**A Study of the Book of Job**

**OUTLINE of JOB**

**I. JOB’S DISTRESS (1-3)**

A. HIS PROSPERITY (1:1-5)

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

C. HIS PERPLEXITY (3)

**II. JOB’S DEFENSE (4-37)**

A. THE FIRST ROUND (4-14)

1. Eliphaz (4-5) - Job’s reply (6-7)

2. Bildad (8) - Job’s reply (9-10)

3. Zophar (11) - Job’s reply (12-14)

B. THE SECOND ROUND (15-21)

1. Eliphaz (15) - Job’s reply (16-17)

2. Bildad (18) - Job’s reply (19)

3. Zophar (20) - Job’s reply (21)

C. THE THIRD ROUND (22-37)

1. Eliphaz (22) - Job’s reply (23-24)

2. Bildad (25) - Job’s reply (26-31)

D. YOUNG ELIHU SPEAKS (32-37)

1. Contradicting Job’s friends (32)

2. Contradicting Job himself (33)

3. Proclaiming God’s justice, goodness, and majesty (34-37)

**E. THE LORD GIVES ANSWER TO JOB (38-40:1-2)**

**F. JOB PROMISES SILENCE (40:3-5)**

**G. GOD GIVES A CHALLENGE TO JOB 40:6- CHAP. 41)**

**H. JOB REPENTS (42:1-6)**

**I. THE LORD REBUKES JOB’S FRIENDS (42:1-9)**

**J. THE LORD RESTORES ALL AND MORE TO JOB 42:10-17**

**THE PLACE OF JOB IN THE OLD TESTAMENT**

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

Job - How to suffer

Psalms - How to pray

Proverbs - How to act

Ecclesiastes - How to enjoy

Song of Solomon - How to love

SOME LESSONS FROM THE BOOK

One commentator offers the following lessons to be gleaned from the book of Job:

The book defends the absolute glory and perfection of God - It sets forth the theme echoed in Psa 18:3 (“I will call upon the Lord, who is worthy to be praised”). God is deserving of our praise simply on the basis of who He is, apart from the blessings He bestows. Satan denied this (1:9-11), but Job proved him wrong (1:20-22; 2:10).

The question of suffering is addressed - Why do we suffer? Who or what causes it?

Why doesn’t God do something? Not all questions are answered, but some important points are made:

Man is unable to subject the painful experiences of human existence to a meaningful analysis - God’s workings are beyond man’s ability to fathom. Man simply cannot tie all the “loose ends” of the Lord’s purposes together. We must learn to trust in God, no matter the circumstances. Suffering is not always the result of personal sin - The erroneous conclusion drawn by Job’s friends is that suffering is always a consequence of sin. Job proves this is not the case.

Suffering may be allowed as a compliment to one’s spirituality - God allowed Job to suffer to prove to Satan what kind of man he really was. What confidence God had in Job!

The book paints a beautiful picture of “patience” - The Greek word is “hupomone”, which describes the trait of one who is able to abide under the weight of trials. From the “patience of Job”, we learn that it means to maintain fidelity to God, even under great trials in which we do not understand what is happening.

The book also prepares the way for the coming of Jesus Christ! - His coming is anticipated in several ways. Job longs for a mediator between him and God (9:33; 33:23), and Jesus is one (1 Ti 2:5). Job confessed his faith in a Redeemer who would one day come (19:25); Christ is that Redeemer (Ep 1:7)!

**Introduction to the Book of Job**

1. Wisdom Literature
   1. The Book of Job can be placed in the category of *Wisdom Literature*, along with Psalms, Proverbs, Ecclesiastes, and Song of Solomon.
   2. These books discuss man’s approach to life “under the sun,” covering many different aspects of that life (very practical).
   3. Much of what’s contained in these books is written as **poetry**, which is often more difficult to interpret than **prose**.
2. Summary
   1. Job was a righteous man, whom God blessed with many riches, a large family, and the respect of many.
   2. One day, God asked Satan if he had observed Job. Satan responded by saying that Job served God only because God blessed him, that if stripped of his blessings, he would curse God to His face.
   3. God allowed Satan to take his possessions and his children, but Job did not sin.
   4. Satan didn’t give up—said Job would curse God if his health were taken away. God allowed Satan to strike Job with painful boils, but Job remained faithful.
   5. Adding to Job’s misery, three friends came to “comfort” him, and then stayed to accuse him.
   6. These three friends were Eliphaz, Bildad, and Zophar. What follows are three rounds of speeches—one man speaks, Job answers; another speaks, Job answers him.
   7. These three men argue that Job’s suffering is because of sin, that if he would only confess his sin and repent, God would forgive him and restore him.
   8. Job answers them, first, by protesting his innocence, and secondly, by showing the fallacy of their arguments. Job declares that if he could present his case to God, God would vindicate him.
   9. These three rounds of speeches completed, a man named Elihu speaks up. He listened to what the others said, and he offers objections to their reasoning. He also rebukes Job for questioning God.
   10. God finally speaks—out of a whirlwind, and He addresses Job. His main point: Job, you are in no position to question me, or what I do. Job humbly accepts the rebuke.
   11. Then, God rebukes the three friends— “you have not spoken of Me what is right.” He orders them to go to Job, offer up a burnt offering, and have Job pray for them.
   12. God restored Job’s wealth—twice as much as before. He also blessed him with more children—7 sons and 3 daughters. And, his brothers and sisters and friends came to him as they had done before.
3. When, and by whom written?
   1. We simply don’t know WHO wrote it.
   2. As to WHEN, again we don’t know, but some evidence suggests it was during the days of Solomon.
      1. Wisdom literature flourished during this time (1 Kings 4:30-33).
      2. Vocabulary used in Job very similar to that used in other wisdom literature.
      3. Issues discussed in Job also discussed in Psalms and Proverbs.
   3. When does the account take place? Most likely during the age of the patriarchs.
      1. Chaldeans still living a nomadic lifestyle (1:17).
      2. Job’s lifestyle fits patriarchal period.
      3. No mention of the law, covenant, priesthood, etc.—things which originated at Sinai.
      4. God spoke directly to Job, and Job offered sacrifices for his children and friends—things characteristic of the patriarchal age.
      5. Job lived a long life (140 years AFTER his ordeal). This was certainly uncharacteristic of men during post patriarchal days.
4. Job, the Man
   1. He did have a relationship with God—a covenant with Him. (Romans 2:12-16)
      1. “Have you considered My servant Job…” (1:8; 2:3).
      2. Called on God and God answered him (12:4).
      3. Described God as “my witness”—One who vouched for him (16:19).
      4. Job was dedicated to keeping God’s commandments (23:11-12).
      5. Called on God at all times, unlike the “hypocrite” (27:8-10).
   2. Job remained faithful in his commitment to God.
      1. Job did not sin nor charge God with wrong (1:22).
      2. “Shall we indeed accept good from God…and not accept adversity?” Did not sin with his lips (2:10).
      3. “I have not denied the words of the Holy One” (6:10).
      4. “Though He slay me, yet will I trust Him” (13:15).
      5. “I have kept His way and not turned aside” (23:11).
      6. “Long as breath is in me…my lips will not speak wickedness…till I die I will not put away my integrity…my righteousness I hold fast” (27:1-6).
   3. Statements made elsewhere in Scripture about Job:
      1. “Even if these three men, Noah, Daniel, and Job were in it, they would deliver only themselves by their righteousness” (Ezekiel 14:14).
      2. “Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end *intended by* the Lord—that the Lord is very compassionate and merciful” (James 5:11).
5. The Great Theme of the Book
   1. Job made a covenant with God, and because of that, remained faithful to God—even when his earthly blessings had been stripped from him, even when he didn’t understand why he suffered, even when he thought God sent his suffering.
      1. He learned to serve God because of who He is.
      2. He is a great example to us, then, of faithfulness and constancy in a relationship.
   2. The New Testament commends Job for his patience, or endurance (James 5:11).
      1. Not because he never expressed pain and grief over His suffering—because He did. Not because he never wondered why he had such troubles—because He did.
      2. Commended, because through it all, even when things were at their darkest, he remained steadfast in his relationship to God.
6. Questions Raised in the Book
   1. Do men serve God only for the blessings He gives?
   2. How do we harmonize the tremendous suffering in this world with the providence of an all-wise, all-powerful, and loving God?
   3. Is suffering always a sign of God’s wrath?
   4. Is prosperity always a sign of God’s pleasure?
   5. Do we have a right to question God about why He does the things He does, or why He allows the things He allows?

**Job 1-3**

1. Job—His Character:
   1. Describe Job’s character (1:1, 5).
   2. How did God describe Job to Satan: (1:8; 2:3). *Remember the way God described him when his friends begin to describe him.*
2. Job—His Family
   1. Did Job have brothers and sisters? (42:11).
   2. How many were in Job’s immediate family (1:2; 2:9).
   3. What shows Job’s righteous in (1:5)?
3. Job—His Possessions
   1. What was Job’s financial state? (1:3).
4. The Sons of God
   1. Who were the sons of God? (1:6; 2:1) *Cf. Gen. 6:2-4; Heb. 1:5a; Mt. 22:30*
5. Satan—His Activity
   1. The Hebrew word translated Satan means what?
   2. The LORD to Satan: “From where do you come?” (1:7; 2:2). What New Testament passage are you reminded of from this verse?
6. Satan—His Limitations
   1. Satan possesses intelligence and reason, but he is NOT **omniscient** (all knowing) NOR **omnipotent** (all powerful).
      1. He “knew” Job, but did he really know Job?
      2. Who brought the suffering upon Job?—1:12; and what was Satan’s limitation?—2:7). What is Satan’s limitations on us today?
7. Satan’s first challenge: (1:11). What was the first challenge?
   1. Note especially the phrase, “while he was still speaking” What does this indicate? (1:16, 17, 18).
      1. List all that was taken from Job.
8. Job’s Response: (1:20-22). How did Job respond?
   1. What New Testament passage says the same thing?
      1. But what else did he do/say? (v. 20).
      2. Did Job sin or charge God with wrong (v. 22).
      3. What statement did God make about Job, to Satan after Job was tested and what did God mean by what He said: (2:3).
9. Satan’s second challenge: What was the second challenge against Job? (2:5).
   1. What was Job’s affliction? (2:7)
   2. What did Job’s wife say what to him? (2:9)
   3. What was Job’s response? (2:10).
10. The Three Friends Arrive (2:11-13)
    1. WHEN did they come?
    2. WHY did they come?
    3. WHAT disturbed them “when they raised their eyes from afar”?
    4. WHAT did they do for seven days and seven nights? Why do you think they did this?
    5. Job’s Lament (Ch. 3): Summarize Job’s lament. What did Job curse?
    6. Does Job blame God for his circumstances?
    7. What lessons did you learn from these chapters?

**Lesson 2: Job 4-7**

1. Eliphaz speaks. Questions:
   1. How would you describe the tone used by Eliphaz? (Chap. 4-5).
   2. What points does Eliphaz present to Job about his condition?
      1. (4:2)
      2. (4:3-5)
      3. (4:6-7)
      4. (4:8-11)
      5. (4:12-21)
      6. (5:3-7)
      7. (5:8-16)
      8. (5:17-27)
2. Job’s Response (Job 6-7). Summarize Job’ response:
   1. (6:1-5)
   2. (6:8-13)
   3. (6:14-23) Does Job address Eliphaz only in his response?
   4. (6:24-30)
   5. (7:1-4)
   6. (7:5-10)
   7. (7:11-16)
   8. (7:17-21)
   9. What troubles Job most about Eliphaz’ speech?

**Job 8-14**

1. Bildad Speaks (ch. 8)
   1. Who does Bildad accuse of sin? (8:1-4).
   2. What plea does Bildad make to Job? (8:5-7).
   3. What does Bildad base his reasoning from as to why Job is in the situation he is in? (8:8-10).
      1. What analogies does Bildad use? (8:11-19).
      2. What plea is made in (8:20-22)?
2. Job’s Response (chs. 9-10). Summarize Job’s response.
   1. How does Job respond? (9:1-3).
   2. (9:4-10).
   3. (9:11-12).
   4. (9:13-15).
   5. (9:16-20).
   6. (9:21-24).
   7. (9:25-31).
   8. (9:32-35).
   9. (10:1-3).
   10. (10:4-7).
   11. (10:8-12).
   12. (10:13-17).
   13. (10:18-22).
3. Zophar Speaks (Ch. 11). Summarize Zophar’s comments:
   1. (11:1-6).
   2. (11:7-12).
   3. (11:13-19).
   4. (11:20).
4. Job’s Response (Ch. 12-14):
   1. (12:1-3).
   2. (12:4-5).
   3. *(11:13, 18)—* I know what you said, but what I see is (12:6).
   4. (12:7-10).
   5. (12:11-12).
   6. (12:13-25).
   7. (13:1-2).
   8. (13:3-12).
   9. (13:13-19).
   10. (13:20-28).
   11. (14:1-6).
   12. (14:7-12).
   13. (14:13-17).
   14. (14:18-22).