

Job Had a Problem

Studies in Job



Bible Study Series

R.E. Harlow

JOB Had a Problem

R.E. Harlow

Everyday Publications Inc.
310 Killaly St. W.
Port Colborne, ON L3K 6A6
Canada

Copyright © 1983 by R.E. Harlow

ISBN 978-0-88873-062-6

Reset 2008

Cover Design: Della Letkeman

Printed in Canada

When you have read through each lesson carefully,
write down your answers to the questions then go
to the website menu and click on

'EXAM FORM B'.

Complete this Form, including your answers and
click **'SUBMIT'**.

Do this for each lesson.

Your exams will be marked and returned to you.

www.emmausuk.com

OUTLINE OF JOB

	<i>page</i>
1. History, 1:1 - 2:13	10
1. Job lost his property and his family, 1:1-22	
2. Job lost his health, 2:1-13	
2. Job and his three friends, 3:1 - 31:40	16
1. Job wanted to die, 3:1-26	
2. First round of speeches, 4:1 - 14:22	
1. Eliphaz and Job, 4:1 - 7:21	
2. Bildad and Job, 8:1 - 10:22	
3. Zophar and Job, 11:1 - 14:22	
3. Second round of speeches, 15:1 - 21:34	
1. Eliphaz and Job, 15:1 - 17:16	
2. Bildad and Job, 18:1 - 19:29	
3. Zophar and Job, 20:1 - 21:34	
4. Third round of speeches, 22:1 - 26:14	
1. Eliphaz and Job, 22:1 - 24:25	
2. Bildad and Job, 25:1 - 26:14	
5. Job's Parables, 27:1 - 30:31	
6. Job declared he was innocent, 31:1-40	
3. Elihu's speeches, 32:1 - 37:24	61
1. His reasons for speaking, 32:1-22	
2. His answers to Job, 33:1-33	
3. His message to the three friends, 34:1-37	
4. His message to Job, 35:1-16	
5. His teaching about God, 36:1-33	
6. A storm approaches, 37:1-24	

- 4. Jehovah revealed Himself out of the storm,
38:1 - 42:6** 74
1. Creation and Job, 38:1-38
 2. Animals and birds, 38:39 - 39:30
 3. Job's reply, 40:1-5
 4. Jehovah's work with men, 40:6-14
 5. Great animals, 40:15 - 41:34
 6. Job's confession, 42:1-6
- 5. Job's blessing, 42:7-17** 82

Job Had a Problem

God's wisdom is great, Psalm 104:24; Colossians 2:3; Ephesians 3:10, and God alone is really wise, Romans 16:27. Man can become wise only as God gives him wisdom, and He gives us wisdom through His book, the Holy Bible. Christ is the wisdom of God and has become wisdom for us, 1 Corinthians 1:24,30.

God gave wisdom to Bezalel and Aholiab and many other persons in Israel so they could build the tabernacle of the Lord, Exodus 31:3,6. He gave great wisdom to Solomon when he asked for it, 1 Kings 3:9,12,28; 4:29-31. Solomon's wisdom was seen when he acted as judge to settle quarrels between people according to the Law of the Lord. He spoke in wise sayings called *proverbs*, and also wrote a thousand and five songs, 1 Kings 4:32.

Some of these wise sayings are found in the Bible, in the books of Proverbs and Ecclesiastes. One of Solomon's songs is called the Song of Solomon. Another book, the book of Job, gives us the wisdom of five ancient wise men.

Books about Wisdom	Books Written by Solomon	Subject
Job Proverbs Ecclesiastes	Proverbs Ecclesiastes Song of Solomon	Pain Wisdom Foolishness Love

All four books are in the form of poetry, like the book of Psalms. In the Bible these five books are placed together. Some of the Psalms are called Maschil and were written to teach *wisdom*, Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. (Another book, *Songs of Israel*, would help you to understand the Psalms better.)

The Book of Job

Many people have written stories about persons who never really lived. In *parables* the speaker often tells a story which teaches wisdom, or some great truth, but is not a record of what actually happened. Today some teachers say that the book of Job is just a parable and could not be a true record. They cannot believe that Job would lose his property and his family all in one day, then get twice as much wealth and another family.

But we believe that the book of Job is the history of a real man who lived and suffered and talked with his friends.

1. The book is much too long to be a parable.
2. Writers of the Bible speak of Job as a real man, Ezekiel 14:14,20; James 5:11.
3. God is able to do wonderful things, and we will see why He allowed Job's property and family to be taken in one day and later restored.

We do not know who wrote the book or when or where it was written. There is no mention of the Law of Moses or the temple or tabernacle, so we can believe Job lived about the time of Abraham, Isaac, and Jacob. Job, like Abraham, was rich in cattle, and lived to a very great age. Job and his friends offered their own sacrifices as God's people did before the time of Aaron: Noah, Genesis 8:20; Abraham, Genesis 12:7,8; 13:4,18; Isaac, Genesis 26:25; Jacob, Genesis 31:54; 33:20; 35:1; 46:1. Job at the end gave a part of his inheritance to his daughters, which was not according to later Hebrew custom, 42:15; Numbers 27:8.

In the book of Job we will see that chapters 3 to 41 are in the form of poetry. These chapters record the speeches of five men discussing Job's problems. These speeches were written down later in the form of poetry. God has kept this book in safety, along with sixty-five other books in the Holy Bible. These are all inspired by

the Holy Spirit, and we can be sure that the writer of Job recorded accurately what these five men said, as well as the words of Jehovah.

The book of Job deals with a great problem which all men have to face, the problem of suffering. From the beginning men and women have had to suffer, and so we could expect that Job was one of the first books of the Bible to be written. It gives comfort to people who suffer no matter when they live.

The four friends of Job were considered to be wise in the wisdom of this world. Job was wiser than they, but he too said some foolish things before he stopped.

What did these five men talk about? Job was considered a very righteous man, yet he suffered terrible things. There were two main questions:

1. Why do men have to suffer?
2. Why do righteous men have to suffer?

The friends of Job had an easy answer to the first: Men suffer because they have sinned against God. Their answer to the second question was also simple (but wrong): Righteous men do not have to suffer. So they were forced to say that Job must be a great sinner. More, he must have been a secret sinner, and worse, a hypocrite because he always hid his sins.

Job positively denied that he was a sinner or a hypocrite, but he could not answer the main question. Instead he blamed God for allowing him to suffer. Elihu, the fourth friend, said some good things, but he found no real answer to the problem. After that the Lord revealed Himself, and the book ends with God's blessing on Job, and the three friends.

Some verses in Job make us think of the Lord Jesus Christ.

1. In 9:33 Job said there was no one to come between him and God, no one who could listen to both of them. The Lord Jesus is both God and Man, He is our *Mediator*, 1 Timothy 2:5.
2. Job hoped that someone in heaven would plead for him before God, 16:19,21. Our Savior is there now praying for us, Hebrews 7:25.

3. Job believed that his Savior was in heaven, 19:25, and this is true, Hebrews 9:12.

4. The Lord Jesus came to be God's messenger and to pay the ransom price so we can be free, Job 33:24; Matthew 20:28.

JOB had a Problem

EXAM 1

INTRODUCTION

Enter the correct answer.

1. Which verse tells us that only God is wise?
 - a. Psalm 104:1
 - b. 1 Corinthians 1:18
 - c. Romans 16:27

2. God gave wisdom to Bezalel and Oholiab so they could
 - a. build the walls of Jerusalem
 - b. build the tabernacle
 - c. defeat the enemies of Israel

3. The story of Job is
 - a. a true story
 - b. a parable
 - c. an ancient mystery

4. Job probably lived about the time of
 - a. Moses
 - b. Abraham
 - c. Solomon

5. The book of Job deals with the problem of
 - a. wisdom
 - b. riches
 - c. suffering

Enter TRUE or FALSE after each statement.

6. God gives us wisdom through the Bible.
7. The book of Job gives us the wisdom of six ancient wise men.
8. Moses wrote the book of Job.
9. Most of the book of Job is in the form of poetry.
10. Job suffered terrible things because he was a very bad man.

WHAT DO YOU SAY?

What is your main reason for studying this course?

-1-

History, 1:1 - 2:13

The first two chapters contain a record of what happened on earth and in heaven. The rest of the book is in the form of poetry, except chapter 32, verses 1 to 5, and the last part of chapter 42. In chapters 1 and 2 we learn that Job lost his property, his family, and his health.

1. Job's great wealth and how he lost everything, 1:1-22
 1. Job was righteous and rich, 1:1-5
 2. Satan accused God, 1:6-12
 3. Job lost all he owned, 1:13-22

1. JOB WAS RIGHTEOUS AND RICH, 1:1-5

In Old Testament times these two things were connected. God rewarded a righteous man by giving him riches. Abraham was a man of faith and he became very rich, Genesis 13:2; 15:6; 24:35. This is explained in Psalm 112:1-3, which also promises a large family to a good man.

The New Testament gives commands to wealthy people, 1 Timothy 6:17-19, but the Lord never promised that Christians would be rich in this world.

1 Job lived in a country called Uz, which may be located near Edom, just east of Israel. Uz was a grandson of Shem, Genesis 10:22,23, and Job may have learned about God from his parents.

- 2,3** Job had ten children and was very wealthy with sheep, camels, cattle, and donkeys.
- 4,5** He was careful to offer sacrifices for his ten sons and daughters, in case one of them might have sinned against God in thought. Our thoughts are important and God knows them all. Later Job could say he had not sinned in his heart, 31:26,27.

2. SATAN ACCUSED GOD, 1:6-12

We now see what happened in heaven.

- 6,7** God was sitting on His throne, and the angels came to report to Him. Satan came with the angels and he too must report to God about his activity. Satan was created an angel but he fell into sin and many other spirits followed him.
- 8** Jehovah asked Satan about Job, the most righteous man in the world.
- 9,10** Satan then replied that Job was religious just because God protected him more than anyone else. Satan was really accusing God of being unfair.

Satan is called the **devil**, which means the accuser. He is also called the **accuser of the brothers**, Revelation 12:9,10. The word **Satan** means adversary, the enemy who opposes us at all times, Zechariah 3:1. He is the enemy of God and men. He accuses us to God and he accuses God to us, by saying that God does not really love us.

Here he accused God before the angels of heaven, by saying God is not fair. God is **not** unfair. He does not show favoritism to one more than another, Acts 10:34. God cannot allow anyone to accuse Him of being unrighteous; only a righteous God can properly rule the world.

- 11** Satan was sure that all men were selfish and no one would serve God just because he loved Him.

Satan's attack on God
1. God is unrighteous, v.10
2. God is unlovable, v.11

Satan said God had put up three hedges, v.10:

1. to protect Job
2. to protect his family
3. to protect his property

Now Satan said that God should stop giving Job special care and all the angels would know that Job did not really love God.

12 God agreed to let Satan take away two of the hedges, but he must not touch Job himself.

3. JOB LOST ALL HE OWNED, 1:13-22

Now the writer described what took place on earth, all in one day. Four messengers came to Job one right after another.

13 Job's sons and daughters were having a feast in the house of the oldest brother. This was their custom and Job always offered sacrifices for them afterwards, v.5.

14,15 The first messenger came to tell Job that a gang of Sabeans jumped on Job's men, killed all but one, and ran off with all his oxen and donkeys – 1,000 oxen and 500 donkeys.

16 Job could not answer him or ask any questions because another messenger ran up and reported that lightning had struck and killed all Job's sheep, 7,000 of them, and all but one of the shepherds, himself.

17 At that very minute another messenger arrived to say that three bands of Chaldeans had stolen Job's 3,000 camels and killed all but one of the servants who looked after them.

18,19 Before he was finished speaking the fourth messenger came with the worst news of all. A terrible storm came up and blew down the house where Job's ten children were having a feast. They were all killed.

So Job lost his property and his children all in one day. Two of the disasters were caused by wicked men who kill people in order to steal property. The other two disasters were caused by lightning and the storm. God controls all nature, 37:3; 38:35; Psalms 83:15; 107:25, but Satan is the prince of the power of the

air, Ephesians 2:2, and God allowed him to attack Job through the power of nature as well as through wicked men.

What did Job do?

20 He showed deep sorrow for his children, he tore his clothes, he shaved off his hair and fell to the ground, Jeremiah 16:6; Genesis 37:34.

21 Job owned nothing when he was born, and he could take nothing with him when he died. He understood that God had given him everything and God had the right to take it away again. Job trusted in the Lord and praised His name.

*No one can take his money with him when he dies,
1 Timothy 6:7. We can save up riches in heaven by serv-
ing the Lord now and using our money for His glory,
Matthew 6:19,20.*

22 In chapter 1 we see Job's terrible troubles, but in all this he did not sin or accuse God of being unfair. Satan had done just that, but not Job.

4. JOB LOST HIS HEALTH, 2:1-13

The first two chapters of Job show us that there is a spiritual conflict in heaven. Satan attacked God by accusing Him in the court of heaven of being unfair and by trying to prove that no one would love God just because of what He is. Satan had gained control over the human race in Genesis 3:6, and he thought that all men would follow him. We see that God is really on the throne and in complete control. Satan had to report to Him and he could not hurt Job until the Lord gave permission.

Satan then attacked Job, but the man of God kept right on trusting the Lord in perfect faith.

In chapter 2 we see the second part of Satan's plan: he asked and received permission from God to attack Job's body. First we learn what took place in heaven, vs. 1-6, then the results on earth, vs. 7-13.

Heaven, 2:1-6

Satan arrived at the court of God in heaven and was told to give a report, vs. 1,2. Again he accused Job and so received permission to make him sick, vs. 3-6.

1,2 Satan came before God with the angels who heard all that was said. God asked him where he had been and what he had been doing. His answer was the same as before. Peter tells us Satan's purpose: he goes about like a lion looking for someone whom he can destroy, 1 Peter 5:8.

3 Again God asked Satan to consider Job who still trusted the Lord even though he had lost everything. God told Satan and all the angels that Satan had failed in his desire to make Job lose his faith. God said that Job was innocent; this is important because later his friends accused him of being a sinner.

4,5 Satan would not give up easily – he had one more plan to trap Job. As usual Satan says what is partly true. Most men will do anything to save their life, Matthew 16:26; Romans 5:7. Satan was sure that he could make Job so sick that he would choose death and curse God.

6 The Lord gave Satan permission to make him sick but not to kill him. Satan may sometimes have the power to make people sick, Luke 13:16. The Lord gave permission to test Peter, Luke 22:31. Today He always gives us a way of victory, 1 Corinthians 10:13; 15:57.

Satan has only a few traps for men, and we can learn what they are and how to avoid them, 2 Corinthians 2:11; 1 Peter 5:9.

Earth, 2:7-13

So Satan returned to the earth and started the second part of Job's troubles, worse than the first. We read about his pain, vs. 7,8; his wife, vs. 9,10; and his friends, vs. 11-13.

Job's pain, 2:7,8

7 Satan made Job sick with a very painful disease. Some writers

say Job had some form of leprosy, a skin disease which others may get if they touch the sick person or his clothing. Job told his friends how he felt in chapter 7, verses 4 and 5; chapter 16, verses 8 and 13; chapter 30, verses 17 and 18, and some medical doctors try to decide on the modern name for Job's sickness. We know that it was very painful and that God allowed Satan to cause Job to suffer.

8 Job took a piece of broken pot to scrape and scratch his sore and itching skin. He sat down outside the town wall at the place where people threw their ashes and garbage. Ashes were used as a sign that a person was ashamed, 2 Samuel 13:19, or sad, Esther, 4:1; Psalm 102:9.

Job's wife, 2:9,10

9 One old translation says Job's wife's name was Dinah. She thought that Job could not live long in such pain, so she suggested that he should commit a sin which would cause God to judge him and take away his life.

10 Job told her that this was foolish. We accept God's good gifts and we should be ready to lose them if He takes them away. Job was still trusting God and he did not sin in anything he said. We may say that he passed both of Satan's tests and did not curse God. This proved that Satan was wrong; Job loved God because of what **He** is, not just for the gifts God had given him.

Job's three friends, 2:11-13

11 Finally Job's three friends came to see him. It is good to visit people when they are sick, Matthew 25:36, and the three friends showed kindness to Job by coming to comfort him.

12 Job looked very different from what he had been, and they could hardly recognize him. They showed their sorrow by weeping, tearing their clothes, and throwing dust into the air.

13 The friends did not even try to talk to Job first. They showed their sympathy for Job by sitting with him silently for seven days and nights. This sympathy soon changed and we will see that the friends became very angry with Job.

JOB had a Problem

EXAM 2 JOB 1:1-2:13

Enter the correct answer.

1. The word Satan means
 - a. accuser
 - b. adversary
 - c. evil one

2. Satan accused God of being
 - a. unfair
 - b. cruel
 - c. selfish

3. Job lost his property and his children all in one
 - a. year
 - b. week
 - c. day

4. In chapter 2 God gave Satan permission to
 - a. kill Job
 - b. make Job sick
 - c. take away Job's possessions

5. Job's three friends sat in silence with him for
 - a. 7 days and nights
 - b. 3 days and nights
 - c. one day

Enter TRUE or FALSE after each statement.

6. Abraham was a poor man.
7. Job offered many sacrifices for his children.
8. Only a righteous God can properly rule the world.
9. God said that Job was innocent.
10. Job's wife told him to give thanks to God.

WHAT DO YOU SAY?

How would you respond to someone who said that God was unfair?

-2-

Job and His Three Friends,

3:1 - 31:40

So far we have seen Job suffering and yet still praising the Lord. He was a picture of Christ who suffered without complaining, 1 Peter 2:23. The Lord Jesus also was rich and became poor, but He did it for our sakes, that we might be saved, 2 Corinthians 8:9.

The second part of the book is the longest, 29 chapters, all in the form of poetry. It is divided into six sections.

1. Job wanted to die, 3:1-26
2. First round of speeches, 4:1 - 14:22
3. Second round of speeches, 15:1 - 21:34
4. Third round of speeches, 22:1 - 26:14
5. Job's parables, 27:1 - 30:31
6. Job declared he was innocent, 31:1-40

The friends sat silently for a whole week and finally Job spoke up. He said he wished he had never been born and now he wanted to die. This was really criticizing God who gave him life and protected him from death. Job never cursed God as Satan wanted, but he did accuse God of unfairness, as Satan had done.

The three friends thought that Job should have been confessing his secret sins. They believed in God and were sure that

God would reward righteous men and punish wicked people. They all spoke, one after another, and Job answered them in turn. He did not claim to be perfect, but he knew he had not committed sins deserving such suffering. He was not far more evil than the three friends who were not suffering at all.

1. JOB WANTED TO DIE, 3:1-26

Job cursed the day he was born, vs. 1-10, and asked two questions:

Why was I born alive? vs. 11-19; and
Why can't I die? vs. 20-26.

Job cursed the day of his birth, 3:1-10

It did Job no good to curse the day of his birth. He wanted that day and night to become darkness, vs. 4-6, and sadness, v.7. He called on others to curse that day also, v.8, and did not even want the stars to shine that night, v.9. Job spoke as if the night was a person who was responsible for his birth, v.10, and he wished he had never been born. Later he admitted that God had made him, 10:9; 31:15, so here he was really blaming God.

Why was I born? 3:11-19

Perhaps Job knew that he was saying terrible things and so he stopped, and instead he asked this question. He would have been happier if he had died when he was born, vs. 11,12. He would have been with great men in another world, vs. 13-15, or like a baby never properly born, v.16. Job thought of the grave as a place of rest for all kinds of people, great and small, rich and poor, good and bad, master and slave, vs. 17-19.

The New Testament teaches us more about life after death. For a Christian, to die is great blessing and joy and rest. It is far better than life here, Philippians 1:21,23. The unbeliever enters into torment when he dies, Luke 16:23.

After death the judgment, Hebrews 9:27.

Why can't I die? 3:20-26

Job was in such pain that he wanted to die. His life was bitter, and he thought death would bring him joy, vs. 20-22. Why does God keep men alive when they do not want to live? v.23. Job was so sick that he did not want to eat, v.24; 6:7. His mind also was full of fear and trouble, vs. 25,26.

2. FIRST ROUND OF SPEECHES, 4:1 - 14:22

There are three rounds of speeches in chapters 4 to 26. Each of the three friends had some advice to give Job, and he answered each one in turn. All three spoke in the first two rounds, but only the two older ones, Eliphaz and Bildad, in the third.

They all agreed on one thing: God always punishes sinners; Job was being punished so he must be a great sinner. Job never gave in to this attack. He understood God's ways better than they did. However, he said some foolish or wrong things.

Eliphaz, Bildad, and Zophar considered themselves to be wise men, and so they could advise Job what to do. Eliphaz was probably the oldest and he spoke as a person of great experience. He claimed that he had a special revelation from a spirit, so he knew more than other people.

Bildad had studied the teaching of wise men who lived before him, so he was able to advise Job.

Zophar, the youngest, spoke as though he knew all the secrets of wisdom. For him, living men could give better advice than those who lived long ago. He did not show as much respect for Job as the other two friends.

Eliphaz and Job, 4:1 - 7:21

Eliphaz' first speech is divided into two chapters, and Job's reply also is in two chapters.

Eliphaz to Job, 4:1 - 5:27

After a polite introduction, Eliphaz spoke about what hap-

pened to Job, vs. 3-6, then his own experience, vs. 7-21. In chapter 5 we will read about Eliphaz' opinion, vs. 1-7; his example, vs. 8-16; and his advice, vs. 17-27.

1,2 The three friends had really been very kind to Job by not trying to say anything for seven days. Job's wild words in chapter 3 made it necessary for them to answer him. Eliphaz started politely by asking Job if they could speak to him.

3-6 Then Eliphaz reminded Job that he had often tried to teach others and had helped many people who were in trouble, vs. 3,4. Now trouble came to him and he could not understand, vs. 5,6.

Eliphaz's own experience, 4:7-21

7,8 He had never seen righteous people being punished, but wicked men receive what they deserve.

9,10 Eliphaz had learned about animals and knew that even the greatest animal, the lion, has to die someday. So wicked men seem to be very strong but God will surely destroy them.

11-16 Eliphaz also had received a message from a spirit. One night he was very afraid. He could not see anything but he felt it was a spirit and he could hear a voice.

17-21 The spirit said that God is righteous and holy, and more so than any creature, angel, or man. Men live in bodies which cannot stay alive very long. God is wiser than angels, v.18, and man dies before he becomes wise, v.21.

Job and Eliphaz lived before the Bible was written, but they knew what happened to Adam and Eve, Cain and Abel, Noah and his sons. In the days of Noah wicked spirits were very active, Genesis 6:2,4; 1 Peter 3:19,20. This spirit spoke the truth to Eliphaz, but it was only what men already knew.

Today spirits are also very active and lead people away from Christ, 1 Timothy 4:1. We should never listen to spirits even when they tell the truth. Satan often tells what is true but always mixes in a little lie with it. We have the whole Word of God and do not need any revelation from spirits.

Eliphaz' opinion, 5:1-7

First he told Job that he would not receive help from any man, even holy men would not help him, v.1. Eliphaz had often seen sinners who at first were successful but suddenly they were in trouble, vs. 2,3. Their children may have been destroyed, v.4, or their families would lose their property, v.5. *All* men do not have great trouble, but it is only natural, and almost everybody has to suffer, vs. 6,7.

It was cruel of Eliphaz to speak of the wicked man losing his children and his property, vs. 4,5. This is exactly what happened to Job, and very soon the friends show that they were quite sure Job was a sinner.

Eliphaz' example, 5:8-16

Eliphaz said he would turn to God if he had trouble like Job's, v.8. Everybody knows God's power and love in nature, vs. 9,10. Among men also God can set up poor people and bring down those who are proud, vs. 11,12. He shows that the wisdom of this world is more like foolishness, vs. 13,14; 1 Corinthians 3:19. God saves poor people from those who are persecuting them, vs. 15,16.

Eliphaz' advice, 5:17-27

Job would be happier if he accepted his trouble as from the Lord. (Actually this is just what Job had done at first, 1:21; 2:10.) God sends trouble to teach us not to sin, and He can take away the trouble again, vs. 17,18. Then He would deliver Job from all kinds of trouble, hunger, war, gossip, destruction, wild animals, vs. 19-22. The God of nature would protect him, v.23, and he could live in peace, v.24. He would again have children and live to a great age. (God had prepared these things for Job and also planned to give him back his property, 42:12,13,16.)

Eliphaz was the oldest of the three friends, and he spoke for the others. Job should pay attention to his advice, v.27.

Job's reply to Eliphaz, 6:1 - 7:21

Job knew that Eliphaz spoke for the other friends as well as for himself, and Job replied to them as a group of three. He felt that they did not understand how much he was really suffering.

In chapter 6 he told them that he was in great trouble, vs. 1-7. He had lost all desire to live, vs. 8-13, and his friends should be more sympathetic to him, vs. 14-23. They tried to say that he was a sinner but they could not prove it, vs. 24-30.

In chapter 7 Job described his sickness in more detail, vs. 1-5. Then he asked God to consider that he would not live much longer, vs. 6-11. His troubles came from God and he wanted to die, but he knew his sins were not forgiven, vs. 12-21.

His troubles were great, 6:1-7

There is no way people can weigh or measure trouble, but Job was sure his would be heavier than the sand by the sea, vs. 2,3. His friends could not understand how much he was suffering. People use arrows with poison to kill animals and men, and Job said God had shot many arrows at him, and he was full of fear, v.4.

It is good to know that God **allows** us to suffer, but we should not **blame** Him for it. God surely loves us and the suffering is only for a short time and is for our own good.

Animals are quiet when they have enough to eat, and Job would not complain unless he was really in pain, v.5. Job was sick and had lost his appetite, and he did not want to eat at all, vs. 6,7.

Job did not want to live any longer, 6:8-13

In chapter 3, verses 20 to 26, Job asked why God did not let him die, and here again he prayed for death, vs. 8,9. He thought that he would have peace and comfort if he were dead, v.10. He had not denied God's words, but now God was refusing Job's one request. Job could not hope that he would ever be cured of his disease, and he did not have enough strength to last much longer, vs. 11,12. He felt that there was no one to help him.

Job's friends were not sympathetic, 6:14-23

14 True friends help a person when he is in trouble, Proverbs 17:17. Job's friends thought he had forsaken God, but he thought that they had. They should show love and sympathy if they really want to obey God.

15 Instead of that Job could not trust them. They came to him as friends, as if they wanted to show their sympathy, but Eliphaz spoke for all three, and only told Job he was a sinner and should repent.

16-20 People may die when traveling across a desert if they cannot find water. Sometimes they can see something in the distance which looks like a stream of water, but it is already dry so they are terribly disappointed.

21-23 The three friends were like that. Job had lost all his money but he had not asked them to give him anything. Some people lend money to a poor person, then demand it back before the person can pay. They throw the poor man into jail, Matthew 18:30, unless someone can pay his debt for him. Job did not ask his friends for that kind of help.

The friends could not prove that Job was a sinner, 6:24-30

Job was willing to listen to the friends if they could show that he was wrong, v.24. He would face the facts, but their arguments were worthless, vs. 25,26. They would give up Job's friendship rather than admit they were wrong, v.27.

28-30 They could tell Job was not lying by looking at his face, v.28. They should not accuse him of sin because they could not prove it.

Job's suffering, 7:1-5

In chapter 6 Job told the friends how he was suffering and that he would like to have their sympathy. Now he added more about his condition. His life was like that of a slave; he hoped it would soon be over, vs. 1,2. He had been suffering for months, and he could not sleep at night, vs. 3,4; he had worms in his skin and his body was covered with sores and scabs, v.5.

Job spoke to God, 7:6-21

Job knew he had only a few days more and that his life would not last much longer, vs. 6,7. He would be gone and men would not see him anymore, v.8. No one can return from the grave, vs. 9,10.

So Job asked God to listen to him. Job felt he must speak out, v.11, even though he was criticizing God. He asked why God kept watching him, v.12. Job kept hoping that he would have less pain if he could lie down and go to sleep, but God made him afraid with dreams, vs. 13,14. The result was that Job wished he could die, even by strangling, a form of death which ancient people especially feared, v.15. He was so thin he hated his own body, v.16.

Why did God pay attention to men? vs. 17,18. David asked this question as he thought about God's greatness, Psalm 8:4, and he praised the Lord for His love to men. But Job thought that God was always watching him to find out some other sin. Job agreed that he had sinned but thought that he had done God no harm, v.20. Why did God refuse to forgive him? He would soon be dead and then it would be too late to forgive his sins, v.21.

Job was not really trusting God at this point. He thought God was unfair and unkind to him more than to anyone else. No sin is a little sin and just saying **I am no worse than others** is not really confessing that I have sinned against a holy God.

JOB had a Problem

EXAM 3 JOB 3:1 - 7:21

Enter the correct answer.

1. In chapter 3 Job cursed the day that he was born and
 - a. wished for death
 - b. criticised his friends
 - c. praised God

2. Eliphaz, Bildad and Zophar all agreed that Job was
 - a. a godly man
 - b. as good as themselves
 - c. a great sinner

3. The first friend who spoke to Job was
 - a. Eliphaz
 - b. Bildad
 - c. Zophar

4. Eliphaz told Job to
 - a. curse God and die
 - b. accept this trouble as from the Lord
 - c. offer sacrifices

5. Job wanted his friends to
 - a. show him sympathy
 - b. give him money
 - c. pray for him

Enter TRUE or FALSE after each statement.

6. Job thought of the grave as a place of torment
7. The three friends considered themselves to be wise men.
8. Eliphaz said that righteous people were often punished.
9. God sends trouble to teach us not to sin.
10. Job thought his friends understood how much he was suffering.

WHAT DO YOU SAY?

What should be our attitude to God, when we are suffering?

Bildad and Job, 8:1 - 10:22

Bildad was younger than Eliphaz, so he waited for Eliphaz to speak first. Bildad was like Eliphaz: they both were sure that sinners always suffer, and therefore Job must be a terrible sinner. Bildad thought that he could give good advice to Job because he had studied the teaching of wise men who lived long before Job's time.

Bildad to Job, 8:1-22

Bildad took only 22 verses to speak, and Job answered him in chapters 9 and 10. Bildad repeated that God is righteous, vs. 3-7. Job could learn from the wisdom of ancient men, vs. 8-10.

They taught that wicked people would be destroyed, vs. 11-19, but God will reward righteous men, vs. 20-22.

1,2 Eliphaz started off by politely asking Job if they could speak to him, but Bildad at once insulted Job by saying Job spoke too long and said too little. His words were like wind, they had no meaning and would not last.

God is righteous, 8:3-7

3 Everybody knew that God is righteous, and Job never denied this. However, Job did say that God was unfair to him, 7:18-21.

4 Then Bildad said Job's children had been destroyed because they had sinned against God. Bildad could not prove this, and it was a cruel thing to say to a father who lost his whole family in one day.

5 Job should humbly ask God to give him back what he had lost. If Job were upright, God would restore much more. God had said that Job was upright and later He gave him twice as much as he had before. But Bildad did not believe this would happen unless Job confessed his great sins.

Ancient wisdom, 8:8-10

Job should study the teaching of wise men who lived long before this, vs. 8,10. They learned much wisdom because they lived to be very old, for example, Methuselah lived 969 years, Genesis 5:27. But Job and his friends could expect only a short life, v.9. (Job did live 140 years more after this, 42:16.)

God will destroy wicked people, 8:11-19

Wise men studied the animals and plants, for example, Solomon, 1 Kings 4:33, and also the starry heavens, Job 9:9. This is a good way to learn about God's wisdom and power, Psalm 19:1; Romans 1:20. Here Bildad described a plant, which like all plant life requires water. He was teaching that everything has a cause. Men suffer and die because of their sin, v.13. They trust in their own strength and it must fail, vs. 14,15. They seem to be successful and happy until God judges them, vs. 16-19.

God will reward righteous men, 8:20-22

God knows who is righteous and He would never punish a righteous person or help wicked people. If Job would confess his sins, God would give him real joy and his enemies would be put to shame. This is just what happened later on when God rebuked Eliphaz and his two friends and told them to ask Job to pray for them, 42:7,8. Bildad never supposed that he might be wrong!

Job's reply to Bildad, 9:1 - 10:22

In chapter 9 Job first described God's greatness, vs. 1-10, then his own littleness, vs. 11-35. God would not answer his prayer or stop persecuting Job. Job was more perplexed than ever.

God's greatness, 9:1-10

Eliphaz spoke about God's power in the world of nature, 5:9,10, and in chapters 38 to 41 Jehovah revealed Himself as the great Creator. Here Job said God is righteous, vs. 2,3; wise, v.4; and very powerful, vs. 5-10.

1-3 Job knew everything Bildad had been saying in chapter 8, but nothing had really been helpful. Job's problem was, how can a person be righteous before God? God knows everything and no man could answer His questions. In chapters 38 - 41 Jehovah did ask Job 77 questions which Job did not even try to answer.

4-6 God is wise and very strong. No man can resist Him. God is able to move mountains and shake the earth. An earthquake can make men very much afraid; and the very foundations are trembling.

7-9 God created the heaven and the earth, and still controls it all. Later He commanded the sun not to set when His servant Joshua prayed for more daylight, Joshua 10:12. He made the stars and arranged them in patterns in the sky. Job named three groups of stars in verse 9, which Jehovah mentioned again in 38:31,32.

- 10** No one can understand or even count the great acts of God. David said the same thing, Psalm 40:5.

People years later said about our Lord Jesus Christ,
He has done all things well, Mark 7:37.

Job's littleness, 9:11-35

Job felt that God would not listen to him, vs. 11-16, and that God was punishing him unfairly, vs. 17-24. The result was that Job did not know which way to turn. He could not answer God and there was no one to stand between him and God and explain his case, vs. 25-35.

11-16 God would not listen to Job

God might come close to Job but he could not see Him, v.11. No man can oppose God. He does as He pleases and overcomes His enemies, vs. 12,13. Job was too small to argue with God, v.14. Job was not sure that he was without sin, but even if he was, he could only ask for mercy, v.15. He could not believe that God would answer him, v.16.

17-24 God was persecuting Job

Job said God was unfair with him, vs. 17,18, yet of course Job could not take God to court as he would another man, v.19. Job felt he was really innocent yet his own words condemned him, v.20. Even though innocent he still wanted to die, v.21. God destroys both innocent and guilty people, vs. 22,23; in fact, wicked people seem to prosper in this world, v.24. Job said more about this in his second reply to Zophar, 21:7-16.

25-35 Job was perplexed

He had been saying things which contradict what he said before. God is righteous, v.4, yet unfair to Job, v.17. Job claimed he was innocent, vs. 15,21, yet admitted he was a sinner, 7:20,21. These things show that Job could not think clearly because of his great pain.

Here he thought that he had only a short time to live, vs. 25,26. He tried to forget his pain but still felt guilty before God, vs. 27,28, and if so there was nothing he could do, v.29. There was no way he could be clean, vs. 30,31, and no way he could discuss his problem with God, v.32. Job wished that there was a mediator who could stand between God and man, one who could understand both and bring both together.

The Lord Jesus Christ is both God and Man. He is the only Mediator between God and man and we need no other at all, 1 Timothy 2:5.

But Job had no mediator so he could just ask God to stop punishing him and let him speak. In chapter 10 Job did speak to God.

Job spoke to God, 10:1-22

Here Job asked God some questions and complained about the way God was treating him.

1,2 Job was tired of being sick so he made up his mind to speak out to God.

3 What good did Job's suffering bring to God? Job did not know Satan had accused God, and God allowed Job to suffer to prove his own righteousness and goodness. Satan said Job would curse God to His face, 1:11; 2:5. Job never did that, but here Job did accuse God of being unfair. God made Job suffer though innocent, and yet approved the plans of wicked men. By accusing God, Job was doing the same as Satan.

Let us be very careful not to complain or accuse God.

Then Job asked if God were just like a man with only a short time to live, vs. 4,5. He asked this question because he thought God was just looking for some sin in Job's life, v.6. Yet God knew Job was innocent and no one could deliver him from God's judgment, v.7.

8-17 God created Job

God's hands made Job, yet now He is destroying him, vs. 8,9. God gave Job a body and always took care of him, vs. 10-12.

Yet God always knew that He would be watching Job. He would not forgive his sins, vs. 13,14. Job knew he would be punished if he was guilty, but even if he were innocent, he would still be ashamed. So he did not know what to think, he was confused, v.15. God was hunting for him like a lion and could always find more witnesses against him, vs. 16,17.

18-22 Job wanted to die

Job asked God why then did He let Job live, v.18. It would have been better if he had died at birth, v.19. God knew he now only had a little while to live, so Job asked Him to leave him alone, v.20. He would soon die and go to the place of darkness, vs. 21,22.

JOB had a Problem

EXAM 4 Job 8.1 - 10.22

Enter the correct answer.

1. Bildad said that Job's words
 - a) were very wise.
 - b) had no meaning.
 - c) were full of meaning.

2. Bildad said that Job should
 - a) confess his sins.
 - b) offer sacrifices.
 - c) curse God.

3. Bildad advised Job to
 - a) pay no attention to what Eliphaz had said.
 - b) study God's word.
 - c) study the teaching of ancient wise men.

4. Job thought that God
 - a) would not listen to him.
 - b) would listen to him.
 - c) never listened to the prayers of men.

5. Job said that God was
 - a) always fair.
 - b) unfair to him.
 - c) unfair to his friends.

Enter TRUE or FALSE after each statement.

6. Bildad said that Job's children were destroyed because of their sin.
7. Bildad said that God would never punish the righteous or help the wicked.
8. Job recognized that God's wisdom and power are limited.
9. Job wished for a mediator to stand between man and God.
10. Job said that God was hunting for him like a lion.

What Do You Say

Job recognised the need for a mediator between God and man. What qualifies the Lord Jesus Christ to be our Mediator (1 Tim 2.5).

Zophar and Job, 11:1 - 14:22

Zophar was the youngest of the three friends, and he spoke after the other two. Zophar's speech was a little shorter than Bildad's but Job's reply was longer, three chapters. However, chapter 13, verse 19, to chapter 14, verse 22, is addressed to God, as also the last part of Job's reply following Eliphaz and Bildad, 7:6-21; 10:1-22.

Zophar said about the same as the first two. He claimed to know the *secrets of wisdom* which he learned in his own life, not from men of long ago. The first two had suggested that Job deserved his punishment, but Zophar said he should have more.

Zophar to Job, 11:1-20

- 1,2 Zophar said Job was talking far too much and should be answered.
- 3,4 He said Job claimed to be innocent, but Job admitted he was not sinless in his first reply after Eliphaz spoke, 7:20. Job did insist that he was not guilty of great wickedness which might deserve the cruel punishment he was receiving, 10:7.
- 5 But Zophar wished that God would speak to Job, and Job greatly desired that there would be a mediator so he could tell God his side, 9:33. Zophar was sure God would speak against Job.

6 God would show Job the deep secrets of wisdom which Zophar already knew. With more wisdom Job would understand that God had not punished him as much as he really deserved. So Zophar went further than the first two.

God is great, 11:7-12

There is no way a man can find the truth about God unless God reveals Himself, v.7.

God has done this in the world of nature, in the Holy Scripture, and, most clearly, in His Son Jesus Christ.

8,9 Zophar told the truth when he said the knowledge of God cannot be measured. Most of the Bible had not been written at this time, and the book of Job does not even refer to the Law of Moses.

10,11 God is able to punish and destroy wicked men, and He certainly knows who is wicked. Foolish men never seem able to get wisdom, v.12.

Zophar's advice to Job, 11:13-20

13,14 Job should repent and forsake his sin. This is good advice for everyone, and Solomon said the same years later, Proverbs 28:13.

Now is the best time to do this if you have never done so before. Now is the day for God's salvation, 2 Corinthians 6:2.

15 Job would be restored to his former position. He would forget all his troubles and shine again as a great and good man, vs. 16,17. He would be safe and secure and afraid of no one, vs. 18,19. But if he did not repent, he would die like a wicked man, v.20.

The three friends started out in a courteous way, but they had only one theory: God always punishes wicked men and therefore Job must be very wicked. Job denied this and so the friends became angry and more bitter in their attack upon Job.

Job's reply to Zophar, 12:1 - 13:18

Job spoke to the three friends in verses 1 to 6, then to Zophar, vs. 7-25. In chapter 13 he again spoke to the friends up to verse 18, then directly to God. This continued through chapter 14 also.

1-3 Zophar had claimed to have special secrets of wisdom, more than Job, 11:6, and both Zophar and Bildad accused Job of speaking too much without true wisdom, 8:2; 11:2. In reply Job said that only the three friends were really wise and when they died there would be no other wise persons, v.2. Job did not really mean that this was true, and he said at once that he was as wise as they and that everyone already knew what they were giving him as if they had some special deep wisdom, v.3.

4-6 Perhaps the two younger men started to laugh at him. Job said it was not right to laugh at a man who was praying to God because he was soon going to fall down and die, v.5. The three friends said again and again that God punishes wicked people, but Job had often seen robbers living in peace, at least for a short time. This showed that their main argument was not always true. We will see this again in this book.

Job's teaching to Zophar, 12:7-25

Zophar had said Job needed to learn the secrets of wisdom, so here Job taught him a lesson in wisdom. Zophar should consider the animals, birds, and fish, and the world itself, vs. 7,8. In those days a wise man knew about nature as well as the ways of men. Even nature can teach us lessons, 1 Corinthians 11:14.

Everyone knows that God created and controls all living things, vs. 9,10. Wise men are able to understand the difference between words of truth and foolishness, v.11. This wisdom comes to older men after many years (and Zophar was the youngest of the four).

Of course God has far more wisdom than all men. He also has great power, v.13. He is supreme; when He punishes a man there is no escape, v.14. God controls nature and men, vs. 15,16, kings and princes, vs. 17-21. He is over both darkness and light, v.22,

and the nations of the world, v.23. He can take away the wisdom of great kings, vs. 24,25. This is what happened to King Nebuchadnezzar, Daniel 4:33.

In these beautiful words Job showed that he was a *wise man*, equal to the three friends or wiser than they.

Job speaks to the three friends, 13:1-18

Now Job turned on all three men and told them how he felt. They were not wiser than he, vs. 1-3, did not speak the truth, vs. 4,5, and could not plead with God for Job, vs. 6-13. He was prepared to speak to God for himself, vs. 14-18.

1-3 Job's teaching about God in 12:13-25 showed that he was wiser than the others. He had heard all their arguments before and knew as much as they did. He desired to speak directly to God.

4,5 They were speaking lies and certainly not helping Job. It would be better if they stopped talking altogether.

6-13 The friends should have been able to plead with God and stand up for Job, but this they could not, or would not, do. Job asked them to listen to his case, v.6, and not to interrupt him, v.13. Their false statements would not help God, v.7. They spoke as if they were trying to defend God against Job's accusations, v.8. What would they do if they were on trial instead of Job, v.9? God would certainly reprove them if they showed favor to some more than others, and they should be afraid of God, vs. 10,11. Their wise sayings were of no help to Job, v.12.

Job would have to speak to God for himself, even though he might die for it, vs. 14,15. This would prove that he was not hiding any sin like a hypocrite and so perhaps would help him find favor with God, v.16. He asked the three friends to listen carefully, he was ready to present his case to God, vs. 17,18.

Job spoke again to God, 13:19 - 14:22

Job was willing to die if God said he was guilty of great sin, v.19; 6:24. First he asked God for two things, vs. 20-22; 9:34,35.

1. Take away his pain and his fear;
2. Speak to him or listen to him.

Then he asked two questions, vs. 23,24.

1. What were his sins?
2. Why treat him like an enemy?

Job was only a man talking to the powerful God, 12:13-21. He felt like a leaf, easily broken and blown away, v.25. God kept on accusing him of the sins he had committed long ago, v.26. God tied him up like a prisoner and he would soon die, vs. 27,28.

Man's life is short, 14:1-6

Job had said this before, 7:6,7; 10:20, and Eliphaz said that all men have trouble, 5:7. Here man is like a flower or a shadow. Why should God be concerned about a creature who has such a short existence? In 7:17 Job asked why God wanted to watch men so closely.

Who can make any unclean person clean? v.4.

The Bible says that the Holy Spirit can: We were unclean, now washed, 1 Corinthians 6:11; and the Lord Jesus can wash us clean, John 13:10; 15:3; and the Word of God can, Ephesians 5:26.

Job did not know these things, and it is true no man can bring a clean life out of a sinful one. God has decided how many days every man shall live, so Job asked God to leave him alone, vs. 5,6.

Death ends all, 14:7-12

Someone may cut down a tree, but it may still have life in its roots, and leaves may sprout up again, vs. 7-9. Job showed that he understood nature when he spoke about the earth and the stars, 9:5-10, and he told Zophar he could learn from animals, birds, and fish, 12:7,8. Eliphaz also had learned about wild animals, 4:10,11.

Here Job said trees may live again but he did not know if man will, vs. 10-12. When man dies where is he? Rivers dry up

and disappear, and men lie down and cannot rise again. They sleep until the *heavens pass away*.

Job and his friends may have lived after Noah and before Moses. They may have had the book of Genesis, but little is said there about resurrection. However, we know that Abraham believed God could raise Isaac from death. Abraham was going to offer Isaac as a sacrifice but still he said, *We will come again*, Genesis 22:5. This shows that Abraham believed God could raise Isaac from death, Hebrews 11:19.

From the New Testament we know that men will rise from death and the heavens will pass away in the last days, Revelation 20:5,12; 21:1. All men will rise, some to life, others for judgment, John 5:28,29.

Job looked forward to a better life, 14:13-22

Job wished that God would let him die, then call him when his time came, v.13. He could not be sure that man will live again, but he could wait until he was released. He would answer God's loving call, vs. 14,15. He believed God would then no longer watch for any sin he might commit, his sins would be covered, vs. 16,17. In these verses Job may have been thinking more of his present misery.

Mountains may fall, rocks may be removed and wear out, vs. 18,19. God may send a flood of rain which destroys crops. He may send great trouble on a man and take him away, v.20. In the grave he cannot know if his family is doing well or not, v.21. If he is still alive he is filled with pain or sorrow, v.22.

JOB had a Problem
EXAM 5 Job 11.1 - 14.22

Enter the correct answer.

1. The knowledge of God
 - a) is limited.
 - b) can be discovered by man.
 - c) cannot be measured.

2. Job's three friends had only one theory:
 - a) God sometimes punishes wicked men and therefore Job must be wicked.
 - b) God always punishes wicked men and therefore Job must be wicked.
 - c) God sometimes punishes righteous men and therefore Job must be righteous.

3. Job's teaching about God in 12.13-25 showed that he was
 - a) not as wise as the others.
 - b) just as wise as the others.
 - c) wiser than the others.

4. The wise sayings of Job's three friends were of
 - a) no help to him.
 - b) great help to him.
 - c) some help to him.

5. Job said that God considered him as
 - a) a friend.
 - b) an enemy.
 - c) a good man.

Enter TRUE or FALSE after each statement.

6. Zophar said different things from the first two friends.
7. Zophar recognized that Job was without sin.
8. Job claimed to be as wise as his three friends.
9. Job admitted that his friends spoke the truth.
10. Abraham believed God could raise Isaac from death.

What Do You Say

In what ways does God make Himself known to man?

3. SECOND ROUND OF SPEECHES, 15:1 - 21:34

The first round of speeches is found in eleven chapters. The second round required only seven and the third five, but after that Job continued speaking for another five chapters before Elihu started. He spoke for six chapters; then Jehovah revealed Himself in four chapters before Job repented and was restored.

In the second round the three friends spoke again, but Eliphaz and Bildad took less time, Zophar more, than in the first round. Job's replies were also shorter. The friends spoke still more strongly in telling Job about his sinful ways. Job answered them firmly, but in the second round he spoke *about* God, very little directly *to* God (never in the third round).

Eliphaz and Job, 15:1 - 17:16

In his first speech Eliphaz started out very politely, but the other two friends were insulting. Now Eliphaz was the same. He said Job was ignorant and wicked, vs. 1-16, so he, Eliphaz, would give him true wisdom, vs. 17-35. This was the same as before: the wicked man is certain to suffer. Job's reply is in chapters 16 and 17.

Eliphaz to Job, 15:1-35

The foolishness of Job, 15:1-16

2,3 Job considered himself to be a wise man, but his words were like the wind. Bildad said the same, 8:2, and Zophar said that Job spoke lies, 11:2,3.

4-6 Worse than that, Job did not fear God, and his words would teach others in the same way. Eliphaz did not have to make a decision; Job's own words proved he was guilty. The high priests said the same thing about our Lord Jesus Christ, Matthew 26:65.

7,8 Job talked as if he were the oldest man and knew all the secrets of ancient wisdom. Cain was the first man to be born, and even Adam was not made before the hills. No man can know the secret plans of God unless God reveals them to us.

This is exactly what He has done in the Bible, 1 Corinthians 2:10. We can surely know more about God and His ways, more than Job and his friends, or even King Solomon himself.

9-10 Eliphaz was far older than Job, and perhaps Bildad also

was older. They knew as much as Job, or more.

11-13 The friends had tried to comfort Job, and they thought he would understand that their words were a message from God. What made Job turn away from God and say such terrible things?

14-16 No man can be clean or righteous. Even God's angels are unclean in His sight. The Bible teaches that no man is without sin, Romans 3:10,11, but some angels are called *holy angels*, Revelation 14:10. Men are very sinful by nature and by their own actions.

The wisdom of Eliphaz, 15:17-35

17-19 Eliphaz could speak wisdom based on his own long experience, and from what he had learned from wise men of long ago. Bildad also thought he had the secrets of ancient wisdom, 8:8, and Eliphaz earlier said he had learned from a spirit, 4:12-15.

20-35 Here all Eliphaz could add was the old teaching that wicked people have to suffer in this life. The sinner lives in constant fear of being robbed or killed, vs. 21,22,24. He may have to beg for his food, or he is afraid of birds ready to feed on his body when he is killed, v.23, NIV.

The wicked man is proud and fat and he defies God, vs. 25-27. He may have to live in a house in a city which has been destroyed and has no one else living in it, v.28. He will lose all his money, v.29.

The judgment of darkness will come suddenly on him, v.30. He trusted in evil, and evil will come upon him, v.31; Galatians 6:7. He will die like a branch of a tree before his old age, vs. 32,33. All who practice evil, bribery, and deceit will be punished with their families, vs. 34,35.

Eliphaz described the sins and punishment of evil men: they suffer pain and constant fear, vs. 20,21, they lose their money and their families, and their houses are burned, vs. 29-34. These things were all true of Job. Eliphaz did not say so, but the friends

certainly thought that Job must be a wicked man.

Job's second reply to Eliphaz, 16:1 - 17:16

Job denied that he was that much more wicked than they. Everyone knew that wicked people seemed to prosper, at least for a long time, 12:6.

In chapter 16 Job first rebuked the three friends, vs. 1-5. Then he told God how he felt, vs. 6-8, and spoke to the others about God's treatment, vs. 9-14. He suffered great pain yet was innocent, vs. 15-17. In the last paragraph he made a plea for fair treatment, vs. 18-21.

His life was short, 16:22 - 17:1, and he appealed to God against his friends, vs. 2-4. Job felt very sorry for himself and again spoke of his lost reputation and the end of his life, vs. 5-16.

16:1-3 Eliphaz had said nothing new that Job did not know. The friends came to comfort him, 2:11, but really were making him feel much worse. Bildad and Eliphaz thought Job's words were like the wind, and here Job said that the words of Eliphaz were the same. Job wondered how Eliphaz could keep on talking like that.

4,5 Job could say the same things if the friends were suffering and he was in good health. It would be better to bring a little real comfort.

6-8 It did not help Job to speak – his pain was the same as when he was silent, v.6. He told God he was very tired and He had taken away his family, v.7. God treated Job like an enemy. People saw how sick he was just by looking at him. This made them sure Job was a great sinner, v.8.

9-14 God Himself attacked Job and allowed people to stand and stare at him, vs. 9,10. They slapped him, as the people did to Isaiah and the Lord Jesus many years later, Isaiah 50:6; Matthew 26:67. God gave Job over to evil men who laughed at him, v.11. He was living in peace when trouble came suddenly, v.12. God's soldiers shot arrows at him, and he was in great pain

inside his body, vs. 13,14.

15-17 Job was wearing sackcloth for his clothing and was sitting in the ashes weeping, all signs of his great sorrow, 2:8; Genesis 37:34. Still he was not guilty of any great sin.

18 Job called on the earth itself not to hide the injustice he was receiving. Abel was the first man to be murdered and his blood on the ground cried to God for vengeance, Genesis 4:10.

19-21 Job was sure that he had a good record in heaven which could be of help to him. Before, he thought that the witnesses were all against him, 10:17, and here his friends just laughed at him, v.20. Still he wept with tears and hoped God would see it. Again he greatly wished that there was someone to plead for him before God, v.21, as in 9:33.

22 Here he spoke of having only a few more *years* to live, but earlier, only a few *days*, 7:6; 9:25; 10:20.

17:1 He really expected to live only a short time, and he had to look forward to his grave.

2 Perhaps the three friends just laughed at Job as he said these words. They had done so before, 12:4, and others also, 16:10.

3,4 Job appealed to God to stand up for him against his friends. The friends would not speak for him; in fact, they had all lost their wisdom and common sense.

Job felt sorry for himself, 17:5-10

5,6 Those who say wrong things against their friends will suffer, and their children also. Job's children had been killed and people were using this to prove that he must be guilty.

7 Job's sickness had made him almost blind and his whole body was very thin.

8,9 Job knew and believed that righteous men would understand the injustice of his case. They would stand up for him and reject the decision of the three friends. Job was sure that sometime he would be proved to be innocent.

These verses may also mean that the three friends claimed they were righteous and Job must be a sinner and they would not move from that position.

10 Job was willing to listen to the three friends again, but he did not accept any of them as truly wise.

The end of life, 17:11-16

Job was so sick that he knew he could not live much longer, v.11. All was darkness before him and the friends said that light was near, v.12. This means if Job repented God would forgive him and heal him. Eliphaz later used this word **light**, 22:28 (see 22:23).

13,14 Job could not hope to see the light. Only the grave and its darkness lay ahead of him. He would make the grave his bed. He knew his body would be destroyed, but his body was in agony so he would welcome destruction as he would welcome his own family.

15,16 So he really had no hope of living. There is no hope after death.

Except for the believers. We hope and know and believe that God will raise our bodies from the grave. When we are with the Lord that hope will be a certainty.

JOB had a Problem
EXAM 6 Job 15.1 - 17.16

Enter the correct answer.

1. Eliphaz said that Job
 - a) feared God a little.
 - b) feared God a lot.
 - c) did not fear God.

2. Eliphaz was
 - a) older than Job.
 - b) younger than Job.
 - c) the same age as Job.

3. Job's friends made him feel
 - a) better.
 - b) no different.
 - c) much worse.

4. Job was sure that he had
 - a) a bad record in heaven.
 - b) a good record in heaven.
 - c) a perfect record in heaven.

5. The blood of Abel cried to God for
 - a) vengeance.
 - b) forgiveness.
 - c) mercy.

Enter TRUE or FALSE after each statement.

6. Eliphaz claimed to have true wisdom.
7. Eliphaz said that Job's own words showed he was innocent.
8. Only some men are sinful by nature and by their own actions.
9. The sinner lives in fear.
10. Job wanted God to see his tears.

What Do You Say

'Where then is my hope? Who can see any hope for me?' Job 17:15 NIV
What is your hope for the future?

2. Bildad and Job, 18:1 - 19:29

Bildad to Job, 18:1-21

Bildad's second speech is in two parts: in the first part he rebuked Job, 18:1-4, and in the second part he described again the terrible end of every wicked man, 18:5-21.

(1) In his first speech Bildad told Job his words were like the wind and meant nothing. Now he said Job should stop speaking and listen to his friends. He said Job considered them no better than animals, v.3. Job was **tearing himself** as a lion or bear would. Job's sickness may have made his skin very itchy and he used a piece of a pot to scrape his sores, 2:8. Bildad meant that

Job was hurting himself by refusing the wisdom of his friends. Then Bildad asked if Job supposed that God would remove the rocks of the earth just because Job was in pain. Actually God was very interested in Job's troubles. God was controlling the power of Satan and soon came out to instruct and help Job.

Job did not know what God was doing or what He planned to do. This is one of the main lessons of the book. God allows us to suffer and soon we will understand His plans.

(2) Wicked people have to suffer. The life of an evil man will suddenly come to an end, like a light when someone blows it out, vs. 5,6. His strength will fail because he followed his own plan, v.7. He will be like a man who sets a trap for others but falls into it himself, vs. 8-10. He will be afraid of anything and everything, v.11. He will go hungry and his skin may be destroyed, vs. 12,13. He has been full of confidence but will be filled with fears. Most people are most afraid of death, called here the king of terrors, v.14. The house of a wicked man will be destroyed and sprinkled with disinfectant because he had a disease which might spread to others, v.15. He will be like a tree without roots or branches, v.16. No one will remember him when his life has been taken away, vs. 17,18. His family also will die, v.19. Other people will not respect him; in fact, they will learn a lesson from his sad experience, vs. 20,21.

Bildad did not actually say all this was true of Job, but it is plain that this is what he was thinking. Job was full of fear, 6:4; 7:14; 9:34, like all wicked men, vs. 11,14. The wicked man may suffer hunger and have skin disease, vs. 12,13, as Job did. Job's family died and this was God's judgment on wicked people, v.19.

We must be careful not to judge people unfairly. True, God uses pain and trouble to punish His children today, but we should not say other Christians are guilty of sin just because we see them having trouble.

Job's second reply to Bildad, 19:1-29

Job replied by rebuking his friends and telling them again

how much he was suffering at the hands of God.

Rebuke to the friends, 19:1-6

The friends usually started off by rebuking Job and he did the same. Many times they used words which added to Job's troubles, and they were not at all ashamed for what they said, vs. 2,3. Perhaps he had made mistakes, but he had done no harm to them, v.4. They accused him of sin because his suffering proved he was guilty, but he was sure that his suffering came from God, vs. 5,6.

Suffering from God, 19:7-12

Job cried to God but got no answer, v.7. God kept him in darkness and took away all his property, vs. 8,9. God took away all hope from Job and acted like an angry enemy, vs. 10,11. God's armies surrounded his soul, v.12.

Rejected by all, 19:13-20

God had taken away Job's brothers and friends and they had forgotten him, vs. 13,14. People had been guests in his home, but now they treated him like a stranger, v.15. His servants would not obey him, v.16. His own wife and brothers would not come near him, v.17. Even the children were laughing at him, v.18. His best friends had turned against him and he was very sick, almost dead, vs. 19,20.

Appeal to the friends, 19:21,22

So Job asked the three friends to take pity on him. God was persecuting him, they should not do the same. He was very sick and they should not add to his trouble by unkind words.

Job became confident, 19:23-27

Job was sure that he was in the right and had not committed such great sins that God had to punish him so severely. He wished that someone would write up his case in a book, or carve it on stone, vs. 23,24. He did not know anyone who would do this, but he was sure of four things:

(1) He had a living *Redeemer*. Jacob called God's Angel (the Son of God) his Redeemer, Genesis 48:16, and later God came to *redeem* His people, Exodus 6:6.

In Israel a redeemer had to be a relative, Leviticus 25:48,49. It is good to know that the Lord Jesus Christ became a man like us. He calls us brothers, in order to redeem us, Hebrews 2:14,15; 9:15.

(2) Job's Redeemer would stand some day on this earth. Job knew God's promise that a man would come and defeat Satan, Genesis 3:15. From the Bible we know that God Himself came to the earth and won complete victory over our enemy, Matthew 4:10; Luke 10:18; Romans 16:20; Revelation 20:10.

(3) Job also believed that he would see God with his own eyes after he had died. This shows that Job believed God could raise his dead body to life again. Abraham believed that God could raise Isaac to life, Hebrews 11:19, and Job may have learned this great truth from the book of Genesis.

(4) Job would not be afraid to see God because he was sure God would be on his side. Job's Redeemer would explain his case to God and so God would be kind to him. Job greatly wanted to see God.

These words of Job, vs. 25-27, show his true faith in God, more than anything else he said in the whole book. Later David said about the same thing, Psalm 17:15.

Job warned his friends, 19:28,29

His friends were sure that Job was to blame for all his trouble, but he warned them that they should be very careful because God would punish them for attacking Job. This is what did happen in the end, 42:7.

Zophar and Job 20:1 - 21:34

Zophar spoke longer here than in the first round but did not

say anything in the third. In the second round he did not really add anything important to what had already been said. Again he described what happens to wicked men. It was all true of Job and therefore Job must be a wicked man, according to Zophar.

Zophar to Job, 20:1-29

First he explained why he had to speak up again, 20:1-3, and then he repeated what had been said before: the wicked man will suddenly be destroyed, vs. 4-11, his sin will be revealed, vs. 12-19, and his judgment will be righteous, vs. 20-29.

1-3 Zophar had said that he knew the secrets of wisdom, so Job should listen to him, 11:6. This time he was in a hurry to answer Job. Too much hurry. He did not stop to think the problem through properly, and so he came to the same old conclusion.

The destruction of a wicked man is sudden, 20:4-11

Job should have known that from the beginning a wicked person may seem to succeed, but only for a short time, vs. 4,5. He may rise to great heights but he will suddenly perish and soon be forgotten, vs. 6,7. He may be very prominent but he soon will disappear like some person in a dream, and be seen no more, vs. 8,9. This wicked man has robbed poor people, and his sons have to pay them back, v.10. He seemed to be very strong but he will die because of his sins, v.11.

The sins of a wicked man will be revealed, 20:12-18

His sins were very pleasant but he tried to hide them, vs. 12,13. They soon caused him great sorrow, like sweet food which turns sour, v.14. He has grabbed the property of others, but he will have to give it back, v.15. In fact, what he has stolen will be like poison which causes death, v.16.

The wicked man hopes to be rich and have everything he wants, but he will not live to enjoy these things, v.17. He will lose even the money which he has honestly earned, v.18.

The punishment of a wicked man is righteous, 20:19-29

He has robbed poor people and so he will never know real peace, vs. 19,20. He used to eat all he wanted, but now he is poor and hungry, v.21. He was very prosperous until trouble came upon him, vs. 22,23. His trouble will come like an arrow or a sword, vs. 24,25. He will be in darkness but a fire from heaven will destroy him and his house, v.26. God in heaven will expose his sins and men on earth will be his enemies, v.27. He will lose all his wealth when God shows his anger against him, v.28. All these things will show that God punishes wicked people, v.29.

Zophar did not say anything that Job did not know. Indeed, everybody knew these things. More, Zophar knew he had nothing new to say so he said the same thing two or three times in this chapter, for example, the wicked man will become poor, vs. 17,21,28. Zophar meant that Job must be this wicked man: he had been rich and now was very poor. Job had suddenly lost both his wealth and health. Fire from heaven destroyed Job's sheep, v.26; 1:16.

Job's Second Reply to Zophar, 21:1-34

In this chapter Job spoke to the friends at the beginning, vs. 1-6, and at the end, vs. 27-34. In between he described what often happens to wicked people: they seem to prosper and God lets them go. The friends kept saying that the wicked person **always** is punished and righteous people are blessed, therefore, Job must be an evil man. They were wrong in their facts because often wicked men do prosper. Even in Genesis Abel was a righteous man but he died very suddenly, and Lamech killed two men but we do not read that he was punished, Genesis 4:23,24.

Job rebuked the three friends, 21:1-6

Job called on the three friends to listen to him if they really wanted to comfort him. After that they could laugh at him and say anything they pleased, vs. 2,3. He was not complaining to men, but his sickness was enough to trouble him in his heart, v.4. They could just look at him and they would see what agony he was in and would surely keep quiet, v.5. Job thought about his own con-

dition and it made him afraid, v.6.

Often wicked men seem to prosper, 21:7-16

The friends kept saying that wicked people always get punished, but in fact they often seem to get along very well.

Job pointed out that wicked men often live to old age, v.7; their children grow up nicely and their houses are safe, vs. 8,9; their cattle produce well and their children are happy, vs. 10-12. These wicked people are wealthy and healthy until the day of their death, v.13. This was true also many years later when Solomon was king of Israel, Ecclesiastes 7:15; 8:14.

They prosper even though they do not trust in God, indeed, they refuse to serve Him, vs. 14,15. They think that they succeed because of their own ability, but Job would not agree with this at all, v.16.

Years later Asaph was puzzled because it seemed that wicked men could prosper. He took this problem to the Lord and found the truth, the right answer, Psalm 73:2,3,16,17.

Does God always judge these wicked persons? Bildad had said that wicked men die suddenly, like a candle when it is blown out, 18:5,6, but Job did not often see God's quick judgment fall at once on sinful people, vs. 17,18.

Do the children of wicked people have to suffer for their parents' sins? Eliphaz, Bildad, and Zophar all said that the children of sinners had to pay for their fathers' sins, 5:4; 18:19; 20:10, and Job said the same, 17:5. But here Job said it would be better for God to punish everyone for their own sins, vs. 19,20. When a man is dead he does not worry about his children's troubles, v.21. But neither Job nor his friends could teach God how to judge men, v.22; Romans 11:34.

God does not punish anyone for the sins of his parents, Ezekiel 18:20, but the child very often follows the bad example of his father, so he will suffer also, Exodus 20:5.

People die in different ways. Some are healthy until the end of life and die in peace, vs. 23,24; others have trouble and sick-

ness for years, v.25. But all men have to die and in the grave their bodies decay, v.26.

Job spoke to the three friends again, 21:27-34

The friends kept describing what always happens to evil men. They did not say they were talking about Job, but he knew what they meant, v.27.

Job said they were asking what happens to the great house of a wicked man, v.28. The three friends had spoken about the house of a sinner, 8:15; 15:28; 20:19, and they meant the house of Job. Job's house was suddenly destroyed, 1:19, so he must be very wicked.

But everyone knows that wicked sinners are often spared when God sends judgment on men, vs. 29,30. Job's friends could have learned this from common people, and especially those who traveled to other countries. But the time will come when God will show His anger. The people of Sodom and Gomorrah seemed to prosper in their sins until God destroyed their cities in one day, Genesis 19:24. The sinner seems to succeed in his evil way and no one warns him or judges him, v.31. When he dies men give him great honor, as they did to Jacob when he was buried, vs. 32,33; Genesis 50:7-11.

So Job rejected the advice of the three friends. They said what was not always true and their words certainly were no comfort to Job, v.34.

JOB had a Problem
EXAM 7 Job 18.1 - 21.34

Enter the correct answer.

1. God
 - a) had a little interest in Job's troubles.
 - b) had no interest in Job's troubles.
 - c) was very interested in Job's troubles.

2. The king of terrors is
 - a) sickness.
 - b) hunger.
 - c) death.

3. Job asked his three friends to
 - a) pray for him.
 - b) counsel him.
 - c) take pity on him.

4. The friends kept saying that the wicked person is
 - a) often punished.
 - b) always punished.
 - c) seldom punished.

5. Wicked people
 - a) often seem to prosper for a time.
 - b) always prosper.
 - c) never prosper at all.

Enter TRUE or FALSE after each statement.

6. God allows us to suffer and soon we will understand His plans.
7. God sometimes uses pain and trouble to punish His children today.
8. Job was sure that his suffering came from God.
9. Job had great trust in his Redeemer.
10. Wicked men sometimes live to old age.

What Do You Say

Job was sure of four things (p41). Do you have the same confidence? Why?

4. THIRD ROUND OF SPEECHES, 22:1 - 26:14

In the third round Eliphaz and Bildad spoke again saying much the same as before. They had their own ideas and would not give them up. Job's case proved their teaching was wrong, and others could also show them their error. Job was a righteous man who had to suffer and he showed that many wicked people do not seem to suffer at all, 21:7-26. Job believed that sinners will be

punished by God, and he trusted that some day God would in the end show that Job was innocent, 19:23-27.

Eliphaz and Job, 22:1 - 24:25

Eliphaz' third speech, 22:1-30

From the beginning the three friends were sure that Job must be a wicked man, but they spoke about sinners in general. Eliphaz at first was very polite, but by the third round he plainly accused Job of definite sins. Bildad said very little in chapter 25. Zophar did not speak again after the second round.

Here Eliphaz told Job that God did not find righteousness in Job, vs. 1-3, and that he must be guilty of great sins, vs. 4-11, and he should know that God is everywhere, vs. 12-14. In verses 15 to 20 Eliphaz tried to deny Job's argument given in 21:7-26. He then told Job to repent and he would be blessed by God, vs. 21-30.

Righteousness not enough, 22:1-3

No one can bring or be of benefit to God, v.2; Romans 11:35. Even if Job were a righteous man, it would not help God, v.3; still less since Job only pretended to be righteous, as Eliphaz thought.

Job's sins, 22:4-11

Certainly God was allowing Job to suffer and this could not be for Job's righteousness, it must be for his great sins, vs. 4,5. Eliphaz then named three sins which he was sure Job must have committed:

- (1) He loaned money to his own relatives and demanded that they give him their clothing as a proof they would pay the debt, v.6. Later God's Law commanded Israel not to do this, Exodus 22:26; Deuteronomy 24:13.
- (2) Job refused to give water and food to those in need, v.7. Water was precious in desert lands, but it was a sin to withhold it from travelers who might be dying of thirst; see Genesis 21:15,19; Judges 15:18,19; 1 Samuel

30:11,12; 2 Kings 3:9,17. Instead of helping people Job used his money to buy more land, v.8.

- (3) Eliphaz also said Job did not help widows and he robbed children with no parents, v.9. Job knew that this was wrong, 24:3,21, and later he swore with an oath that he had never done it, 29:12,13; 31:16,17,21.

For these sins Job had great troubles, like traps, sudden fear, darkness, and the flood, vs. 10,11.

God knows everything, 22:12-14

God in heaven is higher than the stars and can know anything. Hagar knew that God could see her, Genesis 16:13, and men in Job's time understood this truth. But wicked men act as if God could not know, and Eliphaz thought that Job was doing the same thing.

God always judges wicked men, 22:15-20

Eliphaz asked Job if he knew what happens to sinners, and if Job wanted to follow the same way, v.15. They are cut off because they reject God, vs. 16,17 – the very One who had given them so many good things, v.18. Eliphaz would not do anything like that, and all good men know that God is righteous in judging wicked people, v.19; they also know that the judgment of wicked people is complete, v.20.

Job should repent, 22:21-30

So Eliphaz advised Job to stop fighting against God, v.21. This would please God and bring Job great blessing. A man can bring pleasure to God only in this way, vs. 2,3. In the New Testament we learn that we are reconciled to God through Christ, 2 Corinthians 5:19.

Job should accept God's law and obey, v.22. If he did, Eliphaz was sure that God would bless him. Job would be able to put away his sin, v.23. He would trust in God, not gold, vs. 24,25. (Job denied that he had been trusting in his wealth, 31:24.) Eliphaz said that Job

would find joy in God, and God would answer his prayers, vs. 26,27. He would be successful with God's light on his way to guide him, v.28. Job would be able to help others who fall into sin because he had been through the same experience, vs. 29,30.

So Eliphaz tried to give Job good advice, but he still was sure that Job was a great sinner.

Job's third reply to Eliphaz, 23:1 - 24:25

In the third round Job's reply was shorter than any in the first round but longer than any in the second. Here he at first did not answer Eliphaz at all, he spoke about his desire to find God, chapter 23. In chapter 24 he again told how wicked men seem to prosper, vs. 1-17, and then he stated briefly what the friends taught and his own reply to them, vs. 18-25.

A. Job and God, 23:1-17

1-7 *Job was hoping to speak to God*

Eliphaz tried to comfort Job, but that very day Job felt bitter and had to complain. But his suffering was worse than what he could describe, v.2. He really wished he could find God, v.3. He would state his case and would be able to understand God's answer, vs. 4,5. Job was quite sure that God would not judge him – He would make him stronger, v.6. Job was a righteous person and God would surely let him go free, v.7.

8,9 *Job was searching for God*

Job was willing to go anywhere if he could find God, but God was hidden and Job had no way to find Him or see Him.

10-12 *Job was trusting in God*

Job could not find God, but he was confident that God could see him. Job believed that God was testing him and would find him to be clean, v.10. Job was sure that he followed God's way and kept God's commands. God's Word was more important to him than his daily food, vs. 11,12.

We believe that Job lived before Moses. If so, he could know only God's words given to Adam, Noah, Abraham, Isaac, and Jacob. We have the whole Bible and we should feed on God's Word every day.

13-17 *Job was afflicted by God*

God is sovereign, supreme, and unchangeable, v.13. He had made plans for Job, but Job did not know Him as the God of love and so he was not happy, v.14. Job in fact was troubled and afraid before God, vs. 15,16. Job was in the dark and he greatly desired to have light, v.17.

B. Job and Eliphaz, 24:1-25

Eliphaz tried to prove that God always punishes the wicked here in this life, 22:15-17. Job had already shown that sinners often prosper, 21:7-13, and here he does so again.

1 God knows everything and He must judge evil men. So why is it that believers often do not see God's ways of judgment when He punishes sinners? Job was saying that wicked men are often not punished in this life.

Then Job proved this by describing how some wicked people act.

2-12 *The rich and the poor*

1. Some people remove the stones which have been set up to mark property lines so they can claim more land for themselves, v.2.

2. Some steal the sheep of other people, v.2.

3. Others rob orphans and widows, v.3.

4. Some chase poor and needy people away, v.4. These poor people have to run away and live on food which grows wild, v.5, or at best they eat rough food and what little they can find left in the vineyards of those who are rich and selfish, v.6. They have to sleep outside without warm clothing, vs. 7,8.

5. Wicked men grab little babies to make them their slaves, and they force poor people to give up their children as a

guarantee that they will pay their debts, v.9. Or they take the clothes of some poor person as a guarantee, v.10. The wicked man makes others work for him by carrying in his harvest, yet he gives them very little for this, not even enough to eat or drink, vs. 10,11.

So poor people suffer terrible things, but God does not come to help them or to judge those who are so cruel to them, v.12.

13-17 *Other sinners*

Wicked men reject God's light and refuse His ways, v.13. Murderers and thieves usually commit their crimes in the dark, v.14. Immoral men think they can commit adultery in the dark and no one will know, v.15. Thieves go out at night and break into houses – they hate the light of day, vs. 16,17.

No wonder the Bible says men love darkness rather than light because their deeds are evil, John 3:19.

Job did not totally disagree with his friends. The friends kept on saying that wicked men always suffer, and therefore Job must be wicked. Job knew that God punishes wicked people, but he maintained that they often **seem** to succeed. In the rest of chapter 24 Job stated these two positions:

1. The friends and Job agreed that the wicked man is cursed and may be suddenly taken away, v.18. Like all men their bodies will be destroyed in the grave, v.19; 18:13; 21:13,32, and they will soon be forgotten, v.20; 18:17.

2. But wicked persons are not always judged at once. Verse 21 repeats a common sin, unkindness to widows and women without children, as in verse 3. God is in control; He will take away the wicked man when His time arrives, and before that, the man has no peace of mind, v.22. God may let him continue in his evil way, but He is watching, v.23. The wicked man is very proud but God will surely judge him in the end, as He will all men, v.24.

After this Job challenged the friends to prove that he was

wrong or that his words were not true, v.25.

Bildad and Job, 25:1 - 26:14

Bildad's third speech, 25:1-6

1 Bildad did not try to prove that Job was wrong. In a very brief speech he repeated in a weak way what had been said before.

2,3 *God is great.* He rules in heaven; Job knew this, 21:22. God has thousands of angels to do His will, and He gives light to people all over the world.

4-6 *Man is unclean.* All men should admit that they are unclean. Bildad repeated the question raised three times before: by Eliphaz, 4:17-19; 15:14-16; and by Job, 9:2. Even the moon and the stars are not pure in God's eyes, v.5. Man is no greater than a worm in God's sight, certainly he is much lower than things in the heavens, v.6. We must all agree that we are sinners before God.

Perhaps it was now night when Bildad said these words. Later we will see that a storm came up, 36:27; 37:3,4; 38:1.

Job's third answer to Bildad, 26:1-14

Job spoke briefly in answer to Bildad's short speech. He told Bildad that his words were not at all helpful, vs. 1-4, and then he described God's great power in beautiful language, vs. 5-14.

1. Bildad's words were of no help to a person who was weak like Job, v.2; he did not bring any wise advice or true explanation to anyone who had a great problem, v.3. In his first speech Bildad said Job should listen to the wisdom of long ago, and Eliphaz told Job about a message he said he had received from a spirit, 8:8; 4:15. Here Job asked where Bildad had learned these things, v.4, which were of no help at all.

2. All the friends spoke about **God's great power**, for example, Eliphaz, 5:9,10; Job, 9:4-10; Zophar, 11:7-9; Bildad 25:2,3; and Elihu added a good deal about this in chapter 37.

People who die are afraid as they wait for God's judgment, but God knows all about them, vs. 5,6.

God created the world and today we know the earth is not supported by anything. He showed Job long ago that the earth is hung in space, v.7. God sustains all things by His power, Hebrews 1:3.

God controls the rain and the rain clouds, v.8. The moon is like God's throne and He often covers it with a cloud, v.9. (Perhaps it was now nighttime when Job was speaking, 25:5.)

Job knew that God set a boundary for the waters of the sea, and He divided between light and darkness, Genesis 1:4,9. Here in verse 10 he may have been thinking of the horizon: we cannot see what is below the horizon, it is like the darkness. God's power put the sun, moon, and stars in place and keeps them there, v.11; Genesis 1:14. Job spoke before about the stars in chapter 9, verse 9.

God has control over the sea, 9:8; 38:11, and over all proud men, v.12. The word *Rahab* means "proud," and it came to be used later for the men of Egypt, Psalms 87:4; 89:10; Isaiah 30:7; 51:9.

God made the sky and the heavens, v.13. The Holy Spirit moved on the surface of the waters when the whole earth was covered, Genesis 1:2, and at any time He can send the wind to blow away the clouds. God also created great whales, Genesis 1:21, and He can control everything He made. The serpent is a name of Satan, God's greatest enemy, but even Satan must obey God.

Job knew that these few words could describe only a small part of God's power, v.14. Who could understand all there is to know about God? Job's language in this chapter is difficult, but you ought to read Genesis 1 again to help you understand more about God's great power.

JOB had a Problem
EXAM 8 Job 22.1 - 26.14

Enter the correct answer.

1. Eliphaz said that Job must be guilty of
 - a) great sins.
 - b) one sin.
 - c) two sins.

2. Eliphaz tried to give Job
 - a) money.
 - b) praise.
 - c) good advice.

3. Job was sure that he
 - a) was a sinner.
 - b) followed God's way.
 - c) did not know God's way.

4. The wicked man is very proud but God will
 - a) bless him.
 - b) judge him in the end.
 - c) judge him immediately.

5. All the friends spoke of God's
 - a) great power.
 - b) great love.
 - c) great forgiveness.

Enter TRUE or FALSE after each statement.

6. Eliphaz named four sins that Job must have committed.
7. Job was sure that God would not judge him.
8. Job knew that God was a God of love.
9. Job totally disagreed with his friends.
10. The word Rahab means "proud".

What Do You Say

Job knew that God was sovereign, supreme and unchangeable. He did not know Him as a God of love. What difference does this knowledge make to us.

5. JOB'S PARABLES, 27:1 - 30:31

The third round of speeches ends with Job's reply to Bildad. Zophar did not try to say any more and the other two also became silent, so Job continued to speak according to his wisdom.

Solomon spoke words of wisdom in short sayings called **proverbs**. Longer discourses are called **parables**. Job's two discourses are contained in chapters 27 and 28 and chapters 29 and 30. He said a good deal about his own problems in chapters 27, 29, and 30, but in chapter 28 we have a wonderful explanation of the value of wisdom.

Job's First Parable, 27:1 - 28:28

In chapter 27 Job insisted on his innocence, vs. 1-6, and then repeated his views of how God treats wicked men, vs. 7-23.

2 Job first described God as the One who always lives. That was good, but then he said God would not give him a fair trial. He made Job suffer terrible things. Job before had accused God of being unfair, 9:17; 10:14, but at other times he showed that he really trusted God, 13:15; 19:25-27.

3,4 Here Job used God's name to swear with an oath that he would not lie as long as he lived. He agreed that his life depended on God who gave him breath. He would never use his lips or tongue to say what was not true.

We should think of our bodies as belonging to God and never use them to sin against the Lord. He created us, keeps us alive, and has redeemed us from death. We are His.

5,6 Job's friends wanted him to admit that he was a great sinner, but this would be a lie. With an oath Job said he would never agree with them as long as he lived. Job was indeed righteous, 1:1,8; 2:3, but the Lord Jesus taught that we should not take an oath about what we are going to do, Matthew 5:34. Also read James 5:12.

How God deals with wicked men, 27:7-23

Job had to agree with the friends that God judges or will judge wicked men. As a wise man Job had observed life as well as the friends had, and Job often saw the prosperity of wicked men, as we have seen, 21:7-13; 24:1-17. In chapter 27 Job

admitted that there was truth in what the friends said, but there was more to the problem than what they thought.

Job wished that his enemies might be judged as evil persons will be, v.7. The wicked man will not be able to trust in his money when God takes away his life, v.8. The wicked person may pray in time of trouble, but then it is too late and God would not hear him, vs. 9,10.

Job offered to teach God's ways to the three friends. They should have learned these things as they watched the lives of men around them, vs. 11,12.

God will punish wicked men, v.13. They may have large families and this would seem to be the blessing of God, but their children may be killed or at least go hungry, v.14, or some may get sick and die, v.15. When wicked men die, their widows may not even weep for them, like Abigail, 1 Samuel 25:38-42.

The wicked man may become very rich with lots of money and clothing, and when he dies other people will use his wealth, vs. 16,17. He may have a large house but it will not last very long, v.18. He may still be rich when he lies down for the last time. When he dies he is very poor indeed, v.19.

Knowing this he is very much afraid, v.20. Destruction comes like a strong east wind, blowing him away, v.21. He tries to escape but God will not let him, v.22. People used to be afraid of him, but they are glad to see him go, v.23.

We see that Job agreed with the friends in saying that God will judge the wicked person, but Job showed that the man might live long and die suddenly. God's punishment may be delayed and he may have a large family, v.14. Job added here that other people might get the wealth which was wickedly piled up by the sinner, v.17.

How can anyone find wisdom? 28:1-28

The friends were by now silent and Job had given a fair summary of what they and he could agree on, 27:8-23. In this parable he now added a beautiful description of the value of wisdom. The three

friends thought they were wise and this was partly true. Later King Solomon described more fully the value of wisdom, Proverbs 8:1-21.

1. Riches of nature, 28:1-11

In the earth men could find silver and gold, iron and copper, vs. 1,2. Miners would go into very dark caves to find these metals, even where other people would never go, vs. 3,4. From the beginning men considered gold and precious stones to be valuable, and men early learned how to make useful things out of metal, Genesis 2:11,12; 4:22.

The earth produced food for men, but miners dug down below the soil and found rocks which contained small, beautiful precious stones as well as gold, vs. 5,6. To get these treasures miners went to far places where even birds and wild animals did not go, vs. 7,8.

A miner would cut through rocks and mountains to get these treasures. He would go back to the source of a river or even dam up a river to get what he knew was valuable, vs. 9-11.

2. The riches of wisdom, 28:12-28

It is good to have metal and wealth and beautiful stones, but wisdom is more valuable still.

Where can men get wisdom? v.12. No one knew where to obtain wisdom or how much it would cost, v.13. It was not to be found in the deepest sea, nor bought with silver or gold, vs. 14,15. The finest gold and the most precious stones would not buy wisdom, vs. 16-19.

So where could men get wisdom? v.20. It is hidden from all men, and even the birds of heaven do not know where wisdom can be obtained, v.21. Neither destruction nor death can tell where it can be found, v.22.

Only God knows where men can get wisdom, v.23. He can see everything in the earth and everything under heaven, v.24. God gave the wind its power and weighed out the waters of the sea, v.25. He gave a command to the rain and the thunderstorm, v.26. In the beginning God knew the value of wisdom, and He

has shown men the secret of how to be wise, vs. 27,28. The wisest thing to learn is this: to fear the Lord and turn away from evil.

Years later the Holy Spirit spoke through Solomon and said that the first thing in getting wisdom is to fear the Lord and show respect for Him, Proverbs 9:10. Many students go to college and university hoping to get wisdom, but they are taught that there is no God, or even if there is, we do not have to obey Him. Any man who says there is no God is not wise – he is a fool, Psalm 14:1; 53:1. The Lord Jesus told a parable about a man who **lived** as if there were no God; God also said **he** was a fool, Luke 12:16-20. The Bible also calls us **fools** if we do not know the scripture or if we waste our time, Luke 24:25; Ephesians 5:15-17.

Job's Second Parable, 29:1 - 30:31

Now Job reminded the friends of his earlier life, chapter 29, and the sorrow and trouble which he had now, chapter 30.

1. Days past: Job's earlier prosperity, 29:1-25

Job knew that God had blessed him in earlier days, v.2. God gave him light so he knew the way he should take, v.3. God was Job's friend when he was young, and He was still with him when his family was growing up, vs. 4,5. At that time Job's farm produced plenty and he was rich, v.6.

All men gave honor to Job. He sat with the leading elders in the gateway of the city, v.7. Younger men and older men showed their respect to Job, v.8. The leaders kept quiet and listened to what Job had to say, vs. 9,10.

People said good things about Job because he helped the poor and orphans, vs. 11,12. He helped sick people and widows and they praised him, v.13. Job always acted in a righteous way, so righteousness was like a beautiful robe on Job, v.14, as on Christ's Bride, Revelation 19:8.

Job was kind to blind people and those who were lame, v.15.

He was like a father to the poor and he helped strangers, v.16. He used his money and his power to defeat wicked men and save those who had been caught by them, v.17.

For these reasons Job had been confident that he would live long and die in comfort, v.18. He thought he was like a tree with roots going deep in the ground, right down to the streams of water, v.19. He supposed he would keep his honor and his strength even in old age, v.20.

Job had been known as a wise man. When he spoke, people listened quietly and did not answer back, vs. 21,22. In fact, they wanted to hear him because they expected he would say something wise and profitable, v.23. If they were sad, his words comforted them, v.24. Job advised them what to do, and they accepted his words as if he were the king or chief, v.25.

2. But now: Job's present misery, 30:1-31

Prosperity has become misery.

Younger men thought it was very smart to laugh at Job in his trouble, v.1. Even their fathers were not capable of caring for Job's sheep, for they were too weak, v.2. They were not able to do any work and were so hungry they had to eat roots and other things which grow wild, vs. 3,4. People would not let them remain near them, v.5, and so they lived in caves like animals, vs. 6,7. These men were the children of the lowest of people, and they had to run away from others, v.8.

Now these same persons felt they could insult Job and even spit in his face, vs. 9,10. God had made Job so weak he could not protect himself, v.11. People pushed him and he could not escape, vs. 12,13. They came at him like a flood, and Job was very afraid and embarrassed; he was in real danger, vs. 14,15.

All this came on Job from men, but worse still, his trouble came from God. He was sick and nearly dead, v.16. His body ached all the time and his clothes were uncomfortable, vs. 17,18. It was God who threw him into the mud, v.19.

Then Job spoke to God and complained that He would not

answer his prayer, v.20. God was like a cruel enemy, v.21. God was like a strong wind which could easily blow Job away, v.22, and he knew he was near death and no one would help him, vs. 23,24.

It was all so unfair. Job had been sympathetic with those who were poor or in trouble, v.25. Even Eliphaz admitted that Job had been a help and comfort to many who were weak, 4:3,4. But now no one came to help him. Instead of light God gave him darkness, v.26. His body was sick and in great pain; he called for help but no one would come, vs. 27,28. He felt like a wild animal or bird, crying out alone, v.29. His skin had turned black and his bones ached, v.30. Instead of music and joy, Job had nothing but sorrow and weeping, v.31.

6. JOB DECLARED HE WAS INNOCENT, 31:1-40

This is the last of Job's speeches. He started in chapter 3 by saying he wished he were dead. Then the three friends started to attack him, and Job answered each one in the three rounds of speeches. After that we have read Job's two discourses, and now finally, his oath of innocence. (Job spoke again briefly to God in 40:3-5; 42:1-6.)

Here he very positively declared that he was innocent. He also pronounced judgment on himself **if** he had ever committed certain sins. This was a common form of oath in the Old Testament.

1-4 Job had made a covenant with himself not to look at a girl with evil thoughts in his heart. God has the right to punish those who do wrong, and He knows everything.

5-8 A good man should not lie or deceive others. Job was ready to have God weigh him in the scales, as Belshazzar was years later, Daniel 5:27. Job had not been guilty of any such sin. If he had, he himself said that he should lose all his crops, or someone else should have them.

9-12 God made man and woman, and from the beginning Adam knew that he and his wife were united in one,

Genesis 2:24; 1 Corinthians 6:16. Both Reuben and Judah had been guilty of the sin of adultery, but Joseph ran away from a sinful woman, Genesis 35:22; 38:16; 39:12. Job said that he had not been unfaithful to his wife. He had never tempted another woman to sin; if he had, God could punish him by killing him and giving his wife to someone else, vs. 9,10. Adultery is a crime and should be punished by human judges, v.11. It follows a guilty person beyond the grave, and even here it can bring a man to great poverty, v.12; Proverbs 6:26.

13-15 Job had always been fair to his servants, both men and women. He knew this was only right in God's sight, and was necessary if he expected God to be fair to him. After all, God is the Creator of all men, rich and poor, employers and servants.

16-23 Job had also been kind to poor people. He shared his food with widows and orphans, vs. 16,17, even when he was still a young man, v.18. He also gave clothing to such people, vs. 19,20, and never laid a charge against an orphan, v.21. If he had, he called on God now to break his arm, v.22. He feared God and that is why he helped others, v.23.

24-28 He had always trusted in God, not in his own money, vs. 24,25. He never worshiped the sun or moon, vs. 26,27. The judges should punish anyone guilty of such idolatry because this sin denies the authority of God, v.28.

29-32 Job was also kind to strangers, and even to his enemies. He did not feel happy when trouble came on his enemies, and certainly did not wish them evil, vs. 29,30. His servants knew that he would always give food to strangers, and also a place to stay, vs. 31,32.

33,34 Job was sure that he had usually done what was right, but he did not try to cover up anything wrong. Adam and Eve tried to hide from God after they had sinned, Genesis 3:8, but Job said here he had not done so, v.33. He always tried to go and do the right thing, even when everyone else laughed at him, v.34.

35-37 Job wished that people would listen to his defense. He was certain that God would answer for him, and he

hoped that his enemies would write down their charges against him, v.35. In fact, Job would be glad to show these charges to all people because he could easily prove that he was innocent, v.36. He would be happy to come before God and face any accusations, which he could show were all false, v.37.

38-40 Finally Job made one more claim of innocence. He had never used any land which he had not bought, v.38, nor reaped the harvest of his land without paying for it, v.39. He then pronounced a curse on his own property: if he had cheated others, his own land should produce nothing but weeds and thistles, v.40.

Job thought that this was all he could say. *The words of Job are ended.* But God was going to answer Job's request and speak to him. Then Job spoke again as we will see in chapter 42.

JOB had a Problem
EXAM 9 Job 27.1 - 31.40

Enter the correct answer.

1. Job described God as the One who always
 - a) blesses the righteous.
 - b) lives.
 - c) persecutes the ungodly.

2. The three friends thought they were wise and this was
 - a) not true.
 - b) completely true.
 - c) partly true.

3. The wisest thing to learn is to
 - a) make lots of money.
 - b) be kind to other people.
 - c) fear the Lord.

4. People said good things about Job because
 - a) he was rich.
 - b) he helped the poor and orphans.
 - c) he was powerful.

5. Job had always trusted in
 - a) God.
 - b) his money.
 - c) his friends.

Enter TRUE or FALSE after each statement.

6. Job said that he would never tell a lie.
7. Abigail wept for her husband when he died.
8. Only God knows where men can get wisdom.
9. Job had been a help and comfort to the weak.
10. Job had often committed adultery in his heart.

What Do You Say

Who does Jesus describe as a wise man in Matthew 7.24?
Would you describe yourself as wise.

-3-

Elihu's Speeches,

32:1 - 37:24

The first part of the book of Job tells us what happened when Satan attacked a righteous man. At first Job did not accuse God, but soon his faith weakened and he became bitter. His three friends were shocked and tried to teach him according to their way of thinking. They were sure Job was a sinner, but Job denied everything. The second part of the book includes chapters 3 to 31 and records eight speeches by the three friends, nine by Job, and also his parables and his oath of innocence.

Then Elihu started to speak and continued for six chapters:

1. His reasons for speaking, 32:1-22
2. His answers to Job, 33:1-33
3. His message to the three friends, 34:1-37
4. His message to Job, 35:1-16
5. His teaching about God, 36:1-33
6. A storm approaches, 37:1-24

1. ELIHU'S REASONS FOR SPEAKING, 32:1-22

The writer of the book first explained why Elihu wanted to speak, vs. 1-5; then Elihu told why he had been silent, vs. 6-10, and why he was now speaking up, vs. 11-22.

The writer of the book, 32:1-5

The three friends saw they could not convince Job that he was a secret sinner, so they stopped arguing, v.1. Elihu had been listening to the conversation with great interest. He thought that neither the friends nor Job had spoken well about Job's problems. He was angry with Job for blaming God for his troubles, and he was angry with the three friends because they could not give a better answer, yet continued to say Job must be guilty, vs. 2,3.

Elihu was younger than Job or Zophar, and so he did not speak until the others were silent, vs. 4,5.

Why Elihu had kept silent, 32:6-10

Elihu first explained why he had remained silent: because he was much younger, v.6. It was fitting that men of experience should speak first, v.7. Elihu knew about the Spirit of God who was striving with men before the flood, Genesis 6:3. He felt that God was compelling him to speak up, v.8; 36:2,3. Great and old men are not always wise, so he politely asked the four men to listen to him, vs. 9,10.

Elihu had to speak up, 32:11-22

He had waited for the friends, hoping that they would find some answer to Job, vs. 11,12. Elihu did not think that the three friends were really very wise. Job's trouble was allowed by God, but men could not understand His purposes at that time, v.13.

Elihu knew that Job had not been speaking to him, and Elihu would not use the same old arguments which the three friends kept repeating, v.14.

The friends could not answer Job so they stopped talking, v.15. Elihu waited, then began to express his own opinion, vs. 16,17. He felt compelled to speak his mind, vs. 18,19. This was the only way he could get relief, v.20. He would be fair to both Job and the three friends, and would not praise anyone just to win favor, v.21. If he did, God would punish him for flattery, v.22.

Elihu liked to talk and he said the same thing more than once. We will see this again in his speeches.

2. ELIHU'S ANSWERS TO JOB, 33:1-33

Elihu first spoke to Job and explained again why he was speaking, vs. 1-7. He accused Job of claiming to be innocent and calling God unfair, vs. 8-13. Elihu then explained how God speaks to men, vs. 14-30, and appealed to Job to keep on listening to him, vs. 31-33.

Why Elihu was speaking, 33:1-7

Elihu asked Job to listen carefully and he would say some important things, vs. 1,2. His heart was right and he would choose pure words, v.3. God's Spirit had created him and kept him alive, v.4.

Elihu encouraged Job to answer him if he disagreed, v.5. They were both only men, standing before God, and so Job need not be afraid of Elihu, vs. 6,7.

Elihu accused Job, 33:8-13

Elihu heard Job say that he was innocent, v.9, and that God was persecuting him, vs. 10,11.

It is true that Job claimed to be innocent of any great sin which would deserve such terrible punishment, 9:21; 10:7; 12:4. And in chapter 31 he named many sins and said he was not guilty. He also blamed God for his troubles and said He was unfair, 9:17; 13:24,27; 30:21.

Elihu rightly said Job had done wrong in these things. Job should not accuse God of never answering man, vs. 12,13. God is supreme and does not have to explain His actions, but He certainly speaks to man.

Elihu's answer to Job's problem, 33:14-30

Job had often wanted God to speak to him, 13:22; 14:15;

31:35. Now Elihu told Job that God often speaks to men in three ways: in a dream or vision, vs. 14-18; through some sickness, vs. 19-22; or by a human messenger, vs. 23,24.

In a dream, 33:14-18

God speaks to men more than once, and many people do not listen or try to understand, vs. 14,15. God had spoken to Joseph through dreams, Genesis 37:5,9; 40:5; 41:1,5, and Eliphaz claimed to have special wisdom because he thought a spirit had spoken to him in a dream, Job 4:13,15.

God spoke by dreams to men in early days, but now we have the whole Bible to teach us what God wants us to do.

Here Elihu said that God speaks to men because He wants to keep them from sin and pride, vs. 16,17. God does not want to punish men by death, v.18.

Through sickness, 33:19-22

Men often refuse to listen to God, so He sends some sickness or disease. The person may have great pain and no appetite, vs. 19,20. His body becomes very thin and he seems to be near death, vs. 21,22. Job was like that, 7:6,7; 19:20; 30:17.

The Father still uses sickness to teach us His way, and we should be ready to learn. Job blamed God for his pain but did not consider that God was trying to teach him necessary lessons.

By a messenger, 33:23,24

Both men and angels are called God's *messengers*. In 1:14 a messenger came to tell Job that his animals had been destroyed. In Genesis 19:1 two angels brought God's message to Lot in Sodom. Today angels take care of believers, Hebrews 1:14, but God speaks through many men using the Holy Bible.

God's messenger should teach men about God's righteousness, v.23. If anyone hears, God will be gracious and save him

from death, v.24. More than that, God will save him from his sins. God Himself has provided a ransom.

The Lord Jesus came into the world to give his life a ransom for sinners, Mark 10:45.

The results, 33:25-30

The sick man will soon feel better, v.25; he will pray to God, and God will answer him, v.26. He will be happy because God has accepted him and has restored his reputation among men as an honest person. Then he can tell others that God forgave his sins and kept him from death, vs. 27,28.

This is God's way: forgive our sins, then give us good health, Psalm 103:3; James 5:15. It is better to be forgiven than to be healed.

Elihu's appeal, 33:31-33

Elihu thought that Job was guilty of some great sin, and that his advice would be helpful. Job denied this, and anyway the others had already told him he must repent. Job may have looked impatient at this minute because he had heard it all before, so Elihu asked him to listen and let him speak, v.31. Still Job could speak up if he wanted to, but Elihu was trying to help him, v.32. Elihu was sure he could teach Job more wisdom, v.33.

3. ELIHU'S MESSAGE TO THE THREE FRIENDS, 34:1-37

Elihu spoke to Job in chapter 33 (see verses 1 and 31) and now he turned to the three friends, vs. 2,10. But Elihu also had some advice for Job, vs. 16,31-33.

Elihu's request, 34:1-4

He called the three friends *wise* men and asked them to listen to him, vs. 1,2. They should be able to decide about Job's problem. Elihu wanted to be considered as one of the wise men.

Elihu accused Job, 34:5-9

Elihu said that Job claimed to be innocent, and God was unfair, v.5. Job said he was in the right but no one would believe him, v.6. He had not sinned against God, yet he was sick and would soon die.

Job paid no attention to those who laughed at him, v.7. Job did not make friends with wicked men, but he accused God, so put himself in their company, v.8. Job had not used the words of verse 9, but that is what he meant.

Elihu described God's character, 34:10-30

Here Elihu spoke first to the friends, vs. 10-15, then to Job, vs. 16-30. Elihu said that God is righteous, vs. 10-12, and supreme over all, vs. 13-15. God is the Judge of all men, vs. 16-20, and can know everything, vs. 21-23. He will judge sinners and give peace in the land, vs. 24-30.

God is righteous, 34:10-12

God will not do any wicked thing, the Almighty will never do what is wrong, v.10. He will give to every person what he deserves, v.11; Romans 2:6, and will judge all men fairly, v.12. The Judge of all the earth will do right, Genesis 18:25.

God is supreme, 34:13-15

God is eternal, He had always existed, He created all other beings, and no one has given Him His authority over the whole earth, v.13. He gives life to all and all would die if God said so, vs. 14,15. Man was made out of dust but God made him alive by breathing into him the breath of life. When man dies he returns to dust again, Genesis 2:7; 3:19.

God is the good Judge, 34:16-20

Here again Elihu asked Job to keep on listening to him, v.16; 33:1. Job had said that God was unfair to him, but Elihu asked if

an unfair judge could govern the world. God is perfectly just and Job should not say such things, v.17. God can tell rulers that they are unrighteous, but no man can say that about God, vs. 18,19. God does not favor rich people more than those who are poor. After all, He made them all, and death comes to all men at last, v.20.

God can know everything, 34:21-23

God can judge all men because He knows all about us, vs. 21,22; Genesis 16:13; 18:12-15. Years later David wrote that there is no place where people can hide from God, Psalm 139:1-12. God also knows if we really trust in Him, and He will not judge unfairly, v.23.

God will judge wicked men, 34:24-30

He does not need to wait for the day of judgment to investigate every case. He knows all things and He judges evil rulers when the time comes, vs. 24,25.

God's judgment may come during the night, but all men will soon know about it, v.26. The wicked rulers turned away from God's laws and cheated poor people, vs. 27,28. God heard the prayer of these poor people so He removed the bad rulers. Then there was peace in the land when God raised up good men to rule, vs. 29,30.

We should obey our government and our rulers and pray for them, Romans 13:1-7; 1 Timothy 2:1-3; 1 Peter 2:13-17. It is God's privilege to give us better rulers, and Christians should not take part in any plan to overthrow the government by killing people.

Elihu's advice, 34:31-37

To Job, 34:31-33

Job should agree that his trouble was the result of his sin and promise not to break God's laws any more, v.31. He should ask God to show him his sins, v.32. Elihu asked Job to consider these things and tell them all what his decision was, v.33.

To the friends, 34:34-37

Job was not willing to do this, so Elihu turned to the others, v.34. He said that Job was not showing that he had either knowledge or wisdom, v.35. Elihu proposed that Job should be judged by the others because he spoke as a sinner. He was still rebelling against God by refusing to accept Elihu's advice, vs. 36,37.

JOB had a Problem
EXAM 10 Job 32.1 - 34.37

Enter the correct answer.

1. Elihu had remained silent because he was
 - a) older than the others.
 - b) younger than the others.
 - c) afraid.

2. Elihu told Job that God
 - a) never speaks to men.
 - b) seldom speaks to men.
 - c) often speaks to men.

3. Elihu thought that Job was
 - a) guilty of some great sin.
 - b) innocent.
 - c) guilty of a little sin.

4. Elihu wanted to be considered as
 - a) a righteous man.
 - b) a great man.
 - c) a wise man.

5. Job 34.19 tells us that God
 - a) favors the rich over the poor.
 - b) favors the poor over the rich.
 - c) does not favor one more than the other.

Enter TRUE or FALSE after each statement.

6. The three friends convinced Job that he was a secret sinner.
7. Elihu said the same thing more than once.
8. Men always listen when God speaks.
9. Elihu wanted to teach Job more wisdom.
10. Solomon tells us in Psalm 139 that we cannot hide from God.

What Do You Say

What is the main way that God speaks to us today? What is our responsibility in this?

4. ELIHU'S MESSAGE TO JOB, 35:1-16

In this chapter Elihu continued speaking to Job. Elihu told Job his mistake, vs. 1-3, and his own answer to Job's problem, vs. 4-8. He explained why God does not answer some prayers, vs. 9-13, then gave Job some more advice, vs. 14-16.

Job's mistake, 35:1-3

Job claimed that he was righteous and God was unfair, v.2. Elihu also accused Job of asking God if it would help either God or Job if he did not sin, v.3. Eliphaz had said something like this, 22:2, and Job said that wicked men talked like that, 21:15. In verse 2 Elihu was right, but not in verse 3.

Elihu's answer, 35:4-8

Elihu was confident that he could answer both Job and his friends, v.4. He asked them to look up at the clouds in the sky, v.5. God created the stars, and He told Abraham to consider the starry heavens, Genesis 1:1; 15:5. Job and the friends had before spoken about the stars and the heavens, 9:7; 11:8; 22:12,14; 25:5; 26:11. It would seem that the clouds were gathering at this time and a storm was approaching. We will read more about this, 36:27 - 37:6, and after that Jehovah spoke out of the *storm*, 38:1.

Here Elihu explained that the God of heaven is far greater than man. Therefore, man's sin does not hurt God, and his righteousness does not help God, vs. 6,7. A man's sin can hurt another person, and his goodness may help someone else, but not God, v.8.

This is only partly true. A sinner sets himself up as an enemy of God, one who hates God. This does not make God happy, but it does not weaken His control. On the other hand, if we help another believer, the Lord Jesus will certainly be happy and give us a reward, Matthew 25:40.

God does not always answer prayer, 35:9-13

In trouble men will turn to others and ask them to help them, but they should turn to God and seek His help, vs. 9,10. God is our Creator, and He can give us songs of joy, even when our trouble is greatest, Habakkuk 3:17,18; Acts 16:25.

We can learn a lot from animals and birds, but God can give us far more wisdom, v.11. Men in trouble call for help, but God does not answer because they are still proud, vs. 12,13.

More advice for Job, 35:14-16

Job had heard lots of advice and he did not find it very helpful: Zophar's, 12:2; Eliphaz' 16:2; and Bildad's, 19:2,3; 26:2,3. Elihu also had offered Job advice before this, 33:1,31; 34:16,31.

Now Elihu advised Job to wait patiently and trust in God until His time should come, v.14. He should accept his trouble as coming from God, and not talk so much, vs. 15,16. Bildad also thought Job talked too much, 8:2; 18:2; also Zophar, 11:2; and Eliphaz, 15:6.

5. ELIHU'S TEACHING ABOUT GOD, 36:1-33

Job and the friends remained silent so Elihu continued. In this chapter he claimed again to be wise and quite able to speak for God, vs. 1-4. He showed that God is great and knows how to treat all men, vs. 5-15, so He knew what Job needed, vs. 16-21. God's greatness is seen in His ways with men, vs. 22-26, and in nature, vs. 27-33.

Elihu's claims, 36:1-4

Elihu asked the people to listen to him because he could speak for God, vs. 1,2. The three friends claimed to have superior human wisdom, and Elihu added very little to what they had said several times. Elihu thought he had great knowledge, vs. 3,4, but he did right in trying to show that God is righteous.

God is great and righteous, 36:5-15

God is almighty and all-wise. He cares for all men, great and small, v.5. He punishes sinners and deals fairly with poor people, v.6. He watches over righteous men and honors them in this world, v.7.

Righteous people sometimes commit sin, so God allows them to suffer. If they get sick, they are like prisoners in the house, v.8. But God shows them that they have sinned and teaches them to turn away from sin, vs. 9,10. If they do, God will restore them to health and honor, v.11. If not, they will die, v.12.

Wicked men keep on in their sins and will not turn to God, v.13. They live with other sinners and soon die, v.14. God does speak and those who hear will be saved, v.15.

What Job needed, 36:16-21

Elihu has been speaking about God and men in general, and now he showed how this applied to Job. God had been very good to Job and could restore him to wealth and health again, v.16. Instead Job was acting as wicked men are said to do in verse 13, and Job should be afraid that he would suddenly die. Then no amount of money would deliver him, vs. 17,18.

Job had lost all his cattle, but he may have had some money left. This would not make God change His plans, v.19. Job would not be any better at nighttime or later on, v.20. He should accept his suffering as from God, and not turn again to sin, v.21.

God's ways with men and in nature, 36:22-33

Job had heard all this before, but now there was a storm coming up so Elihu brought in a lesson from this.

God and men, 36:22-26

God has all power to raise men up, and the wisdom to teach them, v.22. (Elihu had said this in verse 5.) No one can command God or accuse Him of evil, v.23. (Elihu said Job had done this, 34:9; 35:2.) Job should give praise to God for all His works, v.24. All men can see what God does in the world of nature, v.25. God is eternal and greater than we can know, v.26.

God in nature, 36:27-33

Now Elihu described further God's great power as seen in nature.

27-29 By now the rain had started to fall, and Elihu said this comes from God, v.27. The clouds drop their rain freely on all men, both just men and unjust, v.28; Matthew 5:45, but who can understand how clouds form, or why the thunder roars? v.29.

30-33 Perhaps lightning was now flashing in the storm, and Elihu began to speak about the light, which God gives every day. The light cannot penetrate to the bottom of the sea, v.30. God uses lightning to punish wicked men, but He also gives sunlight, without which no food would grow, v.31. The clouds cause darkness, and the thunder and lightning tell that the storm is near, vs. 32,33.

So God gives us warning of coming judgment, Luke 12:54-56.

6. ELIHU AND THE STORM, 37:1-24

The storm had been gathering, and Elihu used it as a lesson to teach God's great power in nature. In chapter 37 he continued

to describe the storm and other kinds of weather, vs. 1-13, and we can learn about God by His work in nature. Then Elihu again tried to teach Job that he was not really wise in God's sight, vs. 14-24.

God controls the weather, 37:1-13

Here we learn that thunderstorms and winter weather teach us about God.

1-5 Elihu heard the thunder, vs. 1,2,4, and saw lightning v.3, all under God's control, vs. 3,5. Men cannot understand God's wisdom in all that He does, v.5; 36:29. (This was a lesson Job should learn.)

6-8 God also sends winter weather with snow or great rain, v.6. Men cannot work outside, but they should consider God's power, v.7. Wild animals find shelter from the stormy weather, v.8.

9-13 We can know a little about the weather and what to expect, vs. 9,11, but it is all controlled by God, vs. 10,12. He uses weather for His own purposes, v.13: sometimes to teach men their lessons, to bless the earth with rain so it can produce good crops, or to show mercy to men who pray to Him.

Lessons for Job, 37:14-24

Here Elihu started to ask Job questions which no man could answer, vs. 14-20. Then he went back to the weather and its effect on men.

Elihu called on Job to think about God's works, v.14. Then he asked Job three or four questions to show him that he really was ignorant of God's great knowledge: about lightning, clouds, the wind, and the sky itself, vs. 15-19. (In the next section of the book, chapters 38 to 41, the Lord also asked Job many questions.)

Elihu could not answer these questions either, nor could any other man, v.19, so he thought it would be better not to try and answer God, v.20.

Elihu did not have much to say, but he found it hard to stop talking. Perhaps the storm was passing overhead by now, v.21,

and this too showed God's glory, v.22. Men cannot understand everything about God, but we should fear Him and keep very humble, vs. 23,24.

Elihu was usually polite to Job, but sometimes he was proud of himself. He got closer to Job's real problem than the three friends, but still he did not have the right answer. God allowed Satan to test Job, but God's real purpose was to take away Job's pride so He could use him more fully to teach God's ways to others.

JOB had a Problem
EXAM 11 Job 35.1 - 37.24

Enter the correct answer.

1. Elihu said that Job considered God to be
 - a) unfair.
 - b) righteous.
 - c) wise.

2. When in trouble men should seek help from
 - a) friends.
 - b) no one. They should trust in themselves.
 - c) God.

3. God does not answer men who are still
 - a) proud.
 - b) humble.
 - c) repentant.

4. Righteous people
 - a) never commit sin.
 - b) sometimes commit sin.
 - c) often commit sin.

5. Elihu used the storm as a lesson to teach God's
 - a) love.
 - b) power.
 - c) mercy.

Enter TRUE or FALSE after each statement.

6. God always answers men even when they are proud.
7. Elihu admitted that he was not able to speak for God.
8. God cares for all men, great and small.
9. We can learn about God by His work in nature.
10. Man can understand everything about God.

What Do You Say

What can we learn about God from His work in nature?

-4-

Jehovah Revealed Himself,

38:1 - 42:6

Job had often wished that God would speak to him, 10:2; 13:3,22; 23:5; 30:20. God's silence bothered Job more than any of his troubles, 13:24. Job was sure that God would tell everyone that His servant Job was righteous. This would have meant that the friends would be put to silence and Job would have won the argument. Job would have been prouder than ever.

This was not God's purpose at all, and He spoke to Job quite differently from what Job had expected. Jehovah revealed Himself as the God of nature, all-wise, all-powerful, and all-good. Job soon understood his own littleness, 40:3-5, but the Lord continued through chapters 40 and 41. By then Job thoroughly repented and was willing to take his proper place before God, 42:1-6.

1. Creation and Job, 38:1-38
2. Animals and birds, 38:39 - 39:30
3. Job's reply, 40:1-5
4. Jehovah's work with men, 40:6-14
5. Great animals, 40:15 - 41:34
6. Job's confession, 42:1-6

1. CREATION AND JOB, 38:1-38

In this chapter Jehovah asked about thirty questions about the creation of the world and the forces of nature. After that He asked more questions about animals.

First He told Job to listen, vs. 1-3, then asked him about creation, vs. 4-11; the day, vs. 12-15; the sea, vs. 16-18; the light, vs. 19-21. Then there were more questions about the weather, vs. 22-30; the stars, vs. 31-33; the clouds, vs. 34-38. Jehovah spoke to Job during the storm, which was showing His great power.

Later God spoke to Elijah, not in a storm, but in a still, small voice, 1 Kings 19:11,12. Today He speaks to us mostly through the Scriptures.

1-3 God asked who was this person trying to give advice without knowledge. Elihu had been speaking for six chapters. He had accused Job of talking without knowledge, 35:16, but later on Job himself admitted that he had been talking too much without real knowledge, 42:3. Anyway the Lord now told Job to act like a real man and be prepared to give his answers.

4-7 Jehovah asked first if Job was there when He, Jehovah, had created the world. God measured the earth and laid the foundation. In Genesis 1:31, God saw that His creation work was very good. Here we learn that the angels shouted for joy at that time. The stars have no life, but the Scriptures speak of nature having feelings and the creation groaning in sorrow after sin came in, Romans 8:22.

8-11 In Genesis 1:1 we see that God created the heavens and the earth, but after that there was disorder and darkness on the earth. On the first day He caused the light to shine through the clouds, but the water of the sea covered the whole world, until on the third day God brought up the land and gathered the water into its place, Genesis 1:2,3,9,10. Job knew from the early records that God Himself had set boundaries for the sea.

12-15 God also made the day and the night and set the sun and the moon to rule the day and the night, Genesis 1:5,16-18. Of course Job could never do these things. Here the Lord also spoke about His control of men through nature. The daylight puts an end to the wicked works of men who love darkness rather than light.

16-18 Job had never been in the deep sea, nor in Hades, the place of dead people, vs. 16,17, but God is everywhere, Psalm 139:8-10. Job had no way of knowing the size of the earth, v.18.

19-21 Light and darkness were a mystery to Job and to all other men. Certainly neither Job nor any man was there when God renewed the earth in Genesis 1.

22-24 Nor could Job or any man control the weather. Here the Lord asked about snow and hail which are used by God to help His people against their enemies and to punish wicked men; for example, see Exodus 9:18; Joshua 10:11; Psalm 78:47,48; Isaiah 28:17; 30:30; Ezekiel 38:22; Revelation 8:7; 16:21. The morning light seems to come from the same direction as the east wind, but Job could not tell how or why, v.24.

25-27 Job could not tell how or why the rain comes pouring down with thunder and lightning, v.25. God sends His rain even where no men live, vs. 26,27.

28-30 This shows that God cares for the animals He has created. Job should learn that He really cares for men, and especially those who believe on Him. God gives the summer rain and the ice in winter also.

31-33 Next the Lord asked Job if he could control the stars of heaven. Some groups of stars form patterns in the sky, and the names of some are given in these verses. Of course no man has the power to bring the stars together or to separate them. God set the stars, the sun, and the moon to give light and to show men when the seasons were changing, Genesis 1:14-16.

34-38 Next we have more questions about the clouds and weather. God could order the rain to fall and the lightning to flash, but Job could not do either, vs. 34,35. God alone has perfect wisdom, and He alone can give wisdom to His creatures, v.36. Man cannot count the number of the clouds, or tell them when to pour down their rain and to make the dry dust into lumps of mud, vs. 37,38.

2. ANIMALS AND BIRDS, 38:39 - 39:30

The Lord has been teaching Job that his Creator is far greater than he. Job cannot control the weather or any of the forces of nature. Now the Lord began to speak about the animals

and birds He created and cares for: lions, vs. 39,40; ravens, v.41; mountain goats, 39:1-4; wild donkeys, vs. 5-8; wild oxen, vs. 9-12; the ostrich, vs. 13-18; horses, vs. 19-25; hawks, v.26; eagles, vs. 27-30.

39-41 God, not Job, provides food for lions, vs. 39,40. The same is true of ravens, v.41; Psalm 147:9; Luke 12:24. God used ravens to feed His servant Elijah, 1 Kings 17:6.

39:1-4 Only the Lord could know all about the birth of wild goats or deer. In nature God cares about wild animals like the lion and other animals whom the lions eat for their food.

5-8 Men take care of their herds of goats and their cattle and their donkeys also, Luke 13:15, because these animals are useful to them. God also cares for wild animals. Here He gives freedom to wild donkeys who live in the mountains and do not help men by carrying burdens.

9-12 Men use oxen to pull ploughs and carts, but they cannot make wild oxen obey them.

13-18 The ostrich is not beautiful and cannot fly in the air, but it can run very quickly over the ground. The ostrich cannot build nests in trees, and so it lays its eggs on the ground. God alone gives wisdom, and He has not taught the ostrich what other, smaller birds know.

19-25 Men used horses when fighting against their enemies, Joshua 11:4; 2 Samuel 15:1. Here the Lord described the horse's strength, v.19; bravery, vs. 20-22; and desire to go to the battle, vs. 23-25. God created this magnificent animal, not Job.

26 God gave the hawk the ability to fly.

27-30 The eagle also does not wait for man's instructions. It builds its nest on a high place where nothing can hurt the young eagles. The mother bird has very good eyesight and searches for its prey; then it brings the food back to the nest for the little birds to eat.

3. JOB'S FIRST REPLY, 40:1-5

Wise men study nature, and Job should have learned a lot about God's creation. He should have known more about God's greatness and his own littleness. Job was sick and in great pain and he could not understand God's ways. He should have been willing to trust in the Lord's goodness until all was made clear.

All Christians have problems which seem to have no answer. We should learn from the book of Job that God loves us and is in complete control.

1,2 The Lord had been reminding Job of His wisdom and power plainly seen in nature. Job had been critical of God and he wanted to hear Him. By now Job knew he could not teach God how to govern the world, but the Lord gave him this opportunity to speak.

3-5 Job did speak up and admit that he was a sinner and certainly was not able to answer God, vs. 3,4. His two main arguments had been that God was angry and unfair with him, and that he was righteous enough. Now he agrees to stop saying either of these things, v.5.

4. JEHOVAH'S WORK WITH MEN, 40:6-14

Job was not yet ready to trust the Lord fully, and so Jehovah continued His instruction, 40:6 - 41:34, first about men, then about two great animals. After that Job took a still more humble position, and the Lord could really bless him again.

6,7 Jehovah spoke from the storm and told Job to act like a real man and be ready to answer God's questions, vs. 6,7. God said the same thing at the first, 38:3. The Lord treats us like men, not animals, but we must not consider ourselves as better than what we are. Satan wanted to be like God and he tempted Eve by telling her she would be like God. It is necessary for us to take a humble place before the Lord.

8-10 Then God spoke about His work with men. He must judge people righteously. Yet Job had tried to prove **he** was

righteous and God was not, v.8. Job did not have the power or the majesty or the glory to judge others, vs. 9,10.

11-13 God's work is to make men humble when they become too proud, vs. 11-13. This is very important. The Lord Jesus came to save those who are lost, Luke 19:10. This work was to call not the righteous but sinners to repentance, Luke 5:32. We must believe that we are **lost** sinners and need to repent, or we will never feel the need to be saved.

14 Job himself needed to become more humble. If he could save others, he himself would not need to be saved, v.14. This was true of only one man, the Man Christ Jesus.

5. GREAT ANIMALS, 40:15 - 41:34

1. The hippopotamus, 40:15-24

The Lord described two very great animals; the first, Behemoth, probably meaning the hippopotamus. It may be the strongest animal, yet the Lord created both Job and the hippopotamus, v.15. It eats grass and climbs hills, v.20, and loves the shade and the water, vs. 21-23. It is very strong, vs. 16-18, and only God can control it, v.19, not man, v.24.

This animal was far larger and stronger than Job. Only God could create it or control it. This showed Job his own littleness or nothingness.

2. The crocodile, 41:1-34

Finally the Lord described in still more detail Leviathan, or the crocodile. Both the hippopotamus and the crocodile were well-known in Egypt, and the wise men in the East probably knew something about them.

First He asked Job if he could catch a crocodile with a hook like a fish, vs. 1,2. Would a crocodile try to make friends with any man? vs. 3,4. Would it be a nice family pet or provide food to eat or sell? vs. 5,6. The crocodile cannot be captured with fishing spears, v.7. Anyone who touches it may lose an arm or a leg, v.8.

No one could capture or control a crocodile. Men are afraid as soon as they see it, vs. 9,10. Only God can control this fierce animal, and all men should fear God. God does not owe anything to any man, v.11; Romans 11:35.

The crocodile is truly a terrible creature, vs. 12-34. The Lord described its scales and its teeth, vs. 13-17. The scales protect it from its enemies, and with its teeth it can attack even larger animals.

The crocodile may lie in the sun beside the river. When it sneezes it blows water from its long nose and the drops of water glow like fire in the sunlight, v.18. It can also dive into the river and remain under water for a long time. When it comes up it blows the air and water out through its nose and this may look like steam or fire, vs. 19-21.

The crocodile is strong, vs. 22,27; its scales are very hard and very sharp, vs. 23,30. It is afraid of nothing but causes all others to be afraid, vs. 24,25. This animal knows no fear, no matter what weapon is used against it, vs. 26,28,29. It can swim very quickly through the water, leaving a path of bubbles behind it, vs. 31,32.

There is no other animal like the crocodile. Fearless, it is the king of all wild beasts, vs. 33,34. Job ought to know that the Creator of the hippopotamus and the crocodile was far greater than he.

6. JOB'S CONFESSION, 42:1-6

Job had listened carefully as the Lord spoke about His great power, wisdom, and supremacy. God asked Job many questions about the creation of the world and the birds and animals. Job could only answer by admitting that he had said too much, 40:4,5. So the Lord added more about His way of treating men and about two great animals. Now Job is ready to take a low place.

Job confessed that God can do everything and know anything, He is omnipotent and omniscient, v.2. Job had tried to explain his own problem but now agreed that he did not know

enough to do so, v.3. The Lord had given him an opportunity to speak, 38:3; 40:7, and now Job was ready to speak the truth about himself, v.4.

Job had heard many things about God, most of them true, but he had not put them together properly. We do not read that God appeared to Job as he had done to Abraham, Genesis 12:7; 17:1; 18:1; Isaac, Genesis 26:2,24; Jacob, Genesis 35:1,9. But God spoke out of the storm and revealed Himself, so Job could say he *saw* God in his heart, as God really is, v.5. The result was that Job saw himself as *he* really was, and was very sorry for what he had said, v.6.

Today God commands all men everywhere to repent, Acts 17:30. He wants to hear a person say, *God, be merciful to me the sinner*, Luke 18:13.

-5-

Job's Blessing, 42:7-17

The Lord had spoken to Job, chapters 38 to 41, and now He spoke to the three friends through Eliphaz, the oldest, vs. 7-9. Then He restored to Job all the wealth which Satan had taken away and gave him as much more again, vs. 10-12. Job also had another family and a long life, vs. 13-17. This last part of the book of Job is like the first two chapters, it gives a record of what happened. Most of the other chapters are in the form of poetry.

1. Jehovah spoke to the friends, 42:7-9

The Lord was angry with the three friends because they had not spoken the truth about God as Job had, v.7. God had shown Job that some things he said were bad, but the three friends were worse. (Perhaps Elihu came closer to the truth; anyway, he is not mentioned here.)

The Lord gave the three friends opportunity to bring 14 animals as a sacrifice, v.8. The animals would die as a picture of the men who ought to die for their sins. God called Job His *servant* and said that Job would pray for the friends. God had accepted Job, and He would accept the friends if Job asked Him to.

God has totally accepted the sacrifice of Christ, and Christ is praying for us. We are accepted because He is accepted, Ephesians 1:6.

Eliphaz, Bildad, and Zophar did what the Lord commanded, Job prayed for them, and God accepted them, v.9.

2. Jehovah blessed Job, 42:10-12

Job was now ready to forgive his friends for many bad things they had said against him. He prayed for them, and God accepted them and gave Job back his health and his property. In fact, God gave him twice as much as he had before, vs. 10,12.

We must be ready to forgive our brothers if we want our Heavenly Father to forgive us, Matthew 6:14. If not, the Father will not put us out of His family, but He will teach us our lessons the hard way, Hebrews 12:6.

Job's brothers and sisters and his other friends had all forsaken him in his trouble, and this added to his trials, 19:13-19. Now they came back to him and he received them, v.11. They comforted him when his time of sorrow was over, and they each gave him a valuable gift, when he no longer needed it.

It is good to help other believers when they are really in need.

3. Job's family, long life, and death, 42:13-17

So the Lord restored to Job twice as much sheep, cattle, camels, and donkeys as he had before. God also gave Job another family, but only the same number as he had before, v.13. Job had shown his faith that God will raise men from death, 19:26, and he could surely hope that he would be with his other children in the next world.

The names of his beautiful daughters are given, and Job gave them a share of the inheritance, vs. 14,15. Job lived another 140 years until his great, great grandchildren were born, v.16.

Over a thousand years later, a prophet of God called Job a very righteous man, Ezekiel 14:14,20, along with Noah and Daniel. James was a servant of God and the Lord Jesus Christ. He used Job and the prophets as examples of patience and showed how God blessed Job after he endured great trials, James 5:10,11.

We have seen that Job was not a perfect example of patience. Only the Lord Jesus was perfect. Job did not know that

Satan had asked permission to test him. The Lord warned Peter in advance, Luke 22:31, and Peter also had the advantage of living three years with Jesus, yet he fell into worse sin than Job did. Peter denied the Lord, but Job never did.

Job had lived a righteous life and became the greatest man in the East. Suddenly he lost everything: wealth, family, and health. His friends came to sympathize with him but they stayed to criticize him. Worst of all Job felt that God would not listen to him, so he began to doubt God's justice.

God has promised never to leave us or forsake us. In time of great trouble we can surely keep on trusting the Lord.

JOB had a Problem
EXAM 12 Job 38.1 - 42.17

Enter the correct answer.

1. In Chapter 38 God asked about
 - a) 20 questions.
 - b) 30 questions.
 - c) 40 questions.

2. We should learn from the book of Job that God
 - a) wants to punish us.
 - b) does not really care for us.
 - c) loves us and is in complete control.

3. Job tried hard to prove that
 - a) he was righteous and God was not.
 - b) God was righteous and he was not.
 - c) both he and God were righteous.

4. The Lord
 - a) was angry with the three friends.
 - b) was pleased with the three friends.
 - c) agreed with the three friends.

5. The following prophet called Job a righteous man:
 - a) Jeremiah.
 - b) Ezekiel.
 - c) Daniel.

Enter TRUE or FALSE after each statement.

6. God's silence bothered Job more than any of his troubles.
7. Today God speaks to us mostly through nature.
8. God sometimes uses the forces of nature to punish wicked men.
9. Job answered God and admitted that he was a sinner.
10. Job could not forgive his friends for all the bad things they said against him.

What Do You Say

What have you learned from your study of Job?