor in vain?
  - C. If I wash myself with snow water and make my hands never so clean, yet You shall plunge me in the ditch and my own clothes shall abhor me. (*Self-righteousness and self-help are not the answer.*)
- VI. I need a mediator between God and me. (32-35)
- A. For He is not a man, as I am, that I should answer Him and we should come together in judgment. (*A trial would not be beneficial, as there is no arbitrator to plead Job's case. Later, God become a man through Jesus Christ, who became our intercessor.*)
  - B. Neither is there any daysman between us, that might lay his hand upon us both. (*A "daysman" means to act as an umpire to settle a dispute. (Jesus Christ became the mediator to bring man before God: 1 Timothy 2:5-6; 1 Peter 3:18. He is the "daysman" that Job longed for: Job 16:21.)*)
  - C. Let Him take His rod away from me and do not let His fear terrify me:
    1. Then I would speak and not fear Him.
    2. But it is not so with me.

*(Job longs for an intercessor who would stand between him and God, restore the relationship between them, remove the affliction, and take away his fear. Jesus Christ does this for believers. See 1 John 2:1; Ephesians 2:18; Hebrews 9:15,24.)*

### Study questions on chapter 9:

1. Who is speaking in this chapter? (outline notes)
2. What questions are asked in verses 2-4 and what is the point?
3. What do you learn about the sovereignty of God in verses 4-10? What natural examples does Job use to illustrate God's sovereignty?
4. Summarize Job's complaints as detailed in verses 11-24 in regards to:
  - God's presence.
  - What God removed and Job's response.
  - God's anger.
  - God's response to the proud.
  - Job's ability to reason with God.
  - How Job perceived God was treating him.
  - How God responded to his pleas for help.
  - God's treatment of the innocent.
  - God's treatment of the wicked.
  - God's response to the trials of the innocent.
  - The place of the wicked on earth.
  - The judges of the earth.
5. Using verses 25-31, describe how Job views his present condition in terms of:
  - How his days pass.
  - The natural examples he used to illustrate his life.
  - His attempt to forget his complaint.
  - His questions.
  - His attempt at positive thinking.
  - What would happen if he was wicked.
  - His attempts at self-righteousness.
6. What problems are addressed by Job in verses 32-33 in regards to the possibility of appearing before God to reason his case?
7. What request does Job make in verse 34?
8. What does Job believe he would be able to do if God would honor the request he made in verse 34?
9. Using point VI and the outline at the end of this chapter answer the following questions:
  - What is a daysman?
  - For what does Job long?
  - Who is our intercessor?
10. What did you learn in this chapter to apply to your life and ministry?

## Job 10

- 1 My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.
- 2 I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.
- 3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?
- 4 Hast thou eyes of flesh? or seest thou as man seeth?
- 5 Are thy days as the days of man? are thy years as man's days,
- 6 That thou inquirest after mine iniquity, and searchest after my sin?
- 7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.
- 8 Thine hands have made me and fashioned me together round about; yet thou dost destroy me.
- 9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?
- 10 Hast thou not poured me out as milk, and curdled me like cheese?
- 11 Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews.
- 12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
- 13 And these things hast thou hid in thine heart: I know that this is with thee.
- 14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.
- 15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore see thou mine affliction;
- 16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.
- 17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.
- 18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!
- 19 I should have been as though I had not been; I should have been carried from the womb to the grave.
- 20 Are not my days few? cease then, and let me alone, that I may take comfort a little,
- 21 Before I go whence I shall not return, even to the land of darkness and the shadow of death;
- 22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

## Outline 10:

*(Job's response continued.)*

- I. I am weary of life. (1)
  - A. My soul is weary of my life.
  - B. I will leave my complaint upon myself.
  - C. I will speak in the bitterness of my soul.
- II. I need an answer from God. (2-7)

I will say unto God:

  - A. Do not condemn me.
  - B. Show me why You contend with me.
  - C. Is it good to You that You should:
    - 1. Oppress men?
    - 2. Despise the work of Your hands?
    - 3. Shine upon (*show favor to*) the counsel of the wicked?
  - D. Have You eyes of flesh? Do You see as a man sees?
  - E. Are Your days as the days of man? Are Your years as man's days,
  - F. Is this why You inquire after my iniquity and search after my sin?
  - G. You know that I am not wicked and that there is none that can deliver out of Your hand.
- III. You created me--why are You destroying me? (8-15a)
  - A. Your hands have made me and fashioned me together round about; yet You destroy me.
  - B. Remember, I beseech You, that You have made me as the clay--and will You bring me into dust again?
  - C. Have You not poured me out as milk, and curdled me like cheese?
  - D. You have clothed me with skin and flesh, and have fenced me with bones and sinews.
  - E. You have granted me life and favor, and Your visitation has preserved my spirit.
  - F. These things You have hid in Your heart: I know that this is with You.  
*(Job thought God had planned this adversity for him from the beginning.)*
    - 1. If I sin, then You mark me and You will not acquit me from Your iniquity.
    - 2. If I be wicked, woe unto me.
    - 3. If I be righteous, yet I will not lift up my head (*because of my heavy affliction*).
  - G. I am full of confusion.
- IV. See my affliction. (15b-17)

Therefore see my affliction, for it increases.

  - A. You hunt me as a fierce lion.
  - B. You show Yourself marvelous upon me.
  - C. You renew Your witnesses against me.
  - D. You increase Your indignation upon me.
  - E. Changes (*new witnesses*) and war (*new attacks*) are against me.

- V. It would have been better if I had not been born. (18-19)
- A. Why then have You brought me forth out of the womb?
  - B. Oh that I had given up the ghost, and no eye had seen me!
  - C. I should have been as though I had not been.
  - D. I should have been carried from the womb to the grave.
- VI. My days are few: I will soon face death. (20-22)
- A. Are not my days few?
  - B. Cease then and let me alone, that I may take comfort a little.  
*(Note that although Job is asking God to let him alone, it is still God to whom he addresses his request. He has not lost his faith that there is a God)*
  - C. Before I go where I shall not return, even to the land of darkness and the shadow of death;
    - 1. A land of darkness, as darkness itself.
    - 2. A land of the shadow of death.
    - 3. A land without any order.
    - 4. A land where the light is as darkness.
- (Job is not teaching soul sleep here, but merely wishing for the oblivion he believed came though death. The New Testament is clear that to be absent from the body is to be present with the Lord, but Job did not have the benefit of the New Testament.)*

### **Summary Of Job's Response To Bildad Chapter 9-10**

- Job responds to his friends in chapter 9, and offers a prayer to God in chapter 10.
- Job wonders how he can argue with God: 9:1-3.
- He admits that God controls his circumstances: 9:17-21.
- He complains that God does not discriminate between the righteous and the wicked: 9:22-24.
- He describes his days as being filled with sorrow; 9:25-31.
- He bemoans the lack of a mediator between himself and God 9:32-35.
- Job sees only three alternatives:
  - Forget his situation, but he cannot do this: 9:27.
  - Cleanse himself, but this is not acceptable to God: 9:30-31.
  - Find a mediator to open the way to God: 9:32-35.
- Job is weary of life: 10:1.
- He needs an answer from God: 10:2-7.
- He wonders why God is destroying him: 10:8-15.
- He appeals for God to see his increasing affliction: 10:15-17.
- He believes it would be better if he had never been born: 10:18-19.
- He realizes he will soon face death: 10:20-22.

### **Study questions on chapter 10**

1. Who is speaking in this chapter? (outline notes)
2. How does Job describe his soul in verse 1?
3. Using verses 2-7, answer the following questions:
  - What questions does Job ask God?
  - What does he want God to do?
  - What does he say God knows?
  - What does Job say regarding deliverance?
  - Why did Job believe that God was unfair?
4. According to verses 8-12:
  - Who did Job say created him?
  - What does He ask God to remember?
  - What natural examples does he use to illustrate his life?
  - With what does Job say he is clothed?
  - With what does Job say he is fenced in?
  - What does he praise God for granting him?
  - What does he say has preserved his spirit?
  - What does Job say God has hidden?
  - What does Job say regarding how God would deal with his iniquity?
5. What does Job say regarding his affliction in verses 15-16. What natural example does he use to illustrate his trial?
6. What does Job say regarding the witnesses against him, God's indignation for him, and what is coming against him? (17)
7. What is Job's plea in verses 18-19?
8. What is Job's question in the first part of verse 20 and what is his point?
9. What is Job's plea in verses 20-22?
10. How does Job describe death in verses 21-22?
11. What did you learn in this chapter to apply to your life and ministry?
12. Using the notes at the end of chapter 10, summarize Job's speech in chapters 9-10.

## Job 11

- 1** Then answered Zophar the Naamathite, and said,  
**2** Should not the multitude of words be answered? and should a man full of talk be justified?  
**3** Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?  
**4** For thou hast said, My doctrine is pure, and I am clean in thine eyes.  
**5** But oh that God would speak, and open his lips against thee;  
**6** And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.  
**7** Canst thou by searching find out God? canst thou find out the Almighty unto perfection?  
**8** It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?  
**9** The measure thereof is longer than the earth, and broader than the sea.  
**10** If he cut off, and shut up, or gather together, then who can hinder him?  
**11** For he knoweth vain men: he seeth wickedness also; will he not then consider it?  
**12** For vain man would be wise, though man be born like a wild ass's colt.  
**13** If thou prepare thine heart, and stretch out thine hands toward him;  
**14** If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.  
**15** For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:  
**16** Because thou shalt forget thy misery, and remember it as waters that pass away:  
**17** And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.  
**18** And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.  
**19** Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.  
**20** But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

### Outline 11:

*(Zophar speaks to Job.)*

Then Zophar, the Naamathite, answered and said:

- I. Someone needs to answer you. (1-3)
  - A. Should not the multitude of words be answered?
  - B. Should a man full of talk be justified?
  - C. Should your lies make men hold their peace?
  - D. When you mock, shall no man make you ashamed?

*(Zophar felt it was necessary that he speak because Job was talking too much, claiming his innocence, speaking lies, and mocking.)*

- II. You are guilty: God is punishing you far less than you deserve. (4-6)
- A. For you have said, "My doctrine is pure and I am clean in God's eyes."  
*(There is a difference between self-righteousness and knowing you are righteous because of God's saving grace.)*
  - B. But oh that God would speak, and open His lips against you.  
*(Zophar was wanting God to speak to Job to reveal his iniquity. He was implying that he--Zophar--knew the answers, but Job did not.)*
  - C. And that He would show you the secrets of wisdom, that they are double to that which is! *(Zophar said that God's wisdom is two-sided: What we know and what we do not know.)*
  - D. Know therefore that God exacts of you less than your iniquity deserves.  
*(Zophar said Job wasn't getting half of what he deserved!)*
- III. You are ignorant of God's ways. (7-12)
- A. Can you by searching find out God?
  - B. Can you find out the Almighty unto perfection?
  - C. It is as high as heaven; what can you do?
  - D. It is deeper than hell; what can you know?
  - E. The measure thereof is longer than the earth, and broader than the sea.
  - F. If He cuts off, shuts up, or gathers together, then who can hinder Him?  
*(God is not accountable to mankind.)*
  - G. For He knows vain *(useless and proud)* men:
    1. He sees wickedness also; will He not then consider it?
    2. For vain man would be wise, though man be born like a wild ass's colt.  
*(In other words, the chances of man understanding God's ways are as meager as the chances of a wild donkey giving birth to a human being.)*
- IV. If you will just confess your sins, things will change. (13-20)  
*(Zophar elaborates on the benefits of the righteous which will be Job's if he will just repent.)*
- A. You need to repent
    1. If you prepare your heart and stretch out your hands toward Him.
    2. If iniquity be in your hand, put it far away.
    3. If you do not let wickedness dwell in your tabernacles.
  - B. If you repent, then:
    1. You can lift up your face without spot *(the stain of sin)*.
    2. You shall be steadfast.
    3. You shall be fearless.
    4. You shall forget your misery and remember it as waters that pass away.
    5. Your age shall be clearer than the noonday.
    6. You shall shine forth--you shall be as the morning.
    7. You shall be secure, because there is hope.
    8. You shall dig about you. *(This most likely refers to successfully digging for water--a vital necessity--which Zophar contends is a sign of God's blessing.)*



9. You shall take your rest in safety: You shall lie down and no one shall make you afraid.
  10. Many shall make suit unto you (*be good to you--literally it means caress his face. People will once again seek him out and honor him.*)  
(*Zophar is tempting Job to bargain with God to get out of trouble--which is exactly what Satan said Job would do--serve God only for the benefits. A "commercial" faith bargains with God. A "confident" faith trusts in Him.*)
- C. If you do not repent then:
1. The eyes of the wicked shall fail.
  2. They shall not escape.
  3. Their hope shall be as the giving up of the ghost.  
(*Zophar intimated that the wicked will only be delivered from suffering through death, and that Job's death wish was proof of his sin.*)

### **Summary Of Zophar's Speech Job 11**

- He rebukes Job for his rash words: 11:1-3.
- He indicates Job has suffered less than he deserved: 11:4-6.
- He condemns Job for trying to seek out the deep things of God: 11:7-12.
- He says that Job should confess his iniquity and then he would be restored: 11:13-19.
- He sees Job in a place assigned to the wicked if he refuses to repent: 11:20.

#### **Study questions on chapter 11:**

1. Who is speaking in this chapter? (outline and verse 1)
2. What reasons did Zophar give for feeling compelled to reply to Job's speech? (1-3 and outline)
3. What did Zophar claim Job had said? (4)
4. What did Zophar wish God would do? (5-6)
5. How did Zophar describe the mysteries of God? (7-9)
6. What questions did Zophar ask in verses 10-11 and what was his point?
7. What did Zophar say God took note of? (11)
8. According to Zophar, what did God say about a vain person and what analogy did he use to illustrate his point? (12)
9. What did Zophar tell Job to do? (13-14)
10. Using verses 15-19, summarize what Zophar said would be the results if Job repented and acted upon what he said. What would happen in regards to:
  - His fears.
  - His memory.
  - His age.
  - His security.

-His hope.

-His rest.

-The response of people around him.

11. What did Zophar say would happen to the wicked--and to Job--if they did not act on his advice? (20)
12. What presumptions does Zophar make about Job in verses 4-5 and 13-20?
13. What did you learn in this chapter to apply to your life and ministry?
14. Using the notes at the end of chapter 11, summarize Zophar's speech.

## Job 12

- 1 And Job answered and said,
- 2 No doubt but ye are the people, and wisdom shall die with you.
- 3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?
- 4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.
- 5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.
- 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.
- 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:
- 8 Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.
- 9 Who knoweth not in all these that the hand of the Lord hath wrought this?
- 10 In whose hand is the soul of every living thing, and the breath of all mankind.
- 11 Doth not the ear try words? and the mouth taste his meat?
- 12 With the ancient is wisdom; and in length of days understanding.
- 13 With him is wisdom and strength, he hath counsel and understanding.
- 14 Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening.
- 15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.
- 16 With him is strength and wisdom: the deceived and the deceiver are his.
- 17 He leadeth counsellors away spoiled, and maketh the judges fools.
- 18 He looseth the bond of kings, and girdeth their loins with a girdle.
- 19 He leadeth princes away spoiled, and overthroweth the mighty.
- 20 He removeth away the speech of the trusty, and taketh away the understanding of the aged.
- 21 He poureth contempt upon princes, and weakeneth the strength of the mighty.
- 22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.
- 23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.
- 24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.
- 25 They grope in the dark without light, and he maketh them to stagger like a drunken man.

## Outline 12:

*(Job's response.)*

And Job answered and said:

- I. You seem to know everything! (1-2)  
No doubt but you are the people (*the only wise people in the world*), and wisdom shall die with you.
- II. I have understanding as well as you do. (3)
  - A. I am not inferior to you.
  - B. Who does not know such things as these?  
*(Job said the beliefs shared by his friends were common knowledge and that he had as much wisdom as they did.)*
- III. My present status. (4-5)
  - A. I am as one mocked of his neighbor, who calls upon God, and He answers him.
  - B. I am a just, upright man who is laughed to scorn.  
*(In the past, Job had called upon God and He answered. Now God allowed him to become a laughing-stock because of his troubles.)*
  - C. I am ready to slip with my feet.
  - D. I am like a lamp despised in the thoughts of him that is at ease. *(His three friends who were "at ease" mocked him, as one who was ready to slip and fall.)*
- IV. If I am being punished, I do not understand why. (6)
  - A. The tabernacles of robbers prosper. *(Job was saying that thieves prosper, proving that the wicked do not always suffer for their sins.)*
  - B. They that provoke God are secure; into whose hand God brings abundantly.  
*(Even those who provoke God receive blessings. Job's point is that since his friends believe God is punishing him for his sins, then why isn't God punishing robbers and others who provoke Him?)*
- V. Nature proves my point: Even creation recognizes that God does not deal with them according to their character. (7-10)
  - A. Ask the beasts, and they shall teach you.
  - B. Ask the fowls of the air, and they shall tell you.
  - C. Speak to the earth, and it shall teach you.
  - D. The fishes of the sea shall declare it unto you.
  - E. Who does not know in all these things that the hand of the Lord has wrought this?
  - F. In whose hand is:
    1. The soul of every living thing.
    2. The breath of all mankind.*(Job is saying that even creation witnesses that God is sovereign over his creatures.)*
- VI. I also have the ability to understand. (11)
  - A. Does not the ear try words *(and distinguish between wise and unwise words)?*
  - B. Does not the mouth taste his meat *(and distinguish between desirable and undesirable food)?*

- VII. True wisdom and understanding comes only from God. (12-13)
- A. You say that with the ancient (*elderly*) is wisdom and that understanding comes by length of days (*age*).
  - B. But only with God is:
    - 1. Wisdom.
    - 2. Strength.
    - 3. Counsel.
    - 4. Understanding.
- VIII. God is in control of all. (14-25)  
*(In this passage, Job uses examples of God's wisdom and might--of which he spoke in the previous passage--to demonstrate how God acts in both positive and negative ways that are irreversible.)*
- A. He breaks down, and it cannot be built again.
  - B. He shuts up a man, and there can be no opening.
  - C. He withholds the waters, and they dry up: He also sends them out (*a downpour*), and they overturn the earth (*the floods overwhelm and transform the earth*).
  - D. He has both strength and wisdom with Him.
  - E. He is sovereign over both the deceived and the deceiver.
  - F. He leads counselors away spoiled and makes the judges fools.
  - G. He loosens the bond of kings and girds their loins with a girdle (*such as worn by a slave--meaning God enslaves the kings if He desires to do so*).
  - H. He leads princes away spoiled, and overthrows the mighty.
  - I. He removes away the speech of the trusted.
  - J. He takes away the understanding of the aged.
  - K. He pours contempt upon princes.
  - L. He weakens the strength of the mighty.
  - M. He discovers deep things out of darkness and brings to light the shadow of death.
  - N. He increases the nations and then destroys them: He enlarges the nations and straitens (*shrinks*) them again.
  - O. He takes away the heart of the chief of the people of the earth:
    - 1. He causes them to wander in a wilderness where there is no way.
    - 2. They grope in the dark without light.
    - 3. He makes them stagger like a drunken man.
- (All kinds of people--both innocent and wicked--experience difficulties in life because God is sovereign over them all. These include judges, priests, wise people, princes, the mighty, and entire nations.)*

### Study questions on chapter 12:

1. Who is speaking in this chapter? (verse 1 and outline notes)
2. What did Job say about his friends in verses 1-2 and 4 and what was the tone of his statements?
3. What does Job say about his understanding in verse 3?
4. What does Job say regarding his present condition? (4-6)
5. What kind of people did Job say prosper and are secure? (6)
6. What did Job say could be learned from the beasts of the earth, the fowls, the earth, and the fish? (7-8)
7. What question does Job ask in verse 9?
8. What does Job say about God in verse 10?
9. What questions does Job ask in verses 11?
10. What does Job say regarding the ancients in verse 12?
11. What does Job say about God in verse 13?
12. Using verses 14-25 and outline point VIII, answer the following questions regarding Job's statements about the sovereignty of God in relation to:
  - Breaking down and building.
  - Opening and shutting.
  - The waters.
  - His strength and wisdom.
  - How the deceived and deceiver relate to Him.
  - His control over counselors, judges, kings, and princes.
  - The speech of the trustworthy.
  - The understanding of the aged.
  - The strength of mighty men.
  - Darkness and light.
  - Nations.
  - The chief of the people of the earth--the leaders.
13. What did you learn in this chapter to apply to your life and ministry?

## Job 13

- 1 Lo, mine eye hath seen all this, mine ear hath heard and understood it.
- 2 What ye know, the same do I know also: I am not inferior unto you.
- 3 Surely I would speak to the Almighty, and I desire to reason with God.
- 4 But ye are forgers of lies, ye are all physicians of no value.
- 5 O that ye would altogether hold your peace! and it should be your wisdom.
- 6 Hear now my reasoning, and hearken to the pleadings of my lips.
- 7 Will ye speak wickedly for God? and talk deceitfully for him?
- 8 Will ye accept his person? will ye contend for God?
- 9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?
- 10 He will surely reprove you, if ye do secretly accept persons.
- 11 Shall not his excellency make you afraid? and his dread fall upon you?
- 12 Your remembrances are like unto ashes, your bodies to bodies of clay.
- 13 Hold your peace, let me alone, that I may speak, and let come on me what will.
- 14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?
- 15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.
- 16 He also shall be my salvation: for an hypocrite shall not come before him.
- 17 Hear diligently my speech, and my declaration with your ears.
- 18 Behold now, I have ordered my cause; I know that I shall be justified.
- 19 Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.
- 20 Only do not two things unto me: then will I not hide myself from thee.
- 21 Withdraw thine hand far from me: and let not thy dread make me afraid.
- 22 Then call thou, and I will answer: or let me speak, and answer thou me.
- 23 How many are mine iniquities and sins? make me to know my transgression and my sin.
- 24 Wherefore hidest thou thy face, and holdest me for thine enemy?
- 25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?
- 26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.
- 27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.
- 28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

### Outline 13:

*(Job's response continued.)*

- I. You should listen to me rather than accuse me. (1-3)
  - A. My eye has seen all this, my ear has heard and understood it.
  - B. What you know, the same I know also: I am not inferior unto you.
  - C. Surely I would speak to the Almighty and I desire to reason with God.
- II. But you are forgers of lies, you are all physicians of no value. (4-6)

*(The word "forgers" also means to whitewash. Like paint on a cracked plaster wall, they were smearing whitewash of deception over their lives to avoid dealing with the problems that lay underneath. As physicians, their diagnosis was wrong so their remedy was not applicable.)*

  - A. Oh that you would altogether hold your peace--it should be your wisdom.  
*(Sometimes the wisest thing you can do is say nothing!)*
  - B. Hear now my reasoning.
  - C. Listen to the pleadings of my lips.
- III. Do not try to speak for God. (7-12)
  - A. Will you speak wickedly for God?
  - B. Will you talk deceitfully for Him?
  - C. Will you accept His person?
  - D. Will you contend for God?  
*(These men were not called to "contend for God"--in other words to be His defense attorney. Neither are you! You are called upon to comfort those who suffer, not to defend the actions of God or try to explain why: Deuteronomy 29:29.)*
  - E. Is it good that He should search you out?
  - F. As one man mocks another, do you so mock Him?
  - G. He will surely reprove you, if you secretly accept persons *(show partiality)*.
  - H. Shall not His excellency make you afraid and His dread fall upon you?
  - I. Your remembrances are like ashes, your bodies are like bodies of clay.  
*(Job compared their comfort to the worthlessness of ashes and the unreliability of weak clay.)*
- IV. I will risk my life in order to declare my innocence. (13-19)

*(Job presents his case to God, as he said he had longed to do in verse 3.)*

  - A. Hold your peace, let me alone, that I may speak, and let come on me what will.
  - B. Wherefore do I take my flesh in my teeth, and put my life in my hand?  
*(He knew it was risky to question God.)*
  - C. Though He slay me, yet I will trust in Him: But I will maintain my own ways before Him. *(The first part of this statement is good--total trust in God. The second part is not good. You cannot maintain your own ways in God's sight. That is self-righteousness)*
  - D. He also shall be my salvation *(my vindication)*: For an hypocrite shall not come before Him.



- E. Hear diligently with your ears my speech and my declaration.
  - F. Behold now:
    - 1. I have ordered my cause.
    - 2. I know that I shall be justified.
    - 3. Who is he that will plead with me (*argue against me*)?  
(*Job is ready to present his case in court and is certain of an acquittal.*)
  - G. For now, if I hold my tongue, I shall give up the ghost. (*Actually, this statement is a bit humorous. Didn't Job keep saying he wanted to die?*)
- IV. Two things I ask. (20-22)  
Only do not two things unto me: Then will I not hide myself from You.
- A. Withdraw Your hand far from me and do not let Your dread make me afraid.
  - B. Call me and I will answer--or let me speak and You answer me.  
(*In times of trouble, we often feel this way. We want to get out of the circumstances and tell God what to do.*)
- VI. These are my questions. (23-25)
- A. How many are my iniquities and sins? Make me know my transgression and my sin.
  - B. Why and where do You hide Your face and hold me (*consider me*) as your enemy?
  - C. Will you break a leaf that is driven to and fro?
  - D. Will you pursue the dry stubble?
- VII. These are my complaints. (26-28)
- A. You write bitter things against me. (*Job felt indicted by God*).
  - B. You make me possess the iniquities of my youth (*his memories of youthful sins*).
  - C. You put my feet also in the stocks (*as a captive*).
  - D. You look narrowly unto all my paths.  
(*Suffering brings limitations from which we cannot escape.*)
  - E. You set a print upon the heels of my feet. (*Possibly referring to branding like that done to a slave.*)
  - F. You consume me as a rotten thing or a garment that is moth-eaten (*worthless*).

**Study questions on chapter 13:**

1. Who is speaking in this chapter? (outline notes)
2. How does Job describe himself in comparison to his friends? (1-2)
3. With whom did Job say he would like to argue his case? (3)
4. How did Job describe his friends and their advice? (4)
5. What request does Job make and what does he ask of his friends in verses 5-6.
6. What questions does Job ask in verses 7-9 and what is his point?
7. Using the outline comments on verse 8 and the outline comments on III D, what does it mean to contend with God?
8. What does Job warn against in verse 10?
9. What questions are asked in verse 11 and what are the assumed answers?

10. What analogies and declarations does Job use in verse 12 to describe the advice of his friends?
11. What request does Job make in verse 13?
12. What question is asked in verse 14 and what is the point?
13. What profound statement and promises does Job make in verses 15-16?
14. What request does Job make of his friends in verse 17?
15. What did Job think would happen if he defended himself to God? (18-19)
16. What two requests did Job make in verses 20-21?
17. What is Job's question in verse 23 and what is his request?
18. What three words does Job use to describe wickedness in verse 23?
19. What questions did Job ask in verses 24-25? What was his point?
20. Describe how Job felt God was treating him. What analogies did he use to describe his feelings? (24-28)
21. What did you learn in this chapter to apply to your life and ministry?

## Job 14

- 1 Man that is born of a woman is of few days, and full of trouble.
- 2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.
- 3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
- 4 Who can bring a clean thing out of an unclean? not one.
- 5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;
- 6 Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.
- 7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.
- 8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;
- 9 Yet through the scent of water it will bud, and bring forth boughs like a plant.
- 10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?
- 11 As the waters fail from the sea, and the flood decayeth and drieth up:
- 12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.
- 13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!
- 14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.
- 15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
- 16 For now thou numberest my steps: dost thou not watch over my sin?
- 17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.
- 18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.
- 19 The waters wear the stones: thou washest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.
- 20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.
- 21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
- 22 But his flesh upon him shall have pain, and his soul within him shall mourn.

## Outline 14:

*(Job's response continued.)*

- I. Life is brief and filled with trouble. (1-6)
  - A. Man that is born of a woman is of few days and full of trouble.
    - 1. He comes forth like a flower, and is cut down.
    - 2. He flees also as a shadow and does not continue.
  - B. Do You open Your eyes upon such an one and bring me into judgment with You? *(Job felt he was under God's constant scrutiny.)*
  - C. Who can bring a clean thing out of an unclean? Not one.
  - D. His days are determined, the number of his months are with you and you have appointed his bounds that he cannot pass. *(A man's days are fixed by God.)*
  - E. Turn from him that he may rest, until he shall accomplish his day as an hireling. *(Job was appealing for rest such as that of an employee who has finished work.)*
- II. Death for mankind is eternal. (7-12)
  - A. For there is hope of a tree, if it be cut down, that it will sprout again.
    - 1. The tender branch thereof will not cease.
    - 2. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant. *(Even if all that is left is a stump, there is hope that a tree will live again.)*
  - B. But man dies, and wastes away:
    - 1. Man gives up the ghost, and where is he?
    - 2. As the waters fail from the sea, and the flood decays and dries up, so man lies down and does not rise up *(to his former estate)* until the heavens be no more.
    - 3. They shall not awake, nor be raised out of their sleep. *(Man is compared to water that evaporates from the sea and floods that dry up. Job is saying that even if the heavens were to be no more, man would not rise up from the sleep of death. Early believers did not have the revelation of eternal life as we now have in Christ: 2 Timothy 1:10.)*
- III. I long for death. (13-17)
  - A. Oh that you would hide me in the grave:
    - 1. That You would keep me secret, until Your wrath be past.
    - 2. That You would appoint me a set time, and remember me!
  - B. If a man die, shall he live again?
  - C. All the days of my appointed time I will wait until my change comes.
    - 1. You shall call, and I will answer you.
    - 2. You will have a desire to the work of Your hands.
  - D. For now You number my steps.
    - 1. Do You not watch over my sin *(take note of it and cover it)?*
    - 2. My transgression is sealed up in a bag.
    - 3. You seal up mine iniquity.

- IV. I sense my impending death (18-22)
- A. As sure as:
1. The mountain falls and comes to nothing.
  2. The rock is removed out of his place.
  3. The waters wear away the stones.
  4. The things that grow out of the dust are washed away.
- B. So You destroy the hope of man.
1. You prevail forever against him and he passes on.
  2. You change his countenance (*through death*) and send him away.
  3. His sons come to honor and he does not know it; they are brought low, but does not perceive it of them.
  4. But his flesh upon him shall have pain, and his soul within him shall mourn. (*His flesh decays and he mourns the loss of the body in which it dwelt.*)

*(Job compares the falling of mountains, the crumbling of stones, and water washing away the soil as natural examples of how man's hope is destroyed by death. The New Testament reveals, however, that it is God who gives hope and that for the believer, death is swallowed up by the hope of the resurrection.)*

### **Summary Of Job's Response To Zophar's Speech Chapters 12-14**

- He addresses his friends in 12:1-13 and God in 13:20-14:22.
- He condemns his friends: 12:1-3.
- He describes his present status: 12:4-5.
- He does not understand why he is being punished: 12:6.
- He shows that nature proves his point, that God does not deal with His creatures according to their character: 12:7-10.
- He confronts the errors of his friend's counsel: 12:11.
- He consents to what they said regarding the wisdom, power, and sovereignty of God: 12:12-25.
- He says the advice of his friends has been of little help: 13:1-12.
- He again affirms his integrity: 13:13-19.
- He requests that God withdraw His hand from him and speak to him: 13:20-22.
- He wants to voice his complaints to God: 13:26-28.
- In chapter 14, Job focuses on life and death:
  - The brevity of life: 14:1-6.
  - The permanence of death: 14:7-12.
  - His longing for death: 14:13-17.
  - His sense of impending death: 14:18-22.

### Study questions on chapter 14:

1. Who is speaking in this chapter? (outline notes)
2. Summarize what Job says about man in verses 1-2.
3. What natural examples does Job use in verse 2 to illustrate the brevity of man?
4. What questions does Job ask in verses 3-4 and what is his point?
5. What did Job say in verse 5 about the length of a person's life and, in view of this, what did Job suggest in verse 6? What example does Job use in verse 6 to illustrate his point?
6. Using verses 7-14, answer the following questions:
  - What natural example does Job use in verses 7-9 to describe the death of man in verse 10?
  - What natural example does Job use in verse 11 and expand upon in verse 12 to illustrate man's death?
  - When will man rise again? (12)
  - What is Job's request regarding his own death? (13)
  - What questions does Job ask in verse 14? What are the answers based on New Testament revelations?
  - For what is Job waiting? (14b)
7. What did Job say he would do if God would call him and what would be the results? (15)
8. What did Job say God would do with his sins? (16-17)
9. What natural examples does Job use in verse 18-19 to illustrate how man's hope is destroyed?
10. What does Job say God does according to verse 20?
11. What does Job say happens to the sons of such a man? (21)
12. What does Job say happens to the flesh and soul of such a man? (verse 22 and outline notes)
13. What did you learn in this chapter to apply to your life and ministry?
14. Using the notes at the end of chapter 14, summarize Job's speech in chapters 12-14.

**THE DIALOGUE**  
**Eliphaz, Bildad, Zophar and Job**  
**The Second Cycle Of Speeches**  
**Job 15-21**

<b>Speaker</b>	<b>Chapters</b>
Eliphaz	15
Job	16-17
Bildad	18
Job	19
Zophar	20
Job	21

In the second cycle of speeches, Job's friends were less friendly and more adversarial. Annoyed by Job's refusal to admit his wickedness and repent, they are more hostile in their statements and no longer challenge him to repent.

The second cycle of speeches emphasize the fate of the wicked. Eliphaz said the wicked are in distress and endangered (Job 15). Bildad said the wicked are ensnared and forgotten (Job 18). Zophar said the wicked do not live long and they ultimately lose their wealth (Job 20). Each man is intimating that Job's suffering is a result of his wickedness.

## Job 15

- 1 Then answered Eliphaz the Temanite, and said,
- 2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
- 3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
- 4 Yea, thou castest off fear, and restrainest prayer before God.
- 5 For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty.
- 6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
- 7 Art thou the first man that was born? or wast thou made before the hills?
- 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
- 9 What knowest thou, that we know not? what understandest thou, which is not in us?
- 10 With us are both the grayheaded and very aged men, much elder than thy father.
- 11 Are the consolations of God small with thee? is there any secret thing with thee?
- 12 Why doth thine heart carry thee away? and what do thy eyes wink at,
- 13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?
- 14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?
- 15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.
- 16 How much more abominable and filthy is man, which drinketh iniquity like water?
- 17 I will shew thee, hear me; and that which I have seen I will declare;
- 18 Which wise men have told from their fathers, and have not hid it:
- 19 Unto whom alone the earth was given, and no stranger passed among them.
- 20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.
- 21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.
- 22 He believeth not that he shall return out of darkness, and he is waited for of the sword.
- 23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.
- 24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.
- 25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.
- 26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers:
- 27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.
- 28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.
- 29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.
- 30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.
- 31 Let not him that is deceived trust in vanity: for vanity shall be his recompence.
- 32 It shall be accomplished before his time, and his branch shall not be green.
- 33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.



**34 For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.**

**35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.**

**Outline 15:**

*(Eliphaz speaks to Job.)*

Then Eliphaz the Temanite, answered and said:

- I. You think you are wise, but you are foolish. (1-4)
  - A. Should a wise man utter vain knowledge and fill his belly with the east wind?  
*(He is calling Job a "windbag", meaning the words he speaks have no substance. The word used here actually refers to the dreaded hot desert wind that blew from the east across the land.)*
  - B. Should he reason with unprofitable talk or with speeches with which he can do no good?
  - C. You cast off fear, and restrain prayer before God.
- II. Your own mouth condemns you. (5-6)  
*(Eliphaz says that what is coming out of Job's mouth is evidence of his sin.)*
  - A. Your mouth utters your iniquity.
  - B. You choose the tongue of the crafty.
  - C. Your own mouth condemns you, and not I.
  - D. Your own lips testify against you.
- III. Answer these questions if you can. (7-13)
  - A. Are you the first man that was born *(the original wise man who knows everything)*?
  - B. Were you made before the hills?
  - C. Have you heard the secret of God?
  - D. Do you restrain wisdom to yourself?
  - E. What do you know that we do not know?
    1. What do you not understand which is not in us?
    2. With us are both the gray-headed and very aged men, much older than your father. *(Eliphaz was saying that because of their age and ancestors, they were wiser than Job and he was ignoring wisdom of former generations.)*
  - F. Are the consolations of God small with you? *(His friends thought they had represented the consolation of God to Job and that he had rejected them.)*
  - G. Is there any secret thing with you? *(Anything you know that we do not?)*
  - H. Why does your heart carry you away?
  - I. What do your eyes wink at *(flash in anger)* that you turn your spirit against God and let such words go out of your mouth?

- IV. Man is guilty of sin no matter what you say. (14-16)
- A. What is man, that he should be clean and he which is born of a woman, that he should be righteous?
  - B. Behold, He puts no trust in His saints.
  - C. The heavens are not clean in His sight.
  - D. How much more abominable and filthy is a man who drinks iniquity like water?
- V. I am wise: Let me show you the answers based on what I have learned from the elders and have experienced. (17-19)
- A. I will show you--hear me.
  - B. That which I have seen I will declare.
  - C. I will declare that which wise men have told from their fathers, and have not hid.
  - D. Unto whom alone the earth was given and no stranger passed among them.  
*(He believed it to be pure teaching which was not distorted by foreigners.)*
- VI. This is the fate of the wicked: (20-35)  
*(Eliphaz was inferring that Job was sinful and that the suffering he was experiencing was his punishment.)*
- A. He is in pain: The wicked man travails with pain all his days.
  - B. His days are numbered: The number of years is hidden to the oppressor *(literally this means his days are stored up for the ruthless).*
  - C. He is filled with anxiety and dreadful sound is in his ears *(he is terrified through his thoughts and perhaps delusions).*
  - D. He will not be prepared for an enemy attack, but it will come: In prosperity, the destroyer *(robber)* shall come upon him.
  - E. He fears he shall not awake and shall die in his wickedness: He does not believe that he shall return out of darkness.
  - F. He will be a victim of violence: He is destined for the sword.
  - G. He will be forced to beg for food: He wanders abroad asking for bread, saying, Where is it?
  - H. He knows that the day of darkness is already at his hand.
  - I. He shall be fearful of trouble and anguish: They shall prevail against him, as a king ready to the battle.
  - J. He stretches out his hand against God:
    - 1. He strengthens himself against the Almighty.
    - 2. He runs upon him, even on his neck, upon the thick bosses of his bucklers.  
*(The wicked refuse to repent and actually attack God.)*
  - K. He covers his face with his fatness and makes collops of fat on his flanks. *(A fat person was used as an analogy of selfish luxury, indulgence, and insensitivity to the needs of others.)*
  - L. He will dwell in desolate cities and in houses which no man inhabits, which are ready to become heaps *(ruins)*.
  - M. He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

- N. He will not escape calamity:
1. He shall not depart out of darkness.
  2. Fire shall dry up his branches (*his crops will burn with no possibility of regrowth*).
  3. God's breath will blow him away.
- O. He will be deceived by vanity:
1. Do not let him that is deceived trust in vanity.
  2. For vanity shall be his recompense.
  3. It shall be accomplished before his time.
- P. He will not flourish:
1. His branch shall not be green.
  2. He shall shake off his unripe grape as the vine.
  3. He shall cast off his flower as the olive.
- (*Using analogies of plants that drop their fruit and flower before the proper time, Eliphaz says the wicked--including Job--will be barren, unproductive, and die prematurely.*)
- Q. He will lose his possessions.
1. The congregation of hypocrites shall be desolate (*inferring that Job was a hypocrite*).
  2. Fire shall consume the tabernacles of bribery.
- R. He will give birth to sin: He conceives mischief, brings forth vanity, and his belly prepares deceit (*James 1:14-15; Isaiah 59:4; Psalm 7:14*).

### **Summary Of Eliphaz's Speech Job 15**

- He begins with an attack on Job's wisdom: 15:1-4.
- He accuses Job of condemning himself by what he is saying: 15:5-6.
- He declares that the friends are older and have more wisdom than Job's father and that Job should have respect for the wisdom of his elders: 15:10.
- He continues to defend his main thesis: That suffering only comes to the wicked, therefore Job must be wicked: 15:14-16.
- His speech is based on observation and what he learned from the elders: "What I have seen, I will declare": 15:17-19.
- He reminds Job of the fate of the wicked. His doctrine is okay, but his message is misapplied to Job: 15:20-35.
- He asks many questions which he challenges Job to answer: 15:2-3,7-9,11-14,16,23.

### Study questions on chapter 15:

1. Who is speaking in this chapter? (verse 1 and outline notes)
2. What did Eliphaz say about Job's speech? (2-3)
3. What did Eliphaz accuse Job of doing in verse 4?
4. Who did Eliphaz say Job had testified against? (5-6)
5. What questions did Eliphaz ask Job in verses 7-9 and what was his point?
6. Who did Eliphaz say was on his side in dispensing wisdom to Job? (10)
7. What questions are asked in verses 11-13 and what is the point?
8. Against whom did Eliphaz say Job had vented his rage? (12-13)
9. According to Eliphaz, what is man's condition before God and his relationship with Him? (14-16)
10. What did Eliphaz say he would tell Job and from where is he drawing his opinions? (17-19)
11. Using verses 20-35, answer the following questions:
  - How does he describe the days of the wicked?
  - What will happen when the enemies of the wicked attack?
  - Describe his thoughts and emotions.
  - What does he fear?
  - Of what will he be a victim?
  - What will he be forced to do?
  - What analogies does the wicked man use to describe himself?
  - Where will he eventually dwell?
  - How does he respond to God?
  - What is said regarding his habitation?
  - What does the wicked person trust in and what are the results of him doing so?
  - What is said regarding the length of his life?
  - What will the wicked conceive and give birth to?
12. What did you learn in this chapter to apply to your life and ministry?
13. Using the notes at the end of the chapter, summarize Eliphaz's speech in chapter 15.

## Job 16

- 1 Then Job answered and said,
- 2 I have heard many such things: miserable comforters are ye all.
- 3 Shall vain words have an end? or what emboldeneth thee that thou answerest?
- 4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.
- 5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
- 6 Though I speak, my grief is not asswaged: and though I forbear, what am I eased?
- 7 But now he hath made me weary: thou hast made desolate all my company.
- 8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.
- 9 He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.
- 10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
- 11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.
- 12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.
- 13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.
- 14 He breaketh me with breach upon breach, he runneth upon me like a giant.
- 15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.
- 16 My face is foul with weeping, and my eyelids is the shadow of death;
- 17 Not for any injustice in mine hands: also my prayer is pure.
- 18 O earth, cover not thou my blood, and let my cry have no place.
- 19 Also now, behold, my witness is in heaven, and my record is on high.
- 20 My friends scorn me: but mine eye poureth out tears unto God.
- 21 O that one might plead for a man with God, as a man pleadeth for his neighbour!
- 22 When a few years are come, then I shall go the way whence I shall not return.

## Outline 16:

*(Job's response.)*

Then Job answered and said;

- I. You are not good comforters. (1-3)
  - A. I have heard many such things.
  - B. You are all miserable comforters (*making matters worse*).
  - C. Shall vain words have an end?
  - D. What emboldens (*makes you so bold*) that you answer me like this?  
*(Job is tired of listening to his miserable counselors.)*
- II. I would help you if the situation was reversed. (4-5)

If your soul was in my soul's stead:

  - A. I also could speak as you do.
  - B. I could heap up words against you and shake my head at you.
  - C. But I would strengthen you with the words of my mouth.
  - D. The moving of my lips should assuage (*soothe*) your grief. *(I would speak words to alleviate your grief.)*
- III. My condition is unbearable. (6-8)
  - A. Though I speak, my grief is not assuaged (*alleviated*).
  - B. Though I forbear (*to speak*), what am I eased?  
*(Whether Job speaks or refrains from speaking, his situation does not change.)*
  - C. But now God has made me weary.
  - D. You have made all my company desolate.
  - E. You have filled me with wrinkles, which is a witness against me.
  - F. My leanness rises up in me to bear witness to my face.
- IV. My enemies have gathered against me. (9-10)

My adversary.

  - A. Tears me in His wrath.
  - B. Hates me.
  - C. Gnashes upon me with His teeth.
  - D. Sharpens His eyes upon me.  
*(Job compares God to a beast that is stalking and attacking him.)*
  - E. Sharpens their eyes upon me.  
*(They see him, but not with compassion.)*
  - F. Gapes upon me with their mouth.  
*(His companions have spoken against him.)*
  - G. Smites me upon the cheek reproachfully.
  - H. Gathers themselves together against me.

- V. I am a target. (11-14)
- A. God has delivered me to the ungodly, and turned me over into the hands of the wicked.
  - B. I was at ease, but He has broken me asunder:
    - 1. He has also taken me by my neck.
    - 2. He has shaken me to pieces (*like a wrestler*).
    - 3. He has set me up for His mark (*target*) and His archers compass me round about.
  - C. He cleaves my reins asunder, and does not spare (*slashes open my vitals*).
  - D. He pours out my gall upon the ground. (*Job's suffering was so intense he felt like his vital organs were being cut out.*)
  - E. He breaks me with breach upon breach (*like a continual stabbing*).
  - F. He runs upon me like a giant (*an unconquerable warrior*).
- VI. I have humbled myself and prayed to no avail. (15-18)
- A. I have sewed sackcloth upon my skin, and defiled my horn in the dust. (*The horn was a symbol of power. Job's horn was in the dust, just as the horn of a fallen animal is in the dust.*)
  - B. My face is foul with weeping, and my eyelids are the shadow of death.
  - C. This has not happened because of any injustice in my hands: My prayer is pure.
  - D. Oh earth, do not cover my blood and let my cry have no place. (*Job is asking that after his death the injustice of his situation would be recognized and vengeance executed. His appeal was based on the blood of innocent victims that cry out to God for justice: Genesis 4:8-15.*)
- VII. My only advocate is in heaven. (19-21)
- A. Also now, behold, my witness is in heaven, and my record is on high.
  - B. My friends scorn me: But my eye pours out tears unto God.
  - C. Oh that one might plead for a man with God, as a man pleads for his neighbor! (*Job longs for an advocate in heaven to plead his cause. As believers, this is what Jesus Christ does for us.*)
- VIII. My death is near: When a few years are come, then I shall go the way from where I shall not return. (22)
- (*The "journey of no return" speaks of death.*)

**Study questions on chapter 16:**

1. Who is speaking in this chapter? (verse 1 and outline notes)
2. What was Job's opinion of his three friends? (2)
3. What questions does Job ask in verse 3 and what is his point?
4. What did Job say he would do if his friends were in his place? (4-5)
5. Summarize what Job says about his condition in verses 6-8.
6. According to verses 9-10, what had Job's enemy done?
7. Using verses 11-14, summarize what Job believed God had done to him.
8. Using verses 15-16, summarize how Job said he responded to what God had done.
9. What is Job's statement and appeal in verses 17-18?
10. What did Job say in verses 19-21 regarding:
  - His witness.
  - His record.
  - His friends.
  - His appeal to God.
  - His desire for an intercessor.
11. Where did Job say he would go in a few years and what did he say regarding his return? (22)
12. What did you learn in this chapter to apply to your life and ministry?



## Job 17

- 17:1 My breath is corrupt, my days are extinct, the graves are ready for me.**
- 2 Are there not mockers with me? and doth not mine eye continue in their provocation?**
- 3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?**
- 4 For thou hast hid their heart from understanding: therefore shalt thou not exalt them.**
- 5 He that speaketh flattery to his friends, even the eyes of his children shall fail.**
- 6 He hath made me also a byword of the people; and aforetime I was as a tabret.**
- 7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.**
- 8 Upright men shall be astonied at this, and the innocent shall stir up himself against the hypocrite.**
- 9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.**
- 10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.**
- 11 My days are past, my purposes are broken off, even the thoughts of my heart.**
- 12 They change the night into day: the light is short because of darkness.**
- 13 If I wait, the grave is mine house: I have made my bed in the darkness.**
- 14 I have said to corruption, Thou art my father: to the worm, Thou are my mother, and my sister.**
- 15 And where is now my hope? as for my hope, who shall see it?**
- 16 They shall go down to the bars of the pit, when our rest together is in the dust.**

## Outline 17:

*(Job's response continued.)*

- I. I am provoked by those around me. (1-6)
  - A. My breath is corrupt, my days are extinct, the grave is ready for me.
  - B. Are there not mockers with me and does not my eye continue *(to dwell)* on their provocation?
  - C. Lay down now, put me in a surety with you. Who is he that will strike hands with me? *(Striking hands was how an agreement or business transaction was ratified, similar to how shaking hands ratified agreements in the western world. His point was that no one would stand up for him and agree to represent him before God.)*
  - D. For you have hid their heart *(closed it)* from understanding: Therefore you shall not exalt them *(let them triumph over me)*.
  - E. He that speaks flattery to his friends, even the eyes of his children shall fail. *(People had been talking about his suffering in a derogatory way.)*
  - F. He has made me also a byword of the people--I am one at whom men spit in contempt.
- II. My sorrow is great, but I will be restored. (7-9)
  - A. My eye also is dim by reason of sorrow, and all my members are as a shadow.
  - B. Upright men shall be astonished at this *(when I am restored)*, and the innocent shall stir up himself against the hypocrite *(the godless)*.
  - C. The righteous also shall hold on his way, and he that has clean hands shall be stronger and stronger *(when they witness how God will someday restore me)*.
- III. You have no wisdom to offer me. (10)
  - A. But as for you all, do you return, and come now?
  - B. For I cannot find one wise man among you.
- IV. I have no purpose in life. (11-14)
  - A. My days are past, my purposes are broken off, even the thoughts of my heart.
  - B. They change the night into day: The light is short because of darkness.
  - C. If I wait, the grave is my house: I have made my bed in the darkness.
  - D. I have said to corruption, "You are my father."
  - E. I have said to the worm, "You are my mother and my sister."  
*(Job felt he was so close to dying that he called the grave his father and the worm which would consume his body his mother or sister.)*
- V. My hope is gone. (15-16)
  - A. And where is now my hope?
  - B. As for my hope *(if I have hope)*, who shall see it?
  - C. My hopes go down to the bars of the pit, when we rest together in the dust.

*(Job's hope is gone. He sees no purpose in life. But God wasn't done with him yet. Great things lay ahead for Job. The same is true for you too!)*

## **Summary Of Job's Response To Elipaz Chapters 16-17**

- Job calls his friends miserable comforters: 16:1-3.
- He would be more compassionate if the situation was reversed: 16:4-5.
- He says his condition is unbearable: 16:6-8.
- His enemies have gathered against him: 16:9-10.
- He feels like he is a target: 16:11-14.
- He has humbled himself and prayed to no avail: 16:15-18.
- He wishes someone could plead for him in heaven: 16:19-21.
- He feels his death is near: 16:22.
- He is provoked by those around him: 17:1-6.
- His sorrow is great--but I will someday be restored: 17:7-9.
- He feels his friends have no wisdom to offer him: 17:10.
- He has no purpose in life: 17:11-14.
- He has lost all hope 17:15-16.

### **Study questions on chapter 17:**

1. Who is speaking in this chapter? (verse 1 and outline notes)
2. Summarize the opening statement in verse 1 that reflects Job's present condition.
3. What questions did Job ask in verses 2-3 and what was his point?
4. What did Job say regarding his counselors in verses 4-5?
5. According to verse 6, how was Job treated by others?
6. What did Job say about his condition in verse 7?
7. According to Job, how did Job believe the upright, the innocent, and the righteous responded to his present misery and future restoration? (8-9)
8. What did Job say in verse 10 concerning the counsel given by his friends?
9. What happened to Job's plans and the desires of his heart? (11)
10. What does Job say regarding his eminent death in verses 12-16?
11. What questions does Job ask in verse 15 and what is his point? What has Job lost?
12. What did you learn in this chapter to apply to your life and ministry?
13. Using the notes at the end of chapter 17, summarize Job's speech in chapters 16-17.

## Job 18

- 1 Then answered Bildad the Shuhite, and said,
- 2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.
- 3 Wherefore are we counted as beasts, and reputed vile in your sight?
- 4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?
- 5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
- 6 The light shall be dark in his tabernacle, and his candle shall be put out with him.
- 7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
- 8 For he is cast into a net by his own feet, and he walketh upon a snare.
- 9 The gin shall take him by the heel, and the robber shall prevail against him.
- 10 The snare is laid for him in the ground, and a trap for him in the way.
- 11 Terrors shall make him afraid on every side, and shall drive him to his feet.
- 12 His strength shall be hungerbitten, and destruction shall be ready at his side.
- 13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.
- 14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
- 15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.
- 16 His roots shall be dried up beneath, and above shall his branch be cut off.
- 17 His remembrance shall perish from the earth, and he shall have no name in the street.
- 18 He shall be driven from light into darkness, and chased out of the world.
- 19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
- 20 They that come after him shall be astonied at his day, as they that went before were affrighted.
- 21 Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

## Outline 18:

*(Bildad speaks to Job.)*

Then answered Bildad the Shuhite, and said:

- I. Be reasonable. (1-4)
  - A. How long will it be until you make an end of words?
  - B. Mark, and afterwards we will speak.
  - C. Why are we counted as beasts, and reputed vile in your sight?
  - D. You who tears himself in his anger:
    1. Shall the earth be forsaken for you?
    2. Shall the rock be removed out of his place?

*(Bildad accuses Job of wrong speaking, self-exaltation, arrogance, and anger.)*
- II. The terrible woes of the wicked--including Job. (5-20)

*(The point being that Job was wicked and would experience these woes.)*

  - A. Job is like a light that has been extinguished:
    1. The light of the wicked shall be put out.
    2. The spark of his fire shall not shine.
    3. The light shall be dark in his tabernacle *(his earthly dwelling)*.
    4. His candle shall be put out with him.
  - B. Job is like a traveler who is trapped.
    1. The steps of the wicked will be straitened *(meaning that even in his prosperity, he shall be in great straits and difficulties)*.
    2. His own counsel shall cast him down *(be his downfall)*.
    3. For he is cast into a net by his own feet.
      - a. He walks upon a snare.
      - b. The gin shall take him by the heel.
      - c. The robber shall prevail against him.
      - d. The snare is laid for him in the ground.
      - e. A trap is laid for him in the way.

*(Bildad was saying that Job had walked into a trap.)*
  - C. Job is like a pursued criminal.
    1. The wicked will be terrified.
    2. Terrors shall make him afraid on every side, and shall drive him to his feet *(chase at his heels)*.
    3. The strength of the wicked shall be hungerbitten.
    4. Destruction shall be ready at his side.
    5. It shall devour the strength of his skin.
    6. Even the firstborn of death shall devour his strength.
    7. His confidence shall be rooted out of his tabernacle.
    8. It shall bring him to the king of terrors *(death)*.
    9. It shall dwell in his tabernacle, because it is none of his.
    10. Brimstone shall be scattered upon his habitation *(to purify it after he dies)*.
  - D. Job is like an uprooted tree.

1. His roots shall be dried up beneath, and above shall his branch be cut off. *(The wicked will be like a tree without roots and branches. Job had used a tree as an illustration of the hope of resurrection in Job 17:7-11. Bildad disagrees. He says that once a tree is cut down, that is the end of it.)*
  2. His remembrance shall perish from the earth, and he shall have no name in the street. *(Like a tree whose branches are cut off, his "family tree" will perish.)*
  3. He shall be driven from light into darkness and chased out of the world.
  4. He shall neither have son nor nephew among his people, nor any remaining in his dwellings.
  5. They that come after him shall be astonished at his day, as they that went before were fearful.
- III. Surely such are the dwellings of the wicked, and this is the place of him that does not know God. (21)

### Summary Of Bildad's Speech Job 18

- He begins his speech the same way as he did his first discourse by asking "How long...?": 18:2.
- He wonders how long Job will keep speaking the way he is speaking: 18:2-4.
- He warns Job regarding his wickedness: 18:4-6.
- His theme is summarized in 18:5.
- He uses examples of hunting and trapping devices to illustrate his point: 18:7-10.
- He provides a lengthy description of the suffering of the wicked, perhaps in an attempt to get Job to confess his sins. Job, however, is the wrong audience because he is a righteous man. He also made his points without any compassion: 18:11-20.
- He says Job is like an uprooted tree: 18:16-17.
- He made many of the same points regarding the wicked that he emphasized in his previous discourse:

The Wicked	First Discourse	Second Discourse
-They experience darkness.	15:22-23,30	18:5-6,18
-They are like plants that do not thrive.	15:30b, 32-33	18:16
-Flames destroy them.	15:30,34	18:15
-They lose their wealth.	15:27-31	18:7,15-16
-They experience anguish.	15:21,24	18:11,14
-Their tents are destroyed.	15:34	18:6,14-15
-They do not know or oppose God.	15:4,13,24-25	18:21

- His analysis focuses on the external loss of things rather than the lack of relationship of the wicked with God. See Luke 12:15.

**Study questions on chapter 18:**

1. Who is speaking in this chapter? (verse 1 and outline notes)
2. What question does Bildad ask in verses 2-3 and what is his point?
3. What natural example does Bildad use in verses 3-4 and what is his point?
4. According to verses 5-6, what did Bildad say would happen to the wicked?
5. How do the schemes of the wicked affect them personally? (7-12)
6. What did Bildad say is hungry and ready for the wicked? (12-13)
7. What did Bildad say regarding the confidence and the enemy of the wicked? (14)
8. What will happen in the tabernacle of the wicked? (15)
9. Using the analogy of a tree, what did Bildad say happens to the wicked? (16)
10. According to Bildad, what will happen to the wicked in the end? (17)
11. According to Bildad, what is the fate of the person who does not know God? (18)
12. What will happen to the descendants of the wicked? (19-20)
13. Using the outline, list the analogies used in verses 5-20 to describe Job's condition.
14. Verse 21 summarizes the speech made by Bildad. What was his main point?
15. What did you learn in this chapter to apply to your life and ministry?
16. Using the notes at the end of the chapter, summarize Bildad's speech in chapter 18.

## Job 19

1 Then Job answered and said,  
2 How long will ye vex my soul, and break me in pieces with words?  
3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.  
4 And be it indeed that I have erred, mine error remaineth with myself.  
5 If indeed ye will magnify yourselves against me, and plead against me my reproach:  
6 Know now that God hath overthrown me, and hath compassed me with his net.  
7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.  
8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.  
9 He hath stripped me of my glory, and taken the crown from my head.  
10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.  
11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.  
12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.  
13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.  
14 My kinsfolk have failed, and my familiar friends have forgotten me.  
15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.  
16 I called my servant, and he gave me no answer; I intreated him with my mouth.  
17 My breath is strange to my wife, though I intreated for the children's sake of mine own body.  
18 Yea, young children despised me; I arose, and they spake against me.  
19 All my inward friends abhorred me: and they whom I loved are turned against me.  
20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.  
21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.  
22 Why do ye persecute me as God, and are not satisfied with my flesh?  
23 Oh that my words were now written! oh that they were printed in a book!  
24 That they were graven with an iron pen and lead in the rock for ever!  
25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:  
26 And though after my skin worms destroy this body, yet in my flesh shall I see God:  
27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.  
28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?  
29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.



## Outline 19:

*(Job's response.)*

Then Job answered and said:

- I. You have vexed me. (1-5)
  - A. How long will you vex my soul and break me in pieces with words?
  - B. These ten times have you reproached me. (*"Ten times" is an idiom--a figure of speech--meaning "often".*)
  - C. You are not ashamed that you make yourselves strange to me (*harden yourselves against me*).
  - D. If it be that indeed, I have erred:
    1. My error remains with myself. (*Job takes full responsibility if he has sinned.*)
    2. If indeed you continue to magnify yourselves against me and plead against me my reproach. (*You are not responsible if I have sinned, and you don't need to keep pleading against me.*)
- II. God is treating me like: (6-12)
  - A. A trapped animal.
    1. God has overthrown me.
    2. He has compassed me with His net.
  - B. A criminal in court.
    1. I cry out of wrong, but I am not heard.
    2. I cry aloud, but there is no judgment.
  - C. A traveler whose path is barricaded.
    1. He has fenced up my way that I cannot pass.
    2. He has set darkness in my paths.
  - D. A dethroned king.
    1. He has stripped me of my glory.
    2. He has taken the crown from my head.  
*(The crown is used as symbolic of loss of esteem as a leading citizen)*
  - E. A demolished structure. He has destroyed me on every side. (*He felt God was demolishing him like a building.*)
  - F. An uprooted tree.
    1. I am gone.
    2. He has removed my hope like a tree. (*His hope has been uprooted.*)
  - G. An enemy.
    1. He has also kindled His wrath against me.
    2. He counts me unto Him as one of His enemies.
  - H. A besieged city.
    1. His troops come together.
    2. They raise up their way against me.
    3. They encamp around my tabernacle.

- III. I am forsaken by family and friends. (13-19)
- A. He has put my brethren far from me.
  - B. My acquaintances are estranged from me.
  - C. My kinsfolk have failed.
  - D. My familiar friends have forgotten me.
  - E. They that dwell in my house and my maids count me for a stranger.
    - 1. I am an alien in their sight.
    - 2. I called my servant, and he gave me no answer; I entreated him with my mouth.
    - 3. My breath is strange to my wife.
    - 4. Though I entreated for the children's sake of my own body. (*He is repulsive to the children of his own mother--his brothers and sisters.*)
  - F. Young children despised me; I arose, and they spoke against me.
  - G. All my inward (*close*) friends abhorred me.
  - H. They whom I loved are turned against me. (*Job was estranged from every relationship--from acquaintances to close friends, family, servants, and children. Everyone that he loved had turned against him.*)
- IV. In addition to the loss of friends and family, I am suffering physically. (20-22)
- A. My bones cleave to my skin and to my flesh, and I am escaped with the skin of my teeth (*an analogy meaning that he has narrowly escaped*).
  - B. Have pity upon me, have pity upon me, oh you my friends; for the hand of God has touched me.
  - C. Why do you persecute me as God, and are not satisfied with my flesh?
- V. Write my words down! (23-24)
- A. Oh that my words were now written!
  - B. Oh that they were printed in a book!
  - C. That they were graven with an iron pen and lead in the rock forever!

*(Right in the midst of this darkest time comes a great proclamation of faith.)*

- VI. For I know that my redeemer lives. (25-27)
- A. He shall stand at the latter day upon the earth.
  - B. Though after my skin worms destroy this body:
    - 1. Yet in my flesh shall I see God.
    - 2. Whom I shall see for myself.
    - 3. My eyes shall behold Him, and not another.
    - 4. Even though my reins are consumed within me (*meaning he was on the brink of death*).

*(Previously Job talked about his need for an umpire and an advocate: Job 9:33-34;16:19. Now he declares his faith in a redeemer who will one day vindicate him. Jesus is all this to believers. A redeemer in Old Testament times was a person who provided protection for a close relative who could not do so for himself. He could redeem the relative's property: Leviticus 25:23-25;*

*Ruth 4:4-15. He could avenge a slain relative: Numbers 35:19-27. He could redeem a close relative out of slavery: Leviticus 25:47-55. He could defend his cause in legal matters: Proverbs 23:11. Jesus Christ fulfills all of these purposes in our lives.)*

VII. Judgment is coming. (28-29)

- A. But you should say: "Why should we persecute him," seeing the root of the matter (*the real problem*) is found in me?
- B. Be afraid of the sword: For wrath brings the punishment of the sword, that you may know there is a judgment.

### **Summary Of Job's Response To Bildad Job 19**

- He wonders how long his friends would continue to torment him: 19:1-5.
- He felt God was treating him like trapped animal, criminal, a traveler whose path is barricaded, a dethroned king, a demolished structure, an uprooted tree, an enemy, and a besieged city: 19:6-12.
- He grieves his loneliness and rejection by friends and family: 19:13-19.
- He describes his physical suffering: 19:20-22.
- He wishes his words were written down: 19:23-24.
- Despite all this, Job makes an amazing confession of faith: 19:25-27
- He concludes his discourse with warning that judgment is coming: 19:28-29.

#### **Study questions on chapter 19:**

1. What questions did Job ask his friends in verses 1-2?
2. What did Job say his friends had done? What does the phrase "these ten times" mean? (outline and verse 3)
3. Whose concern did Job say it would be if he had sinned? (4)
4. How did Job say his friends had exalted themselves? (5)
5. What did Job say God had done? (6)
6. What response did Job say he had received in answer to his cries for justice? (7)
7. Using point II of the outline and verses 6-12, make a list of the analogies Job used to describe how he felt God was treating him.
8. Of what did Job say God had stripped him and what had been taken from him? (9)
9. Among what group did Job believe God had counted him? (11)
10. Who and what did Job say was coming against him? (11-12)
11. What happened to Job's close relationships? (13-19)
12. Using verse 20, describe Job's physical condition.
13. What was Job's appeal in verses 21-22?
14. What did Job wish would happen to his words? (23-24)
15. What declaration of faith did Job make in verse 25?
16. What did the term "redeemer" mean in Old Testament times? (outline point VI)
17. What did Job say he would see after his death? (26-27)

18. From where did Job's friends say his troubles had come? (28)
19. What warning did Job give to his friends? (29)
20. What did you learn in this chapter to apply to your life and ministry?
21. Using the notes at the end of chapter 19, summarize Job's speech in chapter 19.

## Job 20

- 1 Then answered Zophar the Naamathite, and said,
- 2 Therefore do my thoughts cause me to answer, and for this I make haste.
- 3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
- 4 Knowest thou not this of old, since man was placed upon earth,
- 5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?
- 6 Though his excellency mount up to the heavens, and his head reach unto the clouds;
- 7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?
- 8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
- 9 The eye also which saw him shall see him no more; neither shall his place any more behold him.
- 10 His children shall seek to please the poor, and his hands shall restore their goods.
- 11 His bones are full of the sin of his youth, which shall lie down with him in the dust.
- 12 Though wickedness be sweet in his mouth, though he hide it under his tongue;
- 13 Though he spare it, and forsake it not; but keep it still within his mouth:
- 14 Yet his meat in his bowels is turned, it is the gall of asps within him.
- 15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
- 16 He shall suck the poison of asps: the viper's tongue shall slay him.
- 17 He shall not see the rivers, the floods, the brooks of honey and butter.
- 18 That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein.
- 19 Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not;
- 20 Surely he shall not feel quietness in his belly, he shall not save of that which he desired.
- 21 There shall none of his meat be left; therefore shall no man look for his goods.
- 22 In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him.
- 23 When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.
- 24 He shall flee from the iron weapon, and the bow of steel shall strike him through.
- 25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.
- 26 All darkness shall be hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.
- 27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
- 28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

**29 This is the portion of a wicked man from God, and the heritage appointed unto him by God.**

**Outline 20:**

*(Zophar speaks to Job.)*

Then Zophar, the Naamathite, answered and said:

- I. I resent your rebuke. (1-3)
  - A. Therefore my thoughts cause me to answer, and for this I make haste.
  - B. I have heard the check of my reproach.
  - C. The spirit of my understanding causes me to answer.  
*(Zophar felt compelled to answer Job because of his agitating thoughts and troubled spirit.)*
- II. The fate of the wicked. (4-11)  
*(Zophar returns to his thesis that only the wicked suffer, so Job must be wicked since he is suffering. What Zophar says about the wicked is true, but his discourse is misapplied to Job.)*
  - A. His prosperity is only for a limited time: Do you not know this of old--since man was placed upon earth--that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?
  - B. His prominence is short-lived.
    1. Though his excellence mounts up to the heavens and his head reach unto the clouds, yet he shall perish forever like his own dung. *(He may be high as the heavens, but he will become as low as dung.)*
    2. They which have seen him shall say, "Where is he?"
    3. He shall fly away as a dream, and shall not be found.
    4. He shall be chased away as a vision of the night.
    5. The eye also which saw him shall see him no more; neither shall his place any more behold him.
  - C. His children will spend their inheritance making restitution for his dishonest dealings:
    1. His children shall seek to please the poor.
    2. His hands *(of his children)* shall restore their goods.
  - D. He will die in his sin: His bones are full of the sin of his youth, which shall lie down with him in the dust.
- III. The behavior of the wicked. (12-18)
  - A. He holds wickedness as one who is eating savory food holds it in his mouth in order to experience its full flavor.
    1. Though wickedness be sweet in his mouth, though he hides it under his tongue, though he spare it and does not forsake it, but keep it still within his mouth...
    2. His meat in his bowels is turned, it is the gall of asps *(venom of snakes)* within him.
    3. He has swallowed down his ill gotten riches, and he shall vomit them up

again: God shall cast them out of his belly. (*His wickedness will be vomited up.*)

4. He shall suck the poison of asps: The viper's tongue shall slay him.
5. He shall not see the rivers, the floods, the brooks of honey and butter. (*While the wicked man is enjoying his sin--as symbolized by the rivers of honey and butter--he hasn't noticed that he has been bitten by a poisonous snake and is destined for death. Sin carries with it both enjoyment and punishment and if you want one, you must accept the other. The pleasures of sin are only temporary: Hebrews 11:25).*

- B. He cannot retain what he gains.
1. That which he labored for he shall restore.
  2. He shall not swallow it down.
  3. The restitution shall be according to his substance.
  4. He shall not rejoice therein. (*The more the wicked indulges, the more he craves and the less satisfying it is.*)

IV. He will reap the results of his wickedness. (19-28)

- A. Because he has oppressed and has forsaken the poor, because he has violently taken away an house which he did not build:
1. Surely he shall not feel quietness in his belly, he shall not save that which he desired.
  2. None of his meat shall be left; therefore no man shall look for his goods.
  3. In the fullness of his sufficiency he shall be in straits (*need*).
  4. Every hand of the wicked shall come upon him.
  5. When he is about to fill his belly, God shall cast the fury of His wrath upon him and shall rain it upon him while he is eating.
- B. He will be attacked as by an army.
1. He shall flee from the iron weapon.
  2. The bow of steel shall strike him through.
  3. It is drawn, and comes out of the body.
  4. The glittering sword comes out of his gall (*pierces his vitals*). (*The wicked man tries to escape God's judgment, but does not succeed.*)
- C. His death is inevitable.
1. Terrors (*of death*) are upon him.
  2. All darkness shall be hid in his secret places.
  3. A fire not blown shall consume him.
- D. His heirs will suffer the consequences of his wickedness: It shall go ill with him that is left in his tabernacle.
- E. His iniquity will be revealed.
1. The heaven shall reveal his iniquity.
  2. The earth shall rise up against him. (*Job had stated that his innocence would be revealed in heaven by an advocate and that his vindication would be witnessed on earth. Zophar denies both of these statements.*)

- F. All he has gained will be lost.
  - 1. The increase of his house shall depart.
  - 2. His goods shall flow away in the day of His (*God's*) wrath.

*(This description of the consequences of wickedness inferred that Job was suffering in these ways because he was wicked.)*

- V. This is the portion of a wicked man from God, and the heritage appointed unto him by God. (29)
 

*(The fate of the wicked described here is true, but it was misapplied to Job because he was not suffering because of his sin. The things described will not happen to the wicked if they repent and accept Jesus Christ as Savior.)*

### **Summary Of Zophar's Speech Job 20**

- He resents Job's rebuke: 20:1-3.
- He describes the fate of the wicked: 20:4-11.
- He describes the behavior of the wicked: 20:12-18.
- He details the consequences of wickedness: 20:19-28.
- He concludes by saying that what he has declared is the heritage of the wicked man by God-- intimating that Job is wicked 20:29.

#### **Study questions on chapter 20:**

1. Who is speaking in this chapter? (outline)
2. What caused Zophar to answer Job? (1-3)
3. What did Zophar say Job should know about the wicked? (4-5)
4. What did Zophar say about the wicked concerning:
  - His achievements: 6.
  - His death: 7.
  - His end: 8-9.
  - His children: 10.
  - His bones: 11.
  - His mouth: 12-13.
  - His meat: 14, 20-21.
  - His riches: 15.
  - What he would ingest that would kill him: 16.
  - What he would not see: 17.
  - What would happen to that for which he labored: 18.
  - What will happen to the good things they enjoy: 14-18.
  - Why they are prevented from enjoying the things they acquire in life: 19.
  - The role of God in determining the fate of the wicked: 19.
  - The inability of the godless to save themselves: 20-23.



-The ultimate fate of the wicked: 24-29.

5. Verse 5 introduces Zophar's theme and verse 29 summarizes it. What is his main point?
6. What did you learn in this chapter to apply to your life and ministry?
7. Using the notes at the end of chapter 20, summarize Zophar's speech in chapter 20.

## Job 21

- 1 But Job answered and said,
- 2 Hear diligently my speech, and let this be your consolations.
- 3 Suffer me that I may speak; and after that I have spoken, mock on.
- 4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?
- 5 Mark me, and be astonished, and lay your hand upon your mouth.
- 6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
- 7 Wherefore do the wicked live, become old, yea, are mighty in power?
- 8 Their seed is established in their sight with them, and their offspring before their eyes.
- 9 Their houses are safe from fear, neither is the rod of God upon them.
- 10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
- 11 They send forth their little ones like a flock, and their children dance.
- 12 They take the timbrel and harp, and rejoice at the sound of the organ.
- 13 They spend their days in wealth, and in a moment go down to the grave.
- 14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.
- 15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?
- 16 Lo, their good is not in their hand: the counsel of the wicked is far from me.
- 17 How oft is the candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.
- 18 They are as stubble before the wind, and as chaff that the storm carrieth away.
- 19 God layeth up his iniquity for his children: he rewardeth him, and he shall know it.
- 20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
- 21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?
- 22 Shall any teach God knowledge? seeing he judgeth those that are high.
- 23 One dieth in his full strength, being wholly at ease and quiet.
- 24 His breasts are full of milk, and his bones are moistened with marrow.
- 25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
- 26 They shall lie down alike in the dust, and the worms shall cover them.
- 27 Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.
- 28 For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?
- 29 Have ye not asked them that go by the way? and do ye not know their tokens,
- 30 That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath.
- 31 Who shall declare his way to his face? and who shall repay him what he hath done?
- 32 Yet shall he be brought to the grave, and shall remain in the tomb.
- 33 The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.

### 34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

#### Outline 21:

*(Job's response.)*

But Job answered and said: (1-6)

- I. Hear diligently my speech, and let this be your consolations.
  - A. Allow me to speak and after I have spoken, you can mock on.
  - B. As for me, is my complaint to man? And if it were so, why should not my spirit be troubled?
  - C. Mark me and be astonished, and lay your hand upon your mouth (*stop talking*).
  - D. Even when I remember, I am afraid and trembling takes hold on my flesh.
- II. Prosperity does not prove a man is righteous. (7-13)

If so, then why do the wicked live, become old, and are mighty in power?

  - A. Their seed is established in their sight with them, and their offspring before their eyes. (*Seed and offspring refer to their children.*)
  - B. Their houses are safe from fear, neither is the rod of God upon them.
  - C. Their bull breeds and their cow calves; they do not fail or cast off their calves.
  - D. They send forth their little ones like a flock:
    1. Their children dance.
    2. They take the timbrel and harp and rejoice at the sound of the organ.
  - E. They spend their days in wealth.
  - F. They go down to the grave in a moment (*without prolonged suffering*).
- III. Because of their prosperity, the wicked reject God. (14-15)

They say unto God:

  - A. Depart from us, for we do not desire knowledge of Your ways.
  - B. What is the Almighty, that we should serve Him?
  - C. What profit should we have, if we pray unto Him?
- IV. The wicked and the righteous both experience judgment. (16-22)
  - A. Their good is not in their own hand (*their prosperity and their destiny are in God's hands*).
  - B. The counsel of the wicked is far from me.
  - C. How often is the candle of the wicked put out.
  - D. How often does their destruction come upon them so that God distributes sorrows in His anger.
  - E. They are as stubble before the wind, and as chaff that the storm carries away.
  - F. You said that God lays up His iniquity for the wicked man's children:
    1. Let Him reward the wicked man so he shall know it.
    2. His eyes shall see his destruction.
    3. He shall drink of the wrath of the Almighty.
    4. For what pleasure has a man in his house after him, when the number of his months are cut off in the midst. (*A man who dies has no more pleasure in his family or children.*)

- G. Shall anyone teach God knowledge, seeing that He judges those that are high.
- V. Death comes to both the wicked and the righteous. (23-26)
  - A. One dies in his full strength, being wholly at ease and quiet.
    - 1. His breasts are full of milk.
    - 2. His bones are moistened with marrow (*full of nourishment*).
  - B. Another dies in the bitterness of his soul, and never eats with pleasure.
  - C. They shall lie down alike in the dust, and the worms shall cover them.
- VI. There is no true justice in this life. (27-28)
  - A. Behold, I know your thoughts, and the devices (*plans*) which you wrongfully imagine against me.
  - B. For you say:
    - 1. Where is the house of the prince?
    - 2. Where are the dwelling places of the wicked?
- VII. Have you not asked them that go by the way and do you not know their tokens (*testimony*) that the wicked is reserved to the day of destruction? (29-33) (*Job asked why they had not developed a broader view by observing and conversing with travelers from other regions. Their ideas were irrelevant to true life.*)
  - A. They shall be brought forth to the day of wrath. (*The wicked may not be judged in this world, but they will be in the day of God's wrath.*)
  - B. Who shall declare his way to his face and who shall repay him what he has done? (*Job was challenging his friends that if they really believed what they said about the wicked, why hadn't they warned them? The inference is that if they had not warned the wicked of their demise, why would they be warning him, a righteous man?*)
  - C. Yet he shall be brought to the grave and shall remain in the tomb.
    - 1. The clods of the valley shall be sweet unto him (*he will rest in death*).
    - 2. Every man shall draw after him, as there are innumerable before him. (*He will have a large funeral procession.*)
- VIII. Your comfort is vain and your answers are not true: How then do you comfort me in vain, seeing in your answers there remains falsehood? (34)

### **Summary Of Job's Response To Zophar Job 21**

- He implores them to listen to his speech: 21:1-6.
- He states that prosperity does not prove a man is righteous because the wicked prosper also: 21:7-13.
- He notes that because of their prosperity, the wicked reject God: 21:14-15.
- He declares that both the wicked and the righteous experience judgment: 21:16-22.
- He notes that death comes to both the wicked and the righteous: 21:23-26.
- He states that there is no true justice in this life: 21:27-28.
- He asks why they had not developed a broader view by observing and conversing with travelers from other regions: 21:29-33.

- He concludes by saying their comfort is vain and their answers are false: 21:34.
- Job asked his friends to listen to him (21:1-2); bear with him (21:3-4) and look at him: (21:5-6). This is the appeal of those who are suffering.
- Job counteracts every assertion made by Zophar in his speech:

**Zophar**  
**Chapter 20**  
**The wicked...**

perish like dung 7  
triumph only briefly 5  
lose their vigor 6,11  
lose their heirs 26  
lose the wealth 21,23,28  
suffer God's anger 23,28  
have heirs who must repay the poor 10  
lose their riches 15,17-18  
have their sins revealed 27  
do not suffer for their 10,21,29  
are forgotten in death 7-9

**Job**  
**Chapter 21**  
**The wicked...**

live 7  
continue on 7  
become powerful 7  
enjoy their heirs 8  
increase in wealth 10  
know nothing of God's anger 9  
have happy children 11-12  
live their days in prosperity 13  
get away with sinful defiance 14-15  
suffer for their sins 19-21  
are honored in death 32-33

**Study questions on chapter 21:**

1. Who is speaking in this chapter? (verse 1 and outline)
2. What did Job ask his friends to do? (1-3)
3. What questions did Job ask in verse 4 and what is his point?
4. What did Job request of his friends in verse 5?
5. How did Job describe his memories? (6)
6. What question did Job ask about the wicked? (7)
7. What observations did Job make about the wicked? (8-13)
  - His seed.
  - His house.
  - His livestock.
  - His children.
  - How his days are spent.
  - His death.
9. What attitude did Job say the wicked had toward God? (14-15)
10. According to verse 16, what did Job avoid and why? (16)
11. What did Job say about the fate of the wicked in verses 17-18?
12. For whom did Job say God had stored up punishment, and why did this bother Job? (19-21)
13. What did Job ask in verses 22 and what was his point?
14. Describe the fate of the person who dies in ease and the one who dies in bitterness. (23-26)

15. What did Job say concerning his friends' thoughts about him? (27)
16. What questions did Job claim his friends were asking? (28-31)
17. What did Job say about the fate of the wicked? (32-33)
18. What conclusion did Job draw regarding the consolation given by his friends? (34)
19. What did you learn in this chapter to apply to your life and ministry?
20. Using the notes at the end of chapter 21, summarize Job's speech in chapter 21.

**THE DIALOGUE**  
**Eliphaz, Bildad, Zophar and Job**  
**The Third Cycle Of Speeches**  
**Job 22-31**

<b>Speaker</b>	<b>Chapters</b>
Eliphaz	22
Job	23-24
Bildad	25
Job	26-31

In the first cycle of the discussion, Job's friends implied that he was a sinner and appealed to him to repent.

In the second cycle, they emphasized the fate of the wicked, insinuated that Job was guilty, but gave no opportunity for Job to repent.

In the third cycle of speeches, they attacked Job with open accusations, naming specific sins and predicting his ultimate fate. Only Eliphaz gave an appeal for Job to repent.

## Job 22

- 1 Then Eliphaz the Temanite answered and said,
- 2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?
- 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect?
- 4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
- 5 Is not thy wickedness great? and thine iniquities infinite?
- 6 For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.
- 7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
- 8 But as for the mighty man, he had the earth; and the honourable man dwelt in it.
- 9 Thou has sent widows away empty, and the arms of the fatherless have been broken.
- 10 Therefore snares are round about thee, and sudden fear troubleth thee;
- 11 Or darkness, that thou canst not see; and abundance of waters cover thee.
- 12 Is not God in the height of heaven? and behold the height of the stars, how high they are!
- 13 And thou sayest, How doth God know? can he judge through the dark cloud?
- 14 Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.
- 15 Hast thou marked the old way which wicked men have trodden?
- 16 Which were cut down out of time, whose foundation was overflown with a flood:
- 17 Which said unto God, Depart from us: and what can the Almighty do for them?
- 18 Yet he filled their houses with good things: but the counsel of the wicked is far from me.
- 19 The righteous see it, and are glad: and the innocent laugh them to scorn.
- 20 Whereas our substance is not cut down, but the remnant of them the fire consumeth.
- 21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.
- 22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.
- 23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.
- 24 Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.
- 25 Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.
- 26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.
- 27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.
- 28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.
- 29 When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.
- 30 He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.



## Outline 22:

*(Eliphaz speaks to Job.)*

Then Eliphaz the Temanite answered and said:

- I. Your guilt is unlimited. (1-5)
  - A. Can a man be profitable unto God, as he that is wise may be profitable unto himself?
  - B. Is it any pleasure to the Almighty, that you are righteous?
  - C. Is it gain to Him that you make your ways perfect?
  - D. Will He reprove you for your reverential fear of Him?
  - E. Will He enter with you into judgment?
  - F. Is not your wickedness great and your iniquities infinite?
- II. Here are three examples of your sins. (6-9)
  - A. You have taken a pledge from your brother for nothing.
  - B. You have stripped the naked of their clothing *(refusing to offer them clothing when needed)*.
  - C. You have not given water to the weary to drink and you have withheld bread from the hungry--even though you were the mighty man who possessed the earth, and were known as an honorable man who dwelt in it.
  - D. You have sent widows away empty and the arms of the fatherless have been broken.

*(Eliphaz is saying Job has committed these sins of omission, in addition to the sins he has committed.)*
- III. Here are the results of your sin. (10-11)
  - A. Snares: There are snares around about you.
  - B. Fear: Sudden fear troubles you.
  - C. Darkness: There is darkness that you cannot see. *(Eliphaz maintained that Job, because of his wickedness, was engulfed by the darkness of ignorance, separated from God, and could not recognize his own sin.)*
  - D. Floods: An abundance of waters cover you. *(This suggested that Job was like those who lived in the days of Noah when the floods destroyed the earth.)*
- IV. Don't you know God sees and cares about your conduct? (12-14)
  - A. Is not God in the height of heaven?
  - B. And behold the height of the stars, how high they are!
  - C. And yet you say:
    1. How does God know?
    2. Can He judge through the dark cloud?
    3. Thick clouds are a covering to Him so that He does not see.
    4. He walks in the circuit of heaven *(uninvolved in things on earth)*.

- V. Have you not marked (*observed and learned from the past*) the old way which wicked men have walked? (15-20)
- A. They were cut down out of time.
  - B. Their foundation was over-flown with a flood (*during the time of Noah*).
  - C. They said unto God:
    - 1. Depart from us.
    - 2. What can the Almighty do for us?
  - D. Yet He filled their houses with good things.
  - E. But the counsel of the wicked is far from me.
    - 1. The righteous see it, and are glad.
    - 2. The innocent laugh them to scorn.
  - F. Whereas our substance is not cut down, but the fire consumes the remnant of them.
- VI. It is time for you to repent. (21-23)
- A. Acquaint yourself with God.
  - B. Be at peace (*make peace with Him*), and as a result good shall come unto you.
  - C. Receive, I pray you, the law from His mouth.
  - D. Lay up His words in your heart.
  - E. Return to the Almighty God.
- (*These are true steps of repentance, but they were not applicable to Job because he was not being punished for his sins.*)
- VII. The results of repentance. (23-30)
- A. You shall be built up.
  - B. You shall put away iniquity far from your tabernacles.
  - C. You shall lay up gold as dust and the gold of Ophir as the stones of the brooks.
  - D. Your defense shall be the Almighty.
  - E. You shall have plenty of silver.
  - F. You shall have your delight in the Almighty.
  - G. You shall lift up your face unto God, make your prayer to Him, and He shall hear you.
  - H. You shall pay your vows.
  - I. You shall decree a thing, and it shall be established unto you.
  - J. You shall have the light (*of God's favor*) shining on your ways.
  - K. When men are cast down, then you shall say, "There is lifting up."
    - 1. He shall save the humble person.
    - 2. He shall deliver the island of the innocent.
    - 3. The deliverance will come by the pureness of your hands.

## Summary Of Eliphaz's Speech Job 22

- He rebukes Job for his claim of innocence: 22:1-5.
- He specifies sins which he thinks Job is guilty of committing: 22:6-9.
- He lists the results of Job's sins: 22:10-11.
- He warns Job that God sees and cares about his conduct: 22:12-14.
- He encourages Job to learn from the past: 22:15-20.
- He tells Job it is time for him to repent: 22:21-23.
- He lists the positive results of repentance: 22:23-30.

### Study questions on chapter 22:

1. Who is speaking in this chapter? (verse 1 and outline)
2. What answer did Eliphaz seem to imply in his question about people benefiting God? (2-3)
3. Why did Eliphaz think God was punishing Job? (4-5)
4. What sins did Eliphaz accuse Job of committing? (6-9)
5. What did Eliphaz say were the results of Job's sins? (10-11)
6. What was Eliphaz implying by saying, "Is not God in the heights of heaven--and the stars, how high are they?" (12)
7. Summarize how Eliphaz describes Job's questions regarding God's judgment. (13-18)
  - What natural analogies does he use?
  - What does he say about the way of wicked men?
  - What does he say about the possessions of the wicked?
  - What does he say about the counsel of the wicked?
8. In what does Eliphaz say the righteous and innocent rejoice? (19-20)
9. What did Eliphaz tell Job to do? (21-22)
10. What did Eliphaz say would happen if Job returned to God in regards to his: (23-28)
  - Iniquity.
  - Wealth.
  - Defense.
  - Relationship with God.
  - Prayer.
  - Decrees.
  - Way.
  - Relationship with others.
11. Who did Eliphaz say Job would be able to help if he repented and returned to God? (29-30)
12. What did you learn in this chapter to apply to your life and ministry?
13. Using the notes at the end of chapter 22, summarize Eliphaz's speech in chapter 22.

## Job 23

- 1 Then Job answered and said,
- 2 Even to day is my complaint bitter: my stroke is heavier than my groaning.
- 3 Oh that I knew where I might find him! that I might come even to his seat!
- 4 I would order my cause before him, and fill my mouth with arguments.
- 5 I would know the words which he would answer me, and understand what he would say unto me.
- 6 Will he plead against me with his great power? No; but he would put strength in me.
- 7 There the righteous might dispute with him; so should I be delivered for ever from my judge.
- 8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:
- 9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him:
- 10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.
- 11 My foot hath held his steps, his way have I kept, and not declined.
- 12 Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.
- 13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.
- 14 For he performeth the thing that is appointed for me: and many such things are with him.
- 15 Therefore am I troubled at his presence: when I consider, I am afraid of him.
- 16 For God maketh my heart soft, and the Almighty troubleth me:
- 17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

## Outline 23:

*(Job's response.)*

Then Job answered and said:

- I. Where can I find God? (1-9)
  - A. Even today my complaint is bitter: My stroke is heavier than my groaning.
  - B. Oh that I knew where I might find Him! That I might come even to His seat!
    1. I would order my cause before Him, and fill my mouth with arguments.  
*(What Job was wanting to do is actually impossible. We cannot defend ourselves before God--only Jesus can do that. When Job is finally in God's presence, all he can do is put his hand over his mouth. He has nothing to say: Job 40:3-5)*
    2. I would know the words which He would answer me and understand what He would say unto me.
  - C. Will he plead against me with His great power?
    1. No--but He would put strength in me.
    2. There the righteous might dispute with Him.
    3. So should I be delivered forever from my judge.  
*(Job believes God's would be fair if he could just have a hearing before Him.)*
  - D. Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: On the left hand, where He works, but I cannot behold him: He hides Himself on the right hand, that I cannot see Him.  
*(Job can't seem to find God, but in the next verse he declares that God still knows the way he takes. He know your way, even if you can't seem to find Him.)*
- II. God is in control of my circumstances. (10-12)
  - A. He knows the way that I take: When He has tried me, I shall come forth as gold.
  - B. My foot has held His steps, I have kept His way and not declined *(turned aside from them)*.
  - C. I have not gone back *(turned away)* from the commandment of His lips.
  - D. I have esteemed the words of His mouth more than my necessary food.
- III. God is sovereign. (13-14)
  - A. But He is in one mind, and who can turn Him?
  - B. And what His soul desires, even that He does.
  - C. For He performs the thing that is appointed for me. *(God is in control of my circumstances and will do what is appointed for me.)*
  - D. And many such things are with Him *(He is aware of many things)*.
- IV. Therefore I am troubled at His presence. (15-17)
  - A. When I consider, I am afraid of Him.
  - B. For God makes my heart soft, and the Almighty troubles me.
  - C. Because I was not cut off before the darkness, neither has He covered the darkness from my face. *(Because he is still alive, Job has hope despite his fear and suffering.)*

**Study questions on chapter 23:**

1. Who is speaking in this chapter? (outline and verse 1)
2. How did Job describe his complaint in verse 2?
3. What desire did Job express in verse 3?
4. What would Job do if he could have a hearing before God? (4-5)
5. Why did Job think that God would not press charges against him? (6-7)
6. What did Job express concerning God's presence and direction? (8-9)
7. Regardless of the feelings expressed in verses 8-9, what statement of faith did Job make in verse 10?
8. What did Job say regarding his conduct in verses 11-12? What governed the way he lived?
9. What did Job say about God's sovereignty in verses 13-14?
10. What troubled Job and what did he fear? (14-16)
11. What hope did Job express in verse 17?
12. What did you learn in this chapter to apply to your life and ministry?

## Job 24

**1** Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

**2** Some remove the landmarks; they violently take away flocks, and feed thereof.

**3** They drive away the ass of the fatherless, they take the widow's ox for a pledge.

**4** They turn the needy out of the way: the poor of the earth hide themselves together.

**5** Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

**6** They reap every one his corn in the field: and they gather the vintage of the wicked.

**7** They cause the naked to lodge without clothing, that they have no covering in the cold.

**8** They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

**9** They pluck the fatherless from the breast, and take a pledge of the poor.

**10** They cause him to go naked without clothing, and they take away the sheaf from the hungry;

**11** Which make oil within their walls, and tread their winepresses, and suffer thirst.

**12** Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

**13** They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

**14** The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

**15** The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.

**16** In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

**17** For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

**18** He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

**19** Drought and heat consume the snow waters: so doth the grave those which have sinned.

**20** The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

**21** He evil entreateth the barren that beareth not: and doeth not good to the widow.

**22** He draweth also the mighty with his power: he riseth up, and no man is sure of life.

**23** Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.

**24** They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.

**25** And if it be not so now, who will make me a liar, and make my speech nothing worth?

## Outline 24:

*(Job's response continued.)*

- I. Why does God not respond to the sins of the wicked? (1)  
Why, seeing times are not hidden from the Almighty, do they that do not know Him see his days? *(Why do they continue to live out their lives?)*
- II. Sins of the wicked. (2-11)
  - A. They remove the landmarks *(the property boundaries)*.
  - B. They violently take away flocks and their feed.
  - C. They drive away the donkey of the fatherless *(the donkeys tended by orphans)*.
  - D. They take the widow's ox for a pledge *(for a loan they know she cannot repay)*.
  - E. They turn the needy out of the way.
    - 1. The poor of the earth hide themselves together.  
*(They run the needy off of the road so they can't beg.)*
    - 2. Behold, as wild donkeys in the desert, they go forth to their work, rising betimes *(foraging)* for a prey.
    - 3. The wilderness yields food for them and for their children.
    - 4. They reap, everyone, his corn in the field.
    - 5. They gather the vintage of the wicked.
  - F. They cause the naked to lodge without clothing.
    - 1. They have no covering in the cold.
    - 2. They are wet with the showers of the mountains.
    - 3. They embrace the rock for want of a shelter.
  - G. They pluck the fatherless from the breast. *(They steal fatherless babies from their mothers.)*
  - H. They take a pledge of the poor *(which they know they cannot repay)* and then:
    - 1. They cause the poor to go naked without clothing.
    - 2. They take away the sheaf from the hungry.
    - 3. They cause the poor to make oil within their walls, tread their winepresses, and suffer thirst. *(The poor work to repay their debt, but receive no benefits from their labor.)*
- III. Although the oppressed cry out, God does not seem to address their needs. (12)
  - A. Men groan from out of the city.
  - B. The soul of the wounded cries out.
  - C. Yet God does not lay folly to them.  
*(God doesn't seem to regard the wrong being done to those who are oppressed.)*
- IV. The wicked rebel against the light. (13-17)
  - A. They are of those that rebel against the light; they do not know the ways thereof, nor abide in the paths thereof.
  - B. The murderer, rising with the light, kills the poor and needy and is as a thief in the night.
  - C. The eye of the adulterer also waits for the twilight, saying, "No eye shall see me"--and disguises his face.



- D. In the dark they dig through houses, which they had marked for themselves in the daytime.
- E. They do not know the light.
  - 1. For the morning is to them even as the shadow of death (*midnight is as morning to them*).
  - 2. For they are familiar with the terrors of the shadow of death.
- V. In the end, the wicked will be punished. (18-24)
  - A. He is swift as the waters (*they vanish like swiftly running water*).
  - B. Their portion is cursed in the earth: He does not behold the way of the vineyards (*no one will tread their vineyards*).
  - C. Drought and heat consume the snow waters: So does the grave those which have sinned. (*As drought and heat consume water, so the grave consumes those who have sinned.*)
  - D. The womb shall forget him.
  - E. The worm shall feed sweetly on him.
  - F. He shall be remembered no more.
  - G. His wickedness shall be broken as a tree.
  - H. He evilly entreats the barren woman.  
He does no good to the widow.
  - I. He draws also the mighty with his power.
  - J. He rises up, and no man is sure of life (*others fear for their lives*).
  - K. Though it be given him to be in safety, whereon he rests, yet his eyes are upon their ways. (*They may feel secure and exempt from judgment, but God sees what they are doing.*)
  - L. They are exalted for a little while, but then they are gone and brought low.
  - M. They are taken out of the way like all others.
  - N. They are cut off as the tops of the ears of corn.
- VI. I challenge you to prove me wrong. (25)  
And if it be not so, who will make me a liar and make my speech worth nothing?

### **Summary Of Job's Response To Eliphaz Chapters 23-24**

- He is still searching for God: 23:1-9.
- He acknowledges that God is in control of his circumstances: 23:10-12.
- He acknowledges the sovereignty of God: 23:13-14.
- He is troubled at God's presence: 23:15-17.
- He does not understand why God does not punish the wicked: 24:1.
- He lists some sins of the wicked: 24:2-11.
- He says God does not respond to the oppressed when they cry out: 24:12.
- He talks about the deeds done in darkness by the wicked: 24:13-17.
- He declares that in the end, the wicked will be punished: 24:18-24.
- He concludes by challenging his friends to prove what he has said is wrong: 24:25.

**Study questions on chapter 24:**

1. Who is speaking in this chapter? (outline)
2. What question does Job ask in verse 1 and what is his point?
3. Using verses 2-11 summarize the evil activities in which the wicked engage in terms of:
  - Landmarks.
  - Flocks of others.
  - The fatherless.
  - The widow.
  - The needy and poor.
  - The way they go about their work.
  - The crops of others.
  - The naked.
  - Those who work for them.
4. What did Job say God refused to do despite people's cries for help? Do you think Job's statement is true? (12)
5. What deeds are done by evil people under cover of darkness and why do they prefer to do their wicked deeds in darkness? (13-17)
6. Using verses 18-24, summarize the judgment of the wicked in terms of:
  - Their ultimate fate.
  - Their death.
  - Remembrance of them.
  - How long they will they be allowed to continue in their wicked ways.
  - Natural analogies used to illustrate the points.
7. What challenge is given by Job in verse 25?
8. What did you learn in this chapter to apply to your life and ministry?
9. Using the notes at the end of chapter 24, summarize Job's speech in chapters 23-24.

## Job 25

- 1 Then answered Bildad the Shuhite, and said,  
2 Dominion and fear are with him, he maketh peace in his high places.  
3 Is there any number of his armies? and upon whom doth not his light arise?  
4 How then can man be justified with God? or how can he be clean that is born of a woman?  
5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.  
6 How much less man, that is a worm? and the son of man, which is a worm?**

### Outline 25:

*(Bildad's final speech.)*

Then answered Bildad the Shuhite, and said:

- I. God's power: Dominion and fear are with God. (1-3)
  - A. He has authority over the heavens: He makes peace in His high places.
  - B. He has authority over the angels: Is there any number of His armies?
  - C. Nothing is hid from Him: Upon whom does His light not arise?
- II. God's justice: In light of His greatness then: (4-6)
  - A. How can man be justified with God?
  - B. How can he that is born of a woman be clean?  
*(We are born in sin, due to Adam's sin, but we are not accountable for it until we come to what has been called the "age of accountability"--meaning we recognize that we are sinners in need of a Savior and we know the difference between right and wrong. The age at which this occurs varies.)*
  - C. Behold even the moon does not shine and the stars are not pure in His sight.  
*(Even the moon and stars dim in comparison to God).*
  - D. How much less man, that is a worm? And the son of man, which is a worm?  
*(How can we be justified before Him when we are like worms?)*

### Summary Of Bildad's Speech Job 25

- He focuses on God's power and dominion to try to prove his point: 25:1-3.
- He asks rhetorical questions (questions that have obvious answers) to try to prove his point: 25:3-4.6.
- He uses the natural examples of a newborn baby, the moon and stars, and a worm, claiming that even they are not pure in God's sight: 25:4-6.
- His main point is the man cannot be justified before a great and sovereign God: 25:4.

**Study questions on chapter 25:**

1. Who is speaking in this chapter? (outline and verse 1)
2. What does Bildad say about God's power and dominion? (2)
3. What rhetorical questions does Bildad ask in verse 3?
4. What are Bildad's questions in verse 4 and what is his point?
5. What does Bildad say about a newborn child, the moon and stars, and a worm? What is he trying to prove with these illustrations? (4-5)
6. What are the questions asked in verse 6?
7. What truths do you learn about God in this chapter?
8. How would you answer the questions raised by Bildad in this chapter?
9. What did you learn in this chapter to apply to your life and ministry?
10. Using the notes at the end of the outline, summarize Bildad's speech in chapter 25.

## Job 26

- 1 But Job answered and said,
- 2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?
- 3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?
- 4 To whom hast thou uttered words? and whose spirit came from thee?
- 5 Dead things are formed from under the waters, and the inhabitants thereof.
- 6 Hell is naked before him, and destruction hath no covering.
- 7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.
- 8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.
- 9 He holdeth back the face of his throne, and spreadeth his cloud upon it.
- 10 He hath compassed the waters with bounds, until the day and night come to an end.
- 11 The pillars of heaven tremble and are astonished at his reproof.
- 12 He divideth the sea with his power, and by his understanding he smiteth through the proud.
- 13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.
- 14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

### Outline 26:

*(Job's response in this chapter is directed to Bildad as the "you" is singular. In chapters 27-31 he addresses all of his friends as the "you" he uses is plural.)*

But Job answered and said:

- I. You have not helped anyone. (1-4)
  - A. How have you helped him that is without power?
  - B. How have you saved the arm that has no strength?
  - C. How have you counseled him that has no wisdom?
  - D. How have you plentifully declared the thing as it is?
  - E. To whom have you uttered words?
  - F. Whose spirit came from you? *(What spirit inspired you to speak?)*  
*(Job was saying that they were all talk with no real answers.)*
- II. God is sovereign over the realm of the dead. (5-6)
  - A. Dead things are formed from under the waters and the inhabitants thereof.
  - B. Hell is naked before Him.
  - C. Destruction has no covering.
- III. Creation is an example of the sovereignty of God. (7-13)
  - A. He stretches out the north over the empty place, and hangs the earth upon nothing.
  - B. He binds up the waters in His thick clouds, and the cloud is not rent under them.  
*(He retains the water in the clouds so it doesn't all fall at once and yet the clouds do not split under the weight of the water.)*

- C. He holds back the face of His throne and spreads His cloud upon it.
  - D. He has compassed the waters with bounds, until the day and night come to an end.
  - E. The pillars of heaven tremble and are astonished at His reproof. (*"Pillars of heaven" is a poetic phrase describing the mountains, as their foundation rests on earth but they appear to hold up the heavens.*)
  - F. He divides the sea with His power (*stirs it up*).
  - G. By His understanding He smites through the proud.
  - H. By His Spirit He has garnished the heavens.
  - I. His hand has formed the crooked serpent. (*This refers to the constellation known as the serpent.*)
- IV. We understand little regarding His ways and His power. (14)
- A. Creation is only a part of His ways.
  - B. How little a portion is heard of Him?
  - C. Who can understand the thunder of His power?

*(Job's friends knew the same things Job was talking about in this discourse, but they had drawn wrong conclusions. Because they saw God's work in nature, they thought they knew all about Him and could explain His dealings with Job. Job said that the opposite was true: That the majesty evident in creation is just a portion of God's wisdom, and that knowing facts about God through creation is not the same as knowing God Himself.)*

**Study questions on chapter 26:**

1. Who is speaking in this chapter? (outline)
2. List the questions in verses 1-4. What is the point of these questions?
3. What did Job use as an example of the sovereignty of God in verses 5-6?
4. What examples from creation did Job use to describe God's power? (7-13)
5. What are the two questions in verse 14 and what conclusion is drawn?
6. What did you learn in this chapter to apply to your life and ministry?
7. Using the notes at the end of the outline for this chapter, explain what Job was attempting to prove in this discourse.

## Job 27

- 1 Moreover Job continued his parable, and said,
- 2 As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul;
- 3 All the while my breath is in me, and the spirit of God is in my nostrils;
- 4 My lips shall not speak wickedness, nor my tongue utter deceit.
- 5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
- 6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.
- 7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
- 8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?
- 9 Will God hear his cry when trouble cometh upon him?
- 10 Will he delight himself in the Almighty? will he always call upon God?
- 11 I will teach you by the hand of God: that which is with the Almighty will I not conceal.
- 12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
- 13 This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.
- 14 If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread.
- 15 Those that remain of him shall be buried in death: and his widows shall not weep.
- 16 Though he heap up silver as the dust, and prepare raiment as the clay;
- 17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.
- 18 He buildeth his house as a moth, and as a booth that the keeper maketh.
- 19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.
- 20 Terrors take hold on him as waters, a tempest stealeth him away in the night.
- 21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
- 22 For God shall cast upon him, and not spare: he would fain flee out of his hand.
- 23 Men shall clap their hands at him, and shall hiss him out of his place.

## Outline 27:

*(Job's response continued.)*

Moreover Job continued his parable, and said:

- I. This is my oath. (1-6)  
As God lives, who has taken away my judgment, and the Almighty, who has vexed my soul:
  - A. My lips shall not speak wickedness nor my tongue utter deceit as long as my breath is in me and the Spirit of God is in my nostrils. God forbid that I should justify you *(Job would not lie and say he was guilty just to please his friends.)*
  - B. My integrity will remain with me until I die.
  - C. My righteousness I will hold fast and not let it go.
  - D. My heart shall not reproach me so long as I live.

*(Taking an oath was a serious matter Note that Job still believes in God, but charges that the way God is treating him is unfair.)*
- II. Regarding my enemies: (7-10)  
*(This passage is in written what has been called the imprecatory Psalms style. Job's enemies were those who mocked him, His God, and God's work in his life.)*
  - A. Let my enemy be as the wicked, and he that rises up against me as the unrighteous.
  - B. For what is the hope of the hypocrite, though he has gained, when God takes away his soul?
    1. Will God hear his cry when trouble comes upon him?
    2. Will he delight himself in the Almighty?
    3. Will he always call upon God?
- III. I will teach you by the hand of God. (11-12):
  - A. That which is with the Almighty I will not conceal.
  - B. Behold, you yourselves have seen it.
  - C. Why then are you altogether vain *(by advocating foolish notions)?*
- IV. This is the portion of a wicked man and the heritage of oppressors, which they shall receive of the Almighty God. (13-23)
  - A. His family:
    1. If his children be multiplied, it is for the sword.
    2. His offspring shall not be satisfied with bread.
    3. Those that remain of him shall be buried in death.
    4. His widows shall not weep. *(For a widow not to mourn their husband was a terrible insult.)*
  - B. His riches: Though he heap up silver *(wealth)* as the dust and prepare raiment as *(plentiful as)* the clay:
    1. The just shall put it on.
    2. The innocent shall divide the silver.
  - C. His house: He builds his house as a moth, and as a booth that the keeper makes. *(It is only temporary, lasting for a season.)*



- D. His death:
1. The rich man shall lie down, but he shall not be gathered.
  2. He opens his eyes, and he is not.
  3. Terrors take hold on him as waters.
  4. A tempest steals him away in the night.
  5. The east wind carries him away.
  6. He departs and as a storm hurls him out of his place.
  7. God shall cast upon him, and not spare.
  8. He would flee (*in haste*) out of God's hand.
- E. The response of others towards him.
1. Men shall clap their hands at him.
  2. They shall hiss him out of his place.

**Study questions on chapter 27:**

1. Who is speaking in this chapter? (outline and verse 1)
2. What did Job say had been denied him and who did he say had vexed him? (2)
3. Using verses 3-6, Summarize what did Job pledged that he would not do as long as he lived.
4. Use verses 7-23 to answer the following questions:
  - What does Job say about his enemy in verse 7?
  - What question is asked in verse 8 and what is the assumed answer as illustrated by the questions in verses 9-10?
  - What does Job say he will teach? (11)
  - What question is asked in verse 12 and what is Job's point in asking it?
  - Using verses 13-23, describe what Job says is the fate of the wicked in terms of:
    - His children.
    - His widow.
    - His wealth.
    - His house.
    - His death.
    - His judgment.
    - The response of others towards him.
5. What did you learn in this chapter to apply to your life and ministry?

## Job 28

- 1 Surely there is a vein for the silver, and a place for gold where they fine it.
- 2 Iron is taken out of the earth, and brass is molten out of the stone.
- 3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
- 4 The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.
- 5 As for the earth, out of it cometh bread: and under it is turned up as it were fire.
- 6 The stones of it are the place of sapphires: and it hath dust of gold.
- 7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:
- 8 The lion's whelps have not trodden it, nor the fierce lion passed by it.
- 9 He putteth forth his hand upon the rock; he overturneth the mountains by the roots.
- 10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.
- 11 He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.
- 12 But where shall wisdom be found? and where is the place of understanding?
- 13 Man knoweth not the price thereof; neither is it found in the land of the living.
- 14 The depth saith, It is not in me: and the sea saith, It is not with me.
- 15 It cannot be gotten for gold, neither shall silver be weighed for the price thereof.
- 16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
- 17 The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold.
- 18 No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.
- 19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
- 20 Whence then cometh wisdom? and where is the place of understanding?
- 21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.
- 22 Destruction and death say, We have heard the fame thereof with our ears.
- 23 God understandeth the way thereof, and he knoweth the place thereof.
- 24 For he looketh to the ends of the earth, and seeth under the whole heaven;
- 25 To make the weight for the winds; and he weigheth the waters by measure.
- 26 When he made a decree for the rain, and a way for the lightning of the thunder:
- 27 Then did he see it, and declare it; he prepared it, yea, and searched it out.
- 28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

## Outline 28:

(*Job's response continued. This chapter is a great exposition of the wisdom of God.*)

- I. Creation reflects God's wisdom. (1-11)
  - A. The elements.
    1. Surely there is a vein for the silver, and a place for gold where they find it.
    2. Iron is taken out of the earth, and brass is molten out of the stone.  
(*Precious stones are often used in Scripture as symbols of wisdom: Proverbs 2:1-10; 3:13-15; 8:10-21; and 1 Corinthians 3:12-23.*)
    3. Man sets an end to darkness.
      - a. He searches out all *perfection (every recessed place for silver and gold)*--the stones of darkness.
      - b. The (*stones found in the*) shadow of death.  
(*Speaking of mining precious gems.*)
  - B. The waters.
    1. The flood breaks out from the inhabitant; even the waters forgotten of the foot.
    2. They are dried up, they are gone away from men.
  - C. The earth.
    1. Out of it comes bread.
    2. Under it is turned up as it were fire.
    3. The stones of it are the place of sapphires.
    4. It has dust of gold.
  - D. Creatures of the earth.
    1. There is a path which no fowl knows, and which the vulture's eye has not seen.
    2. The lion's whelps have not trodden it, nor the fierce lion passed by it.
  - E. The geology of the earth.
    1. He puts forth His hand upon the rock.
    2. He overturns the mountains by the roots.
    3. He cuts out rivers among the rocks.
  - F. God's concern for the earth.
    1. His eye sees every precious thing.
    2. He binds the floods from overflowing.
    3. He brings forth light to reveal the thing that is hid.
- II. Wisdom cannot be found, purchased, or compared to anything on earth. (12-21)
  - A. But where shall wisdom be found and where is the place of understanding?
  - B. Man does not know the price thereof; neither is it found in the land of the living.
  - C. The depth (*representing death*) says, "It is not in me" and the sea (*representing life*) says, "It is not with me."
  - D. It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

- E. It cannot be valued with the gold of Ophir (*a name for the most valuable gold at that time*), with the precious onyx, or the sapphire.
    - 1. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold.
    - 2. No mention shall be made of coral, pearls, or rubies for the price of wisdom is above them.
    - 3. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
  - F. From where does wisdom come and where is the place of understanding--seeing it is hid from the eyes of all living and kept close (*hidden*) from the fowls of the air?
- III. God is the source of true wisdom. (22-28)
- A. He understands destruction and death. Destruction and death say:
    - 1. We have heard the fame thereof with our ears.
    - 2. God understands the way thereof, and He knows the place thereof (*where it is found*).
  - B. He knows all that transpires in earth and heaven.
    - 1. He looks to the ends of the earth.
    - 2. He sees under the whole heaven.
    - 3. He makes the weight for the winds.
    - 4. He weighs the waters by measure.
    - 5. He made a decree for the rain and a way for the lightning of the thunder.
  - C. Then He saw wisdom and declared it.
    - 1. He prepared it.
    - 2. He searched it out.
  - D. And He said unto man:
    - 1. Behold, the fear of the Lord, that is wisdom.
    - 2. To depart from evil, that is understanding.

*(The fear of the Lord is loving reverence for God, His person, His Word, and His actions: Malachi 1:5-6. When you fear God, you obey His Word: Ecclesiastes 12:13. You walk in His ways: Deuteronomy 8:6. You serve Him: Joshua 24:14. You give Him dedicated service: 2 Chronicles 19:9. You depart from evil: Proverbs 3:7-8. The fear of the Lord is the fear that conquers fear: Psalm 112. If you fear God, you need not fear anyone else: Matthew 10:26-31.)*

*The greatest obstacle to developing wisdom is pride: Proverbs 11:2. You must be humble enough to ask for wisdom. To receive wisdom, humble yourself before God and ask for it: James 1:5. Do not merely study the Word--obey it: John 7:17. Focus on Christ, the source of wisdom: 1 Corinthians 1:24 and Colossians 2:3. Live your life in submission to God with an attitude of confidence that He does all things right, even though it may not always be apparent to you.)*

### Study questions on chapter 28:

1. Who is speaking in this chapter? (outline)
2. Using verses 1-11 and the outline, summarize how Job says creation reflects God's wisdom in terms of:
  - The elements--silver, gold, iron, brass, stones.
  - The waters.
  - The earth.
  - The creatures of the earth.
  - The geology of the earth.
  - God's concern for the earth.
3. Using verses 12-22, answer the following questions regarding wisdom.
  - What questions are asked in verse 12?
  - According to verse 13, what does man know about wisdom?
  - Where is wisdom not found? (13)
  - What do the depths and the sea say about wisdom? (14)
  - What do the depths and the sea represent? (outline point II C)
  - According to verses 15-19, what cannot be used to purchase wisdom?
  - What are the questions asked in verse 20 concerning wisdom?
  - How would you answer the questions in verse 20?
  - According to verse 21, to whom is wisdom hidden?
  - Explain verse 22.
4. According to verses 23-27, who is named as the source of true wisdom?
5. Using verses 23-27, summarize how the wisdom of the Lord is reflected in nature in the.
  - Earth.
  - Heavens.
  - Wind.
  - Water.
  - Rain.
  - Lightning.
  - Thunder.
6. According to verse 28, what is the key to true wisdom and understanding?  
Using the outline notes at the end of this chapter, summarize the meaning of the "fear of the Lord".
7. This is a classic chapter on wisdom. Summarize what you learn about wisdom and compare it to Proverbs chapter 2; 3:13,19; 4:5-11; 9:10. For a more complete study of wisdom, read through the book of Proverbs and mark every use of the words "wisdom" and "wise".
8. What did you learn in this chapter to apply to your life and ministry?

## Job 29

1 Moreover Job continued his parable, and said,  
2 Oh that I were as in months past, as in the days when God preserved me;  
3 When his candle shined upon my head, and when by his light I walked through darkness;  
4 As I was in the days of my youth, when the secret of God was upon my tabernacle;  
5 When the Almighty was yet with me, when my children were about me;  
6 When I washed my steps with butter, and the rock poured me out rivers of oil;  
7 When I went out to the gate through the city, when I prepared my seat in the street!  
8 The young men saw me, and hid themselves: and the aged arose, and stood up.  
9 The princes refrained talking, and laid their hand on their mouth.  
10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.  
11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:  
12 Because I delivered the poor that cried, and the fatherless, and him that had none to help him.  
13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.  
14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.  
15 I was eyes to the blind, and feet was I to the lame.  
16 I was a father to the poor: and the cause which I knew not I searched out.  
17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.  
18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.  
19 My root was spread out by the waters, and the dew lay all night upon my branch.  
20 My glory was fresh in me, and my bow was renewed in my hand.  
21 Unto me men gave ear, and waited, and kept silence at my counsel.  
22 After my words they spake not again; and my speech dropped upon them.  
23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.  
24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.  
25 I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

## Outline 29:

*(Job's response continued.)*

Moreover Job continued his parable, and said *(regarding his past)*:

- I. In the past, I had the blessings of God upon my life. (1-6)
  - A. He preserved me: Oh that I were as in months past, as in the days when God preserved me. *(Note the use of the word "months", revealing that Job's suffering was for an extended period of time.)*
  - B. He guided me:
    1. His candle shined upon my head.
    2. By His light I walked through darkness.
  - C. He renewed me: I was as in the days of my youth.
  - D. He blessed me:
    1. The secret of God was upon my tabernacle.
    2. The Almighty was yet with me.
  - E. My family was with me: My children were about me.
  - F. I prospered:
    1. I washed my steps with butter.
    2. The rock poured me out rivers of oil.  
*(This refers to the stones that were used to press oil out of olives. An abundance of butter and oil are symbols of prosperity.)*
- II. In the past, I was respected for who I was. (7-11)
  - . When I went out to the gate through the city, when I prepared my seat in the street.
    - A. The young men saw me, and hid themselves.
    - B. The aged arose and stood up.
    - C. The princes refrained from talking and laid their hand on their mouth.
    - D. The nobles held their peace, and their tongue cleaved to the roof of their mouth.
    - E. The ear that heard me blessed me.
    - F. The eye that saw me gave witness to me. *(They testified approvingly of me.)*  
*(Respected men of the city sat in the streets and in the gates of the city to dispense wisdom and judge civil and judicial affairs. Job was previously one of these respected elders.)*
- III. In the past, I was respected for what I did. (12-17)
  - A. Because I delivered the poor that cried, and the fatherless, and him that had none to help him, the blessing of him that was ready to perish came upon me.
  - B. I caused the widow's heart to sing for joy.
  - C. I put on righteousness, and it clothed me.
  - D. My judgment was as a robe and a diadem.
  - E. I was eyes to the blind, and feet to the lame.
  - F. I was a father to the poor.
  - G. I searched out the cause which I knew not. *(He did not make rash judgments).*
  - H. I broke the jaws of the wicked and plucked the spoil *(prey)* out of his teeth.

- IV. In the past, I was secure and had hope for the future. (18-20)
- A. Then I said, "I shall die in my nest, and I shall multiply my days as the sand."
  - B. My root was spread out by the waters, and the dew lay all night upon my branch.
  - C. My glory was fresh in me.
  - D. My bow was renewed in my hand.  
*(Job had expected to live a long and blessed life.)*
- V. In the past, I was respected for my counsel. (21-25)
- A. Men listened to me:
    - 1. They gave ear, waited, and kept silence at my counsel.
    - 2. After hearing my words they did not speak again.
    - 3. My speech dropped upon them.
    - 4. They waited for me as for the rain.
    - 5. They opened their mouths wide as for the latter rain.
  - B. If I laughed at them, they did not believe it.
  - C. They did not cast down the light of my countenance.
  - D. I chose out their way, sat as a chief, dwelt as a king in the army, and was as one that comforts the mourners.

*(In this chapter, Job focused on the blessings of the past. It is good to remember what God has done in the past: Deuteronomy 8:2 and Psalm 77:10-11. But the past should be used to guide you in the future, not to anchor you to yesterday. If you focus on the past, you will miss the opportunities of the present.)*

**Study questions on chapter 29:**

1. Who is speaking in this chapter? (outline and verse 1)
2. Using verses 1-6 and the outline, describe Job's life before his suffering.
3. Using verses 7-11 and the outline, summarize the respect Job had from others before his suffering.
4. Using verses 12-17 and the outline, describe Job's conduct in the past.
5. Using verses 18-20, summarize the security and hope for the future that Job had in former times.
6. Using verses 21-25, describe how people responded to Job in the past.
7. What did you learn in this chapter to apply to your life and ministry?



## Job 30

- 1 But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.
- 2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?
- 3 For want and famine they were solitary; fleeing into the wilderness in former time desolate and waste.
- 4 Who cut up mallows by the bushes, and juniper roots for their meat.
- 5 They were driven forth from among men, (they cried after them as after a thief;)
- 6 To dwell in the clifts of the valleys, in caves of the earth, and in the rocks.
- 7 Among the bushes they brayed; under the nettles they were gathered together.
- 8 They were children of fools, yea, children of base men: they were viler than the earth.
- 9 And now am I their song, yea, I am their byword.
- 10 They abhor me, they flee far from me, and spare not to spit in my face.
- 11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
- 12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.
- 13 They mar my path, they set forward my calamity, they have no helper.
- 14 They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.
- 15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.
- 16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.
- 17 My bones are pierced in me in the night season: and my sinews take no rest.
- 18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.
- 19 He hath cast me into the mire, and I am become like dust and ashes.
- 20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not.
- 21 Thou art become cruel to me: with thy strong hand thou opposeth thyself against me.
- 22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.
- 23 For I know that thou wilt bring me to death, and to the house appointed for all living.
- 24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.
- 25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?
- 26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.
- 27 My bowels boiled, and rested not: the days of affliction prevented me.
- 28 I went mourning without the sun: I stood up, and I cried in the congregation.
- 29 I am a brother to dragons, and a companion to owls.
- 30 My skin is black upon me, and my bones are burned with heat.
- 31 My harp also is turned to mourning, and my organ into the voice of them that weep.

### Outline 30:

*(Job's response continued. In the previous chapter, Job describes how in the past he was respected for who he was and what he did. "But now" introduces the subject of this chapter, as Job describes his present condition and contrasts it with former days.)*

- I. I am suffering in my relationships. (1-14)
  - A. But now they that are younger than I have me in derision, whose fathers I would have disdained to have even set with the dogs of my flock. *(Even the lowest people in the social order now despised Job. Those he previously disdained and would have not even put with his dogs are now mocking him.)*
    - 1. Yes, whereto might the strength of their hands profit me, in whom old age was perished? *(They cannot benefit me because their strength and vigor have perished.)*
    - 2. For want and famine they were solitary; fleeing into the wilderness which in former times was desolate and waste.
    - 3. They cut up mallows by the bushes, and juniper roots for their meat.
    - 4. They were driven forth from among men--they cried after them as after a thief.
    - 5. They dwelt in the cliffs of the valleys, in caves of the earth, and in the rocks.
    - 6. They brayed among the bushes.
    - 7. They gathered together under the nettles.
    - 8. They were children of fools, yes, children of base men.
    - 9. They were more vile than the earth.
  - B. And now I am their song, yes, I am their byword.
    - 1. They abhor me.
    - 2. They flee far from me.
    - 3. They do not hesitate to spit in my face.
  - C. Because He has loosed my cord and afflicted me, they have also let loose the bridle before me.
  - D. The youth rise up on my right hand:
    - 1. They push away my feet.
    - 2. They raise up against me the ways of their destruction.
    - 3. They mar my path.
    - 4. They set forward my calamity, even though they have no helper.
    - 5. They came upon me as a wide breaking in of waters.
    - 6. In the desolation they rolled themselves upon me.
- II. I suffer physically. (15-19)
  - A. Terrors are turned upon me:
    - 1. They pursue my soul as the wind.
    - 2. My welfare passes away as a cloud.
  - B. And now my soul is poured out upon me.
  - C. By day: The days of affliction have taken hold upon me.

- D. By night: My bones are pierced in me in the night season and my sinews take no rest.
  - E. By the great force of my disease is my garment changed: It binds me about as the collar of my coat.
  - F. He has cast me into the mire, and I am become like dust and ashes.
- III. I am suffering spiritually. (20-24)
- A. I cry unto You, and You do not hear me.
  - B. I stand up, and You do not regard me.
  - C. You have become cruel to me: With Your strong hand You oppose Yourself against me.
  - D. You lift me up to the wind: You cause me to ride upon it and dissolve my substance.
  - E. For I know that you will bring me to death, and to the house appointed for all living.
  - F. However, He will not stretch out his hand to the grave, though they cry in his destruction.
- IV. I am suffering emotionally. (25-31)
- A. Did I not weep for him that was in trouble?
  - B. Was not my soul grieved for the poor?
  - C. Yet when I looked for good, then evil came unto me.
  - D. When I waited for light, there came darkness.
  - E. My bowels boiled, and rested not: The days of affliction prevented me.
  - F. I went mourning without the sun.
  - G. I stood up and I cried in the congregation.
  - H. I am a brother to dragons and a companion to owls.
  - I. My skin is black upon me and my bones are burned with heat.
  - J. My harp also is turned to mourning and my organ (*my voice*) into the voice of them that weep. (*These instruments, used for expressing joy, now only play sad dirges expressing grief. Job felt abandoned, grieved, rejected, and depressed.*)

**Study questions on chapter 30:**

1. Who is speaking in this chapter? (outline)
2. How did Job say his relationships with others had changed due to his suffering? (1-2)
3. What illustrations did Job use to describe the people that he formerly disdained? (3-8)
4. How do the people Job formerly disdained relate to him now? (9-14)
5. How did Job describe his present physical condition? What natural analogies did he use? (15-19)
6. How did Job describe his spiritual suffering? (20-24)
7. How did Job describe his emotional suffering? (25-31)
8. Review chapter 29 and summarize Job's past experiences. Contrast these to his present woes in chapter 30.
9. What did you learn in this chapter to apply to your life and ministry?

## Job 31

- 1 I made a covenant with mine eyes; why then should I think upon a maid?
- 2 For what portion of God is there from above? and what inheritance of the Almighty from on high?
- 3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?
- 4 Doth not he see my ways, and count all my steps?
- 5 If I have walked with vanity, or if my foot hath hasted to deceit;
- 6 Let me be weighed in an even balance, that God may know mine integrity.
- 7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;
- 8 Then let me sow, and let another eat; yea, let my offspring be rooted out.
- 9 If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door;
- 10 Then let my wife grind unto another, and let others bow down upon her.
- 11 For this is an heinous crime; yea, it is an iniquity to be punished by the judges.
- 12 For it is a fire that consumeth to destruction, and would root out all mine increase.
- 13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;
- 14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?
- 15 Did not he that made me in the womb make him? and did not one fashion us in the womb?
- 16 If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;
- 17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;
- 18 (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;)
- 19 If I have seen any perish for want of clothing, or any poor without covering;
- 20 If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;
- 21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:
- 22 Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.
- 23 For destruction from God was a terror to me, and by reason of his highness I could not endure.
- 24 If I have made gold my hope, or have said to the fine gold, Thou art my confidence;
- 25 If I rejoiced because my wealth was great, and because mine hand had gotten much;
- 26 If I beheld the sun when it shined, or the moon walking in brightness;
- 27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:
- 28 This also were an iniquity to be punished by the judge: for I should have denied the God that is above.
- 29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
- 30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

**31** If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.  
**32** The stranger did not lodge in the street: but I opened my doors to the traveller.  
**33** If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:  
**34** Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?  
**35** Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.  
**36** Surely I would take it upon my shoulder, and bind it as a crown to me.  
**37** I would declare unto him the number of my steps; as a prince would I go near unto him.  
**38** If my land cry against me, or that the furrows likewise thereof complain;  
**39** If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:  
**40** Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

### Outline 31:

*(Job's response continued. This is Job's final defense, the last of his discourses. He uses the "if/then" argument: "If I have done this, then I would be guilty.")*

- I. I have not engaged in lust. (1-3)
  - A. I made a covenant with my eyes--why then should I think upon a maid?
  - B. For what portion of God is there from above and what inheritance of the Almighty from on high?
  - C. Is not destruction to the wicked and a strange punishment to the workers of iniquity? *(Job knew the judgment of God came upon people who lusted.)*
- II. I have not been dishonest or deceptive. (4-8)
  - A. God knows my way.
  - B. Doesn't He see my ways and count all my steps?
  - C. If I have walked with vanity or if my foot has rushed to deceit then let me be weighed in an even balance, that God may know my integrity.
  - D. If my step has turned out of the way, my heart has walked after my eyes, or if any blot has cleaved to my hands:
    - 1. Then let me sow, and let another eat.
    - 2. Let my offspring be rooted out.
- III. I have not committed adultery. (9-12)
  - A. If my heart has been deceived by a woman, or if I have laid wait at my neighbor's door:
    - 1. Then let my wife grind *(make meals)* for another.
    - 2. Let others bow down upon her.
  - B. For adultery is an heinous crime:
    - 1. Yes, it is an iniquity to be punished by the judges.
    - 2. It is a fire that consumes to destruction and would root out all my increase.

- IV. I have not been unjust with my servants. (13-15)  
 If I despised the cause of my manservant or of my maidservant, when they contended with me (*when they brought a complaint to me*):
- A. What then shall I do when God rises up?
  - B. When He visits, what shall I answer Him?
  - C. Did not He that made me in the womb make him?
  - D. Did not One fashion us both in the womb?  
 (*The one who made Job made his servants also.*)
- V. I have not neglected social obligations. (16-23)
- A. If I have withheld the poor from their desire:
    - 1. Or have caused the eyes of the widow to fail (*to look to me for help in vain*).
    - 2. Or have eaten my morsel myself alone, and the fatherless has not eaten thereof--for from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb--
  - B. If I have seen any perish for want of clothing, or any poor without covering.
    - 1. If his loins have not blessed me (*because I covered them*).
    - 2. If he were not warmed with the fleece of my sheep.
    - 3. If I have lifted up my hand against the fatherless, when I saw my help in the gate.
  - C. Then let my arm fall from my shoulder blade, and my arm be broken from the bone.
    - 1. For destruction from God was a terror to me.
    - 2. By reason of His highness I could not endure.
- VI. I have not been idolatrous. (24-28)
- A. If I have made gold my hope or have said to the fine gold, "You are my confidence."
  - B. If I rejoiced because my wealth was great, and because my hand had gotten much.
  - C. If I beheld the sun when it shined, or the moon walking in brightness.
  - D. And my heart has been secretly enticed, or my mouth has kissed my hand.
  - E. This also would be an iniquity to be punished by the judge: For I should have denied the God that is above.  
 (*Wealth and the sun and moon are used as examples of idolatry.*)
- VII. I have not been vindictive towards my enemies. (29-31)
- A. I did not rejoice at the destruction of him that hated me or lifted up myself when evil found him.
  - B. Neither have I suffered my mouth to sin by wishing a curse to his soul.
  - C. The men of my tabernacle did not say, "Oh that we had of his flesh! We cannot be satisfied." (*We have not been satisfied with his meat.*)
- VIII. I have not been inhospitable. (32)
- A. I did not allow the stranger to lodge in the street.
  - B. I opened my doors to the traveler.

- IX. I have not been a hypocrite. (33)
- A. I have not covered my transgressions, as Adam did, by hiding mine iniquity in my bosom.
  - B. Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and did not go out of the door?
- X. I just want to be heard and understood: Oh that one would hear me! (35-37)
- A. Behold, my desire is that the Almighty would answer me.
  - B. It is my desire that my adversary had written a book.
  - C. Surely I would take it upon my shoulder, and bind it as a crown to me.
  - D. I would declare unto Him the number of my steps.
  - E. As a prince, I would go near unto Him.
- XI. I have not exploited the land. (38-40)
- A. If my land cries against me:
    1. If the furrows thereof complain.
    2. If I have eaten the fruits thereof without money.
    3. If I have caused the owners thereof to lose their life.
  - B. Then let thistles grow instead of wheat and cockle instead of barley.
- XII. The words of Job are ended. (40)  
*(This was Job's final contribution to the discourse with his friends.)*

**Summary Of Job's Response To Bildad  
 His Final Response  
 Chapters 26-31**

- He says his friends have not helped him: 26:1-4.
- He notes that God is sovereign over the realm of the dead: 26:5-6.
- He cites examples of the sovereignty of God in creation: 26:7-13.
- He says that we can understand little regarding God's ways and His power: 26:14.
- He makes an oath regarding his integrity: 27:1-6.
- He speaks about his enemies: 27:7-10.
- He said he would teach his friends by the hand of God: 27:11-12.
- He discusses the heritage of the wicked and the oppressors: 27:13-23.
- He tells how creation reflects God's wisdom: 28:1-11.
- He extols wisdom, explaining that it cannot be found, purchased, or compared to anything on earth: 28:12-21.
- He declares that God is the source of true wisdom: 28:22-28.
- He recalls the blessing of God upon his past life: 29:1-6.
- He recalls that in the past, he was respected for who he was: 29:7-11.
- He said that in the past, he was respected for what he did: 29:12-17.
- He said that in the past, he was secure and had hope for the future: 29:18-20.
- He notes that in the past, his counsel was respected: 29:21-25.
- He describes his suffering in relationships (30:1-14); his physical suffering (30:15-19); his spiritual suffering (30:20-24); and his emotional suffering (30:25-31).

- Job's statements in chapter 30 are the opposite of the joys he listed in chapter 29 in terms of his:
  - Respect: 30:1-15 compared to 29:7-11.
  - Blessing: 30:16-23 compared with 29:2-6.
  - Help: 30:24-25 compared with 29:12-17.
  - Future: 30:26-28 compared with 29:18-20.
  - Ministry: 30:29-31 compared with 29:21-25.
- He has not engaged in lust: 31:1-3.
- He has not been dishonest or deceptive: 31:4-8.
- He has not committed adultery: 31:9-12.
- He has not been unjust to his servants: 31:13-15.
- He has not neglected social obligations: 31:16-23.
- He has not been idolatrous: 31:24-28.
- He has not been vindictive towards his enemies: 31:29-31.
- He has not been inhospitable: 31:32
- He has not been a hypocrite: 31:33
- He pleads to be heard and understood: 31:35-37.
- He has not exploited the land: 31:38-40.
- With this speech, Job concludes his discourses: 31:40

### **Study questions on chapter 31:**

1. Who is speaking in this chapter? (outline)
2. What does Job say regarding his sexual purity in verses 1-3.
3. What does Job say regarding his honesty in verse 4-8?
4. What does Job say regarding the sin of adultery in verses 9-12?
5. Summarize what Job said regarding his treatment of his servants in verses 13-23.
6. What does Job say regarding his social obligations in verses 16-23?
7. What does Job say regarding idolatry in verses 24-28?
8. What did Job say about his attitude towards his enemies? (29-31)
9. What did Job say regarding his hospitality in verse 32?
10. Summarize Job's statements in verse 33.
11. What is Job's appeal in verses 35-37?
12. What does Job say regarding his treatment of the land? (38-40)
13. What is Job's concluding statement in verse 40?
14. What did you learn in this chapter to apply to your life and ministry?
15. Using the notes at the end of chapter 31, summarize Job's final response to his friends as recorded in chapters 26-31.



**THE DIALOGUE**  
**Elihu's Speeches**  
**Job 32-37**

Elihu, a young friend who had apparently been listening to the dialogue, broke his silence and presented four lengthy discourses which are recorded in Job 32-37. The main difference between his comments and those of Job's other friends is that Elihu believed that Job's suffering did not happen because of his personal sin, but that Job was sinning in his suffering by questioning God and exhibiting a proud self-righteous attitude.

Here is an overview and thesis statement for each of the chapters that record Elihu's speeches:

- In chapter 32, Elihu introduced himself and his reasons for speaking.
- In chapter 33, Elihu refuted Job's charges that God did not hear him.
- In chapter 34, he refuted Job's claim that God was unjust.
- In chapter 35, he refuted Job's claims that it is useless to serve God.
- In chapter 36-37, he elaborated on God's justice and sovereignty.

## Job 32

- 1 So these three men ceased to answer Job, because he was righteous in his own eyes.
- 2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.
- 3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.
- 4 Now Elihu had waited till Job had spoken, because they were elder than he.
- 5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.
- 6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion.
- 7 I said, Days should speak, and multitude of years should teach wisdom.
- 8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.
- 9 Great men are not always wise: neither do the aged understand judgment.
- 10 Therefore I said, Harken to me; I also will shew mine opinion.
- 11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.
- 12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:
- 13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.
- 14 Now he hath not directed his words against me: neither will I answer him with your speeches.
- 15 They were amazed, they answered no more: they left off speaking.
- 16 When I had waited, (for they spake not, but stood still, and answered no more;)
- 17 I said, I will answer also my part, I also will shew mine opinion.
- 18 For I am full of matter, the spirit within me constraineth me.
- 19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.
- 20 I will speak, that I may be refreshed: I will open my lips and answer.
- 21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.
- 22 For I know not to give flattering titles; in so doing my maker would soon take me away.

### Outline 32:

*(Elihu was a young man who apparently had been listening to the dialogue between Job and his friends. Elihu's first speech is recorded in chapters 32-33. This chapter is an introduction to him and the reasons he gave for speaking.)*

- I. Elihu, a fourth friend, joins the discussion. (1-2)

- A. So these three men ceased to answer Job, because he was righteous in his own eyes.
  - B. Then the wrath of Elihu, the son of Barachel the Buzite of the kindred of Ram, was kindled against Job because he justified himself rather than God.  
(*As a Buzite, Elihu was related to Abraham.*)
- II. Reasons Elihu decided to speak at this point in the dialogue. (2-22)
- A. He was filled with wrath because Job's friends had failed to give him a suitable answer and yet they condemned him: When Elihu saw that there was no answer in the mouths of these three men, then his wrath was kindled.
  - B. He had waited to speak because it was the custom to allow older people to speak first.
    - 1. I am young and you are very old; wherefore I was afraid, and did not dare to reveal my opinion.
    - 2. I said, "Days (*age*) should speak and multitude of years should teach wisdom."
  - C. He was compelled in his spirit by God to speak: But there is a spirit in man and the inspiration of the Almighty gives them understanding (*Proverbs 2:6*).
  - D. He believed that age does not guarantee wisdom.
    - 1. Great men are not always wise.
    - 2. Neither do the aged understand judgment.
    - 3. Therefore I said, "Listen to me; I also will show my opinion."
  - E. He realized that Job's friends had failed to help him.
    - 1. Behold, I waited for your words; I listened to your reasons, while you searched out what to say.
    - 2. Yes, I attended unto you, and, behold, there was none of you that convinced Job or that answered his words lest you should say, "We have found out wisdom: God thrusts him down, not man."
    - 3. Now he has not directed his words against me: Neither will I answer him with your speeches.
  - F. He observes that Job's three friends have nothing else to say. They:
    - 1. Were amazed.
    - 2. Answered no more.
    - 3. Stopped speaking.
    - 4. Kept still.
    - 5. Then I said, I will answer also my part, I also will show my opinion.
  - G. He was constrained by the spirit within him to speak.
    - 1. For I am full of matter.
    - 2. The spirit within me constrains me.
    - 3. My belly is as wine which has no vent--it is ready to burst like new bottles.
    - 4. I will speak, that I may be refreshed (*get relief*).
    - 5. I will open my lips and answer.
  - H. He would not flatter others by taking sides.

1. Let me not, I pray you, accept any man's person (*not flatter anyone by taking sides in the discussion*).
2. Neither let me give flattering titles unto man.
3. For I do not know how to give flattering titles.
4. In so doing my maker would soon take me away.  
(*God is not pleased with flattery.*)

(*Elihu's stated reasons for speaking were that he was indignant at what he heard: Job 32:1-3; he saw that others were finished speaking without giving a good answer: 32:3;16; he was inspired by God: 32:8-10; he believed that age does not guarantee wisdom: 32:9; he was impartial: Job 32:14,21-22; and he felt compelled to do so: 32:16-20.*)

**Study questions on chapter 32:**

1. Why did the three men stop answering Job for a period of time? (1)
2. Who spoke next and what was his tone? (2)
3. Why was Elihu angry with Job? (2)
4. Why did Elihu wait to speak? (verse 4 and outline notes)
5. What prompted Elihu to speak? (5)
6. Why did Elihu say he had refrained from speaking previously? (6-7)
7. For what reasons did Elihu decide to speak at this time? (outline notes under point II, verses 2-22)
8. What did Elihu ask Job and his three friends to do? (10)
9. According to the latter part of verse 17, what is Elihu about to tell Job and his friends?
10. How did Elihu describe his passion for what he was going to say? (18-20)
11. What natural example does Elihu use to illustrate his opinions? (19)
12. What does Elihu say regarding flattery in verses 21-22, and what is his point?
13. What did you learn in this chapter to apply to your life and ministry?

## Job 33

- 1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.
- 2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.
- 3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.
- 4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.
- 5 If thou canst answer me, set thy words in order before me, stand up.
- 6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.
- 7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.
- 8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,
- 9 I am clean without transgression, I am innocent; neither is there iniquity in me.
- 10 Behold, he findeth occasions against me, he counteth me for his enemy,
- 11 He putteth my feet in the stocks, he marketh all my paths.
- 12 Behold, in this thou art not just: I will answer thee, that God is greater than man.
- 13 Why dost thou strive against him? for he giveth not account of any of his matters.
- 14 For God speaketh once, yea twice, yet man perceiveth it not.
- 15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;
- 16 Then he openeth the ears of men, and sealeth their instruction,
- 17 That he may withdraw man from his purpose, and hide pride from man.
- 18 He keepeth back his soul from the pit, and his life from perishing by the sword.
- 19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:
- 20 So that his life abhorreth bread, and his soul dainty meat.
- 21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.
- 22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
- 23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
- 24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
- 25 His flesh shall be fresher than a child's: he shall return to the days of his youth:
- 26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
- 27 He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not;
- 28 He will deliver his soul from going into the pit, and his life shall see the light.
- 29 Lo, all these things worketh God oftentimes with man,
- 30 To bring back his soul from the pit, to be enlightened with the light of the living.
- 31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
- 32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.
- 33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

### Outline 33:

*(Elihu's first speech continued.)*

- I. God is speaking through me and I am speaking for Him. (1-7)
  - A. I am compelled to speak my mind:
    - 1. Wherefore, Job, I pray you, hear my speeches and hearken to all my words.
    - 2. Behold, now I have opened my mouth, my tongue has spoken in my mouth.
  - B. I am speaking truth from a sincere heart.
    - 1. My words shall be from the uprightness of my heart.
    - 2. My lips shall utter knowledge clearly.
  - C. I am created just like you.
    - 1. The Spirit of God has made me.
    - 2. The breath of the Almighty has given me life.
    - 3. I am formed out of the clay *(the same as you are)*.
  - D. If you can answer me, set your words in order before me and stand up.
  - E. Behold, I am--according to your wish--in God's stead.  
*(Elihu was claiming to be God's answer to Job's request for an arbitrator, one to represent him before God.)*
  - F. I will not terrorize or oppress you with my words.
    - 1. My terror shall not make you afraid.
    - 2. My hand shall not be heavy upon you.  
*(You don't need to fear what I am going to say to you.)*
- II. Surely you have spoken in my hearing, and I have heard the voice of your words. (8-13).
  - A. You said that you are sinless:
    - 1. "I am clean without transgression."
    - 2. "I am innocent; neither is there iniquity in me."  
*(This is not what Job said. He said he was blameless in terms of the reason for his suffering, not sinless in general. One can be blameless in certain matter, but no one is totally sinless because all have sinned: Romans 3:23.)*
  - B. You said that God is unjust in His dealings with you.
    - 1. "He finds occasions against me."
    - 2. "He counts me for His enemy."
    - 3. "He puts my feet in the stocks, He marks all my paths."
  - C. You said that God does not speak to you.
    - 1. "God is greater than man."
    - 2. "Why do you strive against Him?"
    - 3. "For He gives no account of any of His matters."
  - D. In this you are not just.

- III. God speaks in many ways. (14-26)  
 For God speaks once, yet twice, yet man does not perceive it.
- A. God speaks in dreams and visions:
1. In a dream, in a vision of the night when deep sleep falls upon men, in slumbering upon the bed.
  2. Then He opens the ears of men and seals their instruction, that He may withdraw man from His purpose and hide pride from man.
- B. God speaks through supernatural protection: He keeps back his soul from the pit, and his life from perishing by the sword.
- C. God speaks through suffering:
1. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain.
  2. His life abhors bread, and his soul dainty meat.
  3. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.
  4. Yes, his soul draws near unto the grave, and his life to the destroyers.
- D. God speaks through a mediator (*We learn in the New Testament that there is such a mediator, the Lord Jesus Christ*).
1. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: Then God is gracious unto him, and says:
    - a. "Deliver him from going down to the pit" (*save him*).
    - b. "I have found a ransom." (*Our ransom is the blood of Jesus.*)
  2. The results of mediation:
    - a. His flesh shall be fresher than a child's: He shall return to the days of his youth.
    - b. He shall pray unto God:
      - (1) He will be favorable unto him.
      - (2) He shall see his face with joy.
      - (3) He will render unto man his righteousness.
- IV. God speaks for the purpose of chastisement. (27-30)
- A. God looks upon men, and if any say, "I have sinned and perverted that which was right, and it did not profit me"--He will deliver his soul from going into the pit, and his life shall see the light.
- B. All these things God does frequently in regards to a man in order:
1. To bring back his soul from the pit of destruction.
  2. To enlighten him with the light of the living.
- V. Listen to me, for I speak God's wisdom. (31-33).
- A. Mark well, Oh Job, listen to me: Hold your peace and I will speak.
- B. If you have anything to say, answer me: Speak, for I desire to justify you.
- C. If not, hearken unto me: Hold your peace, and I shall teach you wisdom. (*Elihu invites Job to speak up if he has an answer, or else listen and act upon the wisdom he is dispensing.*)

## **Summary Of Elihu's First Speech Chapters 32-33**

- Chapter 32 is Elihu's introduction. Elihu's stated reasons for speaking were that he was indignant at what he heard: Job 32:1-3; he saw that others were finished speaking without giving a good answer: 32:3;16; he was inspired by God: 32:8-10; he believed that age does not guarantee wisdom: 32:9; he was impartial: Job 32:14,21-22; and he felt compelled to do so: 32:16-20.
- He maintains that God is speaking through him: 33:1-7.
- He quotes some of Job's previous discourses, saying that Job is unjust in making these statements: 33:8-17.
- He describes the ways God speaks to man including dreams, visions, supernatural protection, suffering, and through a mediator: 33:14-26.
- He explains that the purpose of God speaking to men and women is chastisement: 33:27-30.
- He concludes his remarks with an appeal for Job to speak up if he has anything to say, otherwise he should listen to his wisdom: 33:31-33

### **Study questions on chapter 33:**

1. Who is speaking in this chapter? (outline and verse 1)
2. What did Elihu ask Job to do? (1)
3. According to verses 2-4, from where were Elihu's words coming?
4. What challenge did Elihu give to Job in verse 5?
5. According to verse 6, in whose stead did Elihu claim he was standing? (6)
6. What encouragement did Elihu give Job in verse 7?
7. According to Elihu, what claims had Job made in his previous discourses? (8-11 and point II A-C of outline)
8. What was Elihu's conclusion about what Job had said? (12)
9. What question is asked in verse 13 and what is the point?
10. According to Elihu, summarize the ways God speaks to people. What does Elihu say are the purposes for God speaking to mankind? (14-26)
11. According to verses 27-30, what are some positive results of God chastening His children?
12. What is Elihu's challenge to Job in verses 31-32?
13. What did you learn in this chapter to apply to your life and ministry?
14. Using the notes at the end of chapter 33, summarize Elihu's first speech as recorded in chapters 32-33.



## Job 34

- 1 Furthermore Elihu answered and said,
- 2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.
- 3 For the ear trieth words, as the mouth tasteth meat.
- 4 Let us choose to us judgment: let us know among ourselves what is good.
- 5 For Job hath said, I am righteous: and God hath taken away my judgment.
- 6 Should I lie against my right? my wound is incurable without transgression.
- 7 What man is like Job, who drinketh up scorning like water?
- 8 Which goeth in company with the workers of iniquity, and walketh with wicked men.
- 9 For he hath said, It profiteth a man nothing that he should delight himself with God.
- 10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.
- 11 For the work of a man shall he render unto him, and cause every man to find according to his ways.
- 12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.
- 13 Who hath given him a charge over the earth? or who hath disposed the whole world?
- 14 If he set his heart upon man, if he gather unto himself his spirit and his breath;
- 15 All flesh shall perish together, and man shall turn again unto dust.
- 16 If now thou hast understanding, hear this: hearken to the voice of my words.
- 17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?
- 18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?
- 19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.
- 20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.
- 21 For his eyes are upon the ways of man, and he seeth all his goings.
- 22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
- 23 For he will not lay upon man more than right; that he should enter into judgment with God.
- 24 He shall break in pieces mighty men without number, and set others in their stead.
- 25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.
- 26 He striketh them as wicked men in the open sight of others;
- 27 Because they turned back from him, and would not consider any of his ways:
- 28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.
- 29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:
- 30 That the hypocrite reign not, lest the people be ensnared.
- 31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

- 32 That which I see not teach thou me: if I have done iniquity, I will do no more.**  
**33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.**  
**34 Let men of understanding tell me, and let a wise man hearken unto me.**  
**35 Job hath spoken without knowledge, and his words were without wisdom.**  
**36 My desire is that Job may be tried unto the end because of his answers for wicked men.**  
**37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.**

**Outline 34:**

*(Elihu's second speech, which focuses on the justice of God.)*

Furthermore Elihu answered and said:

- I. If you are wise, you will listen to me. (1-4)
  - A. Hear my words, oh you wise men and give ear unto me, you that have knowledge.
  - B. For the ear tries words, as the mouth tastes meat. *(As we taste to determine the goodness of food, so we hear and analyze what is said.)*
  - C. Let us choose to us judgment *(discern what is just)*.
  - D. Let us know among ourselves what is good *(discern what is good)*.
- II. Job, you are arrogant. (5-9)
  - A. For you have said:
    1. I am righteous and God has taken away my judgment.
    2. Should I lie against my right? *(Why should I lie about this if I am right?)*
    3. My wound is incurable without transgression.
  - B. What man is like Job?
    1. He is filled with scorn: He drinks up scorning like water.
    2. He is a companion of the wicked: He goes in company with the workers of iniquity, he walks with wicked men.
    3. He is arrogant by saying:, "It profits nothing that a man should delight himself with God."
- III. God is just: He repays people according to their deeds. (10-15)  
 Therefore listen to me, you men of understanding:
  - A. Far be it from God that He should do wickedness; and from the Almighty that He should commit iniquity.
  - B. For the work and ways of man, God shall render unto him. *(Everyone will be recompensed according to their work and the way they lived.)*
  - C. Yes, surely God will not do wickedly, neither will the Almighty pervert judgment.
  - D. Who has given Him a charge over the earth or who has disposed the whole world?
  - E. If he set His heart upon man and if He gather unto Himself His Spirit and His breath, all flesh shall perish together and man shall turn again unto dust.
- IV. God reigns over the governments of this world. (16-20)
  - A. If now you have understanding, hear this: Listen to the voice of my words.
    1. Shall even he that hates right govern?
    2. And will you condemn him that is most just?

3. Is it fit to say to a king, "You are wicked" and to princes, "You are ungodly?"
- B. How much less to him that does not accept the persons of princes nor regards the rich more than the poor?
  1. For they all are the work of His hands.
  2. In a moment shall they die.
  3. The people shall be troubled at midnight and pass away.
  4. The mighty shall be taken away without hand.
- V. God is omniscient (*everywhere at one time and sees what is happening in the world*). (21-22)
  - A. For His eyes are upon the ways of man and He sees all his goings.
  - B. There is no darkness nor shadow of death where the workers of iniquity may hide themselves.
- VI. God executes fair judgment. (23-28)
  - A. For He will not lay upon man more than is right; that he should enter into judgment with God.
  - B. He shall break in pieces mighty men without number.
    1. He will set others in their stead.
    2. He knows their works.
    3. He overturns them in the night, so that they are destroyed.
    4. He strikes them as wicked men in the open sight of others.
  - C. The reasons?
    1. They turned back from Him.
    2. They would not consider any of His ways.
    3. They caused the cry of the poor to come unto Him.
    4. He hears the cry of those afflicted by the wicked.
- VII. God is sovereign. (29-30)
  - A. When He gives quietness, who then can make trouble?
  - B. When He hides His face (*withdraws His favor*), who then can behold Him-- whether it be done:
    1. Against a nation.
    2. Against a man.
    3. So that the hypocrite does not reign.
    4. To prevent the people from being ensnared.
- VIII. You need to repent and say unto God: (31-32)
  - A. I have borne chastisement.
  - B. I will not offend any more.
  - C. That which I do not see, teach me.
  - D. If I have done iniquity, I will do it no more.
- IX. Should it be according to your mind? (*Should He respond to you according to your will?*) He will recompense it, whether you refuse, or whether you choose and not I. (33)

- X. I am speaking the truth. (33-34)
  - A. I, therefore, speak what you know.
  - B. Let men of understanding tell me, and let a wise man listen to me.
- XI. Job is without knowledge, without wisdom and is a wicked, rebellious sinner. (35-37)
  - A. Job has spoken without knowledge.
  - B. His words were without wisdom.
  - C. My desire is that Job may be tried unto the end because of his answers for wicked men.
  - D. For he adds rebellion unto his sin:
    - 1. He claps his hands among us (*a sign of contempt*).
    - 2. He multiplies his words against God (*accusing Him*).

### **Summary Of Elihu's Second Speech Job 34**

- He tells Job that if he is wise, he will listen: 34:1-4.
- He accuses Job of being arrogant: 34:5-9.
- He maintains that God is just: 34:10-15.
- He states that God reigns over the world: 34:16-20.
- He explains that God is omniscient: 34:21-22.
- He maintains that God executes fair judgment: 34:23-28.
- He states the God is sovereign, answering to no man: 34:29-30.
- He calls Job to repent for his sins: 34:31-32.
- He maintains that he is speaking the truth: 34:33-34.
- He concludes by saying that Job is without wisdom and is a wicked, rebellious sinner: 34:35-37.
- His main point in chapter 34 is that since God is just, any criticism against Him is unjust.

#### **Study questions on chapter 34:**

1. Who is speaking in this chapter? (outline)
2. Summarize Elihu's introductory statement in verses 1-4.
3. What does Elihu quote Job as having said? What is Elihu's point by quoting Job? (5-9)
4. What declaration does Elihu make in verse 10?
5. What statement does Elihu make regarding God's justice in verses 11-12?
6. What did Elihu say about God in verses 13-15?
7. What did Elihu say his listeners should do? (16)
8. What questions does Elihu ask in verses 17-19 and what is the point of these queries?

9. Using verses 20-28, summarize what Elihu says regarding God's knowledge of the wicked and His response to them in terms of:
  - Their death.
  - Their way.
  - Their attempts to hide.
  - Their position of power.
  - Their works.
  - His judgment on them.
  - Reasons for judgment.
10. What questions are asked in verse 29 and what is Elihu's point?
11. According to verse 30, why does Elihu say God always responds in justice?
12. Does Elihu view suffering of the righteous as punishment or chastisement? (31)
13. According to Elihu, what should be a person's response when chastised by God? (31-33)
14. Who did Elihu say should listen to him? (34)
15. What did Elihu say regarding Job's previous discourses? (35-36)
16. What sins did Elihu accuse Job of committing in verse 37?
17. What did you learn in this chapter to apply to your life and ministry?
18. Using the notes at the end of this chapter, summarize Elihu's second speech as recorded in chapter 34.

## Job 35

- 1 Elihu spake moreover, and said,
- 2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?
- 3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?
- 4 I will answer thee, and thy companions with thee.
- 5 Look unto the heavens, and see; and behold the clouds which are higher than thou.
- 6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?
- 7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?
- 8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.
- 9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.
- 10 But none saith, Where is God my maker, who giveth songs in the night;
- 11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?
- 12 There they cry, but none giveth answer, because of the pride of evil men.
- 13 Surely God will not hear vanity, neither will the Almighty regard it.
- 14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.
- 15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:
- 16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

### Outline 35:

(Elihu's third speech.)

Elihu spake moreover and said:

- I. You cannot expect God to respond just because you think you are righteous. (1-4)
  - A. Do you think it is right that you say, "My righteousness is more than God's?"  
For you say:
    - 1. What advantage will it be unto you?
    - 2. What profit shall I have if I be cleansed from my sin?
  - B. I will answer you and your companions with you.
- II. Your sin does not alter God's sovereignty. (5-13)
  - A. Look unto the heavens, and see and behold the clouds which are higher than you.
  - B. If you sin, what are you doing against Him?
    - 1. If your transgressions are multiplied, what are you doing unto Him?
    - 2. If you are righteous, what are you giving Him or what does He receive from your hand?
  - C. Your wickedness may hurt a man as you are, and your righteousness may profit the son of man.
  - D. The multitude of oppressions cause the oppressed to cry:
    - 1. They cry out by reason of the arm of the mighty.
    - 2. But none say:
      - a. Where is God my maker, who gives songs in the night?
      - b. Where is God who teaches us more than the beasts of the earth and makes us wiser than the fowls of heaven?
    - 3. There they cry, but none gives an answer, because of the pride of evil men.
    - 4. Surely God will not hear vanity, neither will the Almighty regard it.
- III. God is just. (14-15)
  - A. Although you say you do not see Him, yet judgment is before Him; therefore trust in Him.
  - B. But now, because it is not so, He has visited in His anger; yet He knows it not in great extremity. (*Because punishment is not swift upon wickedness, God seems to be unaware of it--but He is just, so trust Him!*)
- IV. You talk a lot, but without knowledge. (16)
  - A. Therefore, you open your mouth in vain.
  - B. You multiply words without knowledge.

## **Summary Of Elihu's Third Speech Job 35**

- He maintains that Job cannot expect God to respond to him just because he thinks he is righteous: 35:1-4.
- He declares that Job's sin does not alter God's sovereignty: 35:5-13.
- He maintains that God is just: 35:14-15.
- He says Job talks a lot, but without knowledge: 35:16.

### **Study questions on chapter 35:**

1. Who is speaking in this chapter? (verse 1 and outline)
2. What statements made by Job does Elihu restate in verses 2-3?
3. According to verse 4, what does Elihu say he is going to do?
4. What natural example does Elihu use to make his point? (5)
5. What questions does Elihu ask in verses 6-7 and what is his point?
6. Explain what Elihu says regarding wickedness and righteousness in verse 8.
7. Explain what Elihu says regarding the oppressed in verses 9-10.
8. What is the question asked in verse 11, what is the point, and what natural examples does Elihu use in verses 11-12 to illustrate his point?
9. According to Elihu, why has God not answered some prayers? (12-13)
10. What declaration and appeal are made by Elihu in verse 14?
11. Using outline point III B, explain verse 15.
12. What final insult does Elihu hurl at Job in verses 16?
13. What did you learn in this chapter to apply to your life and ministry?
14. Using the notes at the end of the chapter, summarize Elihu's third speech as recorded in chapter 35.



## Job 36

- 1 Elihu also proceeded, and said,
- 2 Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.
- 3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
- 4 For truly my words shall not be false: he that is perfect in knowledge is with thee.
- 5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.
- 6 He preserveth not the life of the wicked: but giveth right to the poor.
- 7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.
- 8 And if they be bound in fetters, and be holden in cords of affliction;
- 9 Then he sheweth them their work, and their transgressions that they have exceeded.
- 10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
- 11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.
- 12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.
- 13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.
- 14 They die in youth, and their life is among the unclean.
- 15 He delivereth the poor in his affliction, and openeth their ears in oppression.
- 16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.
- 17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.
- 18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.
- 19 Will he esteem thy riches? no, not gold, nor all the forces of strength.
- 20 Desire not the night, when people are cut off in their place.
- 21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
- 22 Behold, God exalteth by his power: who teacheth like him?
- 23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?
- 24 Remember that thou magnify his work, which men behold.
- 25 Every man may see it; man may behold it afar off.
- 26 Behold, God is great, and we know him not, neither can the number of his years be searched out.
- 27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:
- 28 Which the clouds do drop and distil upon man abundantly.
- 29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?
- 30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.
- 31 For by them judgeth he the people; he giveth meat in abundance.
- 32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

### 33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

#### Outline 36:

*(Elihu's fourth speech which focuses on the greatness of God.)*

- I. Elihu also proceeded and said: (1-4)
  - A. Allow me a little time, and I will show you that I have yet to speak on God's behalf.
  - B. I will bring my knowledge from afar, and will ascribe righteousness to my Maker.
  - C. For truly my words shall not be false.
  - D. He that is perfect in knowledge is with you.
- II. God is just in His response to both the righteous and the wicked. (5-15)
  - A. Behold, God is mighty and does not despise any: He is mighty in strength and wisdom.
  - B. He does not preserve (*prolong*) the life of the wicked, but gives right to the poor (*helps them and sets things right*).
  - C. He does not withdraw His eyes from the righteous:
    1. With kings when they are on the throne; yes, He establishes them forever and they are exalted.
    2. If they be bound in fetters of adversity and held in cords of affliction, then He shows them their work and their transgressions that they have exceeded.
    3. He also opens their ear to discipline and commands that they return from iniquity.
      - a. If they obey and serve Him, they shall spend their days in prosperity and their years in pleasures.
      - b. If they do not obey, they shall perish by the sword and they shall die without knowledge.
  - D. But the hypocrites in heart heap up wrath:
    1. They do not cry when He binds them.
    2. They die in youth.
    3. Their life is among the unclean.
  - E. He delivers the poor in his affliction and opens their ears in oppression.  
*(Elihu's point was that not all suffering is punitive for sin, but that it can be for discipline.)*
- III. You have not been delivered because of your sins while suffering. (16-21)
  - A. If you were innocent, He would have removed you out of the strait (*the situation you are in*) into a broad place, where there is no straitness (*confinement*); and that which should be set on your table should be full of fatness.
  - B. But you have fulfilled the judgment of the wicked: Judgment and justice take hold on you.
  - C. Because there is wrath, beware lest He take you away with His stroke: Then even a great ransom cannot deliver you.
  - D. Will He esteem your riches? No, not gold, nor all the forces of strength.

- E. Do not desire the night, when people are cut off in their place.
  - F. Take heed and do not regard iniquity: For you have chosen this rather than affliction. (*You have chosen to sin in your response to adversity instead of being submissive in it.*)
- IV. God is great. How can man understand Him? (22-26)
- A. Behold, God exalts by His power:
    - 1. Who teaches like Him?
    - 2. Who has enjoined Him His way? (*Who has prescribed His way for Him?*)
    - 3. Who can say to Him, "You have done wrong?"
  - B. Remember that you magnify His work, which men behold.
    - 1. Every man may see it.
    - 2. Man may behold it afar off.
  - C. Behold, God is great:
    - 1. We do not really know Him.
    - 2. We cannot number His years or search them out.

(*Remember that these men did not have the Old Testament law or the New Testament revelation we have been given.*)
- V. God's greatness is reflected in creation. (27-33)
- A. For He makes small the drops of water:
    - 1. They pour down rain according to the vapor thereof.
    - 2. The clouds drop and distil the rain upon man abundantly.
  - B. Can anyone understand the spreading of the clouds or the noise of His tabernacle?
    - 1. He spreads His light upon it.
    - 2. He covers the bottom of the sea.
    - 3. He judges the people by them.
    - 4. He gives meat in abundance.
  - C. He covers the light with clouds and commands it not to shine by means of the cloud that comes between.
    - 1. The noise thereof shows concerning it.
    - 2. The cattle also concerning the vapor.

(*The lightning and thunder reveal a storm is coming--even the cattle know this.*)

(*Elihu's point is that God's great creative power gives Him the right to sovereignty over the world and mankind.*)

**Study questions on chapter 36:**

1. Who is speaking in this chapter? (outline)
2. On whose behalf does Elihu claim he was speaking? (2)
3. From where did Elihu say his knowledge was coming? (3)
4. What did Elihu say concerning his words and his knowledge? (4)
5. Using verses 5-15, summarize what Elihu says regarding how God treats the wicked and the righteous.
6. Using verses 16-21, explain why, according Elihu, Job has not been delivered from his suffering.
7. Using verses 22-33, summarize how Elihu describes the greatness of God in terms of:
  - His power.
  - His way.
  - His work.
  - Man's ability to relate to Him.
  - His work in nature.
  - His provision.
8. What did you learn in this chapter to apply to your life and ministry?

## Job 37

- 1 At this also my heart trembleth, and is moved out of his place.
- 2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.
- 3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.
- 4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
- 5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.
- 6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.
- 7 He sealeth up the hand of every man; that all men may know his work.
- 8 Then the beasts go into dens, and remain in their places.
- 9 Out of the south cometh the whirlwind: and cold out of the north.
- 10 By the breath of God frost is given: and the breadth of the waters is straitened.
- 11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:
- 12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
- 13 He causeth it to come, whether for correction, or for his land, or for mercy.
- 14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.
- 15 Dost thou know when God disposed them, and caused the light of his cloud to shine?
- 16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?
- 17 How thy garments are warm, when he quieteth the earth by the south wind?
- 18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?
- 19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.
- 20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.
- 21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.
- 22 Fair weather cometh out of the north: with God is terrible majesty.
- 23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.
- 24 Men do therefore fear him: he respecteth not any that are wise of heart.

### Outline 37:

*(Elihu's fourth speech continued. He continues to catalog the many wonders in nature that illustrate God's greatness.)*

- I. God is great. How can man understand Him? (1-13)
    - A. At this also my heart trembles, and is moved out of his place.
    - B. Hear attentively the noise of His voice, and the sound that goes out of His mouth.
      - 1. He directs it under the whole heaven.
      - 2. His lightning goes unto the ends of the earth.
      - 3. After it a voice roars: He thunders with the voice of His excellency.
      - 4. He will not stay (*restrain*) them (*the elements*) when His voice is heard.
      - 5. God thunders marvelously with His voice.
    - C. God does great things which we cannot comprehend.
      - 1. For He says to the snow, "Be on the earth."
      - 2. Likewise to the small rain, and to the great rain of His strength.
    - D. He seals up the hand of every man, that all men may know His work.
    - E. Then the beasts go into dens and remain in their places.
    - F. Out of the south comes the whirlwind and cold out of the north.
      - 1. By the breath of God frost is given and the breadth of the waters is straitened.
      - 2. By watering He wearies the thick cloud and scatters His bright cloud.
      - 3. And it is turned round about by His counsels that they may do whatsoever He commands them upon the face of the world in the earth.
      - 4. He causes it to come, whether for correction, or for His land, or for mercy.
- (The storms are brought either for correction or to show mercy. The same is true of spiritual storms.)*
- II. Listen unto this, Oh Job, stand still, and consider the wondrous works of God. (14-24)
    - A. Can you answer these questions?
      - 1. Do you know when God disposed them, and caused the light of His cloud to shine?
      - 2. Do you know the balancing of the clouds, the wondrous works of Him which is perfect in knowledge?
      - 3. How your garments are warm, when He quiets the earth by the south wind?
      - 4. Have you, along with Him, spread out the sky, which is strong, and as a molten looking glass?
    - B. Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness (*lack of understanding*).
      - 1. Shall it be told Him that I speak?
      - 2. If a man speak, surely he shall be swallowed up.
    - C. And now men do not see the bright light which is in the clouds:
      - 1. But the wind passes, and cleanses them.
      - 2. Fair weather comes out of the north.

- D. With God is terrible majesty.
1. Touching the Almighty, we cannot find Him out.
  2. He is excellent in power, in judgment, and in plenty of justice.
  3. He will not afflict (*He does no violence*).
  4. Men do therefore fear Him (*with reverence*).
  5. He does not respect any that are wise of heart (*in their own understanding*).

*(Of all of Job's acquaintances, Elihu came the closest to stating the truth. His speeches were a transition to the next voice to be heard, the voice of the Lord.)*

### **Summary Of Elihu's Fourth Speech Job 36-37**

- He asks for additional time for his presentation: 36:1-4.
- He maintains that God is just in his response to both the righteous and the wicked: 36:5-15.
- He maintains that Job has not been delivered because of his sins committed during suffering: 36:16-21.
- He declares that God is great and we cannot understand Him: 36:22-26.
- He notes that God's greatness is reflected in creation: 36:27-33 and 37:1-13.
- He implores Job to consider the wondrous works of God: 37:14-24.
- He tells Job that he should be awed by God (37:14-18); that he cannot approach God (37:19-20); that he cannot find God (37:21-23); and that he must fear God (37:24).
- He appeals to Job to consider the wondrous works of God: 37:14-24.

#### **Study questions on chapter 37:**

1. Who is speaking in this chapter? (outline).
2. How did Elihu describe his response to God's great power? (1)
3. How did Elihu describe the power of God in verses 2-12?
  - His voice and its effect.
  - His sovereignty over the elements.
  - His sovereignty over all creation.
  - His sovereignty over man.
4. According to verse 13, for what reasons does God manifest His sovereignty?
5. What questions did Elihu ask Job in verses 14-20? What was his point in asking these questions?
6. What point was Elihu making in his analogy about the weather? (21-22)
7. With what advice did Elihu conclude his speech in verses 23-24?
8. What did you learn in this chapter to apply to your life and ministry?
9. Using the notes at the end of chapter 37, summarize Elihu's fourth and final speech as recorded in chapters 36-37.

**THE MONOLGUE**  
**God's Answer**  
**Job 38-41**

At this point, God intervenes, speaking to Job out of a whirlwind. God's response is recorded in Job 38-41 and consists of two parts. The first part (Job 38-40:2) is followed by Job's first response in Job 40:3-5. The second part, recorded in chapters 40:6-41:34, follows Job's response.



## Job 38

- 1 Then the Lord answered Job out of the whirlwind, and said,
- 2 Who is this that darkeneth counsel by words without knowledge?
- 3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.
- 4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
- 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
- 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
- 7 When the morning stars sang together, and all the sons of God shouted for joy?
- 8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
- 9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
- 10 And brake up for it my decreed place, and set bars and doors,
- 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?
- 12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;
- 13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
- 14 It is turned as clay to the seal; and they stand as a garment.
- 15 And from the wicked their light is withholden, and the high arm shall be broken.
- 16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?
- 17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
- 18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.
- 19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,
- 20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?
- 21 Knowest thou it, because thou wast then born? or because the number of thy days is great?
- 22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
- 23 Which I have reserved against the time of trouble, against the day of battle and war?
- 24 By what way is the light parted, which scattereth the east wind upon the earth?
- 25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
- 26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
- 27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

- 28 Hath the rain a father? or who hath begotten the drops of dew?  
 29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?  
 30 The waters are hid as with a stone, and the face of the deep is frozen.  
 31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?  
 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?  
 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?  
 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?  
 35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?  
 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?  
 37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,  
 38 When the dust groweth into hardness, and the clods cleave fast together?  
 39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,  
 40 When they couch in their dens, and abide in the covert to lie in wait?  
 41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

**Outline 38:**

*(God's answer: Part one. Divine revelation, not human reasoning, is the only acceptable answer to suffering. God opens His discourse with a series of questions designed to show Job and his friends their lack of knowledge.)*

*Four kinds of questions are repeatedly asked by God: Do you know? Can you? Have you? Who has? The first set of questions deals with features of the natural order created by God. The second set of questions deals with species from the animal kingdom.*

*The major theses of these chapters is:*

- If God is sovereign over all creation, He can handle your problems and suffering.*
- If you cannot understand the visible creation, how do you think you can understand the invisible things of God?*
- God reveals Himself through creation, not so you can worship nature but so you can come to know and worship Him.)*

- I. Then the Lord answered Job out of the whirlwind. (1-3)  
*(The whirlwind is associated with God speaking in scripture. See Nahum 1:3; Zechariah 9:14; Psalm 18:7-15.)*
- A. The question: Who is this that darkens counsel by words without knowledge  
*(by ignorant, meaningless words)?*

- B. The commands:
1. Gird up now your loins like a man. (*As as we say "man up"--face it like a man.*)
  2. For I will demand of you, and you answer me!
- II. The first series of questions: God's creation and operation of the world. Below is a composite of the examples God uses in this passage. (4-38)
- A. The earth. (4-7 and 17-18)
1. Where were you when I laid the foundations of the earth? Declare, if you have understanding. (*Many ungodly people claim that they know what happened at the time of creation. Hence the "big bang" and evolutionary theories.*)
  2. Who has laid the measures thereof, if you know?
  3. Who has stretched the line upon it?
  4. Whereupon are the foundations thereof fastened?
  5. Who laid the cornerstone thereof when the morning stars sang together, and all the sons of God shouted for joy?
  6. Have you perceived the breadth of the earth?
  7. Declare if you know it all.
- B. The oceans. (8-11, 16,)
1. Who shut up the sea with doors when it broke forth, as if it had issued out of the womb?
  2. When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and broke up for it my decreed place, and set bars and doors.  
(*The creation of the oceans is described in the poetic language of childbirth. God birthed and set the location and limits of the oceans.*)
  3. I said, "This far you shall come, but no further: And here shall your proud waves be stayed (*stopped*)."
  4. Have you entered into the springs of the sea or have you walked in the search of the depth? (*Have you explored these regions?*)
- C. Light and darkness. (12-15 and 19-21)
1. Have you commanded the morning since your days and caused the dayspring (*dawn*) to know his place, that it might take hold of the ends of the earth so that the wickedness (*of night*) might be shaken out of it?
  2. It is turned as clay into which a seal is pressed and stand out as a garment.
  3. And from the wicked their light is withheld, and the high arm (*their uplifted arm*) shall be broken.
  4. Where is the way where light dwells?
  5. And as for darkness, where is the place thereof:
    - a. That you should take it to the bound thereof.
    - b. That you should know the paths to their house?
  6. Do you know it because you were born then (*when it was created*) or because the number of your days is great?

*(Light and darkness are depicted poetically in this passage as having dwelling places.)*

- D. The elements. (22-30 and 34-38)
1. Have you entered into the treasures of the snow?
  2. Have you seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? *(In the biblical record we learn that God used the elements in times of battle to defeat the enemy.)*
  3. By what way is the light parted, which scatters the east wind upon the earth?
  4. Who has divided a watercourse for the overflowing of waters, or a way for the lightning of thunder:
    - a. To cause it to rain on the earth, where no man is.
    - b. On the wilderness, wherein there is no man.
    - c. To satisfy the desolate and waste ground.
    - d. To cause the bud of the tender herb to spring forth?
  5. Has the rain a father?
  6. Who has begotten the drops of dew?
  7. Out of whose womb came the ice?
    - a. The hoary frost of heaven, who has gendered it?
    - b. The waters are hid as with a stone *(the ice)*.
    - c. The face of the deep is frozen.
  8. Can you lift up your voice to the clouds, that an abundance of waters may cover you?
  9. Can you send lightning, that they may go and say unto you, "Here we are?"
  10. Who has put wisdom in the inward parts or who has given understanding to the heart?
  11. Who can number the clouds in wisdom?
  12. Who can stay the bottles of heaven, when the dust grows into hardness, and the clods cleave fast together?

*(Again, in this passage, God uses the poetic symbolism of childbirth to describe the elements of weather.)*

- E. The stars. (31-33) *(The names in this passage are names of heavenly constellations.)*
1. Can you bind the sweet influences of Pleiades?
  2. Can you loose the bands of Orion?
  3. Can you bring forth Mazzaroth in his season?
  4. Can you guide Arcturus with his sons?
  5. Do you know the ordinances of heaven?
  6. Can you set *(establish)* the dominion thereof in the earth?
- F. Death. (17)
1. Have the gates of death been opened unto you?

2. Have you seen the doors of the shadow of death?
- III. Second series of questions: God's creation and sustaining of living creatures. (verses 38:39-41 and continued in chapter 39:1-30)
  - A. The lion.
    1. Will you hunt the prey for the lion?
    2. Will you be able to fill the appetite of the young lions when they couch in their dens and abide in the covert to lie in wait?
  - B. The raven.
    1. Who provides the raven his food?
    2. When his young ones cry unto God?
    3. When they wander for lack of meat?

**Study questions on chapter 38:**

1. Who comes to answer Job? (1)
2. From where does God speak to Job? (1)
3. What is the first question God asks Job in verse 2?
4. According to verse 3, what does the Lord tell Job to do?
5. What is the purpose of the questions the Lord asks Job in verses 4-41? What is the point God is making?
6. List the examples from nature used by God to illustrate His thesis. (4-41)
7. What did you learn in this chapter to apply to your life and ministry?

## Job 39

- 1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?
- 2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?
- 3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
- 4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
- 5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
- 6 Whose house I have made the wilderness, and the barren land his dwellings.
- 7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.
- 8 The range of the mountains is his pasture, and he searcheth after every green thing.
- 9 Will the unicorn be willing to serve thee, or abide by thy crib?
- 10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
- 11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?
- 12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?
- 13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?
- 14 Which leaveth her eggs in the earth, and warmeth them in dust,
- 15 And forgetteth that the foot may crush them, or that the wild beast may break them.
- 16 She is hardened against her young ones, as though they were not hers: her labour is in vain without fear;
- 17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.
- 18 What time she lifteth up herself on high, she scorneth the horse and his rider.
- 19 Hast thou given the horse strength? hast thou clothed his neck with thunder?
- 20 Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.
- 21 He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.
- 22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
- 23 The quiver rattleth against him, the glittering spear and the shield.
- 24 He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.
- 25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.
- 26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?
- 27 Doth the eagle mount up at thy command, and make her nest on high?
- 28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
- 29 From thence she seeketh the prey, and her eyes behold afar off.
- 30 Her young ones also suck up blood: and where the slain are, there is she.

### Outline 39:

*(God's answer: Part one continued. God continues His monologue with questions regarding the animal kingdom.)*

- I. Mountain goats. (1-4)
  - A. Do you know the time when the wild goats of the rocks bring forth?
  - B. Can you mark when the hinds calve?
    - 1. Can you number the months that they fulfill?
    - 2. Do you know the time when they bring forth?
  - C. They bow themselves, they bring forth their young ones, they cast out their sorrows.
  - D. Their young ones are in good liking, they grow up with corn.
  - E. They go forth, and do not return unto them.
- II. Wild donkeys. (5-8)
  - A. Who has sent out the wild donkey free or who has loosed the bands of the wild donkey?
  - B. I have made his house the wilderness and his dwellings the barren land.
  - C. He scorns the multitude of the city, neither does He regard the crying of the driver. *(He cannot be domesticated.)*
  - D. The range of the mountains is his pasture, and he searches after every green thing.
- III. Unicorns *(most likely the wild ox)*. (9-12)
  - A. Will the unicorn be willing to serve you or abide by your crib?
  - B. Can you bind the unicorn with his band in the furrow or will he harrow the valleys after you?
  - C. Will you trust him, because his strength is great?
  - D. Will you leave your labor to him? *(Will you depend on a wild ox in harvest?)*
  - E. Will you believe him, that he will bring home your seed and gather it into your barn?
- IV. Peacocks and ostriches. (13-18)
  - A. Did you give the goodly wings unto the peacocks or wings and feathers unto the ostrich?
  - B. Which leaves her eggs in the earth, and warms them in dust,
  - C. And forgets that the foot may crush them, or that the wild beast may break them.
  - D. She is hardened against her young ones, as though they were not hers: Her labor is in vain without fear.
  - E. Because God has deprived her of wisdom, neither has He imparted to her understanding.
  - F. What time she lifts herself up on high, she scorns the horse and his rider.
- V. Horses. (19-25)
  - A. Have you given the horse strength?
  - B. Have you clothed his neck with thunder?
  - C. Can you make him afraid as a grasshopper *(like a plague of grasshoppers)*?
  - D. His characteristics:
    - 1. The glory of his nostrils is terrible.

2. He paws in the valley.
  3. He rejoices in his strength.
  4. He goes on to meet the armed men.
  5. He mocks at fear, and is not fearful.
    - a. He does not turn back from the sword.
    - b. The quiver rattles against him, the glittering spear and the shield.
  6. He swallows the ground with fierceness and rage.
  7. Neither does he believe that it is the sound of the trumpet: He says among the trumpets, "Ha, ha."
  8. He smells the battle afar off, the thunder of the captains, and the shouting.
- VI. The hawk and the eagle. (26-30)
- A. Does the hawk fly by your wisdom and stretch her wings toward the south?
  - B. Does the eagle mount up at your command and make her nest on high?
  - C. She dwells and abides on the rock, upon the crag of the rock, and the strong place.
  - D. From there she seeks the prey, and her eyes behold afar off.
  - E. Her young ones also suck up blood.
  - F. Where the slain are, there is she.

**Study questions on chapter 39:**

1. Who is speaking in this chapter? (outline)
2. What is the focus of the Lord's second round of questions to Job? (1-30)
3. What is God's point by asking these questions? (outline)
4. List the examples from nature used by God to illustrate His point in:
  - Verses 1-4
  - Verses 5-8
  - Verses 9-12
  - Verses 13-18
  - Verses 19-25
  - Verses 26-30
5. What did you learn in this chapter to apply to your life and ministry?



## Job 40

- 1 Moreover the Lord answered Job, and said,
- 2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.
- 3 Then Job answered the Lord, and said,
- 4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.
- 5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
- 6 Then answered the Lord unto Job out of the whirlwind, and said,
- 7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
- 8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
- 9 Hast thou an arm like God? or canst thou thunder with a voice like him?
- 10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.
- 11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.
- 12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.
- 13 Hide them in the dust together; and bind their faces in secret.
- 14 Then will I also confess unto thee that thine own right hand can save thee.
- 15 Behold now behemoth, which I made with thee; he eateth grass as an ox.
- 16 Lo now, his strength is in his loins, and his force is in the navel of his belly.
- 17 He moveth his tail like a cedar: the sinews of his stones are wrapped together.
- 18 His bones are as strong pieces of brass; his bones are like bars of iron.
- 19 He is the chief of the ways of God: he that made him can make his sword to approach unto him.
- 20 Surely the mountains bring him forth food, where all the beasts of the field play.
- 21 He lieth under the shady trees, in the covert of the reed, and fens.
- 22 The shady trees cover him with their shadow; the willows of the brook compass him about.
- 23 Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.
- 24 He taketh it with his eyes: his nose pierceth through snares.

## Outline 40:

*(God's answer: Part two continued. Job responds, then God gives a second challenge to him.)*

- I. Moreover the Lord answered Job and said: (1-2)
  - A. Shall he that contends with the Almighty instruct Him?
  - B. He that reproves God, let him answer.  
*(God was asking Job if he could answer all of the questions He had posed. If Job can't answer questions regarding what is in the visible world, how can he hope to answer questions regarding the invisible world and complex issues such as suffering?)*
- II. Job repents. (3-5)

Then Job answered the Lord, and said:

  - A. Behold, I am vile. *(This was the man who had repeatedly maintained his innocence. When we get in God's presence, we see ourselves spiritually as we really are.)*
  - B. What shall I answer You? *(A spiritually-wise person realizes how little they actually know.)*
  - C. I will lay my hand upon my mouth.
    1. Once I have spoken; but I will not answer.
    2. Yes, twice I have spoken, but I will proceed no further.*(Job is done speaking. He repents of his sins, his lack of understanding, and his lack of intimacy with God. A truly repentant heart makes no demands, has no expectations, and makes no conditions. When we finally stop struggling and complaining, God will speak to us and act in our circumstances.)*
- III. Then the Lord answered Job out of the whirlwind, and said: (6-7)
  - A. Gird up your loins now like a man. *(In essence, as we say, "Man up"!)*
  - B. I will demand of you, and you declare it unto me.
- IV. God's questions. (8-9)
  - A. Will you also disannul *(set aside)* my judgment?
  - B. Will you condemn me, that you may be righteous?
  - C. Do you have an arm like God *(with redemptive power to save)*?
  - D. Can you thunder with a voice like Him?
- V. God's challenge. (10-14)

Do this if you can:

  - A. Deck yourself now with:
    1. Majesty.
    2. Excellency.
    3. Glory.
    4. Beauty.
  - B. Cast abroad the rage of your wrath:
    1. Behold every one that is proud, and abase him.
    2. Look on every one that is proud, bring him low, and tread down the wicked in their place.
    3. Hide them in the dust together and bind their faces in secret.

- C. If you are able to do all this, then I will also confess unto you that your own right hand can save you. (*Job had been questioning God's justice because he was suffering as a righteous man while the wicked seemed to be prospering.*)

(*God now uses two natural examples to illustrate Job's lack of wisdom: The Behemoth and Leviathan. There is much speculation as to what these two creatures were. Some believe they are mythological, but the scriptures say God created them just as He did Job. Whatever the creatures were, the point is that they were strong and invincible to the weapons used at that time. They were exemplary of the power and majesty of God's creation. Job could not understand them, so how could he hope to understand things in the invisible realm?.*)

- VI. The first natural example used to illustrate Job's lack of wisdom: The Behemoth. (15-24)  
(*An example of the most fierce land animal--most likely a hippopotamus.*)
- A. He was created by God.
  - B. He eats grass as an ox.
  - C. He has great strength is in his loins and his force is in the navel of his belly.
  - D. He moves his tail like a cedar tree.
  - E. The sinews of his stones (*his thighs*) are wrapped together (*like a rope*).
  - F. His bones are as strong pieces of brass--his bones are like bars of iron.
  - G. He is a prime example of God's creative power:
    - 1. He is the chief of the ways of God.
    - 2. He that made him can make His sword to approach unto him.  
(*He is so powerful that only God can subdue him.*)
  - H. Surely the mountains bring him forth food, where all the beasts of the field play.
  - I. He lies under the shady trees, in the covering of the reeds (*in the marsh*).
    - 1. The shady trees cover him with their shadow.
    - 2. The willows of the brook compass him about.
  - J. Behold, he drinks up a river:
    - 1. He doesn't have to hurry to do it.
    - 2. He trusts that he can draw up Jordan into his mouth.  
(*He doesn't have to worry if a river overflows.*)
  - K. He takes it with his eyes (*no one can take him when he is on watch*).
  - L. His nose pierces through snares. (*Snares do not entrap him. He can bulldoze right through them.*)

**Study questions on chapter 40:**

1. Who is speaking in this chapter? (outline and verse 1)
2. What did God challenge Job to do in verses 1-2?
3. How did Job answer God in verses 3-5?
4. From where did the Lord speak again to Job? (6)
5. What did God tell Job to do? (7)
6. What questions did the Lord ask in verses 8-9 and what was His point?
7. What did God say Job must be able to do before he could save himself? Was Job able to do this? What was God's point in making this challenge? (9-14)
8. What is most likely the "behemoth" of which God speaks in this chapter? (see the outline notes)
9. What did God say about the behemoth in verses 15-24 concerning:
  - His creator.
  - His food.
  - His strength.
  - His force.
  - His tail.
  - His stones.
  - His bones.
  - Where he rests.
  - Where and how he drinks.
  - His eyes.
  - His nose.
10. What did you learn in this chapter to apply to your life and ministry?

## Job 41

- 1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?
- 2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?
- 3 Will he make many supplications unto thee? will he speak soft words unto thee?
- 4 Will he make a covenant with thee? wilt thou take him for a servant for ever?
- 5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?
- 6 Shall the companions make a banquet of him? shall they part him among the merchants?
- 7 Canst thou fill his skin with barbed iron? or his head with fish spears?
- 8 Lay thine hand upon him, remember the battle, do no more.
- 9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?
- 10 None is so fierce that dare stir him up: who then is able to stand before me?
- 11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.
- 12 I will not conceal his parts, nor his power, nor his comely proportion.
- 13 Who can discover the face of his garment? or who can come to him with his double bridle?
- 14 Who can open the doors of his face? his teeth are terrible round about.
- 15 His scales are his pride, shut up together as with a close seal.
- 16 One is so near to another, that no air can come between them.
- 17 They are joined one to another, they stick together, that they cannot be sundered.
- 18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.
- 19 Out of his mouth go burning lamps, and sparks of fire leap out.
- 20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.
- 21 His breath kindleth coals, and a flame goeth out of his mouth.
- 22 In his neck remaineth strength, and sorrow is turned into joy before him.
- 23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
- 24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
- 25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
- 26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
- 27 He esteemeth iron as straw, and brass as rotten wood.
- 28 The arrow cannot make him flee: slingstones are turned with him into stubble.
- 29 Darts are counted as stubble: he laugheth at the shaking of a spear.
- 30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
- 31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
- 32 He maketh a path to shine after him; one would think the deep to be hoary.
- 33 Upon earth there is not his like, who is made without fear.
- 34 He beholdeth all high things: he is a king over all the children of pride.

## Outline 41:

(God's answer: Part two continued.)

- I. The second natural example of Job's lack of wisdom: Leviathan. (1-10)  
(Some people believe this is a crocodile. It is also thought to be a spiritual analogy of Satan because Leviathan is used in the Bible to represent evil forces: Psalm 74:12-14 and Isaiah 27:1. The important point is this: Job had no understanding or control of Leviathan in the natural world, so how could he hope to control circumstances in the spiritual world?)
  - A. Can you capture him?
    1. Can you draw out leviathan with an hook?
    2. Can you draw his tongue with a cord which you let down?
    3. Can you put an hook into his nose?
    4. Can you bore his jaw through with a thorn?
  - B. Can you make a covenant with him?.
    1. Will he make many supplications unto you?
    2. Will he speak soft words unto you?
    3. Will he make a covenant with you? (A covenant that will spare you?)
    4. Will you take him as a servant forever?
  - C. Can you play with him?
    1. Will you play with him as with a bird?
    2. Will you bind him for your maidens?
    3. Shall the companions make a banquet of him?
    4. Shall they part him among the merchants?
  - D. Are you stronger than him?
    1. Can you fill his skin with barbed iron?
    2. Can you fill his head with fish spears?
    3. If you lay your hands upon him, you will remember the battle and will not do it again.
    4. Behold, the hope of assaulting him is in vain:
      - a. Shall not one be cast down even at the sight of him?
      - b. None is so fierce that dare stir him up.
- II. If you cannot control Leviathan, why do you think you can control Me? (10b-11)
  - A. Who then is able to stand before me?
  - B. Who has prevented me, that I should repay him?
  - C. Whatsoever is under the whole heaven is mine.
- III. A description of Leviathan. (12-34)
  - A. I will not conceal his parts, nor his power, nor his comely proportion.
  - B. Who can discover the face of his garment or who can come to him with his double bridle?
  - C. Who can open the doors of his face? His teeth are terrible round about.
  - D. His scales are his pride:
    1. Shut up together as with a close seal.
    2. One is so near to another, that no air can come between them.

3. They are joined one to another, they stick together, that they cannot be sundered (*separated*).
- E. By his neesings (*sneezing*) a light shines, and his eyes are like the eyelids of the morning.
- F. Out of his mouth go burning lamps and sparks of fire leap out.
- G. Out of his nostrils goes smoke, as out of a seething pot or caldron.
1. His breath kindles coals.
  2. A flame goes out of his mouth.
- H. In his neck remains strength, and sorrow is turned into joy before him.
- I. The flakes of his flesh are joined together:
1. They are firm in themselves.
  2. They cannot be moved.
- J. His heart is as firm as a stone; yes, as hard as a piece of the nether millstone. (*A millstone was a large, weighted instrument driven over wheat to dislodge the grain from the straw.*)
- K. When he raises himself up, the mighty are afraid: By reason of breakings they purify themselves (*when he breaks through the water and rises up, they are besides themselves with fear*).
- L. Natural weapons are not effective against him:
1. The sword, the spear, the dart, and the habergeon that come against him cannot hold him.
  2. He esteems iron as straw and brass as rotten wood.
  3. The arrow cannot make him flee.
  4. Sling-stones and darts (*which are shot at him*) are turned into stubble by him. (*They affect him no more than mere stubble would,*)
  5. He laughs at the shaking of a spear.
- M. Sharp stones are under him: He spreads sharp pointed things upon the mire.
- N. He makes the deep to boil like a pot: He makes the sea like a pot of ointment (*that is foaming*).
- O. He makes a path to shine after him--one would think the deep to be hoary (*with white foam that is raised as he dashes through the water*).
- P. Upon earth there is none like him who is made without fear.
- Q. He beholds all high things.
- R. He is a king over all the children of pride (*those who behave arrogantly*).

## Summary Of God's Monologue Job 38-41

-Moses, Jacob, Joshua, and Paul all had personal encounters with God. Job received the longest recorded direct confrontation with God in all of scripture.

-Job had asked for either a bill of indictment or a verdict regarding his case. God's response does not deal with the question of why Job has suffered. No reference is made to Job's problems and no retort is made concerning what the speakers have said. At first, God's monologue seems to sidestep the issues with a lecture on creation and nature.

-God comes with divine revelation concerning Himself and His sovereignty. When we are suffering we do not need explanations, we need revelation. We do not need information, we need transformation. God's response reveals His benevolent sovereignty and, in the end, transforms the lives of Job and his friends.

-God did not answer questions, He asked them--some 77 of them! His questions were designed to show Job and his friends their lack of knowledge. Four kinds of questions are repeatedly asked by God: Do you know? Can you? Have you? Who has?

-Can you explain my creation? 38:1-38

-Can you supervise my creation? 38:39-39:30

-Can you subdue my creation? 40:6-41:34

-Divine justice was the concern of the previous dialogues, with the friends defending it and Job denying that it was applicable to his suffering. God did neither in His monologue. He ignored it.

-God's monologue follows a pattern of interrogation, invitation, and illustration. He repeatedly challenges Job to answer Him.

-God's questions focused on oceanography, meteorology, astronomy, and zoology.

-The creation lesson begins with the lion, king of the beasts, and concludes with the eagle, the king of the birds. God includes references to ten beasts and birds. He then focuses on two powerful creatures, Behemoth (possibly a hippopotamus) and Leviathan (possibly a crocodile and spiritually symbolic of Satan) to further illustrate His message.

-The major theses of God's monologue in these chapters is:

-If God can handle all creation, He can handle your problems and suffering.

-If you cannot understand the visible creation of God, how do you think you can understand the invisible things of God such as the reasons for suffering?

-If you cannot understand God's works, how can you understand His ways?

-If you cannot contend with fierce animals like Behemoth and Leviathan, how can you contend with their Maker?



**Study questions on chapter 41:**

1. Who is speaking in this chapter? (outline)
2. What creature does God use in this chapter to illustrate His strength?
3. Who or what is Leviathan thought to be? (outline)
4. Summarize the questions God asked about Leviathan. (1-14)
5. Using verses 1-32, summarize how did God described Leviathan in terms of:
  - His tongue.
  - His nose.
  - His jaw.
  - His ability to converse.
  - His relationship with man.
  - His skin
  - His head.
  - His strength.
  - His garments.
  - His scales.
  - His eyes.
  - His mouth.
  - His breath.
  - His neck.
  - His flesh.
  - His heart.
  - His dwelling place.
  - The ineffectiveness of weapons against him.
6. Using the notes at the end of chapter 41, summarize God's response to Job as recorded in chapters 38-41.
7. What final statements are made in verses 33-34 regarding Leviathan?
8. What did you learn in this chapter to apply to your life and ministry?

## THE EPILOGUE

### Job 42

- 1 Then Job answered the Lord, and said,
- 2 I know that thou canst do every thing, and that no thought can be withholden from thee.
- 3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.
- 4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
- 5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
- 6 Wherefore I abhor myself, and repent in dust and ashes.
- 7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.
- 8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.
- 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.
- 10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.
- 11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.
- 12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
- 13 He had also seven sons and three daughters.
- 14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.
- 15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.
- 16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.
- 17 So Job died, being old and full of days.

## Outline 42:

(Epilogue.)

- I. Then Job answered the Lord, and said. (1-6)
  - A. I acknowledge your power.
    - 1. I know that You can do everything.
    - 2. No thought can be withheld from You.
    - 3. Who is he that hides counsel without knowledge?
  - B. I uttered that which I did not understand:
    - 1. Things too wonderful for me.
    - 2. Things which I knew not.
  - C. I said:
    - 1. Hear, I beseech You, and I will speak.
    - 2. I will demand of You and You will declare unto me.
  - D. I had heard of You by the hearing of the ear: But now my eye sees You.
  - E. I repent:
    - 1. Wherefore I abhor myself.
    - 2. I repent in dust and ashes. (*Throwing dust in the air and sitting amidst ashes were signs of humbling oneself. Job repents of sinning while suffering, rather than of what he had been accused by his friends--sins that caused his suffering.*)

*(Job knew God at one level of intimacy before his trial: "I have heard of you." After the trial, he knows God in a new intimacy: "But now my eyes see you." When you see God as He is, you see yourself as you are and an experience with God does what arguments and discussions cannot do. Job has no new answers and no new facts regarding his suffering, but he replaces his questions with faith. It does not matter that he does not receive answers to his questions or whether or not he would be able to understand the answers if he had them. He is in the presence of God, and that experience does not leave room for anything else--no unanswered questions, no disappointment with God, and no bitterness regarding the circumstances of life.)*

- II. The Lord speaks to Job's friends. (7-9)
  - A. And it was so, that after the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite: (*God addresses him as representative of Job's friends.*)
    - 1. My wrath is kindled against you and against your two friends.  
*(Elihu was not included in this rebuke, apparently because he had spoken more accurately about God.)*
    - 2. For you have not spoken of me the thing that is right, as my servant Job has. (*The three friends falsely accused Job of sin he had not committed and claiming that all human suffering is due to a person's sin and God's judgment of it.*)

3. Therefore take seven bulls and seven rams and go to my servant Job, and offer up for yourselves a burnt offering. *(This was a large sacrifice, due to the greatness of their sin.)*
  4. And my servant Job shall pray for you: For him I will accept.
  5. Do this, lest I deal with you after your folly, in that you have not spoken of me the thing which is right, like my servant Job.
- B. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did according as the Lord commanded them: The Lord also accepted Job.
- III. Job's captivity is reversed. And the Lord turned the captivity of Job, when he prayed for his friends. (10)  
*(When Job was once again able to offer a blood sacrifice using the animals brought by his friends, everything changed! The hedge of protection provided by the sacred, sacrificial blood was restored. Job was vindicated privately in front of his friends and family, and publically in all the land.)*
- IV. The Lord gave Job twice as much as he had before. (11-15)  
 The Lord blessed the latter end of Job more than the beginning.
- A. Job's finances were restored.
1. Then all his brothers, sisters, and all his previous acquaintances came and ate bread with him at his house.
  2. And they bemoaned him and comforted him over all the evil that the Lord had brought upon him. *(The sovereign Lord takes responsibility for the evil because He permitted it although He did not instigate or execute it.)*
  3. Every man also gave him a piece of money and an earring of gold.
- B. Job's herds and flocks were restored.
1. He had fourteen thousand sheep.
  2. He had six thousand camels.
  3. He had a thousand yoke of oxen.
  4. He had a thousand female donkeys.
- C. Job had additional children.
1. He had also seven sons and three daughters.
  2. And he called the name of the first, Jemima *(meaning dove or fair)*; and the name of the second, Kezia *(meaning cinnamon--a valuable fragrance)*; and the name of the third, Keren-happuch *(meaning "horn of eye paint" which women used to be beautiful. Taken together, their names symbolize the nature, fragrance, and beauty of the daughters restored to Job.)*
  3. And in all the land were no women found so fair as the daughters of Job.
  4. And their father gave them an inheritance among their brothers. *(This was highly unusual, as in that day only sons received an inheritance from the father.)*

*(One purpose in affliction is to prepare us to receive more than we had before suffering. Job is restored double for all that he lost--except for his children. He only had seven additional children because he never truly lost the first seven as they are in Heaven.)*

- V. Job's life is extended. (16-17)
  - A. After this Job lived for 140 years.
  - B. He saw his sons and his sons' sons--even four generations.
  - C. So Job died, being old and full of days.

*(In the beginning of Job's story, his children were grown, so it was assumed Job was 60 to 70 years old when his suffering began. If tradition is correct that he lived to be 210 years old, then Job's latter years were double his former. God restored double all that Job had lost!)*

**Study questions on chapter 42:**

1. What did Job say about God in verses 1-2?
2. What question did Job ask in verse 3 and what is his point?
3. What was Job's opinion about what he had previously said? (3-4)
4. What was Job's response to God's revelation? (verse 5 and outline point I)
5. What do sackcloth and ashes represent? (outline point I)
6. Of what did Job repent? (6 and outline point I)
7. Why was God angry with Job's three friends? (7)
8. What was God's response to the advice of the three friends? (7)
9. Why was Elihu not included in God's rebuke? (outline point II)
10. To which one of Job's friends did God address His comments? (7)
11. What did the Lord tell Eliphaz and his two friends to do and how did they respond? (8-9)
12. What miracle did the Lord do for Job and when did it occur? (10)
13. According to verse 11, what did Job's brothers, sisters, and friends do to help him?
14. What was restored to Job that he previously lost? (12-13)
15. What do you learn about Job's daughters in verses 14-15 and the outline?
16. What did Job give to his daughters that was unusual in that day? (15)
17. For how many additional years did Job live? (16)
18. How many generations did Job live to see? (16)
19. What do you learn about Job at the time of his death? (17)
20. Summarize what James says about Job in James 5:11 and 1:12. Considering Job's attitude during his suffering, you might wonder how Job could be praised for his patience. The reason is that when Job repented of his sinful attitudes during adversity, God forgave him. All that God remembers is his patience, because when we repent our sins are forgiven and forgotten.
21. What did you learn in this chapter to apply to your life and ministry?

# **SUPPLEMENTAL STUDY ONE**

## **Learning From The Friends Of Job**

Large sections of the book of Job are composed of the advice given by Job's friends. You will recall that generally speaking, Eliphaz spoke from experience; Bildad spoke on the basis of human authority; and Zophar emphasized legalism.

The key to understanding their dialogue is to take all they said in context with the rest of the book as well as the entire Bible. Some of the statements made by the friends are true, but misapplied to Job or taken out of context. Other statements are false. By comparing their counsel with the rest of the Bible, we can learn what is true and what is faulty logic. We can learn from both the good and the bad.

For example, if sin causes suffering as they maintained, then all suffering must be caused by sin. This is not true, as Jesus clearly told His disciples the reason for some suffering is to bring glory to God (John 9:1-3).

We learn that not all advice is good advice, even that given by well-intentioned friends. Job's friends were more concerned with proving him wrong than giving him comfort. We can learn from Job's friends that we should not pass judgment on those who suffer. Rather than giving theological dissertations, we should share in their grief, provide comfort, and admit that we do not have all the answers. If you want a manual on how not to counsel someone who is suffering, the book of Job is it!

We must resist the temptation to explain everything. Instead, we should emphasize that the sufferer focus their attention on God. It is better to listen and pray for someone than to arrogantly spout truths that do not apply. Job needed comforters, not just visitors, self-proclaimed counselors, or judges.

We cannot understand the reason for all that happens in our lives. If we had all the answers, we would have no need for faith. There is no pain without purpose. Spiritual purpose is accomplished when we look beyond the present suffering to the eternal benefits:

*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (2 Corinthians 4:17-18)*

You will note that your suffering actually works in your behalf when you look beyond the present to the eternal.

Job's three friends gave preposterous answers to the problem of suffering. They viewed all suffering as God's judgment for sin. The friends falsely accused Job of sin he had not committed and they claimed that all human suffering is due only to a person's sin and God's judgment of it.

Elihu--a fourth friend who speaks later in the dialogue, gave a partial answer to the problem of suffering. He explained that suffering is not always due to personal sin but it can be God's way to teach and discipline His people. But God gave the perfect answer at the end of their dialogues. God's basic thesis was:

If you cannot understand the natural world, how do you hope to understand the spiritual world--including unexplained suffering.

Later, in both Old and New Testament writings, more on the subject of suffering is revealed: See John 9:1-3; Hebrews 12:7-11; and 1 Peter 2:21; 4:12-14; 5:10; Psalm 66:10; and Hebrews 2:18.

# SUPPLEMENTAL STUDY TWO

## Learning From Job's Experiences

Here are some powerful principles we can learn from Job's experiences:

-Job 1-2 reveals there are always spiritual reasons behind our circumstances and adversities.

-Sometimes, there may be no reason for your trial other than God wanting to reveal Himself to you and through you to others (Job chapters 1-2, 42). What the world views as an "ordeal" God views as an opportunity to manifest Himself in a new way.

-We learn that trials have divine purpose: *"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6-7)*. We learn that testing strengthens our character (James 1:2-3) and refines positive qualities in our lives (Job 23:10). The writer of Hebrews says that trials and chastening prove that we are God's children (Hebrews 12:6-8).

-We learn that life is not always considered "fair", but God is fair. The justice of God is a theme that runs through the Old and New Testaments. Sometimes, evil was punished immediately while in other cases, justice was delayed. Justice delayed is still justice. As Solomon said, *"God will bring every deed into judgment, including every hidden thing, whether it is good or evil" (Ecclesiastes 12:14)*.

-We learn to examine our motives for serving God. Will you serve Him for who He is, even if there are no blessings attached?

-We learn that God's silence does not mean His absence. God knew exactly what was happening to Job, set the parameters for his trial in Job chapters 1-2, and listened carefully to the dialogue of Job and his friends as they discussed his plight.

-God is not predictable, nor is He accountable to mankind. He is sovereign.

-God's care and control of His creation implies His care and control of us.

-We learn that there are some things in life for which we will never have answers. We must learn to live with these mysteries. We do not have to have all the answers in order to remain faithful to God (Deuteronomy 29:29). If we totally understand something, then we have mastered it. If we totally understand everything that happens to us, there is no need for faith. Remember that the desire to "know all things" was the first temptation of Eve by the serpent. Instead of searching for answers, trust in the Lord (Proverbs 3:5-6).



-It is okay to question "why" in difficult circumstances--even Jesus cried out "Why?" from the cross. But do not fall into the trap of deciding that because you do not understand, you will not continue to serve the Lord. In adversity, rather than asking "why?" it is more important to ask "what"--What do you want to teach me, Lord? What do you want to do through me in this situation?

-We see suffering in retrospect, looking back to try to determine the cause and effect--what happened and why. God sees it in terms of the future, the end result in our lives. What did it do in us and through us?

-We learn we have no choice of the adversities we encounter, but we do have a choice regarding our attitude towards them. The adversity is not as important as our response to it. The real test of your spirituality is how you respond in the day of distress (Proverbs 24:10; Jeremiah 12:5).

-We learn the need for repentance--no matter how spiritual we may be. Even a person who is considered to be righteous, good, and moral needs to repent (John 1:8-10).

-We learn that despite our complaints going through adversity, when we repent all God sees is the fact we endured the trial (James 5:11). Repentance puts all of our failures under the blood. This is why God commends Job for his patient endurance and does not mention his despondency and questioning.

-We learn that we must forgive. Job's restoration came when he prayed for his errant friends and offered the blood sacrifice for their sins.

- We can remember the six "p"s of adversity demonstrated by Job's experience:

-Purpose: God has divine purpose in your trial.

-Profitable: Your trial is profitable if you submit to God and trust Him.

-Prescience: God will be with you in your trials.

-Prove: Your faith will be proven by the difficulties.

-Produce: Your trial will produce positive spiritual qualities in your life.

-Perspective: You will emerge with a new perspective.

-In summary, the book of Job reveals three major truths:

-First, there is a spiritual reason behind the suffering of the righteous: Job 1:6-12; 2:1-6.

-Second, Satan cannot afflict a believer without the permission of God: Job 1:6-12; 2:1-6

-God knows how much we can bear and will not let Satan go beyond this point:

1 Corinthians 10:13).

-Finally, no matter what difficulties you go through, God always writes the last chapter in your life. Remain firm in the conviction that God will right all wrongs in His perfect timing. Your latter days will be greater than the former.

# SUPPLEMENTAL STUDY THREE

## Reasons For Suffering

Suffering is not dealt with theoretically in the book of Job, rather it is viewed through the agony of one man. Suffering is the common denominator of all mankind. It will not be done away with until sin is eliminated, because suffering is in the world because of sin. Since the first sin committed by Adam and Eve in the Garden of Eden (Genesis 3:17-18), evil entered our world and suffering has been part of its manifestations.

As we have seen in the book of Job, his three friends thought Job's suffering was due to his personal sins. Job's other friend, Elihu, came closer to the truth, saying that although suffering is in the world because of sin, not all suffering is caused by personal sin.

The events of Job occurred early in biblical history, so these men did not have the benefit of the entire revelation of God's Word as we do. From the scriptural record, the reasons for suffering can be categorized as follows:

**Persecution:** Some suffering comes through persecution because of a person's faith in God or their ministry. Saul pursued David because of his calling as king (1 Samuel 23). Haman attempted to annihilate the Jewish race (Esther 3:5-6). Daniel and his three friends suffered for their faith (Daniel 3:6). Paul the apostle suffered intensely during his ministry (2 Corinthians 11:23-28). History records that many of the original disciples of Christ died as martyrs.

**Consequences:** Some suffering comes through consequences of not listening to good advice or rejecting the Word of the Lord. An analogy of this is in the parable of the foolish man who built his house on sand and then had it collapse in the storm (Matthew 7:26-27). A modern day example would be building your house in a known flood zone and suffering flooding because of your poor decision.

**Others:** Sometimes you suffer because of others around you who create circumstances that cause difficulties for you. The relationship between Abraham and Lot is a good example. Abraham was constantly having problems because of Lot's poor decisions: (Genesis 12-14).

**Judgment:** God judges personal sin. Cain suffered for the murder of his brother Abel (Genesis 4:13-14). Joab was executed for killing two innocent men (1 Kings 2:32). God judged Adoni-Bezek for his inhumane treatment of enemy kings (Judges 1:7).

**Discipline:** The purpose of discipline to correct sin and restore a believer to right relationship with God. Nathan confronting David's sin and its subsequent judgment caused him to repent of adultery and murder (2 Samuel 11-12; Psalm 51).

**Preparation:** Adversity prepares you to fulfill God's purposes. Joseph suffered as a slave and a prisoner in order that the entire world could be saved from a great famine (Genesis 50:20). Jesus suffered and died so that the world could be saved from sin.

**Circumstances of life:** Natural circumstances of life like tornados, floods, earthquakes, hurricanes, etc.--can cause undeserved suffering. Believers are not immune to these circumstances as it "rains on the just and the unjust."

**Satanic attack:** Job chapters 1-2 illustrate how Satanic attack can be a cause of undeserved suffering.

**The important thing is to realize** is that regardless of the reason for suffering, God is sovereign over it. Nothing happens of which He is not aware. He is merciful, ready to forgive and restore, and be with you through corrective, punitive, or undeserved suffering.

The bottom line is this: Suffering determines if you will serve God for who He is, and not for what He does. Will you serve Him despite your adversity and despite all of your unanswered questions?

# SUPPLEMENTAL STUDY FOUR

## Miscellaneous Studies

1. Job's requests for a mediator to plead his cause. Job wanted someone:
  - Who would stand between God and man: 9:33.
  - Through which he could communicate: 9:3,5.
  - Who would be a witness and intercessor in Heaven: 16:19-21.
  - Who would be a redeemer through which he would finally have access to God: 19:23-29.Jesus became the mediator that Job longed for: 1 Timothy 2:5-6.
  
2. Reasons for Job's Suffering:
  - That Satan might be silenced: 1:9-11; 2:4,5.
  - To show Satan is under God's control when he causes adversity: Job 1:12.
  - To learn adversity is not necessarily punitive: Job 1:8.
  - To confirm that every affliction comes with a new revelation from God: 42:5-6.
  - That Job might see himself as he really was: 40:4; 42:6.
  - To demonstrate that even a righteous man is brought closer to God through suffering: Job 42:5-6.
  - That Job might come to know God experientially rather than just theologically: 42:5.
  - So that Job's friends might learn not to judge: 42:7.
  - So that Job's friends might be blessed by him: 42:10.
  - That Job might learn to pray for his critics rather than lash out against them verbally: 42:10.
  - To show that God's plans for His children eventually result in happiness: 42:10.
  
3. A composite description of Job's condition:
  - Haggard looks--his friends could not recognize him: 2:12
  - Stunk: 19:17
  - Bred worms: 7:5
  - Boils: 2:7
  - Misery: 3:1-13
  - Bitter: 3:20; 6:4; 7:11; 10:1; 23:2
  - Longing for death: 3:21-23; 7:15
  - Alternating between being swollen and emaciated: 16:8; 19:20
  - Difficulty in breathing: 7:15
  - Horrible dreams: 7:14
  - Fever: 30:30b
  - Depression: 7:16; 30:15
  - Foul breath: 19:17; 17:1
  - Failing vision: 16:16

- Rotting teeth: 19:20
- Insomnia: 7:4
- Nightmares: 13-14
- Lack of appetite: 3:24
- Itching: 2:8
- Pain which never ceased: 30:17
- Forsaken by friends: 6:14-15; 19:13
- Forsaken by his wife: 19:17
- Without hope: 7:6
- Weary of life: 11:1
- Crying out in pain: 13:19
- Weeping: 16:16
- Stripped of everything: 19:9
- Fearful: 21:6
- Like a rag doll, grabbed by the neck and shaken to pieces: 16:12
- Like a target shot through with arrows: 16:13
- Chills and fever: 21:6
- Weight loss: 19:20
- Diarrhea: 30:27
- Restlessness: 30:27

4. Facts we learn about Job from the book of Job:

- He stayed within God's hedge: 3:23, 1:10
- He lived in the land of Uz: 1:1
- He was perfect: 1:1
- He was upright: 1:1
- He feared God: 1:1
- He eschewed (turned as away from) evil: 1:1
- He was wealthy: 1:3
- He was a concerned father: 2:5
- His children had a good relationship with each other: 1:18
- He was not lazy--he rose early: 1:5
- He was consistently faithful: 1:5
- He was known for hospitality and kindness: Chapters 4 and 29
- He was a wise judge: Chapter 29
- He had great intellectual ability: 4:3
- He assisted the weak and widows: Chapters 4 and 29
- He was faithful in prayer I: 17
- He had a servant's heart: 1:8
- He belonged to God--he is called "my servant": 1:8
- He was a man of integrity: 2:3
- There was no cause for judgment in him: 2:3

- There was none like him in earth: 1:8; 2:3
  - He was a teacher: 3:3
  - He was a counselor: 3:3-4
  - He was beyond reproach by men 4:3-6
5. Summarize thoughts expressed on the destiny of the wicked:
- According to Eliphaz: 5:2-7; 15:17-35
  - According to Bildad: 8:8-19;18:5-21
  - According to Zophar: 20:4-29
6. Study what the book of Job says about the brevity of life. It is:
- Like the days of an hireling 7:1
  - As a servant earnestly desiring the shadow of evening: 7:2;14:6
  - An hireling looking for the reward of his work: 7:2
  - Swifter than a weaver's shuttle: 7:6
  - As a cloud consumed and vanished away: 7:9
  - Like a day that is passed: 8:9
  - A passing shadow: 8:9; 14:2
  - Swifter than a post: 9:25
  - Swift ships passing on the seas: 9:26
  - As an eagle that hastens to his prey:
  - As a dream: 20:8
  - As a flower that is cut down: 4:1
  - As a vision of the night: 20:8
7. The book of Job provides the most extended description of world history before the creation of man. See chapters 38-39. Other statements about the earth reveal it is suspended in space (26:7) and that it is a sphere shape (22:14).
8. Laughter in the book of Job:
- Laughter of God: 8:21
  - Laughter of conviction: 29:24
  - Laughter of contempt: 12:4
9. James tells us to "Remember the *patience* of Job" (James 5:11). It is not remember:
- the *murmuring* of Job...
  - the *cursing* of Job...
  - the *complaining* of Job...
  - the *impatience* of Job...
- but rather it is "Remember the *patience* of Job." Because Job repented of his sinful responses during his suffering, all God remembers is that he came through the trial with patience.

10. God calls Job "my servant", confirming an intimate relationship with him. The following people are called "my servant" by God:
- |                       |                |
|-----------------------|----------------|
| -Abraham              | Genesis 26:24  |
| -Moses                | Numbers 12:7-8 |
| -Caleb                | Numbers 14:24  |
| -David                | 2 Samuel 3:18  |
| -Isaiah               | Isaiah 20:3    |
| -Eliakim              | Isaiah 22:20   |
| -The nation of Israel | Isaiah 41:8    |
| -Nebuchadnezzar       | Jeremiah 25:9  |
| -Zerubbabel           | Haggai 2:23    |
| -Jesus Christ         | Zechariah 3:8  |
| -Job                  | Job 1:8; 2:3   |
11. Read Job's comments in the following passages and summarize how he viewed death: 3:20-23; 7:21; 10:20-22; 14:13-14; 16:22; 17:16; 19:26-27; 21:23,26; 24:19,24.
12. Job's opinion of his comforters. He calls them:
- Miserable comforters: 16:2
  - Foolish "I can't find one wise among you": 17:10
  - Strange: 19:3
  - Mockers: 21:3
  - Physicians of no value: 13:4
13. Since Job is the oldest book of the Bible, it is the first time in the scriptural record that Satan is mentioned. Study more about Satan in the following passages:
- His identity: Revelation 12:9.
  - His original state and subsequent fall: Isaiah 14:3-23; Ezekiel 28:11-19.
  - His evil work: 1 Peter 5:8.
- For further study of this topic obtain the Harvestime International Network publication entitled "*Spiritual Strategies: A Manual Of Spiritual Warfare*" available at :  
<http://www.harvestime.org>

# SUPPLEMENTAL STUDY FIVE

## Questions In The Book Of Job

### Introduction:

This supplemental study contains all of the questions asked in the book of Job. Study each question in its context and then answer the following questions:

- Who asked the question?
- To whom was the question posed?
- What was the purpose of the question?
- Is the question rhetorical--meaning it is assumed that one knows the answer to it?  
If so, what is the answer?
- How would you answer this question in light of revelation in the Word of God that occurred after the time of Job?

### An example to follow:

Question: Does Job serve God for nothing? (Job 1:9)

- Who asked the question: *Satan.*
- To whom was the question posed? *God.*
- What was the purpose of the question? *To accuse Job of serving God only for the benefits he received.*
- Is the question rhetorical--meaning it is assumed you know the answer to it? If so, what is the answer? *God, of course, knows the answer to every question posed. Satan thought he knew the answer--that Job would not serve God if there were no benefits attached.*
- How would you answer this question in light of revelation in the Word of God that occurred after the time of Job? *The story of Job proves that it is possible to maintain faith in God and continue to serve Him despite extreme adversity. So in answer to Satan's question: Yes, a truly righteous man serves God even without receiving the blessings and benefits.*



## Questions in the book of Job:

### Job 1

7 And the Lord said unto Satan, Whence comest thou?

8, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the Lord, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?

### Job 2

2 And the Lord said unto Satan, From whence comest thou?

3 Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Dost thou still retain thine integrity?

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

### Job 3

11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

22 Which rejoice exceedingly, and are glad, when they can find the grave?

23 Why is light given to a man whose way is hid, and whom God hath hedged in?

### Job 4

2 If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

6 Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off?

17 Shall mortal man be more just than God? shall a man be more pure than his maker?

19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?

21 Doth not their excellency which is in them go away?

### Job 5

1 Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?

## **Job 6**

5 Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?  
6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?  
11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?  
12 Is my strength the strength of stones? or is my flesh of brass?  
13 Is not my help in me? and is wisdom driven quite from me?  
22 Did I say, Bring unto me? or, Give a reward for me of your substance?  
23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?  
25 How forcible are right words! but what doth your arguing reprove?  
26 Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind?  
30 Is there iniquity in my tongue? cannot my taste discern perverse things?

## **Job 7**

1 Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?  
4 When shall I arise, and the night be gone?  
12 Am I a sea, or a whale, that thou settest a watch over me?  
17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?  
18 And that thou shouldest visit him every morning, and try him every moment?  
19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?  
20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?  
21 And why dost thou not pardon my transgression, and take away mine iniquity

## **Job 8**

2 How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?  
3 Doth God pervert judgment? or doth the Almighty pervert justice?  
10 Shall not they teach thee, and tell thee, and utter words out of their heart?  
11 Can the rush grow up without mire? can the flag grow without water?

## **Job 9**

2 I know it is so of a truth: but how should man be just with God?  
4 who hath hardened himself against him, and hath prospered?  
12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?  
14 How much less shall I answer him, and choose out my words to reason with him?  
19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?  
24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?  
29 If I be wicked, why then labour I in vain?

**Job 10**

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?  
4 Hast thou eyes of flesh? or seest thou as man seeth?  
5 Are thy days as the days of man?  
6 That thou inquirest after mine iniquity, and searchest after my sin?  
9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?  
10 Hast thou not poured me out as milk, and curdled me like cheese?  
18 Wherefore then hast thou brought me forth out of the womb?  
20 Are not my days few?

**Job 11**

2 Should not the multitude of words be answered? and should a man full of talk be justified?  
3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?  
7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?  
8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?  
10 If he cut off, and shut up, or gather together, then who can hinder him?  
11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?

**Job 12**

3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?  
9 Who knoweth not in all these that the hand of the Lord hath wrought this?  
11 Doth not the ear try words? and the mouth taste his meat?

**Job 13**

7 Will ye speak wickedly for God? and talk deceitfully for him?  
8 Will ye accept his person? will ye contend for God?  
9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?  
11 Shall not his excellency make you afraid? and his dread fall upon you?  
14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?  
19 Who is he that will plead with me  
23 How many are mine iniquities and sins?  
24 Wherefore hidest thou thy face, and holdest me for thine enemy?  
25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

**Job 14**

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?  
4 Who can bring a clean thing out of an unclean? not one.  
10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?  
14 If a man die, shall he live again  
16 For now thou numberest my steps: dost thou not watch over my sin?

**Job 15**

2 Should a wise man utter vain knowledge, and fill his belly with the east wind?  
3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?  
7 Art thou the first man that was born? or wast thou made before the hills?  
8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?  
9 What knowest thou, that we know not? what understandest thou, which is not in us?  
11 Are the consolations of God small with thee? is there any secret thing with thee?  
12 Why doth thine heart carry thee away? and what do thy eyes wink at,  
13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?  
14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?  
16 How much more abominable and filthy is man, which drinketh iniquity like water?  
23 He wandereth abroad for bread, saying, Where is it?

**Job 16**

3 Shall vain words have an end? or what emboldeneth thee that thou answerest?  
6 Though I speak, my grief is not asswaged: and though I forbear, what am I eased?

**Job 17**

2 Are there not mockers with me? and doth not mine eye continue in their provocation?  
3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?  
15 And where is now my hope? as for my hope, who shall see it?

**Job 18**

2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.  
3 Wherefore are we counted as beasts, and reputed vile in your sight?  
4 He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

**Job 19**

2 How long will ye vex my soul, and break me in pieces with words?  
22 Why do ye persecute me as God, and are not satisfied with my flesh?  
28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

### **Job 20**

5 That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?  
7 Yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he?

### **Job 21**

4 As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?  
7 Wherefore do the wicked live, become old, yea, are mighty in power?  
15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?  
21 For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?  
22 Shall any teach God knowledge?  
28 For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?  
29 Have ye not asked them that go by the way? and do ye not know their tokens,  
31 Who shall declare his way to his face? and who shall repay him what he hath done?  
34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

### **Job 22**

2 Can a man be profitable unto God, as he that is wise may be profitable unto himself?  
3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect?  
4 Will he reprove thee for fear of thee? will he enter with thee into judgment?  
5 Is not thy wickedness great? and thine iniquities infinite?  
12 Is not God in the height of heaven?  
13 And thou sayest, How doth God know? can he judge through the dark cloud?  
15 Hast thou marked the old way which wicked men have trodden?  
17 Which said unto God, Depart from us: and what can the Almighty do for them?

### **Job 23**

6 Will he plead against me with his great power?  
13 But he is in one mind, and who can turn him

### **Job 24**

1 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?  
25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

**Job 25**

- 3 Is there any number of his armies? and upon whom doth not his light arise?  
4 How then can man be justified with God? or how can he be clean that is born of a woman?  
6 How much less man, that is a worm? and the son of man, which is a worm?

**Job 26**

- 2 How hast thou helped him that is without power? how savest thou the arm that hath no strength?  
3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?  
4 To whom hast thou uttered words? and whose spirit came from thee?  
14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

**Job 27**

- 8 For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?  
9 Will God hear his cry when trouble cometh upon him?  
10 Will he delight himself in the Almighty? will he always call upon God?  
12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?

**Job 28**

- 12 But where shall wisdom be found? and where is the place of understanding?  
20 Whence then cometh wisdom? and where is the place of understanding?

**Job 29**

No questions

**Job 30**

- 2 Yea, whereto might the strength of their hands profit me, in whom old age was perished?  
25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

**Job 31**

- 1 I made a covenant with mine eyes; why then should I think upon a maid?  
2 For what portion of God is there from above? and what inheritance of the Almighty from on high?  
3 Is not destruction to the wicked? and a strange punishment to the workers of iniquity?  
4 Doth not he see my ways, and count all my steps?  
14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?  
15 Did not he that made me in the womb make him? and did not one fashion us in the womb?  
34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

**Job 32**

No questions

**Job 33**

13 Why dost thou strive against him?

**Job 34**

6 Should I lie against my right?

7 What man is like Job, who drinketh up scorning like water?

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor

29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?

33 Should it be according to thy mind

**Job 35**

2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

**Job 36**

19 Will he esteem thy riches?

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

**Job 37**

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

20 Shall it be told him that I speak?

## Questions Asked By God:

### Job 38

- 2 Who is this that darkeneth counsel by words without knowledge?  
4 Where wast thou when I laid the foundations of the earth?  
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?  
6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;  
7 When the morning stars sang together, and all the sons of God shouted for joy?  
8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?  
11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?  
12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;  
13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?  
16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?  
17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?  
18 Hast thou perceived the breadth of the earth?  
19 Where is the way where light dwelleth? and as for darkness, where is the place thereof,  
20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?  
21 Knowest thou it, because thou wast then born? or because the number of thy days is great?  
22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,  
23 Which I have reserved against the time of trouble, against the day of battle and war?  
24 By what way is the light parted, which scattereth the east wind upon the earth?  
25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;  
26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;  
27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?  
28 Hath the rain a father? or who hath begotten the drops of dew?  
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?  
31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?  
32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?  
33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?  
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?  
35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?  
36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?  
37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,  
38 When the dust groweth into hardness, and the clods cleave fast together?  
39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,  
40 When they couch in their dens, and abide in the covert to lie in wait?  
41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.



### **Job 39**

- 1 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?  
2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?  
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?  
9 Will the unicorn be willing to serve thee, or abide by thy crib?  
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?  
11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?  
12 Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?  
13 Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?  
19 Hast thou given the horse strength? hast thou clothed his neck with thunder?  
20 Canst thou make him afraid as a grasshopper?  
26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?  
27 Doth the eagle mount up at thy command, and make her nest on high?

### **Job 40**

- 2 Shall he that contendeth with the Almighty instruct him?  
4 Behold, I am vile; what shall I answer thee?  
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?  
9 Hast thou an arm like God? or canst thou thunder with a voice like him?

### **Job 41**

- 1 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?  
2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?  
3 Will he make many supplications unto thee? will he speak soft words unto thee?  
4 Will he make a covenant with thee? wilt thou take him for a servant for ever?  
5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?  
6 Shall the companions make a banquet of him? shall they part him among the merchants?  
7 Canst thou fill his skin with barbed iron? or his head with fish spears?  
9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?  
10 None is so fierce that dare stir him up: who then is able to stand before me?  
11 Who hath prevented me, that I should repay him?  
13 Who can discover the face of his garment? or who can come to him with his double bridle?  
14 Who can open the doors of his face

### **Job 42**

- 3 Who is he that hideth counsel without knowledge?