

A Study of the  
BOOK OF JOB

When  
he hath  
tried me,  
I shall  
come  
forth as  
gold



JOB 23:10

Manitoulin Youth Conference 2011  
(God willing)



# TABLE OF CONTENTS

INTRODUCTION .....1

BACKGROUND TO JOB AND JOB 1-2 .....2

THE SPEECHES OF JOB AND HIS THREE FRIENDS: JOB 3-31 .....21

THE SPEECHES OF ELIHU: JOB 32-37 .....58

YAHWEH SPEAKS: JOB 38-41 .....71

JOB’S CONFESSION: JOB 42 .....80

CONCLUSION .....81

# INTRODUCTION

Why do the righteous suffer? This essential question is dealt with in the book of Job and is one that is often pondered at any point of trial in our life. We struggle to understand why God has brought difficulty into our life. We believe that we are living the right way, that we are doing the right things, and yet God has brought something upon us. What is God doing in my life?

The scriptural account of Job is one that is incredibly applicable to us. We are given insight into this man’s personal sufferings and the psychological turmoil that racked his mind during his ordeal. More so than other individuals in the Bible, the feelings and emotions of Job are laid bare for us to see and to learn from. The thoughts that Job expressed are often not unlike our own when under duress. Job’s example can show us the weakness of these types of thoughts and give us the strength to elevate our minds to God’s plan and purpose with us. The theme of the book, *“when he hath tried me, I shall come forth as gold”* was chosen to reflect God’s purpose with us in trial. Trials are not punishment for sins committed, but rather the development of our spiritual character, so that we are found to reflect the glory and honour of the Heavenly Father (1 Peter 1v7).

While there is great personal application, there are many other practical lessons that come up in this book. There is guidance for the way in which we comfort our brothers and sisters. The book shows how holding a wrong doctrine can lead to wrong actions in our lives. There are many scriptural first principles that are addressed in Job: the nature of man, the Satan, and the Atonement, all find a place in the book. Study of the book of Job also shows us how to understand the ‘half truths’ of the friends and discern between what is right and what is wrong.

There are also many things within the book that create a lot of discussion: the wife of Job, the children of Job, the arguments of the friends, the Satan, Elihu, Behemoth and Leviathan ... are all things that can generate discussion. When discussing these topics, please make sure that you have applied yourself to the study of them so that the Word of God directs us to the right answer when we discuss them in our groups.

The workbook that you are about to commence has touched on every chapter, but it is not exhaustive. The workbook’s aim was to cover the whole book, giving the general sense of each chapter. When writing it, we did not intend to go verse by verse, but rather include a selection of verses that illustrated the theme of that particular chapter. As a result, you may find a verse that you have struggled to understand, which has not been dealt with in this book. We would recommend you use this book as a guide to spur you onto a deeper study of the book of Job. There are two charts that are marked optional (Deuteronomy 28 and the book of Job, and similarities between Elihu’s speech and God’s speech). We recommend these questions as helpful to aid in our understanding of this intriguing book.

We are very thankful for the work of brethren in the past who have helped in our understanding of the book of Job. The resources we found extremely helpful in compiling this workbook are:

1. “The Education of Job”, Bro. David Baird
2. “The Book of Job”, Bro. Cyril Tennant
3. “Job”, Bro. C.C. Walker (Green Pamphlet)
4. <http://www.christadelphianvault.net/> – Talks by Bre. Des Manser and Jack Lawson
5. Online Bible/E-Sword etc.

If you have an enquiry about a question in the workbook and seek clarification, or have a comment, please do not hesitate to contact us, and hopefully we can mutually grow in our understanding of the man and character of Job.

In the Hope of Israel,

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## BACKGROUND TO JOB AND JOB 1-2

### LOCATION AND DATING OF THE BOOK OF JOB

The book of Job does not give us a lot of information to tell us exactly when and where the book of Job happened. The best way that this can be ascertained is through examining the lineage of the characters involved.

1. Using a Bible dictionary, what information can you find about the Land of Uz and where it is located?

a. Is it mentioned in any other scriptural passages?

2. What is the ancestry of the four other main characters involved in the story?

- Eliphaz the Temanite:

- Bildad the Shuhite:

- Zophar the Naamathite:

- Elihu the Buzite:

3. What does this tell us about the timeframe of the book?
4. Job is historically cited as an example of righteousness further on in the Old Testament. What is the reference and how does this help us fix a timeframe to the book?
5. Other observations can be made from the text. Where do each of these place the dating for the book of Job:
  - a. Job’s age at the end of the book, 140–210 (est.) years (42v16)<sup>1</sup>:
  - b. Riches and prestige measured in livestock:
  - c. Allusions to the flood (12v15) and the overthrow of Sodom and Gomorrah (18v15):
  - d. Allusions to the overthrow of Egypt (26v12):

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<sup>1</sup> Job's approximate age can be determined given a couple of factors. We know certainly that he was blessed with an additional 140 years at the end of his trial (42v16). If everything is doubled to Job in the end of his trial, this could put his initial age at 70 years. Also, we know that Job was well established in life, having a large family, servants, and lots of livestock, all of which would take many years to accumulate. An age of 70 years would be an appropriate age to estimate for Job in this case as well."

## JOB'S CHARACTER

1. Three times the Divine assessment of Job's character is mentioned (1v1, 1v8, 2v3). The type of character that we are dealing with is unmistakable, as is God's assessment of him. What do the words mean? How else are they used in scripture? What lessons can we learn from these characteristics?

### **“Perfect”**

- Strong's Number:
- Hebrew Word:
- How else is the word used in scripture:
- Lessons to be learned from this characteristic:
- Meaning:

### **“Upright”**

- Strong's Number:
- Hebrew Word:
- How else is the word used in scripture:
- Lessons to be learned from this characteristic:
- Meaning:

### **“Feared God”**

- Strong's Number:
- Hebrew Word:
- How else are the words used in scripture:
- Lessons to be learned from this characteristic:
- Meaning:

### **“Eschewed evil”**

- Strong's Number:
- Hebrew Word:
- How else are the words used in scripture:
- Lessons to be learned from this characteristic:
- Meaning:

2. Just because Job was “perfect” obviously did not mean that Job was exempt from trial. How does this foreshadow the work of Christ? (Hebrews 5v8, 12v7)

3. What characteristic does Job 1v5 reveal about Job?

4. After the first set of trials, God adds another quality to the character of Job; “integrity”. What does this mean and why is it a beneficial characteristic to possess?

“Integrity”

- Strong’s Number:
- Hebrew Word:
- Why is it a beneficial characteristic to possess?
- Meaning:





## DEUTERONOMY 28 AND THE BOOK OF JOB

1. **(OPTIONAL)** When studying the book of Job, there are many similarities between what Job’s reality was and the words of Deuteronomy 28; the blessings and cursings on Israel. It may be possible that the men in the account of Job had access to the book of the Law. The Law would fit between our minimum and maximum timeframe. If it is the case, it would help us to understand why the three friends may have been so dogmatic that they were right, if they felt they had this scripture to support them. Go through the chart and fill in as many similarities as possible. For some, there may not be exact quotes but rather an idea that can be summarized. Some have been done as examples already for you. Space has been left at the end for others that you may discover.

Reference in the Book of Job	Similarity in Deuteronomy 28
<p>“His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.” (Job 1v3 KJV; Job)</p>	
<p>“When I went out to the gate through the city, when I prepared my seat in the street!” (Job 29v7 KJV; Job)</p>	
<p>“And I brake the jaws of the wicked, and plucked the spoil out of his teeth.” (Job 29v17 KJV; Job)</p>	<p>“The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.” (Deuteronomy 28v7 KJV)</p>
<p>“My root was spread out by the waters, and the dew lay all night upon my branch.” (Job 29v19 KJV; Job)</p> <p>“Who giveth rain upon the earth, and sendeth waters upon the fields:” (Job 5v10 KJV; Eliphaz)</p>	
<p>“To set up on high those that be low; that those which mourn may be exalted to safety.” (Job 5v11 KJV; Eliphaz)</p>	
<p>“And now am I their song, yea, I am their byword.” (Job 30v9 KJV; Job)</p> <p>“Thou shalt be hid from the scourge of the tongue...” (Job 5v21 KJV; Eliphaz)</p>	
<p>“Therefore snares are round about thee, and <b><u>sudden fear troubleth thee:</u></b>” (Job 22v10 KJV; Eliphaz)</p>	<p>“...Until thou be destroyed, <u>and until thou perish quickly</u>; because of the wickedness of thy doings, whereby thou hast forsaken me.” (Deuteronomy 28v20 KJV)</p>
<p>“My skin is black upon me, and my bones are burned with heat.” (Job 30v30 KJV; Job)</p>	

Reference in the Book of Job	Similarity in Deuteronomy 28
<i>“...The beasts of the field shall be at peace with thee.”</i> (Job 5v23 KJV; Eliphaz)	
<i>“They meet with darkness in the daytime, and grope in the noonday as in the night.”</i> (Job 5v14 KJV; Eliphaz)	
	<i>“Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.”</i> (Deuteronomy 28v31 KJV)
<i>“...the poor shall oppress his children...”</i> (Job 20v10 KJV margin ; Zophar)	
<i>“...And smote Job with sore boils from the sole of his foot unto his crown.”</i> (Job 2v7 KJV)	
<i>“It shall be accomplished before his time, and his branch shall not be green. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.”</i> (Job 15v32-33 KJV; Eliphaz)	
	<i>“Thou shalt beget sons and daughters, but thou shalt not enjoy them...”</i> (Deuteronomy 28v41 KJV)
<i>“He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.”</i> (Job 8v15 KJV; Bildad)	
<i>“My breath is strange to my wife, though I intreated for the children's sake of mine own body.”</i> (Job 19v17 KJV)	
	<i>“Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.”</i> (Deuteronomy 28v59 KJV)
<i>“For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.”</i> (Job 3v25 KJV)	

Reference in the Book of Job	Similarity in Deuteronomy 28
	<p><i>“And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldst not obey the voice of the LORD thy God.” (Deuteronomy 28v62 KJV)</i></p>
<p><i>“Terrors shall make him afraid on every side, and shall drive him to his feet.” (Job 18v11 KJV; Bildad)</i></p>	
<p><i>“But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the spirit.” (Job 11v20 KJV; Zophar)</i></p>	
<p><i>“Then thou scarest me with dreams, and terrifiest me through visions:” (Job 7v14 KJV)</i></p>	
<p><i>“When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.” (Job 7v4 KJV)</i></p>	

2. **(OPTIONAL)** Why can't the account of Deuteronomy 28 be applied to the personal life of Job?





## UNDERSTANDING SATAN IN THE BOOK OF JOB

1. Before looking in depth at the subject, who do you suppose the “Satan” to be? Upon what would you base that conclusion?

Within our community, many different theories and suggestions have arisen as to the identity of “Satan” in the book of Job, and most of these suggestions have some valid logic and reasoning behind them. There are essentially two different opinions within the Christadelphian community; an angelic or a human “Satan”. Both of these options have various versions and variations. With these two main opinions in mind, we will consider the evidence and see which conclusion makes the most sense with the facts presented.

A common ground to start from is to understand God’s involvement in the trials. It is impossible to deny the direct involvement by the hand of God in the trials of Job (Job 42v11). Throughout the trials that Job undergoes, God is involved in many aspects. As the debates of the three friends and Job carry on, the one thing that they all agree on is that God is the one responsible for the evil that has come upon Job.

2. God is said to be the source of evil (Isaiah 45v7, Amos 3v6). How should we understand this?

- a. What is the difference between sin and evil?

3. In what aspects is God involved in the trials of Job in Chapters 1 and 2?

- a.

- b.

- c.

4. Who do all the characters attribute Job’s trials to? Find a reference to go along with each character:

Character	Who do they attribute Job’s trials to?	Reference
Job		
Job’s wife		
Eliphaz		
Bildad		
Zophar		
Elihu		
The author of the book (42v7)		

5. It is clear that God had intimate involvement in the trials in Job’s life. Is this consistent with what we see elsewhere in scripture?



## LOOKING CLOSER AT “SATAN”

1. Look up the word “Satan” in Strong’s Concordance. What does it mean?
  - Strong’s Number: \_\_\_\_\_
  - Meaning: \_\_\_\_\_
  - Hebrew Word: \_\_\_\_\_
2. Does the word carry a moral connotation? (ie. good Satan/bad Satan)
3. How can a “Satan” be good?
4. The word for Satan can be applied to God himself, angels or men. Find a scriptural reference for each of these:
  - a. God:
  - b. Angels:
  - c. Men:

## PHRASES OF INTEREST

1. Much of what we base our opinion of Job’s “Satan” on is founded on a few phrases contained in the record of Chapters 1 and 2, and how we interpret these phrases. For each of the phrases, find a scriptural reference that shows this phrase or a similar idea in application to angels and an application to men.

Phrase	Reference Applied to Angels	Reference Applied to Men
<i>“the Sons of God”</i>		
<i>“came to present themselves before the Lord”</i>		
<i>“going to and fro in the earth”</i>		

2. Does the phrase *“came to present themselves before the LORD”* denote a location? (Job 1v6, 2v1)
  
3. What does the phrase *“hast thou considered”* mean? (Job 1v8, 2v3)
  - Strong’s Number: \_\_\_\_\_
  - Hebrew Word: \_\_\_\_\_
  - Meaning: \_\_\_\_\_
  - a. Where else in the scripture does this phrase or something similar appear?
  
4. What does the word translated “curse” in the first two chapters of Job mean? (ie. *“he will curse thee to thy face”* Job 1v11)
  - Strong’s Number: \_\_\_\_\_
  - Hebrew Word: \_\_\_\_\_
  - Meaning: \_\_\_\_\_
  - a. How is the word almost always translated outside of these two chapters?
  
5. Are there stronger, clearer words for “curse” that Satan could have used if his obvious intent was to turn Job bitterly against God?

6. Are we ever given in scripture, the tone or the emotion with which Satan speaks? (ie. Satan spoke with envy, or Satan was filled with hatred...)
  
7. Complete the following chart, analyzing all the information given concerning Satan that can be found. For each piece of information, try to find a scriptural reference or principle that could be applied to see if it can fit either a human Satan or an angelic Satan.

In the last column, try your own theory as to who Job’s “Satan” is (ie. Job’s Wife, Elihu, one of the three friends) and see if it can be checked out against the facts. If there are more observations that have been missed, there is space at the bottom of the chart to fill those in.

At the end of the chart, summarize your findings. The first one has been completed as an example.

Observations of Satan	Man	Angel	Other: _____
1. Comes among “ <i>The Sons of God</i> ”, in their midst <b>(1v6)</b>	The phrase “ <i>Sons of God</i> ” is used of mortal believers (Genesis 6v2, 1 John 3v2)	The phrase used further on in the book of Job speaks of angels (Job 38v7)	
2. Comes to present himself before the LORD <b>(1v6)</b>			
3. Is able to converse with Yahweh or Yahweh’s representative on the earth <b>(1v7)</b>			
4. Yahweh initiates the conversation with Satan – values Satan’s opinion of Job. Satan was able to give his assessment of the character of Job <b>(1v7)</b>			
5. Actions are described as going to and fro in the earth and walking up and down in it <b>(1v7)</b>			
6. Had a personal knowledge of Job, his character, family and wealth <b>(1v8,10)</b>			

Observations of Satan	Man	Angel	Other: _____
7. Had a means whereby he could compare Job with others on the earth <b>(1v8)</b>			
8. Doesn't disagree with God – <i>“Doth Job fear God for nought”</i> ... implies that Satan believed that Job feared God <b>(1v9)</b>			
9. Questioned Job's intentions and motives <b>(1v9)</b>			
10. Recognizes that it is God that can provide the trial for Job <b>(1v11)</b>			
11. Was given power by God <b>(1v12, 2v6)</b>			
12. His power was given and restrained by God <b>(1v12)</b>			
13. He obeys God's limitations <b>(1v12, 2v6)</b>			
14. Satan was able to control the Sabceans, the fire of God, the Chaldeans and the wind in a coordinated attack, with God's power and permission, pin pointed on only Job's substance, on a day when the family was feasting, in each case allowing one survivor <b>(1v15-19)</b>			
15. Appears that Satan's custom was to appear before the Lord <b>(2v1)</b>			

Observations of Satan	Man	Angel	Other: _____
16. Desires that Job’s natural health be tried as well <b>(2v4-5)</b>			
17. Obeys the request of God to spare the life of Job/knows the limit to which Job can be tried, while as yet sparing his life <b>(2v6)</b>			
18. Able to smite Job with sore boils <b>(2v7)</b>			
19.			
20.			
21.			

Conclusions:

## WRESTING SATAN AS A FALLEN ANGEL

The account in Job is used by many **false religions** to support the idea of a supernatural devil. We as Christadelphians refute the idea. While it may be difficult to prove who the “Satan” is in the book of Job, we must be able to prove **who he is not** without a doubt. Eliminating the idea of a fallen angel is essential in maintaining scriptural harmony throughout the Bible.

The **wrong** doctrine of Satan can be summed up in the following taken from the **International Standard Bible Encyclopaedia (ISBE)**:

### **WRONG Doctrine of Satan**

*“He belongs to the angelic order of beings. He has fallen, and by virtue of his personal forcefulness has become the leader of the anarchic forces of wickedness. As a free being he has merged his life in evil and has become altogether and hopelessly evil. As a being of high intelligence he has gained great power and has exercised a wide sway over other beings...Satan is consistently represented as the enemy both of God and man. The popular notion is that Satan is the enemy of man and active in misleading and cursing humanity because of his intense hatred and opposition to God...He hates both God and man and does all that in him lies to defeat God's plan of grace and to establish and maintain a kingdom of evil, in the seduction and ruin of mankind.”*

International Standard Bible Encyclopedia (ISBE)

1. Are the statements made by the ISBE, scripturally accurate with what we know about the angels of God?
  
  
  
  
  
  
  
  
  
  
2. What do the following passages reveal about the nature of God’s angels and how do they contradict what the ISBE tells us?
  - a. Psalms 103v20-21:
  
  
  
  
  
  
  
  
  
  
  - b. Hebrews 1v14:
  
  
  
  
  
  
  
  
  
  
  - c. Matthew 6v10:

3. While it is true that angels are capable of evil (ie. the ten plagues), do they ever act independent of the will of God? (Include a scriptural passage in your answer.)
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
4. Would God ever give His power to such an individual as Satan, if the ISBE has an accurate description? (Refer to the previous page for the ISBE description.)
  - a. Are there scriptural examples where God ever commits and entrusts His power into the hands of an ungodly individual, angelic or human?
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
5. By contrast, are there scriptural examples of where God committed His power to the hands of righteous/Godly individuals, angelic or human?
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
6. Would an individual, bent on opposition to God, ask God’s permission to try Job?
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
7. Would God offer cooperation with someone that only wanted the senseless destruction of mankind and the thwarting of His purpose with the earth?
  
  
  
  
  
  
  
  
  
  
  
  
  
  
  
8. Do we read in Job about Satan pressuring Job and making him sin?
  - a. Where is the source of sin?

# THE SPEECHES OF JOB AND HIS THREE FRIENDS: JOB 3-31

## CHAPTER 3 - JOB

1. There are over 15 references to light and darkness in this chapter. What parallel does 3v20 draw with light? If Job is asking for light to be overtaken by darkness, what is he looking for?
  
2. With Job 2v6 in mind, why will it be of no use for Job to pray for death?
  
3. What first principle does Job illustrate about death in 3v17-19?
  - a. What classes of people are there?
  
  - b. Is there activity?
  
4. The prophet Jeremiah expresses very similar feelings to those of Job in Jeremiah 20. Fill in the chart of parallels between the two accounts.

Job 3	Jeremiah 20	Parallels
3v3-10	20v14-16	
3v11-19	20v17	
3v20-26	20v18	

5. What common reason would make both Job and Jeremiah to feel this way?



## CHAPTER 4 - ELIPHAZ

1. Eliphaz commends the life that Job has lived up to this point (4v3-4). By saying this, what is Eliphaz admitting about the character of Job?
  
2. Eliphaz implies in 4v7 that the righteous are never cut off and that the innocent never perish.
  - a. What is the implication of Eliphaz’s argument if Job is now cut off and perishing?
  
  - b. What three scriptural examples are there of individuals that prove this exact statement wrong?
    - Isaiah 53v8:
    - Luke 11v50-51:
    - One other reference of your own:
  
3. In 4v12-21, Eliphaz describes an “extra revelation” that has been given to him for this circumstance.
  - a. Cite three reasons that prove Eliphaz has not received extra revelation.
    - 
    - 
    -
  
  - b. How does the information given in 42v7 show that this is the case?
  
4. Is Eliphaz correct? Does scripture ever record God charging His angels with folly?
  
5. Does Eliphaz’s revelation in any way contribute to our understanding of why Job is enduring such trials?

## CHAPTER 5 - ELIPHAZ

1. In 5v3-5, Eliphaz cites specific examples that he has seen of the plight of the wicked and foolish. What elements in 5v3-5 could be directly applied to Job’s situation?
2. Eliphaz suggests that Job commit his cause to God (5v8). Is this ever a bad course of action or bad advice to follow?
3. The counsel in 5v17 is generally cited in three other places in scripture. What are these references?
  - 
  - 
  -
4. In the New Testament citation, what element does the writer add, that Eliphaz fails to include? (Hebrews 12v6)
5. Further on in Hebrews 12v12-13, we are given some practical advice as to how to help those that are enduring trials.
  - a. From Eliphaz’s admission in 4v3-4, what had Job been doing?
  - b. What should Eliphaz (and the friends) seek to do for Job?
6. Eliphaz gives assurance that Job will experience no evil if he truly follows God. In 5v19-22, he states that famine, death, war, sword, tongue, destruction and the beasts of the earth would have no power over him. He goes on to state that he would have peace, an established home and offspring, and die in a full age. Does God ever guarantee that in this life you will be exempt from these things?

### **The “Unless” of the Gospel**

*“It is futile to be good, unless; unless the vindication of serving God lies beyond the grave, when the victory of resurrection proves the indestructibility of a faithful life when combined with God’s grace; when God bestows His greatest gift to mortal man, eternal life.”*

“The Education of Job”, page 75 (David Baird)

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## CHAPTER 6 - JOB

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1. How does the R.V. translate the phrase “*my words are swallowed up*”? (6v3)
2. What reason does Job give for his words being “rash”? (6v2-3)
3. Job still esteems his friends as brethren in 6v15, even though they have not shown themselves this way. In 6v15-20, Job likens his friends to a winter torrent; a stream that is abundant when water is plentiful, but that is dry when it could really be of use. Why does Job apply this analogy to the three friends?
4. In 6v22-23, Job confesses what he has not asked for. He has not asked for a replenishing of his material wealth, a reward or substance, he has not asked for his friends to lead a charge and redeem his lost wealth. What is it that Job really would like? (6v24-25)
5. The word for “forcible” carries the idea of words with power. What echo is there in the New Testament to words that are right, quick and powerful?
6. In 6v29, Job asks his friends to return from their position of accusing him, because as he styles it “*his righteousness was in it*” or his integrity was at stake. What practical steps can we take when dealing with a brother or sister in difficulty, to preserve their reputation?

## CHAPTER 7 - JOB

1. What timeframe would 7v3 indicate for the duration of the trial period?

*“My body is clothed with worms and scabs, my skin is broken and festering.”*  
(Job 7:5 NIV)

2. 7v7-10 lays out the first principle that life is brief; like a vapour that vanishes away. What references in the New Testament support this principle?
3. From 7v4-15, what natural symptoms does Job describe about his disease?
  - a. From other references in the book, compile a picture of what Job must have been going through on a natural level (ie. 7v4, 5, 14, 16, 16v16, 19v17, 20, 30v28, 30).
4. In Psalm 8v4, the Psalmist asks the same essential question that Job does; *“What is man that thou shouldst magnify him?”*
  - a. What leads the psalmist to this conclusion and what is the sense with which it is said?
  - b. What is the sense in which Job says it and what has lead Job to this conclusion?
5. In 7v21, Job is looking for the pardoning of transgression and for his iniquity to be taken away.
  - a. What logic is Job subscribing to?
  - b. Why does Job think that forgiveness of sin will help solve this issue?

## CHAPTER 8 - BILDAD

1. This speech of Bildad starts to clearly show the false doctrine of ‘exact retribution’. Define and explain this false doctrine and why it is false.
  
2. What two assumptions does Bildad make in 8v3-6?
  - a. If God does not pervert judgment or justice, and Job is afflicted and his family have been cast away, then ...
  
  - b. God removes the suffering from those that seek Him and make supplication to Him, but you Job are still suffering, therefore ...
  
3. Bildad says that history (ie. “*the former age*”) could have been called upon as support for his case. What instances, previous to the book of Job, could Bildad have been thinking about?
  
4. Instead, Bildad uses three natural parables in 8v11-19 to teach Job. What is the aspect of each that Bildad is highlighting?
  - 8v11-12 – The rush/flag:
  
  - 8v13-15 – The spider’s web:
  
  - 8v16-19 – The garden vine:
  
5. From 8v20-22, what is the flaw in the reasoning of Bildad?
  - a. How do these verses turn out to be prophetic?

## CHAPTER 9 - JOB

1. Job confesses that Bildad’s statement *“God does not pervert judgment or justice”* is a true statement, but wonders how any man could stand before God. Job goes on to describe some of the wonders of God’s creation. Compare and contrast the observations of Job and the speech of God in Chapter 38.

Job 9	Job’s Observation	Job 38	God’s Declaration
9v6	<i>“shaketh the earth and the pillars tremble”</i>	38v4-6	
9v7	<i>“commands the sun and it riseth not, and sealeth up the stars.”</i>	38v12-15 38v19-20	
9v8	<i>“...treadeth upon the waves of the sea.”</i>	38v11	
9v9	<i>“maketh Arcturus, Orion...”</i>	38v31-41	

2. In 9v11-21, Job makes a lot of reference to the overwhelming power of God (ie. *“Who can hinder him?”* (v12), *“If God will not withdraw his anger”* (v13), *“I would not believe that he hearkened to my voice”* (v16) etc.) What feelings has this left Job with in 9v17-21?
  
3. In this life, are the statements of 9v22-23 true?
  - a. When a nation goes captive, are only the wicked taken?
  
  - b. When a famine strikes, are the righteous spared?
  
4. In contrast to Bildad’s three natural parables as to the brevity of the wicked, what three examples does Job give to describe his fleeting life?
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5. In 9v27-32, the words *“me”, “my”, “I”, “mine”* are used several times. Where is Job’s focus?
  - a. In the final chapters where will God direct his attention?

## CHAPTER 10 - JOB

1. The R.V. translates 10v1 as *“My soul is weary of my life; I will give free course to my complaint; I will speak in the bitterness of my soul.”* Physically, Job is at the end his rope; he is being worn down by all that has happened. He sees no way out but death. While this does not excuse the remarks of 10v2-3, how does this help us understand the spirit with which they are said?

2. In 10v4, Job asks God if he has *“eyes of flesh”* or *“do you see as man sees?”* Fill in the chart that contrasts the eyes of man with the eyes of God.

“Eyes of Flesh” 10v4	Reference	Eyes of God
Prone to darkness	Psalm 139v12	
One place at a time	2 Chronicles 16v9	
Things are hidden	Hebrews 4v13	
Grow tired	Psalm 121v4	

3. In 10v8-12, Job considers the great work that God has put into creating him and fashioning him. He speaks in terms of a potter (v9), a dairy farmer (v10) and a tailor (v11). Where else in scripture is the analogy of a potter used with the creation of man?

*“In your love you gave me life, and in your care watched over my every breath.”*  
 (Job 10v12 New Jerusalem Bible, NJB)

4. Job has just described the detailed care that God had taken in making him. As above, the tender care that God showed Job in fashioning him is now contrasted with the increasing affliction and the *“changes and war”* that come against Job. Understandably, why does Job say that he is *“full of confusion”*? (10v15)

5. In 10v8-12, Job stated that God cared for him tremendously, but he now views God as increasing indignation against him (10v17). We know this is not the case. Why is it important to remember during trials in our lives that God has our eternal well-being in mind?

## CHAPTER 11 - ZOPHAR

1. In 11v2-3, Zophar accuses Job of mocking and lies. Why then is it ironic that Zophar declares that Job has said *“My doctrine is pure and I am clean in thine eyes”*?
  
2. Zophar desires that God would speak in 11v5 and that God would declare two things; the unsearchable secrets of God, and the merciful justice of God’s dealings with Job (11v6). When God does speak, does He reveal either of these?
  
3. Almost every chapter in Job has a verse or a series of verses that are difficult to decipher. Alternate translations are sometimes helpful in getting to the bottom of the meaning (ie. NIV and ESV). Job 11v12 is one such passage. Keeping in mind 11v11, what is the sense of the passage?
  - a. Who, elsewhere in scripture, is described by this word, as being a “wild ass”?
  
4. Zophar lays out his belief in exact retribution. In 11v13-15 he advises Job to prepare his heart, remove iniquity and then God would remove the trial and Job would forget his misery. Is Zophar’s advice in 11v13-14 good and sound advice for us in our daily lives? Does following Zophar’s advice guarantee that a trial will be eliminated?
  
5. In 11v15-19, what specific blessings does Zophar tell Job to expect when he turns to God?



## CHAPTER 12 - JOB

1. When Job was faced with false accusations and insults, he stooped to the level of the friends and replied with insults of his own (12v2). In contrast to this, how did the Lord Jesus Christ react when faced with false accusations and threats? (Include a scriptural passage in your answer.)
  
2. Job states in 12v7-8 that if the three friends were to turn to the beasts of the field, the fowls of the air and the fish in the sea, then these beggarly elements could instruct people as simple as the three friends. How does this proposal by Job turn out to be ironic? (Job 39-41)
  
3. What connotation, positive or negative, does Job attach to the works of God in 12v14-25?
  - a. How would you describe Job’s view of Yahweh?
  
  - b. Do the elements of grace and mercy ever show up?
  
4. In the section from 12v14-25, Job speaks of several of the well respected and revered individuals in the earth (of whom Job could have found company, Chapter 29). He speaks of God’s supremacy over such individuals; ie. *“he spoileth, poureth contempt, destroyeth”*. Whose plight do you think Job is referring to?

Job prefaces the section from 12v14-25 with verse 13:

*“With God are wisdom and might; he has counsel and understanding.”*  
(Job 12:13 ESV)

5. Why does Job mention such individuals (ie. counselors, judges, princes, the chief of the people etc.) in the context of God’s wisdom and might, counsel and understanding?

## CHAPTER 13 - JOB

1. In 13v3, Job states his desire to appeal to the Almighty and to take his case before God. What reasons does Job give for wanting to bypass his friends and plead directly with God? (13v2, 4)

2. How is Proverbs 17v28 a fitting description of the advice of the friends?

Rotherham translates 13v7-8 as follows:

*“Is it, for God, ye would speak perversely? And, for him, would ye speak deceit:  
Even, for him, would ye be partial? Or, for GOD, would ye so plead?”  
(Job 13v7-8 Rotherham)*

3. If the three friends claimed to speak for God and there was an evident flaw in their reasoning, what impact would this have on Job?

a. Does it clarify why Job would want to speak directly with God?

4. Job is sure that his character is exemplary and that it speaks for itself. He is determined to go before God, to take his life in his hand (13v14) and let come on him what will (13v13). What attitude is Job displaying when he makes statements like, “*I will argue mine own way before him*” (13v15 A.V. marg.) and “*I know that I shall be justified*”? (13v18)

5. Job states that before he can enter into a conversation with God, he needs conditions met (13v20).

a. What are the two conditions? (13v21)

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b. Why are they important to Job?

6. In 13v22, Job demands an answer from God. He states that either God can speak first, or just let Job know He is ready to speak. It is quite clear who will be doing the talking when God finally does speak; however, Job receives no response. He feels that his case needs to be heard immediately but it is as if God is nonexistent. How would this silence, on the part of God, influence Job’s opinion of Yahweh?

## CHAPTER 14 - JOB

1. What other scriptural passages equate the brevity of life with the flower of the field? (14v1-2)
  
2. What contrast does Job drive between the life of a tree and the life of a man? (14v7-10)
  
3. Job speaks of the finality of death in 14v10-12. However, there is a change of tone in the words of Job in 14v13-15. In these three verses, what three phrases show that Job has hope beyond death?
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4. How does Job view his life, in particular his sin, in the sight of God? (14v16)
  - a. But Job also uses another analogy to describe his forgiven sin in 14v17. What other scriptural passages graphically describe our forgiven sin?
  
5. In 14v18-22, Job talks about how the mountains and rocks fall and crumble, they wash away and erode over time with constant beating. In this metaphor, what is Job comparing the mountains and rocks to?
  
6. In the final verses of this chapter, Job is struggling to find the strength to persevere. When we are in a time of trial, what sort of things can help us stay strong spiritually, while our physical strength may diminish?



4. What three sources does Eliphaz cite as reasons why they have the right answer? (15v17-19)

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5. Eliphaz speaks of the various things that the wicked suffer in 15v20-24. What six things does Eliphaz cite as the lot of the wicked?

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6. In 15v25-28, Eliphaz explains the reasons why God is justified in punishing the wicked. What four sins does Eliphaz say the wicked do?

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## CHAPTER 16 - JOB

1. Job continues to attack his friends. He calls them miserable comforters and criticizes their advice as vain or empty. He criticizes their attempts as simply heaping words against him and shaking their heads against him in shame. What does Job say that he would do differently if he was in their position?
  - a. Is what Eliphaz says in 4v3-4 consistent with what Job says he would do in 16v5?
  
2. Job switches pronouns between 16v9 and v10. Who is the switch being made between?
  
3. The allusions to the trials and persecution of Christ are undeniable. Fill in the chart with references that apply to the experiences of the Lord Jesus Christ. There is space for any others that you might pick up on.

Job	Christ
<i>“gaped upon me with their mouth”</i>	
<i>“smitten me upon the cheek reproachfully”</i>	
<i>“gathered themselves together against me”</i>	

4. What is the graphic picture that Job paints of God in 16v13-14?
  - a. How does Job view God’s treatment of him?
  
5. Where in the previous chapters has Job called for a “daysman”? (16v21)
  - a. What role does he see the “daysman” fulfilling?
  
  - b. Is there a character in the book that fulfills this role?

## CHAPTER 17 - JOB

The ESV and many other versions translate 17v6 as follows:

*“He has made me a byword of the peoples, and I am one before whom men spit.”*  
(Job 17v6 ESV)

1. What type of Christ does this point forward to?
  
2. In 17v8-9, Job states that he sees his life as a pattern for others to look at and to learn from. What reaction does Job foresee people having from his ordeal?

Group of People	Reaction
The upright	
The innocent	
The righteous	
Those with clean hands	

3. Where else has Job made an appeal for his friends to return from their position? (17v10)
  - a. What is Job hoping to accomplish by having them relinquish their position?
  
4. In 17v11-16, Job sees little or no hope in the future. His days are past and his purposes are broken off, and his three friends are of no comfort whatsoever. In 17v12, who is Job referring to when he uses the pronoun “they” and how does it apply to Job’s situation?
  - “they” =
  - Application to Job’s situation =
  
5. How does God view those that change night for day, light for dark? (cp. Isaiah 5v20, Proverbs 17v15, Malachi 2v17.)
  - a. In what ways in our life can we put “light for dark” and “dark for light”?

## CHAPTER 18 - BILDAD

1. Job previously had exhorted the friends that they could go to the wild beasts and that they could teach the three friends (12v7-8). Do you think this is what Bildad is referring to?
  - a. Has Job anywhere else insinuated that the three friends are like animals?
  
2. Job has stated back in 16v9 that it is God that is tearing him in pieces. Who in 18v4 does Bildad maintain is responsible for the tearing? Again in 18v8, who has set the trap for the wicked man?
  - 18v4 =
  - 18v8 =
  
3. Bildad declares in 18v5; *“the lamp of the wicked shall be put out”*. What does Bildad mean by this phrase?
  - a. Where else is a similar scriptural phrase used that shows the meaning of this metaphor?
  
4. Bildad gives a clear description of what the wicked can expect in this life. Fill in the chart with Bildad’s observations.

Reference	Exact Retribution for the Wicked
18v5-6	
18v7	
18v8-10	
18v11	
18v12-13	
18v14-15	
18v17-19	
18v20	

5. In Job’s previous speech he has stated that he sees his life being a role model for the righteous who would follow after him (17v8-9). In direct contradiction to Job, what does Bildad say about those who reflect on the life of the wicked? (17v20-21)





6. In 19v13-19, Job makes quite an extensive list of those that once were in close favour with him (“brethren”, “acquaintance”, “servants”, “kinsfolk”) but now that he is under trial, they only despise Job in his affliction. What echoes are there to the Messianic Psalms that foreshadow the isolation and betrayal that our Lord Jesus would feel under trial (eg. Psalm 22, Psalm 55, Psalm 69)?

7. Job 19v25-27 is a section of verses that many have used to support the resurrection. However, given the lack of clarity in the verses, and the number of italicized words, higher critics have denounced this verse as a credible proof of Job’s belief in a resurrection. The aim of this question however is not to show the difficulty with the reference, but rather the definite conclusions we can make.

Previous to this chapter, Job has stated that he sees no way out but death, and has had a longing for death to end and alleviate his suffering (7v15, etc.). Barring the miraculous healing that he received at the hand of God, he would have only been looking for this vindication beyond the grave.

a. (19v25) Where in the New Testament is God referred to, in the context of resurrection, as a God of the living, or a living Redeemer?

b. The word “latter” simply means “at the last”. The word “day” has been added. However, what end does Job have in mind if in the next verse he foresees his skin being destroyed?

c. Only after what change could Job hope to see God with his own eyes?

d. The A.V. margin offers “*my reins within me are consumed with earnest desire for that day*”, for “*though my reins be consumed within me*”. Does this earnest desire make sense if Job saw no hope in this life of restoration?

8. Belief in the resurrection is a foundation principle of our faith (1 Corinthians 15v13-18). How can belief in the resurrection practically impact the way we live? What other aspect of our life does it affect?

## CHAPTER 20 - ZOPHAR

1. What motivation does Zophar claim that makes him speak? (20v2-3)
  - a. What type of answer can we expect that comes from this source? (see Mark 7v21-23)
2. Zophar claims that the triumph of the wicked is short-lived (20v4-9). While this may be true in a select few cases (ie. Haman), what is often the case with the wicked and their prosperity?
3. In 20v12-15, Zophar speaks of a secret or a hidden sin and the way that a sinner loves to hang on to it. He is loathe to let it go (20v13 RSV), and will continue to ingest it even if it is painful to him. What is Zophar implying about Job and why he is still suffering?
4. In the conclusion of this speech, Zophar, in gory detail, goes off on how God will deal with the wicked. List the six graphic ways in which Zophar describes the punishment by God on the wicked? (20v23-29)
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## CHAPTER 21 - JOB

1. This speech by Job seems to differ in that there are no depressing soliloquies that Job plunges into. Job starts to pay less attention to the insults of the friends, and more on the logical observations that confound their ideology. Job makes a series of observations that directly contradict what the three friends have said. Fill in the chart that outlines Job’s statements versus the friends’ logic:

Ref.	Job’s Statement	Ref.	Friend/Judgement
21v7	<i>“the wicked live, become old, are mighty in power.”</i>	20v5-7	<i>“the triumph of the wicked is short...he shall perish forever like his own dung.” Zophar</i>
21v8		18v19	
21v9		20v28	
21v10		15v29	
21v11		20v10	
21v12		15v21	
21v13		20v20-22	

2. Job in 21v14-16 describes the logic of the wicked. They do not suffer in proportion to their evil works; therefore they reject the need for the counsel of God. The wicked sees no need for God in their life, and sees no profit in serving him. Job states in 21v16 that he stands apart from such logic, such counsel that the wicked have. What parallel is there in Psalm 1v1 to Job’s stand in this circumstance?







## CHAPTER 23 - JOB

1. Does Job take any time in this speech to directly refute Eliphaz?
2. Who is Job talking about taking his case to? (23v3-7)
  - a. Why does Job want to take his case to him? (21v34)
  - b. With what tone do you suppose the words of these verses are spoken?
3. Job states that he is looking for God in 23v8-9 but that he cannot find Him; forward or back, left or right. Yet Job is confident that God does know the way that he takes (23v10) and will watch over him. How does this realisation essentially refute Eliphaz’s argument of 22v12-14?
4. Where in the New Testament does it speak of coming through trial as refined gold?
5. Is Job’s confession in 23v11-12 supported by God’s assessment of Job in Chapters 1 and 2?
6. Job believes that his lifestyle speaks for itself. He is assured that God will find no fault in him. Why then is Job afraid of God still? (23v13-17)
7. Both Job and his friends misunderstood what God could accomplish through the suffering of a righteous individual. If we think that we suffer because we have sinned, how will we view God?
  - a. If we are not suffering because we have not sinned, how will we view our own character?



## CHAPTER 24 - JOB

1. Job lists some of the sinful practises that the wicked engage in. What is the contrast for the disciple of Christ? Fill in the chart with a supporting reference that shows what God expects from us in these situations.

Sin	What God Expects from the Disciple of Christ (with supporting reference)
<i>“Some remove landmarks...”</i> (24v2)	
<i>“violently take away flocks...”</i> (24v2)	
Oppress the fatherless and widow (24v3)	
Despise the poor and needy (24v4)	

2. Job mentions that the wicked are those who rebel against the light (24v13). Cite three references that further illustrate that the Bible uses light to represent good/God/life and darkness to represent evil/sin/death.

- 1 Thessalonians 5v4-9:
- 
- 

3. What actions does Job associate with the darkness? (24v14-16)

4. 24v18-20 is another section that seems to contradict the message of Job, unless they are viewed as a summary of Eliphaz, Bildad and Zophar’s arguments. The R.V. makes a translational change to reflect this, starting verse 18 with, “*You say...*” to illustrate that these words more closely reflect those of the friends. Show where they have quoted similar logic in their speeches previously:

Job’s Summary	As Stated Elsewhere by the Friends
Swept away as driftwood (24v18)	
Impoverished (24v18)	
Comprehensive demise (24v19)	
Forgotten/erased (24v20)	
Broken as a tree (24v20)	

5. In the final verses of Chapter 24, Job notes that the wicked seem to be watched over by God. What four aspects of the life of the wicked does Job see God watching over? (24v22-24)

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6. What challenge does Job make at the end of Chapter 24?

## CHAPTER 25 - BILDAD

1. Job, in the previous chapter, issued a challenge to prove his argument wrong. Job says in 24v22-24 that God watches over the wicked. What he wants is an argument that disproves that and makes him a liar. Does Bildad in this speech ever address this question at all?
  
2. What is the point that Bildad makes in 25v4?
  - a. Who has already made this point in the following references?
    - 4v17-21:
    - 14v4:
    - 15v14-16:
  - b. Why would Bildad make this point when the question is over God’s treatment of the wicked?
  - c. Is the point relevant given that most characters in the story agree?
  
3. Why do you suppose Bildad’s speech is so short?
  - a. Has he introduced anything new into the argument?
  
4. Bildad’s speech is repetitive and lacks relevance. What practical lesson is there for us when we are in a discussion? Is there value in having the last word if the speech is worthless?



## CHAPTER 27 - JOB

1. What does Job mean by accusing God of “*taking away his judgement*”? (27v2)
2. Job maintains that he is not a sinner. He has controlled his tongue (v4), maintained his integrity (v5) and held fast to his righteousness (v6). He believed that his lifestyle was consistent within and without. What indication does 27v8-10 give us that Job had confidence in the integrity of his character?

Job 27v13-23 has presented difficulty for some. Upon first reading, it seems as though Job has adopted the logic of the friends. Some commentators suggest that 27v13-23 belongs to a ‘missing’ third speech of Zophar. The following questions will provide a possible solution to this difficulty.

The ESV translates 27v11-12 as follows:

*“I will teach you concerning the hand of God; what is with the Almighty I will not conceal.  
Behold, all of you have seen it yourselves; why then have you become altogether vain?”*  
(Job 27v11-12 ESV)

3. In the next chapter, what does Job proceed to teach his friends about?
4. How does Job describe the friends’ present position?
5. Who previously has spoken about the “*portion of the wicked*” or the fitting punishment that the wicked always receive? (20v29, 18v21, 11v20)
  - a. Has Job also previously made comments that reflect this sort of belief?

6. Fill in the chart, outlining the similarities between the words of the friends and the words of 27v13-23.

Treatment of the Wicked (Chapter 27)	Previously Stated:
<i>“children multiplied for the sword”</i> (v14)	Eliphaz 5v4, Bildad 18v19,
<i>“those that remain shall be buried in death”</i> (v15)	
Do not enjoy his substance (v16-17)	
No lasting habitation (v18)	
<i>“he shall not be gathered...”</i> (v19)	
<i>“Terrors take hold on him...”</i> (v20)	
<i>“The east wind carrieth him away...”</i> (v21)	
<i>“he would fain flee out of God’s hand...”</i> (v22)	
<i>“clap their hands at him...”</i> (v23)	

7. Who has previously made most of these arguments?

8. Job has made a summary of the vain words that the friends engaged in, highlighting the folly of their reasoning. How does this provide a fitting contrast to the words of Chapter 28? (You may want to come back to this question after you have answered the questions on Chapter 28.)

## CHAPTER 28 - JOB

1. In this chapter, Job compares natural wealth with the real value of true wisdom. What lengths does Job describe men going to in their search for riches?
  - 28v3:
  - 28v4:
  - 28v7-8:
  - 28v9:
  - 28v10:
2. How does man’s effort to find Godly wisdom compare with his effort to uncover natural wealth?
3. What other scriptural passages speak about the value of God’s wisdom? (eg. Proverbs 3v13-18)
4. What makes God’s wisdom so valuable? (2 Timothy 3v15)
5. How did God first show His wisdom to mankind? (28v24-27)
  - a. How is Proverbs 8v22-31 complimentary to this section of verses?

6. What does 28v1-19 teach us about the priority that Job placed on natural wealth?
  - a. Do these verses help us come to an answer for Satan’s question regarding Job’s motive for serving God?
  
7. Wisdom, according to Job, is to fear the LORD, and to depart from evil (28v28). Who do you suppose Job was thinking of when he made this statement? (1v1, 1v8)
  
8. What aspects do Proverbs 1v7 and Ecclesiastes 12v13 add to Job’s statement?
  - Proverbs 1v7:
  
  - Ecclesiastes 12v13:
    - a. What is the complete picture of Godly wisdom?
  
9. What are some examples of how we can implement Godly wisdom in our life?

*“Wisdom must be displayed. It is not exclusively academic nor is it limited to a departure from doing evil. Wisdom must dwell in the heart (Psa 90v12, Prov 2v10) and is associated with redemption (Psa 111v9), joy (Prov 3v13), discretion (Prov 8v12), and humility (Prov 11v2). It cannot be partnered with pride (Prov 13v10), scorn (Prov 14v6), or foolishness (Prov 14v33).*

*Job’s assertion of what God has decreed is not completely verified elsewhere in scripture. 28v28 is part of the picture. Job is not wrong in his understanding. However he is lacking in his understanding and he makes the mistake of declaring his knowledge to be divinely endorsed. His description of wisdom lacks an appreciation of God’s grace and the necessity for man to work for the salvation of others (Matt 22v37-40, Phil 2v4-5). It was a lesson Job had to learn before Yahweh would turn his captivity.”*

“The Education of Job”, page 202 (David Baird)



## CHAPTER 29 - JOB

1. When would the events of Chapter 29 have happened in the life of Job?
2. Job has viewed God as preserving him in the past (29v2), but of late has sought to destroy Job. Why is Job's assessment of God wrong in this belief? (2v6)
3. In 29v7-12, Job speaks of his former position of authority. What position did he likely possess?
  - a. What types of individuals did he associate with?
4. In the process of lamenting his former state, Job laments certain things that he no longer appears to have. What things does Job list in the following verses?
  - 29v3-4:
  - 29v5:
  - 29v7:
  - a. Do you believe they are listed in order of importance to Job?
  - b. Is this the same order that is used in the original description of Job and his life? (1v1-3)
5. In 29v14, Job speaks of being clothed in righteousness and wearing judgement as a robe and diadem. Where else in scripture is this theme developed of clothes being an indication of inward character? (eg. Revelation 19v8)
6. In 29v18, how is it possible that Job could both “die in his nest” and yet “multiply his days as the sand”? What is Job telling us about his hope?
7. Previous to the trials that Job had undergone, how was he treated by those around him? (29v21-22)
  - a. What is the scriptural significance of treating the words of Job like rain?

## CHAPTER 30 - JOB

1. “*But now*” indicates the state of Job now that he has lived with the effects of the trial for some time. The one who was once highly esteemed is now mocked by the mockable, the fathers of whom he would not have entrusted the care of his dogs (30v1). In 30v2-8, Job describes the type of individuals that mocked him. What sort of characters were they?
  
2. Job is now their byword and song. Considering that Job’s advice was always revered and that he often had the last word on an issue, how would this aspect of the mocking affect Job’s pride?
  
3. What aspect of his former life has been hurt the most by the trial?
  
4. In 30v19-24, Job describes his view of God’s treatment throughout the ordeal. Cite three things that Job accuses God of during the trial.
  - 
  
  - 
  
  -
  
5. What does Job mean when he says in 30v31 that “*his harp is turned to mourning*”?

## CHAPTER 31 - JOB

Job believes that he has done nothing to deserve such treatment by God. We know it is true from the first chapters, that the motive for testing was the genuineness of Job’s service, not punishment for sin. In this chapter, we see Job’s self examination, trying to see if he has overlooked something in his life. This search will prove frustrating for Job because the answer does not lay in his unforgiven sins or personal righteousness.

1. What level of righteousness has Job strived for in 31v1?
  - a. How is this consistent with the teaching of the master? (Matthew 5v28)
  
2. In this chapter, Job shows that he is still struggling with the idea of exact retribution. Most of his speech follows this general pattern; if I have committed ‘crime X’ then let me receive ‘punishment Y’. Fill in the chart below.

Verse	Crime	Verse	Punishment
31v5	<i>“<b>if I</b> have walked with vanity, or <b>if my</b> foot hath hasted to deceit;”</i>	31v6	<i>“<b>Let</b> him weigh me in even balance”</i>
31v7	<i>“<b>if my</b> step hath turned out of the way, and mine heart walked after mine eyes, and <b>if</b> any blot hath cleaved to mine hands;”</i>	31v8	<i>“Then <b>let me</b> sow, and let another eat; yea, <b>let my</b> offspring be rooted out.”</i>
31v9		31v10	
31v13-21		31v22	

Verse	Crime	Verse	Punishment
31v24-27		31v28	
31v38-39		31v40	

3. In the crime and punishment theory put forward by Job, how often does the punishment fit the crime?
  
4. What New Testament principles was Job living by in his treatment of the servants (31v13), the poor and widow (31v16), the fatherless and the hungry (31v17) and the naked (31v19-20)?
  - a. What references would show that Job’s character was of a high spiritual calibre?
  
5. The word for “adversary” in 31v35 is a legal term that indicates a cause or a contest. What Job is looking for is a written account of his life (many of the events that he has just described), to have a hearing with God and to present the arguments. What is Job’s opinion of his life if he is willing to wear a record of his life as a crown and go before God as a prince?

## THE SPEECHES OF ELIHU: JOB 32-37

Like many characters in the story of Job, Elihu’s words are cause for much debate. Is Elihu good? Is Elihu bad? What is the thrust of his message, how is it different than that of the other three friends? It is up to the reader to assemble the scriptural facts and determine what to make of his opinions. As is the case for most of the book, comparing other versions may clarify difficult passages.

### THE CHARACTER OF ELIHU

1. Much can be ascertained from the first few verses about the character of Elihu. At the start of Chapter 32, we have a slight break in the poetic language of the debate and have some divine commentary on the situation. When Elihu is introduced, we are told by the Holy Spirit what motivated his anger and in turn what motivated him to speak:

*“...Against Job was his wrath kindled, **because he justified himself rather than God.** Also against his three friends was his wrath kindled, **because they had found no answer, and yet had condemned Job.**”*

(Job 32v2-3)

- a. What was Elihu’s primary reason for boiling over?
  - b. What does this indicate about the character of Elihu?
  - c. What further conclusion can we come to about Elihu from his secondary motivation? (ie. helping the condemned Job.)
2. Four times in four verses it refers to Elihu’s “*kindled wrath*”. Who else expresses this emotion toward the three friends? (42v7)
    - a. What does this emotion reveal about the character of Elihu?



## SIMILARITIES BETWEEN ELIHU AND GOD'S SPEECH

**(OPTIONAL)** One thing that helps in determining the value of the words of Elihu, is to see how they line up with the words that God speaks to Job. If they are similar ideas, then there is a high probability that Elihu is bringing a valid opinion to the subject. Fill in the chart with the references needed, either from Elihu's speech or God's. At the bottom there is space for others that may have been overlooked.

Elihu	God
<p><b><i>“Why dost thou strive against him?...”</i></b>  <b>(Job 33v13 KJV)</b></p>	<p><b><i>“Shall the one who contends with the Almighty correct him?”</i></b>  <b>(Job 40v2 KJV)</b></p>
<p><i>“If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand?”</i>                      (Job 35v6-7 KJV)</p>	
	<p><i>“Who can number the clouds in wisdom? or who can stay the bottles of heaven,”</i>                      (Job 38v37 KJV)</p>
<p><i>“For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.”</i>                      (Job 37v6 KJV)</p>	
	<p><i>“Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?”</i>                      (Job 38v29 KJV)</p>
<p><b><i>“Job hath spoken without knowledge, and his words were without wisdom.”</i></b>  <b>(Job 34v35 KJV)</b></p>	<p><b><i>“Who is this that darkeneth counsel by words without knowledge?”</i></b>  <b>(Job 38v2 KJV)</b></p>
<p><i>“Also can any understand the spreadings of the clouds, or the noise of his tabernacle?”</i>                      (Job 36v29 KJV)</p>	

Elihu	God
<p><i>“Behold, he spreadeth his light upon it, and covereth the bottom of the sea. For by them judgeth he the people; he giveth meat in abundance.”</i> (Job 36v30-31 KJV)</p>	
	<p><i>“He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.”</i> (Job 39v24 KJV)</p>
	<p><i>“Hast thou an arm like God? or canst thou thunder with a voice like him?”</i> (Job 40v9 KJV)</p>
<p><i>“He causeth it to come, whether for correction, or for his land, or for mercy.”</i> (Job 37v13 KJV)</p>	
<p><i>“Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.”</i> (Job 32v3 KJV)</p>	





**CHAPTER 33 - ELIHU**

1. What is the striking difference in the start of Elihu’s address to Job and the rest of the friends’ speeches? (33v1)
  
2. What was not going to be the motive force behind the words of Elihu? (33v7)

In 33v8-11, Elihu deals with what Job has said within the debate. Herein is a drastic difference in speeches as well. Whereas the three friends had sought to find the ‘mystery sin’ that was holding Job hostage, and dig into his past, Elihu deals with the events of the present, the words that *“were spoken in his hearing”*.

3. Does the paraphrase by Elihu represent an accurate summation of what Job has said?
  - a. What are the contradictions or the similarities to what Job has said throughout the speeches?

Contradictions to Job’s Speeches	Similarities to Job’s Speeches

4. Elihu sees a different reason behind the workings of God, rather than simple exact retribution for sins. God works with man to try and save him. Elihu sees purpose in God’s many dealings with mankind. Elihu deals with the idea in the following ways:
  - a. Elihu notes that God makes use of dreams and visions to instruct men (33v14-15). What are the four benefits of this instruction?
    - 33v17:
    - 33v17:
    - 33v18:
    - 33v18:

- b. Elihu then describes a situation similar to Job’s; a man that is on a bed of extreme sickness and suffering. Elihu once again describes why God works this way:
- What is the intended outcome? (33v24)
  
  - The description in 33v25-26 is similar to language used of the resurrection. Does the deliverance from “*going down to the pit*” mean that we will always pull through a trial in this mortal life, or does it speak of things more eternal?
  
  - In 33v27-28, we have another aspect that God uses in His trial; self examination. What scriptural examples can you find where God used a trial to get someone to examine their life to see if they were on the path of life?
  
  - Finally, Elihu sums up in 33v29-30 and once again the purpose of all of these methods is mentioned; to save a man’s soul from the pit. God, in sending trials, is not trying to kill us or punish us, but rather is seeking to save us and to develop our spiritual character. What New Testament references would you use to support Elihu’s teachings?
5. Unlike the bickering that went through most of the debate, Elihu does something different in 33v32. What does Elihu ask?
6. Judging by the fact there is no response from Job to the proposal of Elihu, what does this tell us about how Job was receiving the advice and what kind of advice it was?
7. Elihu used a different approach than what Job had seen previously. Instead of dealing with hypothetical sins, he dealt with Job’s actual speeches. He was a careful and attentive listener and had Job’s ultimate best interest in mind. How can we learn from Elihu when giving advice to a friend?



4. What is the end of those that despise the chastening of God? (34v26-27)
  - a. Is this consistent with other scriptural teaching? (ie. that if we despise the chastening of the Lord then we end up in the grave.)
  
5. What three pieces of advice does Elihu give Job in dealing with trials? (34v31-33)
  - 
  - 
  -
  
6. Do the words of Elihu in 34v36-37 seem out of character?
  - a. What is he asking for in 34v36 and why is he asking for it in 34v37?
  
  - b. Are these wrong things to demand of Job?

# CHAPTER 35 - ELIHU

1. Elihu asserts that Job has said *“my righteousness is more than God’s”* (35v2). We know that Elihu has the habit of paraphrasing the words of Job. Where can we find support for these words of Elihu in the speeches of Job?
  
2. Elihu appeals to the clouds and heaven to teach Job (35v5). This same example has been cited by every other speaker in the book. Find a reference where each of the following appeal to the heavens to teach a point:
  - Job:
  - Eliphaz:
  - Bildad:
  - Zophar:
  - Yahweh:
  
3. Can we physically affect God by our sin (35v6), or in contrast, put God in our debt by our own righteousness? (35v7-8)
  
4. Elihu notes the response of some to oppression; they cry out. What is the difference between “crying out” and genuine prayer to God?
  - a. What scriptural examples are there of both types?

Examples of “Crying Out”	Examples of Genuine Prayer to God

5. What are the two reasons that Elihu states that these cries will not be answered? (35v12-13)
  - 
  -
  
6. Why in the context of 35v9-13 does Elihu say that Job *“opens his mouth in vain”*?

## CHAPTER 36 - ELIHU

1. *“God despiseth not any”* (36v5) conveys the idea that God is not a partial or biased judge. What other scriptural references convey this idea?
  
2. In 36v6-15, does Elihu conclude a definite timeframe for the preservation of the righteous and the death of the wicked?
  - a. Does his speech contain the trademark of the other three friends which insinuates sudden, swift and immediate judgement?
  
3. Does God ever let something happen to the righteous that He is not aware of? (*“He withdraweth not his eyes from the righteous...”* 36v7.)
  - a. What other scriptural support do we have for the teaching that God never loses sight of His faithful servants?
  
4. In each of the following references, what reasons does Elihu give for why God uses trial in the life of a believer?
  - a. 36v9 – *“He sheweth them their work...”*
  
  - b. 36v10 – *“He openeth also their ear to discipline...”*
  
  - c. 36v11 – *“If they obey and serve him...”*
  
  - d. 36v15 – *“He delivers the afflicted by their affliction and opens their ear by adversity”*

The ESV (and many other versions) gives a different sense than the A.V. The A.V. gives the sense that the “removal out of the strait” was conditional on Job’s actions; ie. “God would have removed you out of difficulty **IF** you had learned...”

*“He also allured you out of distress into a broad place where there was no cramping,  
and what was set on your table was full of fatness.”*  
(Job 36v16 ESV)

The sense that the ESV and other translations give, is that the strait that God has removed Job from is the position of dying without knowledge; not his present state of affliction.

5. Given the context of Elihu’s remarks, what version do you feel gives a better sense of the conversation and what is being conveyed by Elihu to Job? Why do you feel this to be the case?

6. In the verses listed below, Elihu advises Job. What does he mean by this spiritual counsel?

- 36v18 – “Beware lest wrath turn you to scoffing...” (ESV)
  
- 36v20 – “Do not desire the night...”
  
- 36v21 – “Regard not iniquity...”

a. What is the difference between the three friends’ judgments and Elihu’s warning?

Elihu starts to draw Job’s attention, and the attention of the three friends, to the impending storm, from which God will answer Job. The picture painted at the end of Chapter 36 is that of the first signs of a storm; seeing it in the distance (v25), small drops of rain starting to fall (v27), clouds accumulating and covering the skies (v29), the lightning spreading across the sky (v30), the clouds blocking out the sunlight (v32), the noise of the thunder in the distance (v33).



## CHAPTER 37 - ELIHU

1. As noted at the end of Chapter 36, Elihu draws his listeners’ attention to the impending storm. What specific aspect of the character of God is highlighted six times in 37v3-5?
  
2. Cite some New Testament references where the voice of God is associated with thunder?
  
3. The weather is one way that God deals with every man. Most often, the weather affects entire populations (*“sending rain on the just and on the unjust”*). It is an unbiased and indiscriminate display of the power of God. Through these actions, He desires a response from His creation, ie. either they will obey and serve Him, or obey not and die without knowledge. In 37v7 and 37v13, there are four purposes that God accomplishes with the weather, what are they?
  - 
  - 
  - 
  -
  
4. Is it possible that God accomplishes multiple purposes in a single act?
  - a. What other scriptural instances of this are there?

Elihu sums up his speech in 37v23-24 (New Jerusalem Bible):

*“The Almighty is far beyond our reach. Supreme in power, in equity, excelling in saving justice, yet no oppressor – no wonder then that people fear him: everyone thoughtful holds him in awe!”*  
(Job 37v23-24 New Jerusalem Bible, NJB)

While the way that God works is far beyond our comprehension, it is not impossible to understand and realize that God has the eternal good of a faithful believer in mind. The supremeness of God’s power and wisdom should not lead us to frustration over the things we don’t understand, but rather a humble recognition of that which we do; that God is working to develop a spiritually responsible character, bringing forth praise and honour unto His name.

## YAHWEH SPEAKS: JOB 38-41

### CHAPTER 38 - YAHWEH

*“When God speaks He shows Job no sin that he is guilty of, nor does he arise to declare Job innocent of any wrongdoing. Instead Yahweh answers Job’s questions with a deluge of counter-questions. He picks Job out of his small world and spreads out before Job the vast world created by the Deity, Job had presumed to question. God does not explain the cause of Job’s suffering nor does He reveal the litany of sins Job had committed. In both instances, such information was not needed.*

*Job’s problems were shown to be minute in the overall scale of things and God’s reluctance to list Job’s sins was sufficient proof that such was not required. To do so would have added substance to the theory of exact retribution that was so dogmatically held by the three friends. The reason that the cause of Job’s suffering is not revealed is that it is irrelevant. However, the process of Job’s suffering is instructional, while the outcome of Job’s sufferings incisively declares God’s righteousness.*

*Simply put, the more the LORD speaks, the smaller Job becomes in his own sight. Conversely, the greater Yahweh becomes in Job’s sight. It is not a process of humiliation, whereby Job is ridiculed and mocked. It is a process of humbling, whereby Job is educated, matured and liberated from an unhealthy self focus.”*

“The Education of Job”, page 263 (David Baird)

1. What aspect of the creation does God start with when He begins the conversation?
  - a. Why is this fitting? (38v4-6)
  
2. What Bible echo is there to the “foundation of the world” and the “cornerstone”? (38v6)
  - a. While working out the details of the physical creation, what spiritual plan did God have from the beginning?

3. What human role does God personify with His creation? (38v8, v9, v28, v29)?
  - a. How does this help us understand about how God views His creation? (Psalm 103v13, James 5v11)
  
4. What was Job’s observation of God’s power over the sun in 9v7?
  - a. How is this contrasted by what God says of His power with the sun? (38v12)
  
5. What importance do humans have in this chapter?
  
6. All of these elements of creation are things that mankind needs to live, yet he is powerless to affect even the simplest, most basic of the elements of creation. Does this have a spiritual parallel in the necessity of trials in our life?
  
7. In the last few verses of Chapter 38, Yahweh draws Job’s attention to the lion and the raven (38v39-41). What aspect does God draw Job’s attention to?
  
8. In order that a wild animal can eat, it is necessary that another animal suffers and gives its life for the benefit of the animals it feeds. What spiritual parallel is found in this example?
  
9. Where in the Gospels are ravens cited in context of food?
  - a. How does Jesus’ message in this instance have an application for Job’s situation?

## CHAPTER 39 - YAHWEH

1. What does scripture say mankind is like? (Ecclesiastes 3v18, Psalm 49v20)
  - Ecclesiastes 3v18:
  - Psalm 49v20:
2. With this in mind, when we look at the animals listed in the end of the book of Job, other than simply the natural observations of the animal, what should we look for?

### The Wild Goats and Hinds: 39v1-4

3. In dealing with the hinds and the wild goats, what aspect does God watch over in their lives?
4. God knows the intimate details of the birth of each animal. He watches over and protects them. In Chapter 3, Job had lamented his birth, wishing he had never been born. In light of the care and concern God has for these events, are Job's statements a charge against God?

### The Wild Ass: 39v5-8

5. What are domesticated donkeys primarily used for?
6. What does the wild ass escape from? (39v7)
7. Is there anything necessary, that God has not provided for the wild ass?
8. The same word for wild ass (**#6501** “perah”) is used to describe the descendants of Ishmael (Genesis 16v12) and Israel (Hosea 8v9). How would you spiritually describe Ishmael and Israel (at the time of Hosea's prophecy)? How are they like the wild ass?

9. In contrast to the character of the wild ass, what should we be like?

*“Freedom from service and liberty to range at pleasure are but the privileges of a wild ass.  
It is a pity that the sons of men should covet such a liberty.”*

Matthew Henry

**The Unicorn: 39v9-12**

10. Look up the word for unicorn in Strong’s.

- Strong’s Number:
- Hebrew Word:
- Meaning:

- a. What animal is being described?

11. The wild ox was an animal of considerable strength (39v11) yet it could not be controlled in farming, nor was it reliable or trustworthy. What are the spiritual parallels to mankind?

**The Ostrich: 39v13-18**

12. Where had Job referenced the ostrich earlier in his speech?

13. In 39v13, God cites the “*goodly wings*” of the peacock and the “*wings and feathers*” of the ostrich. God has given these animals exceptional outside appearances, but deprived the animal of wisdom. What are the parallels for mankind?

14. In the previous chapter, we saw the characteristics of a parent that God displayed towards His creation. How is this contrasted with the ostrich? (39v14-16)

**The Horse: 39v19-25**

15. What is the picture that is painted of the horse?
  - a. What are the ‘moral’ elements that are highlighted?
  
16. What is the obvious parallel to one who “*rejoiceth in his strength*” (39v21) and “*mocketh at fear*” (39v22)?
  
17. How is this contrasted by New Testament teaching as to who and what we should rejoice in? (Colossians 1v24, Philippians 4v4)

**Birds of Prey: 39v26-30**

18. According to Leviticus 11v15-16, what classification do the hawk and eagle find themselves in?
  
19. The phrase “*nest on high*” appears in Habakkuk 2v9. What is the thought of those in Habakkuk with their dwellings?
  
20. What allusion does Jeremiah 49v16 and Obadiah v3-4 make between the eagle’s nest and the characteristics of man?
  
21. What is the spiritual implication of the birds of prey, if God is saying that He directs them and is higher than their heights?

## CHAPTER 40 AND 41: YAHWEH

1. In Chapter 40v2, we have God’s assessment of Job’s words toward him. God tells Job that he has in his logic “contended” with Him and that he has “reproved” Him. What do these two words mean?

“Contendeth”

- Strong’s Number: \_\_\_\_\_
- Meaning: \_\_\_\_\_
- Hebrew Word: \_\_\_\_\_

“Reproveth”

- Strong’s Number: \_\_\_\_\_
- Meaning: \_\_\_\_\_
- Hebrew Word: \_\_\_\_\_

- a. Where has Job expressed these opinions throughout the debate?

2. Essentially, what was Job’s first response to the speech of God? (40v4-5)

3. Is there any admission of wrong doing or of deficiency of character on the part of Job in this response?

Obviously Job’s answer did not reflect the full understanding that God was looking to develop. This shows us that God was not simply “convincing Job of ignorance and imbecility”, but rather was looking for a heartfelt self examination of character in light of the teaching of God.

4. In 40v7, God tells Job to “gird up his loins”. In scripture, what does having your loins girded imply?

5. By Job finding fault with God’s treatment of him, what was this essentially doing? (40v8)

6. Find scriptural references that rightly show that all the characteristics of 40v10 belong to God alone?
  
7. God challenges Job to bring down every one that is proud and exalted. How does this compare with the soaring heights that eagles and hawks attain to?

God has shown Job his lack of control over the natural creation and by implication the spiritual lessons behind it. Without God’s direction, there would be no control over the wickedness and pride of mankind. Without God’s help, Job’s hope of salvation was about as likely as reining a wild ox or ass, or hunting food for the lions.

### **Behemoth: 40v15-24**

8. What is your thought on the behemoth and leviathan? Are they strictly natural? Are they strictly spiritual? Or do they follow the path of the previous animals? (ie. a natural animal cited but a moral characteristic implied.)
  
9. What do you find when you look up the word for “behemoth”?
  - Strong’s Number:
  - Meaning:
  - Hebrew Word:
  - a. Do you think the description befits anything in the natural creation?
  
10. What does the phrase “*which I made with thee*” imply? (40v15)
  
11. Who, other than mankind, really rejoices in the fact that “*his strength is in his loins*”? (40v16)
  - a. In Genesis 49v3-4, the same words are used for “strength” and “force”. How is this fitting and how does it help us to understand the message behind behemoth?
  
12. Where else does the concept of eating (40v20), drinking (40v23), lying down (40v21) and play (40v20) occur in scripture? What was the spiritual atmosphere surrounding the incident?



**Leviathan: 41v1-34**

1. Does the leviathan fit a natural description of any animal?
  
2. Would the phrases or questions “*canst thou*” or “*will thou*” make sense if the animal was strictly figurative?
  
3. From 41v1, what other scriptural examples are there of individuals having “hooks” put in their jaws?
  - a. What type of people do these “hooked” individuals represent?
  
4. Leviathan’s teeth are described as “*terrible round about*” (41v14). What class of people have their teeth described in the following passages:
  - Psalm 57v4:
  - Psalm 58v6:
  - Proverbs 30v14:
  
5. In 41v19, it describes fire going out of the mouth of leviathan. Where in the New Testament is the parallel drawn between fire and the mouth?
  
6. Leviathan’s heart is described as being firm as stone and hard as a millstone (41v24). What references show that this is a bad spiritual characteristic? (eg. Jeremiah 5v3, Ezekiel 36v26, Romans 2v4-5)
  
7. There are several analogies to warfare between mankind and leviathan (eg. 40v7-10, 40v25-29). Does this analogy make most sense on the natural level or the spiritual level?
  
8. What scriptural references are found in the Bible that illustrate there is a battle going on? Who is this battle between? (eg. Genesis 3v15)

9. Job, on a number of occasions referred to God as an enemy or an attacking army (eg. 13v24, 19v11, 10v17). How does this analogy show Job who the real enemy is?
10. 40v20-25 indicates the futility of natural weapons in battle with Leviathan. There are, however, examples of several of these weapons having success in the scriptural record. In the examples below, provide the following:
- a. The individual who was defeated and what they symbolized; and
  - b. The true one who wrought the victory in each situation.

Weapon	Reference	Situation
Sword	1 Samuel 15v33	a. b.
Spear	Numbers 25v7	a. b.
Dart	2 Samuel 18v14	a. b.
Sling stones	1 Samuel 17v40, 49	a. b.
Habergeon	2 Chronicles 26v14	a. b.
Spear (Lance)	Joshua 8v18-26	a. b.

11. In the final two verses of Chapter 41, the point is pushed home that this is not simply a natural animal or simply the natural character of an animal. The idea of something “*made without fear*” and “*a king over the children of pride*” can only rightfully apply to whom? Provide a scriptural reference that illustrates who is being referenced.

## JOB'S CONFESSION: JOB 42

1. Considering Job's first response was inappropriate (40v4-5), what is different about Job's answer in 42v1-6?
2. What do you think Job was referring to when he states “no thought can be withholden from thee”? (42v2)
3. Most other versions show that when Job speaks in 42v3-4, he quotes the words of the LORD (ie. “Who is he that hideth counsel without knowledge?” **and** “Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me” 38v2-3, 40v7-8). What is Job demonstrating by reiterating the words of the LORD?
4. The word for “wonderful” in 42v3 is often quoted in context of the wonders and miracles that God performs on the earth. Is it conceivable that a man would be able to expound on those types of subjects?

Job confesses in 42v5, “I have heard of thee by the hearing of the ear, but now my eye seeth thee”. In his initial answer, Job speaks of how he is not going to respond, how he will shut his mouth in the presence of higher knowledge – but this is missing the point! God was not satisfied in Job simply keeping his mouth closed: God was interested if Job heard and understood the lesson that He was teaching him.

*“The hearing ear, and the seeing eye, the LORD hath made even both of them.”*  
(Proverbs 2v12 KJV)

5. Did Job literally see God? How has Job progressed from his statement of 23v8-9?
6. If Job did not literally see God, then what did he see?
7. Job's outward trial drove him to the dust and ashes in 2v8 and now his recognition of his sin before God has brought him to a similar state. Using Psalm 113v7, 1 Samuel 2v8 and other verses, discuss who it is that can lift us out of this state.

# CONCLUSION

1. God’s wrath is kindled against Eliphaz and the friends because they had not spoken of God that which was right, as Job had done (42v7). In 42v8, we are told that their “folly” or their incorrect doctrine was the way in which they spoke the wrong thing about God. What does this tell us about God’s view of the importance of doctrine?
  - a. Did their view put them in favour with God or at odds to God?
  
2. Four times in 42v7-8, God refers to Job as “my servant Job”. Has God’s estimation of Job changed from the beginning of the book?
  - a. What was God’s purpose in the trial?
  
3. A pattern of salvation is laid out in the actions of the three friends and what God required of them. Their actions in seeking Job’s intervention involved offerings whereby they renounced their former doctrine, and pledged themselves to a newness of life. It was not just Job’s prayer, but the totality of the actions demanded by God that contributed to their salvation. How do each of the aspects of salvation show up in the restoration of the three friends and how is this a pattern for us?

Aspect of Salvation	As Shown in Job’s Friends	As a Pattern for Us
The grace of God		

*Table continued on the next page...*

Aspect of Salvation	As Shown in Job’s Friends	As a Pattern for Us
The work of a mediator		
Personal dedication to repentance		

4. Upon what condition does the LORD turn the captivity of Job? (42v10)

5. What New Testament echo do we have to the life of Christ? (42v10)

*“It was when Job prayed for his friends that God restored Job’s fortunes. It was not because of Job’s personal righteousness ~~so~~ that Job earned his salvation. It was not because ... of pity. It was not because Yahweh had made a mistake and thus Job’s rehabilitation was righting a wrong. It was because he was willing to put aside all the antagonism generated by his friends’ incorrect and hurtful reasoning and pray for their salvation. Job’s interest was the salvation of others, even if it included those who had aggravated his suffering.”*

“The Education of Job”, page 307 (David Baird)



## Discussion Group Guide

### **Day 1- First Session: Introduction/ Background – Job 1**

i) Job is mentioned outside of his book in Ezekiel 14 and the book of James 5v11.

*Discuss the reasons why Job is brought up in those instances, and how those references show us the main lessons to look for in the book of Job.*

ii) The timeframe for the book of Job places it early on in the record of scripture. This means that many of the faithful in the Old Testament would have been able to look at Job and his example. It also shows that the gospel message was being preached early in the scriptural record.

*Discuss the principles that arise in the book of Job showing God's plan of Salvation being worked out in this early ecclesia*

*i.e. – the Suffering of a Righteous man on behalf of his brethren  
- the Resurrection*

iii) Gen25v1-6 gives us the likely origin of Job, likely a child of Abraham. We know the values that Abraham instilled in his family Gen. 18v19, that were likely passed on to Job.

*Discuss the importance of instilling Godly values in our families & CYC's*

*Discuss the ability of God to work with those who seek him in **sincerity and truth**, and yet are outside the land of Israel*

*i.e. – Rahab the harlot*

*- Cornelius*

*- Ruth*

iv) One of the big themes in Job is enduring under trials. This is a theme that runs through out scripture, as it has to do with how we are saved, the cross before the crown. While profitable fore discussion, try to keep the subject on track.

*Discuss the purpose of trials, The source of trials, and God's motivation for trials*

v) *Discuss the qualities of Jobs character and how they should be manifest in our lives, personally and ecclessially*

### **Day 1 - Second Session: Job 1 and 2**

i) Job acted as a priest for his family, offering on their behalf. Job 1v5 tells us it was “his regular custom” (NIV)

*Discuss the Job's role as a priest for his family, and how was can fulfill this role to those around us.*

ii) 'The Satan' is topic that is guaranteed to generate a lot of discussion. Try to keep the discussion scriptural and on topic, bearing in mind the important points:

- God's purpose and motive in trials
- The one responsible for the evil that came upon Job

iii) In Chapter 1v21 and 2v10 Job shows exemplary fortitude while under trial.

*Discuss how scripture tells us to react under trial, what or attitude should be toward God and toward those around us.*

iv) Job's support during trial is questionable, His wife is burdened with grief, and his three friends are accusatory and insidious.

*Discuss how we should support those who are under trial, discuss the scriptural/spiritual advice that we should give.*

## **Day 2 - First Session: Job Chapters 3-10**

i) In Chapter 3 we see Job in a very depressed state. The trials are starting to way emotionally and spiritually on Job. Notice the many references to darkness/night etc. in Ch. 3v1-9.

*Discuss scripturally God's advice when we are depressed / going through a low point in our lives. What advice does the word of God give in this situation?*

ii) Unlike many other faithful, we are given a realistic insight into Job's thoughts.

*Does our opinion of Job change when we see him struggle to comprehend the trial? How do Job's struggles and Job's outcome help us look past temporal suffering?*

iii) When Eliphaz speaks he draws on his own personal experiences; (e.g. 4v8 ' Even as I have seen...' 4v12 'Now a thing was secretly brought to me, and mine ear received a little thereof,' 5v3 'I have seen the foolish taking root...')

*Discuss the situations that can arise when personal experience is offered before or instead of sound scriptural advice. How should personal advice/experience be given?*

iv) In Chapter 3v8 appears to be by Job a citation of a popular myth of Job's time.

*If Job has cited the myth, are there any implications from this. Discuss other scriptures (i.e. Christ, Paul, etc) where 'non scriptural sources' (i.e. Beelzebub, the altar to the UNKNOWN GOD at Mars hill etc) were cited and why are 'outside' sources referenced.*

## **And**

Chapter 5 has two references that are quoted else where in Scripture, 5v13, and 5v17. *Is the fact that these are quoted else where an endorsement of everything Eliphaz says?*



v) *Discuss/Contrast Job's perception of God in Ch. 9v1-17, with what God actually says in Chapters 38 -41. How does Job view God?  
How can an incorrect perception of God skew the way we serve and worship?*

## **Day 2 - Second Session: Job Chapters 11-18**

i) Chapter 11 is the first speech from Zophar. His advice is very insensitive and out of touch with Job's situation: i.e. "Should thy lies make men hold their peace" (v3), "God exacteth of thee less than thy iniquity deserves" (v6) "But a stupid man will get understanding when a wild donkey's colt is born a man! [ESV]" (v12) "Thou shalt forget thy misery" (v16)

*Discuss the practical lessons we can learn from the way that Zophar approached his brother. Discuss how scripture instructs us to speak with our brothers and sisters*

ii) The friends held the incorrect doctrine of exact retribution, that all suffering is a result of sin. This led them to the incorrect conclusion that, because Job was suffering greatly, he must have been a great sinner. The friend's false doctrine had caused them to lead a course of action against Job (13v4) this example shows a connection between what we believe and the way we live.

*Discuss this and other connections that show doctrine affects our lifestyle, between what we believe and how we act.*

iii) Job viewed God as his enemy (13v24) because of his suffering. We know that this is not the case from what we know about God's motive in trials.

*Discuss what scripture tells us about the enemies of God. What makes someone an enemy of God?*

iv) In Eliphaz reasons (15v10) that their argument is right because with them "are both the grayheaded and very aged men, much elder than thy father." Eliphaz based his argument on the fact that age guarantees wisdom.

*Discuss how this impacts our daily lives. How do we balance respect for an elder that is obviously doctrinally of base? How does this impact the respect we have for the works of our Pioneer brethren, what makes these elder brethren worthy our respect?*

v) Chapter 16v10 is an obvious allusion to Christ in his suffering.

*Compare and Contrast Job's attitude in his suffering compared with Christ's attitude in his suffering. Where did Job falter? How did Christ show a better way?*

### **Day3 - First Session: Job Chapters 19-25**

i) Job 19v25-27 is one of the most recognized passages in the book of Job. It is often used to support Job's belief in the resurrection. However looking at the word meanings and italicized words, the meaning becomes at little less clear. For example it does not say who the redeemer is, the word latter means the end (Is it the end of the trial, or the end of his life?), my skin is destroyed, (Is this is death or because of his present boils?)

*Discuss this passage and what the implications are from it. What does the book say was Job's belief in the resurrection? Who is Job's redeemer, considering all his family have forsaken him? (19v13-19)*

ii) Job in chapter 21 outlines the prosperity of the wicked (21v7-16).

*Discuss the impact it can have on our walk in the truth, when we see the wicked prosper in this life, what impact can it have on young people who have not yet made a commitment to the truth?*

iii) Eliphaz poses a question in Ch.22v2-3 "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?"

*Discuss the answers Eliphaz' questions. Is it a clear cut unreserved yes or no answer? What is the point of Eliphaz argument?*

iv) Eliphaz states that if Job would only return to the Almighty, then he would be blessed with lots of prosperity. (22v23-25)

*Discuss the issues with this type of reasoning. Why is it important not to serve God only for reward? What sort of things has God promised to those who faithfully serve him?*

v) At the opposite end of the spectrum, in Contrast to Point iv, Job reasons that it is of no value to serve God, because he doesn't punish the wicked. (24v1-12)

*Discuss the practical implications of Job's reasoning, how is someone going to act if the believe that they are not going to be held accountable to God?*

### **Day 3- Second Session: Job's Monologue Chapters 26- 31**

i) Job's statements at the start of Ch 27v2-6 are questionable. They are self righteous and self centred. In contrast, the Lord Jesus Christ about to undergo his trial spoke, 'Not my will, but thine be done'

*Discuss the dangers that self righteousness can play in the life of a disciple. What impact can it have on our inter-ecclesial relationships?*

ii) Job 28 is an incredible parable about the virtues of Godly wisdom. Job contrasts mankind's ability to mine incredible depths, with his inability to search for something far more valuable, God's Wisdom.

*Discuss the effort we make at work, compared to our search for the wisdom of God. Is our effort to find gems in the word of God comparable to a miner searching for gold? Where else in scripture is the analogy of Gold and Silver compared with Wisdom/Knowledge of God's purpose? Discuss what Job's purpose is in bringing this element into the debate.*

iii) Job 29 is a picture of what Job's life was like prior to the events of Chapter 1 and 2. Job laments most of all that he misses the respect and honour that being blessed of God brought upon him.

*Discuss how this attitude can affect our motives for serving within the ecclesia. Are we serving because we want someone to see us or listen to us? How can we stay humble when we are serving?*

iv) Job complains in 30v20, that he cries unto God, but God does not hear him, or that he is not listening. Job assumed that because there was not a response on exactly Job's timeframe, then God must not be listening.

*Discuss how this frustration can play out in our lives, when we ask in prayer for something yet it seems like God is not listen, or does not care about our situation. What can help us over come this frustration.*

v) Job speaks in Ch 31 about making a covenant with his eyes to not look upon a maid.

*Discuss where this principle arises later in scripture. What level of Righteousness was Job striving for? How does this show Job's true motivation for serving God? Discuss the battle we fight against the impulses of the flesh. Where does this battle start? How does Christ's example and teaching show us how to fight this war?*

#### **Day 4 - First Session: Elihu Part 1 Chapters 32-34**

i) In Chapter 32 we are introduced to Elihu. Until now he has not spoken in the debate but it is evident that he has been listening from very early on, if not the very beginning of this debate.

*Discuss the characteristics of Elihu (v1-12). What type of individual was he? What are the lessons we can learn from Elihu's character for our own lives?*

ii) Ch.33v6-7 is an indication that Elihu has been carefully listening to the debate, and the words of Job. V6-7 is a response to the words of Job in 9v33 and 13v20-22.

*Discuss the importance that Scripture places on careful listening. What scriptural examples show this importance? How does careful listening to our Heavenly Father affect our discipleship? How does it impact our relationships within our ecclesia?*

iii) Four times in Chapter 33, Elihu stresses the idea that God is at work delivering man 'from going into the pit' (v18,24,28,30)

*Discuss and Show from other scriptures that this is God's ultimate purpose in trials. When we understand that God is developing us under trial, how does it change our attitude towards them?*

iv) In Chapter 34v5 and 9, Elihu summarizes the arguments of Job (see also 33v8-10, 35v2-3). These are not direct quotes from the mouth of Job.

*Are Elihu's summation's accurate? Do they affect the message that Elihu is driving at, or our opinion of Elihu?*

v) Chapter 34v34-37 are some of the most difficult of Elihu's words. They seem harsh and insensitive. However God says essentially the same thing in 38v2.

*What are we being told in these words? Are they harsh and insensitive? Is it appropriate for us to use this type of language with our brothers and sisters?*

#### **Day 4 - Second Session: Elihu Part 2 Chapters 35-37**

i) 35v6-8 Elihu states "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man."

*Discuss this statement. Is it accurate? What impact does our sin or our righteousness have on God? How does God view our good works? Our Sins?*

ii) In 36v7, Elihu states that “he withdraweth not his eyes from the righteous.” It is manifest from the life of Job and of Christ, that they were never out of the sight of God, yet they were not spared grievous trials.

*What does it mean then, that God’s eyes are always on the righteous? Discuss the assurances that God has given to those that follow him. What confidence does this give us as we endure hardship?*

iii) Elihu starts the conclusion of his speech with 36v26

“Behold, God is great, and we know him not, neither can the number of his years be searched out.”

All of the characters have at some point in the debate referenced the greatness or magnitude of God. (i.e. Eliphaz - 5v9-13, Job - 9v3-10, Zophar – 11v7-9, Bildad 25v2-3)

*What is the point of referencing the power and might of God when examining the suffering of Job? How would each debater see this as valuable support for their argument? When we consider trials that God has brought in our lives, why is it important to remember the power and majesty of God?*

iv) In Chapter 37v1-5 Elihu stresses to Job the importance of listening to God, even when nothing is actually said. Six times in verses 2-5, Elihu references the voice of God, or the sound that comes out of God’s mouth.

*Discuss the ways in which God speaks without saying a word. What verses can we use to prove this is the case? How can we be attentively listening to what is not said?*

v) In Chapter 37v6-13 Elihu speaks about the purpose that God has with the weather. Also in God’s speech in Chapter 38, God speaks about the pinpoint control and precision that he commands over the weather. There is a tendency in our modern age with forecasts and radar etc, to lose sight of the fact that God is in absolute control of the weather. In the world there is also a sense with impending danger with ‘climate change’ and ‘global warming’ knocking at the door.

*Knowing God is in absolute control over our earth, with all of its extreme weather, how does this affect our view on this modern issue of ‘climate change’? Is the weather ever out of God’s control? What scriptures show us that God has used the weather to judge people? What purposes are fulfilled with the weather (37v13)?*

## Day 5 - First Session: God Speaks Chapter 38-41

i) God starts his speech in a logical place, the foundations of the earth. If Job could not lay out the basic frame work of the earth, how could he proceed any further?

*What else was going on at the foundation of the earth? (i.e. Titus 1v2, Rev 13v8, 1 Peter 1v19-20) Some would take this to mean that the Lord Jesus pre-existed. How do we correctly understand this first principle issue?*

*What is God telling Job about his overall plan and purpose?*

ii) In Chapter 38, God portrays himself as both a father and a mother to his creation. For example:

“Hath the rain **a father**? or **who hath begotten** the drops of dew? Out of **whose womb** came the ice? and the hoary frost of heaven, **who hath gendered it?**”

(Job 38:28-29 KJV)

*Discuss how God fulfills both of these aspects of father and mother, in both the creation and in the lives of his servants.*

iii) In Chapter 39, God moves from the inanimate creation to the living creation. Using a series of living animals God instructs Job.

*For each of the animals, discuss the spiritual characteristic that God is highlighting and the application for Job and ourselves.*

iv) In Chapter 40v7-14 God pauses in his speech about the living creation to refocus Job’s attention to what he is trying to teach him. V12 sums this up.

“Look on every one that is proud, and bring him low; and tread down the wicked in their place.”, if Job could do this, then God would confess to Job could save himself (v14).

*Discuss why it is only God that can effectively deal with the proud and wicked. How is God accomplishing this thing in our lives? Discuss why it is that we can not save ourselves?*

v) There is much discussion over the final two animals, the behemoth and the leviathan. Are they natural creatures or are they spiritual creatures?

*Briefly discuss the merits of these natural or spiritual beasts. More importantly discuss the spiritual lessons that God is teaching through these two animals. How do these lessons tie into the challenge God issued Job in 40v12.*

## **Day 5 - Second Session: Job's Restoration/ Conclusion and Wrap up.**

i) In Chapter 40v3-5, Job answers God, but it is evident that something is lacking. His attitude is simply that if he is unable to compete with God in power and skill, then he will simply keep his mouth shut. This would allow Job to continue to hold all of his previous ideologies. Instead God wanted the confession of Chapter 42v2-6, which God was right in what he was doing, and that Job was wrong to protest.

*Discuss Job's spiritual progression between the two confessions. How can we learn to do the same thing in our lives? What does scripture tell us to do when we repent? What attitude should we have?*

ii) Elihu is not mentioned in the rebuke of Yahweh against the three friends.

*Does this in any way affect how we view Elihu? Why or Why not?*

iii) Job is an obvious type of Christ. The restitution of Job is culmination that prefigures the resurrection of the Lord Jesus from the grave.

*Discuss the other types and foreshadows that occur in this book. How does Job's suffering foreshadow the work of Christ in the atonement? In what ways can we follow Job's example in dealing with those that 'revile and persecute'?*

iv) The example of forgiveness that Job shows is noteworthy. It is amazing to think that through the spiritual development he received, he was able to come to an understanding that would allow him to extend heartfelt forgiveness to his friends.

*Full forgiveness is a difficult thing to practice. Why is it so difficult? What scriptures give us direction on how to make this essential characteristic, part of our lives?*

v) The record states that Job was given twice as much as he had before (v10), and this is verified in v12. However Job is only blessed with an additional 10 children, not 20. In his book, 'The Education of Job', Brother David Baird outlines three proposed observations that are interesting, but inconclusive. They include:

- 1) That the previous ten children will be restored to Job at the resurrection and Job will be reunited with his twenty children
- 2) That the previous ten children were actually raised and restored to Job. (This would provide a wonderful ending, but the text is silent on this)
- 3) That as no lost child can be effectively replaced, Job in reality, had 20 children. This point of view claims it is improper to classify the second ten as substitutes for the first ten. The loss of people in our lives is considerably different from material possessions.

Discuss the implications of each option. What is the most consistent with the theme of the book? What scripture supports your conclusion?