

A black and white profile photograph of a man with long, dark hair and a full, light-colored beard. He is looking upwards and to the right, with a contemplative expression. The lighting is dramatic, highlighting the texture of his beard and hair against a dark background.

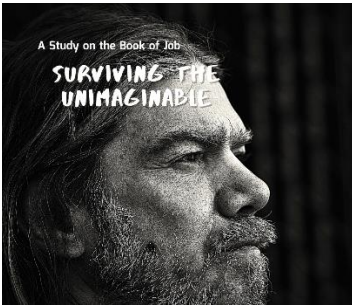
A Study on the Book of Job

# **SURVIVING THE UNIMAGINABLE**

A Publication of Ray Reynolds Rap

## ***BIBLE CLASS STUDY GUIDE***

*Workbook by Ray Reynolds, Ph.D.*



# Study Guide for the Book of Job

*A Publication of Ray Reynold Rap*

## TABLE OF CONTENTS

### INTRODUCTION

<i>Author of the book of Job</i>	3
<i>Date of the book of Job</i>	3
<i>Theme of the book of Job</i>	3
<i>Audience for the book of Job</i>	4
<i>Literary notes on the book of Job</i>	4
<i>Key Verses in the book of Job</i>	4
<i>Outline of the book of Job</i>	4

### CHAPTER BY CHAPTER QUESTIONS & STUDY NOTES

<i>Lesson One - The Dilemma of Job (1:1-2:13)</i>	6
<i>Lesson Two - The Dismay of Job (3:1-26)</i>	9
<i>Lesson Three- The Debate of Job &amp; Eliphaz: Round 1 (3:1-7:21)</i>	11
<i>Lesson Four - The Debate of Job &amp; Bildad: Round 1 (8:1-10:22)</i>	14
<i>Lesson Five - The Debate of Job &amp; Zophar: Round 1 (11:1-14:22)</i>	17
<i>Lesson Six - The Debate of Job &amp; Eliphaz: Round 2 (15:1-17:16)</i>	20
<i>Lesson Seven - The Debate of Job &amp; Bildad: Round 2 (18:1-19:29)</i>	22
<i>Lesson Eight - The Debate of Job &amp; Zophar: Round 2 (20:1-21:34)</i>	24
<i>Lesson Nine - The Debate of Job &amp; Eliphaz: Round 3 (22:1-24:25)</i>	26
<i>Lesson Ten - The Debate of Job &amp; Bildad: Round 3 (25:1-26:14)</i>	29
<i>Lesson Eleven - The Defense of Job: Part 1 (27:1-28:28)</i>	31
<i>Lesson Twelve - The Defense of Job: Part 2 (29:1-31:40)</i>	33
<i>Lesson Thirteen - The Distress of Elihu: Part 1 (32:1-34:37)</i>	35
<i>Lesson Fourteen - The Distress of Elihu: Part 2 (35:1-37:24)</i>	37
<i>Lesson Fifteen - The Debate of God &amp; Job: Round 1 (38:1-40:5)</i>	39
<i>Lesson Sixteen - The Debate of God &amp; Job: Round 2 (40:6-42:6)</i>	40
<i>Lesson Seventeen - The Deliverance of Job (42:7-17)</i>	42

*This study guide was created in 2016 by Ray Reynolds and copyrighted by Reynolds Rap Publications in 2020. The material presented in this class series will be gleaned from personal notes, the New King James Study Bible, Dr. Coy Roper, Gleason L. Archer, Irving L. Jenson, Bruce Feiler, H. I. Hester, Billy Lambert, J. Vernon McGee, James Burton Coffman, and various other sources.*

# *Study Guide for the Book of Job*

## INTRODUCTION

### Author:

The author of the book is unknown. Some scholars believe that it was written by Moses or at least translated by Moses. It has been suggested that Moses may have written it during the time of the Ahasuerus. Elihu or another contemporary of Job could have written this book. Many believe it was written by Job himself, who is the central character in this book that bears his name.

### Date:

Dating the book has proven to be difficult. There is little doubt that it is one of the oldest books in the Bible. Some believe it may be the oldest book in the world. The people described in this book seem to be organized into patriarchal clans. This means that it was probably written in the time of Abraham before Israel was a nation and preceding the law of Moses.

The children of Israel are not mentioned, neither are priestly sacrifices or tribes. Job seems to be the same kind of person as Abraham, living the same kind of life (shepherd), and being called to a higher purpose. If it is a story of faith in the patriarchal age it would predate all ethical and moral systems, including the law of Moses, and offer terrific insight into the nature and work of God.

### Theme:

The general theme of the book is how one man could endure suffering. It confronts a problem: Why do the righteous suffer? Job is identified as a righteous man (**Job 1:1, 8, 2:3**) yet he suffers greatly. The primary argument of his friends is that all suffering is the result of sin. Job seeks to defend himself (or let God defend him) while his friends seek to force Job into confessing his sins. In the end there is no answer to the problem of innocent suffering, except that it is God's will, and God knows what He's doing. God is always faithful and he expects men to be faithful even in the midst of suffering.

Job is classified as wisdom literature (like Ecclesiastes and Song of Solomon). Wisdom literature reveals something to be gleaned to aid one's walk with God. The main character, Job, is a righteous man, very rich, respected by many, and yet he still faced several calamities. The book outlines his struggle, the debates with his friends, his confrontation with God, and reconciliation.

### Audience:

Job was from the land of Uz. This eastern city was Southeast of Edom and due east of Israel. It was probably written for the people of that day to understand how to trust in God regardless of one's circumstances. It is fascinating that the story is set, not Palestine or Israel. The book also does not distinguish between Israelites and non-Israelites. Therefore, it seems that book has a broad purpose.

### Literary Notes:

Job is written in prose. The largest section of the book is written like a play and the style is really one-of-a-kind. It fits well in the wisdom literature because it emphasizes wisdom (34x in the book), the characters seem to be like wise men/counselors, it shares similar characteristics with other wisdom books, and the dialogue is written in poetry. In the Hebrew Bible it is among the writings.

### Key Verses:

Job 1:1, 5-6, 8, 11-12, 20-22, 2:9-10, 3:4, 4:5, 6:11, 7:8, 8:9, 9:2, 10-11, 11:20, 12:13, 13:14-15, 14:1, 15, 16:2, 18:5, 19:25, 22:5, 13, 23:13-14, 26:7, 13, 27:3-4, 28:28, 31:1, 33:4, 38:3-4, 36, 41, 40:2, 5-6, 15, 42:2, 5

### Outline of the Book:

#### ***I. The Dilemma of Job (1:1–2:13)***

- |    |                              |         |
|----|------------------------------|---------|
| A. | The Circumstances of Job     | 1:1–5   |
| B. | The First Assault of Satan   | 1:6–22  |
| C. | The Second Assault of Satan  | 2:1–10  |
| D. | The Arrival of Job's Friends | 2:11–13 |

#### ***II. The First Cycle of Debates (3:1–14:22)***

- |    |                          |            |
|----|--------------------------|------------|
| A. | Job's First Speech       | 3:1–26     |
| B. | Eliphaz's First Speech   | 4:1–5:27   |
| C. | Job's Reply to Eliphaz   | 6:1–7:21   |
| D. | Bildad's First Speech    | 8:1–22     |
| E. | Job's Response to Bildad | 9:1–10:22  |
| F. | Zophar's First Speech    | 11:1–20    |
| G. | Job's Response to Zophar | 12:1–14:22 |

#### ***III. The Second Cycle of Debates (15:1–21:34)***

- |    |                           |            |
|----|---------------------------|------------|
| A. | Eliphaz's Second Speech   | 15:1–35    |
| B. | Job's Response to Eliphaz | 16:1–17:16 |
| C. | Bildad's Second Speech    | 18:1–21    |
| D. | Job's Response to Bildad  | 19:1–29    |
| E. | Zophar's Second Speech    | 20:1–29    |
| F. | Job's Response to Zophar  | 21:1–34    |

***IV. The Third Cycle of Debates (22:1-31:40)***

- |    |                           |            |
|----|---------------------------|------------|
| A. | Eliphaz's Third Speech    | 22:1–30    |
| B. | Job's Response to Eliphaz | 23:1–24:25 |
| C. | Bildad's Third Speech     | 25:1–6     |
| D. | Job's Response to Bildad  | 26:1–14    |
| E. | Job's First Monologue     | 27:1–28:28 |
| F. | Job's Second Monologue    | 29:1–31:40 |

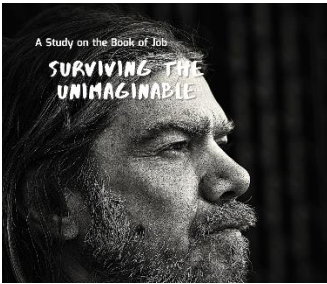
***V. The Distress of Elihu (32:1-37:24)***

- |    |                                |            |
|----|--------------------------------|------------|
| A. | Elihu Intervenes in the Debate | 32:1–22    |
| B. | Elihu's First Rebuttal         | 33:1–33    |
| C. | Elihu's Second Rebuttal        | 34:1–37    |
| D. | Elihu's Third Rebuttal         | 35:1–16    |
| E. | Elihu's Conclusion             | 36:1–37:24 |

***VI. The Dialogue Between God & Job (38:1–42:17)***

- |    |                               |            |
|----|-------------------------------|------------|
| A. | God's First Challenge to Job  | 38:1–40:2  |
| B. | Job's First Answer to God     | 40:3–5     |
| C. | God's Second Challenge to Job | 40:6–41:34 |
| D. | Job's Second Answer to God    | 42:1–6     |
| E. | The Deliverance of Job        | 42:7–17    |





# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

*Lesson One - The Dilemma of Job (1:1–2:13)*

Introduction: We must consider some questions as we study this book. The questions are as follows: (1) What kind of literature is it? or Does it belong to the genre of the Wisdom Literature? (2) When and by whom was it written? (3) Is it inspired? or What are the consequences of believing it is inspired? (4) Should the text be considered as a unity, or must we believe in a composite authorship? (5) How is the book organized? What is its structure? (6) What is the book's message? We will consider these questions in this first study. We will also cover the first two chapters in this lesson today. Let's study together...

Discussion:

## *I. Questions That Must Be Answered*

A. What kind of literature is it? Does it belong to the Wisdom Literature?

1. Some scholars place the book into two categories.
  - A lawsuit or a dramatized lament.
2. Job is its own genre or its own kind.
  - It is unique, it has its own genre, or its simply one of a kind.
3. It is classified as a book of Wisdom Literature.
  - Job, Ecclesiastes, Song of Solomon are others in this category.
4. Why do they fall into this category?
  - They emphasis wisdom in their books.
5. Does Job deserve to be included in the Wisdom Literature?
  - It emphasizes wisdom (34x), characters are like the wise men.

B. When and by whom was it written?

1. We must confess that no one knows who wrote the book.
  - Someone before Moses, maybe Moses, or Job himself.
2. We also do not know exactly when it was written.
  - Probably before Moses (no priests, Israelites, etc.). Patriarchal?

C. Is it inspired? What are the consequences of believing it is inspired?

1. Yes, of course, the book is inspired by God (II Timothy 3:16-17).
2. The book of Job is a parable like story.
3. We must believe that it is inspired.
4. We must deal with the book, as if its events actually occurred.

- D. Should the text be considered as a unity?
  - 1. This is a very important issue.
    - Many say that the book has had several revisions. – I don't think so.
  - 2. However, there are seven supposed stages of development (note later).
- E. How is the book organized? or What is its structure?
  - 1. There are clear divisions of the book (see Introduction).
  - 2. The transitions are obvious and easy to follow.
- F. What is the book's message?
  - 1. Job has to deal with suffering.
  - 2. Why should the righteous man suffer? - **Psalm 73, Habakkuk 1:12-17**
  - 3. We must look beyond the speeches of man, and to that from God.

## ***II. The Circumstance of Job & The First Assault of Satan (The Prologue)***

- A. Job is a righteous man who is blessed abundantly. (vs.1-5)
  - 1. He lived in the land of Uz.
  - 2. He was a God-fearer, and a righteous man.
- B. Satan comes into the presence of God, and God brags to him about the righteous Job. (vs.6-8)
  - 1. Job turned away from evil.
    - a. He loved God, and offered sacrifices.
    - b. He was a family man. - many children
    - c. He offered sacrifices on His families behalf.
  - 2. He was as good of a man as anyone could find.
  - 3. Satan is a fallen angel of God.
    - a. He came into the presence of God.
    - b. He wanted someone to tempt.
  - 4. God knew that Job would serve Him faithfully through all things.
- C. Satan responds by saying that Job does not serve God for nothing. (vs.9-11)
  - 1. Satan says the only reason that Job serves is because of blessings.
  - 2. Satan believed that if the blessings were gone, Job would curse God.
- D. God agrees to this test of Job's faithfulness. (v.12)
  - 1. He limits Satan by saying he could not touch his body.
  - 2. The trials were not as bad as they could have been, at first.
- E. Job loses everything he has. (vs.13-19)
  - 1. He loses his oxen and donkeys.
  - 2. He loses his sheep.
  - 3. He loses his camels.
  - 4. He loses his servants.
  - 5. He loses his children.

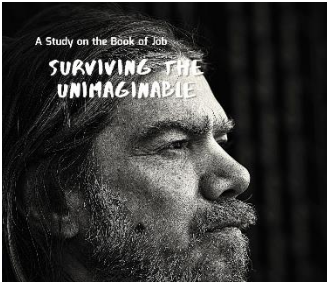
- F. Job begins his mourning. (vs.20-22)
  - 1. He rent/tore his clothes and shaved his head.
  - 2. Instead of cursing God, he blesses Him, and worships God.
  - 3. He did not curse God, nor did he sin.
    - a. He never blamed God for the trials.
    - b. He never cursed God for allowing them.
  - 4. He knew that everything happens for a purpose.

### ***III. The Second Assault of Satan & the Arrival of Job's Friends - Chapter Two***

- A. Satan comes before God for a second time. (vs.1-3)
  - 1. The Lord knew that Job would stay faithful.
  - 2. In spite of the losses, Job passed the tests of Satan.
- B. Satan believed that God's limitation is the only thing that keeps him from cursing God to His face. (vs.4-5)
  - 1. Satan felt that by afflicting Job's body, he would curse God.
  - 2. Satan believed that this would surely get Job to sin against God.
- C. The Lord agrees to allow Satan to continue his tempting. (v.6)
  - 1. However, he puts a limitation on Satan.
  - 2. He told him that he could not take his life.
- D. Satan afflicts Job with loathsome sores. (v.7-8)
  - 1. This was a disease that would make him suffer, but not kill him.
  - 2. It was a very difficult disease to deal with (painful but not deadly).
  - 3. The pain of the sores was not the only problem.
    - a. He also had to face depression.
    - b. He had to deal with the emotional problems.
- E. His wife tries to advise him on what to do. (vs.7-8)
  - 1. She told him to "curse God and die."
  - 2. However, he remained faithful to God.
- F. The three friends enter the scene. (vs.11-13)
  - 1. He had received the advice from his wife.
  - 2. Now his friends come to give him advice.
    - a. His friends were moved by his plight.
    - b. They set with him for seven days, and say nothing.
  - 3. He just sat in the garbage dump outside of the city.

Conclusion: We must remember the three causes for Job's problems. The immediate cause = men. The intermediate cause = Satan. The ultimate cause = God. We must learn from Job's great example. Job remains faithful to God despite all of his suffering. How is your patience? How do you handle your suffering?





# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

*Lesson Two - The Dismay of Job (3:1-26)*

Introduction: When we left Job, the three friends enter the scene (2:11-13). He had received the advice from his wife. He was sitting in the garbage dump outside of the city. Now his friends come to give him advice. His friends were moved by his plight. They set with him for seven days, and say nothing. He had lost his health, in addition to everything else. He received a very loathsome skin disease. He was now an outcast to his friends. Job is the main speaker in these chapters and his speeches are much longer than the friends. The friends came to comfort, but said nothing for seven days. This is possibly the best thing that they could have done. Let's study together...

Discussion:

## *I. Job Curses The Day of His Birth*

- A. Job breaks the silence by cursing the day of his birth. (vs.1-10)
  - 1. He cursed it because it allowed him to be born.
    - a. He wanted to take it off the calendar.
    - b. He hated his birthday now.
  - 2. Here we lose the idea that Job would suffer in silence.
    - a. He does complain about his situation.
    - b. His patience is not to the fullest extent.
- B. It is obvious that people in suffering are not always rational.

## *II. Job Wishes He Was Stillborn*

- A. Job wishes he had died at birth. (vs.11-12)
  - 1. He wished that he would have died so that he could be at rest now.
  - 2. If he had died he would have not had to deal with such torment.
  - 3. He could be in heaven with God, and be equal with kings.
- B. Job felt that he could be at rest if would have died at birth. (vs.13-15)
  - 1. He would be currently in heaven at rest.
  - 2. He would have not had to deal with the trials of this life.

## *III. Job Wishes He Was Miscarried or Aborted*

- A. Job wishes that his mother would have miscarried. (vs.16-19)
  - 1. He wishes that he would have never seen the light.
  - 2. He gives a good description here of the after life.
  - 3. He explains what it is like for those who never see the light.
- B. He wishes that he would have never grown into a fetus.

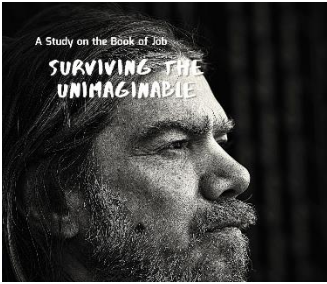
#### *IV. Job Wishes For Answers*

- A. These previous questions do not have to deal with the trials of this life.
- B. Now Job asks why those in misery are not allowed to die. (vs.20-22)
- C. Job continues to ask questions. (vs.24-26)
  - 1. He wants to know why he cannot die now.
  - 2. This disease could not take his life.
  - 3. This disease would not go away, yet it wouldn't kill him.

Conclusion: Job does not have the full picture. What had he lost? What had he gained? Why does he refuse to be quiet? Remember that the Bible says he was blameless, upright, feared God, and turned away from evil. God recognizes him as His own servant. The Lord even praises Job's great example. We know that Job will maintain his integrity in spite of the suffering.

How is Job an example of purity? How is he an example of integrity? What do we know about his benevolence? Why should we consider his loyalty to God as an example for us today? How did Job treat his enemies? Does Job confess his sins?

How is your patience? How do you handle your suffering? There is so much more we have to learn from this great Bible character.



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Three- The Debate of Job & Eliphaz: Round 1 (3:1-7:21)*

Introduction: For some time now Job's friends have sat in silence. When Job decides to speak up and defend himself, his friends will take the opportunity to lecture him. Clearly these "debates" are written in such a way that it seems scripted. Each speech is eloquently delivered and deepens the controversy surrounding Job's predicament. If Job is so righteous why is he suffering? Is God trying to punish Job? How will his friends react to his self-righteous spirit? Let's study together...

### Discussion:

#### *I. Eliphaz's First Speech - Chapter Four*

- A. Eliphaz asks politely to speak. (vs.1-2)
  - 1. He says that he cannot keep from speaking at a time like this.
  - 2. He wanted to help his friend.
- B. Eliphaz begins complimenting Job. (vs.3-4)
  - 1. He tries to build Job up before he gives him counsel.
  - 2. He says that Job had strengthened others who were in need.
  - 3. This is important, because later they say he is not a good man.
- C. Eliphaz implies that Job needs counsel. (vs.4-6)
  - 1. The irony is that Job usually gave the counsel.
  - 2. Now Job needs the counseling.
    - a. He has probably been on the other side of this.
    - b. He has probably said the things that they are going to say.
  - 3. Eliphaz is making a plea, and it is the premise for their speeches.
  - 4. It is the premise that even Job uses in his speeches.
- D. Eliphaz states his thesis. (vs.7-11)
  - 1. His thesis is as follows: the innocent do not perish and the wicked do!
  - 2. Eliphaz tries to help him by showing experience, sharing a vision (or a revelation) and encouraging Job to seek God for an answer.
- E. Eliphaz's thesis is confirmed. (vs.12-21)
  - 1. It was confirmed by a vision.
  - 2. The vision showed that it is not possible for any man to be righteous before God. - No man can even claim to be righteous.

### ***III. Eliphaz's First Speech Continued - Chapter Five***

- A. The unrighteous man will suffer. (vs.1-7)
  - 1. Affliction cannot come from the ground or the dust.
  - 2. Therefore, Eliphaz believes that it comes from an unrighteous man.
  - 3. Eliphaz tells Job that he is suffering because he is a sinner.
- B. Eliphaz now tells Job to seek God. (vs.8)
  - 1. He tells him to seek those that are in God's corner.
  - 2. Since he is a sinner, according to Eliphaz, he needs to repent.
  - 3. Eliphaz concludes that if he was Job he would repent.
- C. God does wonderful things on the earth. (vs.8-16)
  - 1. Here he implies that God will also do wonderful things for Job.
  - 2. The Lord will save him, if he seeks Him, and he will bless him.
  - 3. Eliphaz simply he should simply commit his cause to God.
  - 4. He tells him to repent and God would take care of him.
- D. He believes that the sufferings are the chastening of the Almighty. (vs.17-27)
  - 1. Repentance is necessary, and required according to Eliphaz.
  - 2. He needs to commit his cause to the Lord.

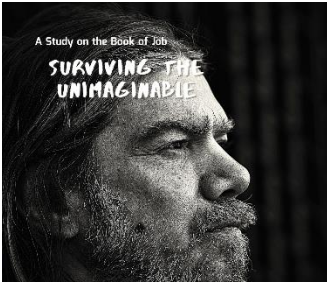
### ***III. Job's Reply - Chapter Six***

- A. Job replies that his words were rash. (vs.1-7)
  - 1. He explains that their words were to extreme.
  - 2. This is due to the extent of his distress.
  - 3. He uses a lot of hyperbole in these verses.
- B. Job says that he wants God to allow him to die. (vs.8-13)
  - 1. He begins to lament again: complaining & explaining why.
  - 2. He feels that he cannot live with his afflictions.
  - 3. He has a good reason to lament and complain: he is innocent.
- C. Job gives a description of his friends. (vs.14-21)
  - 1. He says that they are like rivers and creek.
  - 2. They vanish when they are needed and leave travelers disappointed.
    - a. Part of the year there is water. - Winter
    - b. Part of the year the water is dried up. - Summer
  - 3. He says they are like this because of the way they have addressed him.
  - 4. He says that his friends are not very good comfort to him.
- D. Job accuses them of being afraid. (vs.21-23)
  - 1. This is because they were afraid Job would ask them for something.
  - 2. You would expect your friends to be there for you no matter what.
  - 3. They withheld help because they were afraid of what might happen.
  - 4. He is basically saying, "I never have asked you for money."
- E. Job challenges them to find his fault. (vs.24-30)
  - 1. He knows that he is innocent, and he has not sinned against God.
  - 2. Here he challenges them to find out how and when he sinned.

#### *IV. Job's Reply Continued - Chapter Seven*

- A. Job explains what the life of man is like. (vs.1-10)
  - 1. Job says that the life of man is hard.
    - a. It is also empty, miserable, painful, and short.
    - b. It leads to Sheol, from which there is no return.
  - 2. Sheol is the place of the dead, mentioned in the Old Testament..
  - 3. It is the same as Hades in the New Testament.
- B. Therefore, he says that he will complain. (vs.11)
  - 1. He feels that he has a good excuse to complain.
  - 2. He wants to be able to complain and then die.
- C. Job complains to God about his afflictions. (vs.12)
  - 1. He complains that God is watching him too closely.
  - 2. He compares God to a sea monster, and how he guards things.
- D. Job preferred death to life. (vs.13-15)
  - 1. He felt that God wouldn't even let him sleep at night.
  - 2. God sent him dreams and visions in his sleep.
  - 3. These dreams and visions were terrible for him.
  - 4. He can't sleep because of them.
- E. Job hates his life and wants to die. (vs.16-19)
  - 1. He asks God to leave him alone, and he will die.
  - 2. He is beginning to get desperate for answers.
  - 3. He wants the Lord to leave him alone, instead of asking Him to be by his side as he faces these trials.
  - 4. We must consider **Psalm 8:4**, in comparison.
    - a. Why does the Lord have to watch man all of the time?
    - b. Job feels that God is watching him to see how he will react.
  - 5. He looks at God as a tormentor, interrogator, etc.
- F. Job wants to know if he sinned against God, and if so why he hasn't been forgiven by God. (vs.19-21)
  - 1. He doesn't understand why he is being tormented.
  - 2. He wants to know what he has done, and how he has sinned.
    - a. This is his final request of this speech.
    - b. Job is not aware of any sin in his life.
  - 3. He also wants to know why he has not been forgiven if he has sinned.

Conclusion: The main point we must not miss is that Job is not suffering because he has sinned. This is why he seems to be so frustrated. If we were good, why do we suffer? Job was a good man, why did he suffer? We can sympathize with his situation. We have all experienced trials and cannot understand why. There is so much more we have to learn from this great Bible character. How is your patience? How do you handle your suffering? Who is offering you counsel?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Four - The Debate of Job & Bildad: Round 1 (8:1-10:22)*

Introduction: Job has spoken about his situation. Eliphaz then reply's back to Job. Job then reply's back to Eliphaz. This starts this cycle of debates, however, there are more friends who wish to speak to Job. Now it is Bildad's turn to speak. What will he say to Job? Will he offer good counsel? Let's study together...

### Discussion:

#### *I. Bildad's First Speech - Chapter Eight*

- A. Bildad says that Job's words are no more than a "great wind." (vs.1-2)
  - 1. He basically says, "Job your kind of windy."
  - 2. He says that he is not more meaningful than the wind.
  - 3. Bildad does make some true observations about God.
- B. Bildad then implies that since God is just, if Job's children were killed, they deserved it because of their transgression. (vs.3-4)
  - 1. He implies that Job must have sinned.
  - 2. He had a true premise, but he came to a false conclusion.
  - 3. Bildad makes some good points, but it doesn't prove his conclusion
  - 4. The loss of his wealth, his health, his home, his possessions, are not a result of his children's sin! - Or are they?
  - 5. According to Bildad, Job's children died because of their sin.
  - 6. He was trying to defend God, without consulting with God.
- C. Bildad says that if Job will seek God and pray, and if he has a pure heart, then God will reward him and he will have more than he had before. (vs.5-7)
  - 1. Bildad tells Job to repent and seek God.
  - 2. Bildad tells him to pray and repent with a pure heart.
  - 3. Bildad tells him that if he would do these things, that God will reward him and he will have more than he had to begin with.
    - a. In the end Job does seek God, and this does happen.
    - b. If he is innocent, and seeks God, he will be restored.
  - 4. Bildad tells the truth in part, but not altogether.
- D. What about those who forget God? (vs.8-19)
  - 1. It is well known from ancient times, that, though they may have their moment in the sun, they will soon be destroyed.
  - 2. Bildad says that if you forget God, you will be punished.
  - 3. Bildad also is saying that the wicked may prosper for a while.



- E. God will not reject a blameless man. (vs.20-22)
  - 1. Bildad says that the wicked prosper for a time, but will be cut down.
  - 2. Bildad is implying that Job is not as righteous as he thinks.
  - 3. He implies that only the wicked suffer.

## ***II. Job's Reply - Chapter Nine***

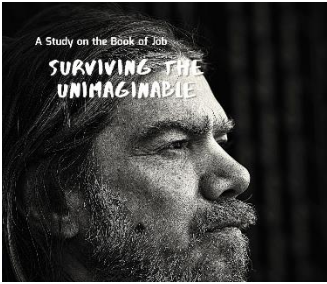
- A. Job begins by agreeing with Bildad's proposition. (vs.1-3)
  - 1. God blesses and curses the ungodly.
  - 2. Job then asks, "how can a man be just before God?"
    - a. How can a man prove his innocence when God is the judge?
    - b. By afflicting him, has God already declared him to be guilty?
  - 3. Job automatically here, begins by noticing the arguments that are made.
    - a. He doesn't jump on his friends for their actions.
    - b. He believes that God will not reject a blameless man.
  - 4. Job knew that he was not guilty, and they didn't believe him.
- B. God has made the universe and he controls it. (vs.4-10)
  - 1. The impossibility of proving one's case before God is evident.
  - 2. God is the judge, he is the creator, and he is in control.
  - 3. He realizes that God is not man, instead He is God.
  - 4. No matter how good of an arguer you are, you can't argue against God.
- C. God does things that we cannot understand. (vs.11-12)
  - 1. We cannot completely comprehend God and what he does.
  - 2. It is impossible to understand everything that he does.
  - 3. God does what he wants to do, and no one can stop Him.
  - 4. Job is saying that he cannot see God.
- D. God does not change his direction. (vs.13)
  - 1. God will not withdraw, or change.
  - 2. He will not waver, and He will not turn back.
  - 3. God will never give in to evil.
- E. Job feels that he has no chance in court against God. (vs.14-20)
  - 1. Job sees himself as the defendant, and God as the plaintiff.
  - 2. He feels that he is on trial, and that he must defend himself.
  - 3. This is why he asks what he can say in his defense.
    - a. He wants to go to God, and appear in court.
    - b. He want to be able to give his defense.
  - 4. Just because he is innocent, doesn't mean he will be acquitted.
- F. Job protests his innocence, and loathes his life. (vs.21)
  - 1. He simply wants God's mercy, for whatever he has done.
  - 2. He believes in his innocence, and hates the fact that he cannot prove it.
- G. Job says that the Lord doesn't act in the world to prevent justice. (vs.22-24)
  - 1. The blameless and the wicked likewise are destroyed.
  - 2. The blameless and the wicked likewise are rewarded as well.

- H. Job concludes that his days are short. (vs.25-33)
  - 1. He cannot be cheerful because he knows that God sees him as guilty.
    - a. He feels that he cannot do anything about this.
    - b. He cannot cleanse himself, nor can he win over God in a trial.
  - 2. There is no one to serve as an umpire between him and God.
    - a. He feels that he cannot even compete at God's level.
    - b. With a mediator, or umpire, he could get a better trial.
  - 3. He feels that whatever he does it will not work.
- I. If God would cease in afflicting him, could he "speak without fear?" (vs.34-35)

### ***III. Job's Reply Continued - Chapter Ten***

- A. Job concludes his reply to Bildad by speaking to God. (v.1)
  - 1. He repeats that he hates his life.
    - a. Then says that he will freely voice his complaints.
    - b. He wants to speak of his problems
  - 2. Does Job do this because he hates his life?
    - a. Does Job do this because he thinks knows what God will do?
    - b. Does Job do this because he wants to die?
  - 3. Job feels that because of what God has already done, all he has left is his life, and he is not sure if he's ready to give that up yet.
- B. Job urges God not to condemn him. (v.2)
  - 1. He wants to know why the Lord is punishing him.
  - 2. He simply wants an answer from God, but asks not to be condemned.
- C. Does God afflict him because God is like man? (vs.3-7)
  - 1. No, and Job gives him the credit for being above man.
  - 2. He recognizes God as his creator.
- D. It is a waste for God to destroy what he has made. (vs.8-13)
  - 1. He doesn't understand why He gave so much, and now has taken it.
  - 2. He believed that God had preserved him until know.
- E. Job feels that if he is righteous he cannot lift up his head. (vs.14-17)
  - 1. He feels that if he has done wrong, "Woe to me."
  - 2. He feels that if he has done wrong, "Shame on me."
  - 3. He feels that he is disgraced in the sight of God.
- F. Job concludes that it would have been best if he was born dead. (vs.18-22)
  - 1. This he feels would be the best thing, because he would be at rest.
  - 2. He feels that now he has no rest, nor comfort.
  - 3. He asks God to leave him alone, so that he could die.

Conclusion: Job is saying that he cannot receive comfort, unless God leaves him. Notice that he is faced with this torment, but he never mentions suicide. There is so much more we have to learn from this great Bible character. How is your patience? How do you handle your suffering? How do you react to bad counseling?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Five - The Debate of Job & Zophar: Round 1 (11:1-14:22)*

Introduction: Job has had to defend himself to his friends. He continues to add new arguments but continues to defend his innocence. Now it is Zophar's turn to speak. Job will be accused of babbling, mockery, and borderline blasphemy. How will Job react? Is his heart truly right with God? Does he need to repent of sins? Is Job wicked, and cursed, or is he truly righteous? Let's study together...

### Discussion:

#### *I. Zophar's First Speech - Chapter Eleven*

- A. Zophar comments that Job's words are empty. (vs.1-12)
  - 1. Zophar also says that it is only babble and mockery.
    - a. Zophar says that Job is a man full of talk.
    - b. Zophar believes that he simply talks to babble.
  - 2. When Job protests that he is innocent, Zophar believes that shows Job's lack of wisdom.
    - a. Zophar shows them that God has no reason to explain why he does what he does, especially to man.
    - b. God does not answer to man, but man to God.
  - 3. Zophar desires for God to reveal Job's guilt to him.
    - a. Zophar explains the great wisdom of God.
    - b. He also tells that God makes the right decisions.
  - 4. Job knows that he is innocent, and this is why he wants an explanation.
    - a. Zophar doesn't understand this.
    - b. Job is ready for an explanation, since he is innocent.
    - c. However, God still doesn't have to explain his actions.
- B. Zophar tells him that he has to get his heart right with God. (vs.13-14)
  - 1. Zophar tells him to repent of his sins, seek God.
  - 2. He tells him that there is no hope, unless he repents.
- C. Zophar says that if he repents God will bless him. (vs.15-20)
  - 1. On the other hand, he says that if you don't repent you will be doomed.
  - 2. Therefore, he leaves it up to Job, on what to do.
  - 3. Here he speaks the truth, but not the whole truth.

## ***II. Job's Reply - Chapter Twelve***

- A. Job tells his friends that they are wise. (vs.1-2)
  - 1. However, most of the things were common knowledge in those days.
  - 2. They spoke the truth, but it was misapplied.
  - 3. The knowledge and the use of truth can be abused.
- B. Job still believes that he is a blameless man. (vs.4-6)
  - 1. The truth is that he is a blameless man.
  - 2. However, he is made into a laughingstock.
  - 3. All of this happens while robbers are at peace.
- C. Job argues that everything comes from God. (vs.7-25)
  - 1. He believes that the Lord has a hand in everything.
  - 2. He believes that the Lord is responsible for what has happened to him.

## ***III. Job's Reply Continued - Chapter Thirteen***

- A. Job desires to argue his case against God. (vs.1-3)
  - 1. If God has done it, man has no say in it.
  - 2. Job is getting no justice from men, so he looks to God.
- B. Job believes that his friends have spoken falsely about God. (vs.4-12)
  - 1. Job feels that his friends miserable, unwise, and untruthful.
  - 2. Job's three friends have not spoken truthfully for God.
  - 3. Therefore, they will be rebuked by the Lord.
- C. Job feels that he will be vindicated. (vs.14-19)
  - 1. Job feels that he has a chance to present his case before God.
  - 2. Job feels that this is a dangerous endeavor.
  - 3. He also wants to know who's side their on.
- D. Job asks God to show him his sins. (vs.20-28)
  - 1. Job believes that there is no one on earth who can contend with him.
  - 2. He still holds to the fact that he is a blameless man.

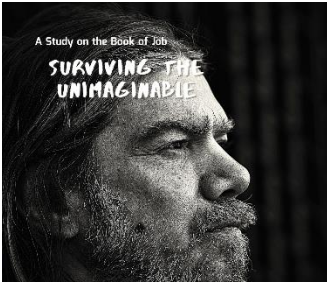
## ***IV. Job's Reply Continued - Chapter Fourteen***

- A. Job urges the Lord to stay away from him. (vs.1-6)
  - 1. This is more like a prayer to the Lord.
  - 2. In this prayer he has two main points.
    - a. Man's life is so full of sorrow that God should not add to it.
    - b. Unlike a tree, man dies not to live again, "*until the heavens are no more.*" (v.12)
- B. Job talks about death. (vs.7-12)
  - 1. He wants to die, and wants God to leave him alone.
    - a. He doesn't understand why he is facing his trials.
    - b. He is puzzled on why God is doing this.
  - 2. Job still wants to know what he has done.

- C. Job expresses that he wants to be hidden in Sheol. (vs.13-17)
  - 1. He wants to be hidden in this place of the dead.
  - 2. He wants this to happen until his release should come.
- D. Job concludes that man lives and dies without hope. (vs.18-22)

Conclusion: Many scriptures like **Romans 8:18** relate to this lesson. One day all of our pain will be gone. We must not allow the suffering in the moment to Rob us of our faith God. Fear is our enemy. Remember that God will raise us up one day. We should not worry about the trials of this life because Heaven will surely be worth it all!

There is so much more we have to learn from this great Bible character. How is your patience? How do you handle your suffering? How do you react to bad counseling? Will you allow fear to overcome you? How strong is your faith?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Six - The Debate of Job & Eliphaz: Round 2 (15:1-17:16)*

Introduction: Job is still defending himself to his friends but the first cycle of speeches have ended. Obviously there is more to be said and sadly, a second cycle of speeches will begin now. In these speeches, no new ground is being broken, and basically the friends are repeating the things that they said previously. However, we can clearly see Job getting more agitated with his friends in this second cycle. While they play the devil's advocate the faith of Job is on the line. Job has a response after each of his friend's speeches, but frustration is beginning to set in. Let's study together...

### Discussion:

#### *I. Eliphaz's Second Speech - Chapter Fifteen*

- A. Eliphaz says that Job's own words condemn him. (vs.1-6)
  - 1. He feels that Job's words are no good.
    - a. He feels that he lacks wisdom.
    - a. Even though Job claims to be wise, is he?
    - b. Eliphaz believes that he is not wise, and lacks wisdom.
  - 2. Eliphaz accuses Job of hindering himself.
    - a. He felt that Job was making the situation even worse.
    - b. Eliphaz is responding sarcastically to Job's questioning of conventional wisdom.
  - 3. Job's words both broke his faith in God, which was needed, and disrupted the prayers of others. (v.4)
- B. Eliphaz tells Job that he is not the only wise man among them. (vs.7-10)
  - 1. Eliphaz refers to the first man. (vs.7-10)
    - a. The oldest man is usually the wisest.
    - b. Eliphaz may have used the age of the hills to prove him wrong.
  - 2. He tells Job that Job is not the wisest person.
- C. Eliphaz believes that the wicked will be punished. (vs.11-35)
  - 1. Eliphaz charges that in rejecting the friends counsel, Job is rejecting the Lord Himself.
    - a. The Hebrews located reason, tender emotions, and will (v.12)
    - b. Job's flashing eyes showed his anger towards God.
  - 2. "Tents of robbers" seem to prosper but they writhe in pain. (vs.20-26)
    - a. The wicked person suffers emotionally.
    - b. One cannot fight against the Almighty. (v.25)



3. Eliphaz describes (word pictures) how a sinful life is disappointing.
4. He feels that Job is wicked no matter how much he had prospered.

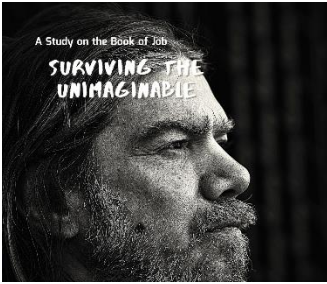
## ***II. Job's Reply - Chapter Sixteen***

- A. Job accuses his friends of being miserable comforters. (vs.1-6)
  1. Job says that if he were in his friend's shoes, he would say the same.
  2. He also feels that he could deal with their pain in a different way.
  3. He says that his pain is not helped by either speaking or silence.
  4. His friends claimed his words were harmful as an "east wind." (15:2)
  5. Now Job says that their arguments are "words of wind." (v.3)
- B. Job feels that God Himself has attacked him and hurt him. (vs.7-17)
  1. God has attacked him in spite of his innocence.
  2. Therefore, he longs for a witness to take before God.
  3. Job wants someone to help him attain his rights with God.
- C. Job cry arouses some faith. (vs.18-22)
  1. Job's cry arouses hope and affirms God gives witness to his integrity.
  2. Job trusts in God, in spite of how God appears to be treating him.

## ***III. Job's Reply Continued - Chapter Seventeen***

- A. Job appeals to God, because of the mockers about him. (vs.1-5)
  1. Job's spirit has been crushed.
  2. His three friends have even mocked him in his time of trials.
  3. This is why he asks God to not let them triumph.
- B. Job concludes that he is still innocent. (vs.6-9)
  1. Upright men are astonished that one of Job's character should suffer.
  2. The hypocrite should be the one who suffers.
  3. However, they grow stronger in their determination to follow the way of righteousness.
- C. Job feels that his days are past. (vs.10-16)
  1. Again Job concludes by bemoaning his fate.
  2. In the process, he insists again that he is innocent.
  3. After his burst of faith, Job once again subsides into gloom.

Conclusion: Once again Job protests he is innocent and his friends don't agree. It seems as if he will never prove his case. How does Job feel about this process? Why does he begin offering praise to God in the presence of his friends? What is his chief complaint? Why doesn't Job leave the garbage pile or tell his friends to hit the road? There is so much more we have to learn from this great Bible character. How is your patience? How do you handle your suffering? How do you react to bad counseling? What would you do if you were in Job's shoes?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Seven - The Debate of Job & Bildad: Round 2 (18:1-19:29)*

Introduction: Eliphaz had a second shot at Job. Now it's Bildad's turn as he explains a graphic picture of the terrible fate of the wicked. He equates this to the fate of Job. Interestingly enough all of this is true. God does hold us accountable for our actions. This is a classic case of twisting Scripture, and using common misconceptions, to render judgment upon another human being. Bildad is threatening an innocent sufferer (Job) with God's judgments against evil persons. How will he react? Let's study together...

### Discussion:

#### *I. Bildad's Second Speech - Chapter Eighteen*

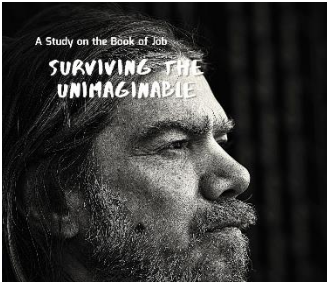
- A. Bildad explains that the wicked are punished. (vs.1-4)
  - 1. Bildad begins by saying that Job acts as if the three friends are stupid.
  - 2. This is ironic considering that they feel they are wise men.
  - 3. As if the nature of the universe should change because of him.
  - 4. Bildad feels that he is saying, "Stop the world from turning!!!"
- B. A recount of the misery Job has went through. (vs.5-16)
  - 1. The light of the wicked goes out. (vs.5-6)
    - a. Light symbolizes life, wealth, and happiness.
    - b. This light indeed goes out for the wicked, according to Bildad.
  - 2. If we choose the way of wickedness, we choose a path full of hidden traps and snares. (vs.7-21)

#### *II. Job's Reply - Chapter Nineteen*

- A. Job accuses his friends of tormenting him. (vs.1-4)
  - 1. Job pleads with his friends to change their attitude toward him.
  - 2. They need to realize that his misfortune comes from God's action.
  - 3. This was not from some sin that he has committed.
- B. Job deals with the accusations made against him. (vs.5-22)
  - 1. Job feels that his friend's reproach is part of what God has done to bring him low. (vs.5-6)
    - a. Job says "error remains with me," and "God has wronged me."
    - b. He still proclaims his innocence.
    - c. He must believe that he is so small that God doesn't see him.

2. Job protests that he cannot find justice. (vs.7-12)
  - a. God has not even responded to Job's cries.
  - b. His hope had been uprooted. (v.10)
  - c. He feels like one besieged by an enemy army. (vs.11-12)
3. Job explains that God has afflicted him. (vs.13-19)
  - a. Job is dealing with despair.
  - b. He doesn't receive comfort from his friends and loved ones.
4. Job urges his friends not to turn against him. (vs.20-22)
  - a. This is because both man and God had turned against him.
  - b. Job continues to warn his friends from accusing him.
- C. Job wants his words to be written down. (vs.23-24)
  1. He wants his situation to be put on record permanently.
  2. Words written on rock would preserve his testimony of faithfulness.
  3. When these words were filled with lead they could be read easier.
- D. Job says that he knows that his Redeemer lives. (vs.25-27)
  1. He says that he knows that he will see God after death.
  2. Job laments the very negative effect his situation has had on his personal relationships.
  3. The estrangement has produced enmity between him and his friends, relatives, wife, and even servants and neighbors' children.
  4. He finally breaks down and makes an open plea for pity.
  5. Now we find Job climbing out of the pit of despair to scale the heights of faith to utter some of the most beautiful words ever recorded.
  6. Then Job is suddenly jarred back to the reality of his present earthly situation, and he turns on his friends with the warning that their persistent persecution of an innocent man will bring the sword of judgment down on their own heads.
- E. Finally, Job warns his friends. (vs.28-29)
  1. He warns them that if they continue to pursue him, because they think he is at fault, then they are in danger.
  2. This is because they have judged falsely.

Conclusion: Job ends by proclaiming that the Lord is his Redeemer. It is amazing that he is still able to have faith in God. What happens when we try to assert ourselves as the judge of another human being? Why is this extremely dangerous? How can we judge someone without seeing the full picture? There is so much more we have to learn from this great Bible character. How is your patience? How do you handle your own suffering? How can you ensure you will offer good godly counsel to someone who is suffering? Why is it important to have a strong walk with God in the midst of trials and temptations?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Eight - The Debate of Job & Zophar: Round 2 (20:1-21:34)*

Introduction: After hearing useless debates Job accuses his friends of failing him (Eliphaz, Bildad, and Zophar). Zophar responds by making a long speech about the certainty of the evil that comes to every unrighteous person. In turn, Job gives a lengthy reply to Zophar. However, from this point forward, we should know that Zophar will remain silent. This is his last stand! Let's study together...

### Discussion:

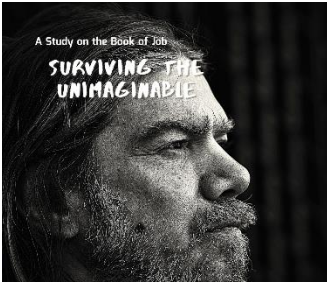
#### *I. Zophar's Second Speech - Chapter Twenty*

- A. Zophar notes that the friends have been censured. (vs.1-3)
  - 1. Zophar believes that they have done everything that they could.
  - 2. However, all they seem to be getting is rebuking from Job.
- B. Zophar claims that the wicked will come to a bad end. (vs.4-5)
  - 1. Zophar claims ancient wisdom to support his doctrine that the triumph of the wicked is short.
  - 2. The emphasis that the "*exulting of the wicked is short*," must be looked at in further detail.
- C. The wicked man enjoys power and prominence. (vs.6-12)
  - 1. The wicked man enjoys three things discussed here.
    - a. The wicked man enjoys height. (v.6)
    - b. The wicked man enjoys children. (v.10)
    - c. The wicked man enjoys youth. (v.11)
  - 2. Wickedness tastes sweet, but after that first pleasure it turns sour.
  - 3. An evil deed contains its own destructive outcome.
- D. Zophar says that the wicked may get rich, but he will lose his riches. (vs.13-18)
  - 1. The ancients thought the "*vipers tongue*" contained its poison.
  - 2. No work on earth is permanent, but that of the wicked especially.
  - 3. They must constantly restore it, and do it over and over again.
- E. Zophar gives some concluding thoughts. (vs.19-29)
  - 1. He believes that wickedness is worse than mistreating the poor. (v.19)
  - 2. The wicked mans greed keeps him from resting. (vs.20-21)
  - 3. The wicked man will eventually be the target of God's wrath. (v.23)
    - a. The Lord knows no quietness.
    - b. The wicked person is consumed by desires and cannot have joy.
    - c. Zophar feels that God has already shown Job his answer.
  - 4. Then the wicked mans iniquities will be made known. (v.27)

## II. Job's Reply - Chapter Twenty-One

- A. Job asks his friends to just listen. (vs.1-4)
  - 1. His friends are making the same speeches over and over.
  - 2. He says he is innocent, and they say he is wicked.
- B. Job let's them know that his complaint is not against man. (vs.4-6)
  - 1. Job asks them to consider his condition and be quiet. (v.5)
  - 2. When Job reflects on his suffering, he is terrified. (v.6)
- C. Job refutes the major points that his friends have made. (vs.7-16)
  - 1. Job asks, "*Why do the wicked live and become old?*"
    - a. Job's experience doesn't confirm his friend's claim that the wicked prosper only briefly.
    - b. Unlike Job, the wicked do not suffer severely, they die in a moment. (vs.13-15)
    - c. Their lives are comfortable even though they pay no attention to God. (v.14)
  - 2. It is God who allows the wicked and righteous to prosper.
  - 3. **Matthew 5:45** - "*For He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.*"
    - a. Job is quick to point out that he does not accept the counsel of the wicked. (v.14-15)
    - b. It doesn't matter whether they suffer or not.
- D. Job feels that he is not receiving justice. (vs.17-21)
  - 1. Job rejects the idea that the wicked are punished when God pours out His wrath on their children after them.
  - 2. He argues that the wicked person's eyes should see destruction.
  - 3. Retribution against children after their parents death is not retribution at all, because the sinner himself is not effected by the punishment.
- E. Job makes some conclusions. (vs.22-34)
  - 1. He concludes by saying that the "*wicked man is spared in the day of calamity.*" (v.30)
  - 2. Therefore, the answers of his friends are falsehoods. (v.34)
  - 3. Job continues to prove his case that the wicked are not always punished for their wickedness.
  - 4. Job says that no one condemns the wicked openly. (v.31)
  - 5. Job says that the wicked die in honor and peace. (v.32-33)
  - 6. Job says that the wicked man's death is the common lot of all. (v.33)

Conclusion: Job speaks of how the wicked go unpunished sometimes. He is proving that God does what He chooses. He alone is God! The best way to comfort the afflicted is to just listen and empathize. Don't judge them, accept them, communicate falsehoods, or tell them God did it, etc. There is so much more we have to learn from this great Bible character. How is your patience? How do you handle suffering?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Nine - The Debate of Job & Eliphaz: Round 3 (22:1-24:25)*

Introduction: As we mentioned in the last lesson, Zophar will remain silent but the other friends are gearing up for round three. They will spew more judgment upon Job an attempt to speak for God. The third round of debates begins with a speech by Eliphaz. It is then followed by a lengthy defense of Job. Let's study together...

### Discussion:

#### *I. Eliphaz's Third Speech - Chapter Twenty-Two*

- A. Eliphaz says that Job is not righteous. (vs.1-4)
  - 1. Because Job refuses to surrender his claim of innocence in the face of God's continuing punishment, Eliphaz accuses Job of specific sins.
  - 2. Eliphaz hopes to help Job by exalting God.
  - 3. But, in fact, his limited concept of God forces him to make Job a liar.
  - 4. Eliphaz declares that God is not concerned with ones righteousness.
- B. Eliphaz charges Job with grave sins. (vs.5-9)
  - 1. These were the cause of his present troubles, according to Eliphaz.
  - 2. He is indicted here by his friend Eliphaz.
  - 3. Eliphaz expects Job to concede great wickedness, and lists what he thinks must be the sins causing Job's suffering.
  - 4. These include the major moral prohibitions of the O.T. society.
- C. Eliphaz shows that Job believes that God doesn't know what happens on the earth. (vs.10-11)
  - 1. He begins to give his opinions on Job's suffering.
  - 2. He still believes that Job could not possibly be innocent.
- D. Eliphaz believes that Job has ignored God. (vs.12-20)
  - 1. The result of this is being snatched away. (v.15)
  - 2. Eliphaz misunderstands Job's emphasis on God's greatness to mean that God is so far from earth that He is covered with thick clouds and cannot see the activity on the earth. (v.12-14)
    - a. If Job were at fault, the warning of vs.15-17 would contain some spiritual truth.
    - b. The wicked must eventually face the wrath of God.
  - 3. These things are seen in **Job 21:30** and **Job 18:21**.



- E. Eliphaz urges Job to agree with God. (vs.21-29)
  - 1. When Job agrees with God, Eliphaz believes that he will be heard and established anew, because of his humility.
  - 2. What Eliphaz says about repentance is perfectly correct.
    - a. His error is in wrongly condemning Job of sin.
    - b. An insensitive forcing as a source of fine gold.
  - 3. Eliphaz advice is to agree with God, have peace, repent, pray, and learn your lesson.

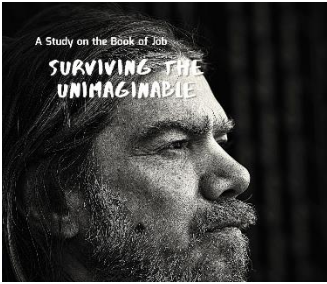
## ***II. Job's Reply - Chapter Twenty-Three***

- A. Job says that he wants to go before God. (vs.1-7)
  - 1. Rather than respond to his friends, Job expresses his determination to find God.
    - a. The only way he can improve his situation is to argue his case before the Almighty.
    - b. The advice of his friends is to appease God by repenting of imaginary sins.
    - c. Job will not do this, he refuses, and protests his innocence.
  - 2. Job does confess that he cannot figure out what God is doing.
  - 3. Job is confident that he could present a good case to which God would courteously listen if he could only find Him.
  - 4. Here we find Job almost bitter.
    - a. His is bitter because of his suffering and the false accusations made by his friends.
    - b. The statement "*even today*," means even now he is suffering, and therefore he has been made bitter.
- B. Job says that he cannot find God. (vs.8-10)
  - 1. Job cannot find God, though he has sought Him everywhere.
  - 2. This was possibly the hardest thing in these trials.
  - 3. When we seek God on our terms, we are unlikely to be successful.
- C. Job begins his protests. (vs.11-12)
  - 1. Even though he cannot find God, he is confident that he has followed God's commands, and he believes that God knows this.
  - 2. When God does appear, He will declare that Job is not guilty.
- D. Job is terrified by his thoughts. (vs.13-17)
  - 1. God doesn't have to explain all of His actions to us.
    - a. Job's problem is not hidden sin as his friends thought.
    - b. But understanding God's actions toward him was impossible.
  - 2. Job knows that he could find peace, if he only understood what and why God was doing these things.
  - 3. The terrifying gulf between human limitations and the Almighty makes Job wonder whether that is possible.

### III. Job's Reply Continued - Chapter Twenty-Four

- A. Job asks why god does not set specific times for trying cases. (v.1)
  - 1. These verses are an amplification of **Job 23:13-17**.
  - 2. The expression, "*times. . . days*," means the time set by God to judge oppressors and rightly reward all earthly events.
- B. Job then complains that the evil men go about their business. (vs.2-17)
  - 1. They do this without hindrance.
  - 2. Job gives a whole list here of civil and criminal injustices which God was expected to judge speedily, but did not. (v.12)
    - a. Job asks for these landmarks to be removed. (v.2)
    - b. This same thought is seen in **Proverbs 22:28** and **Hosea 5:10**.
  - 3. Job makes some really good arguments.
    - a. The poor are oppressed by the wicked. (v.9-10)
    - b. He says that "*those who rebel against the light*," were the ones who prospered. (v.13)
    - c. Such people will have to face these sins at death. (v.17)
  - 4. Job feels that these things describe reality, not his friends arguments.
- C. Job's arguments disprove the argument made earlier that the evil are "*swiftly carried away*." (vs.18-20)
  - 1. A description is given of what should happen to the wicked, but all too often these things don't happen.
    - a. The NKJV translation is consistent with the overall tone..
    - b. However, it should be noted that in every case in this passage the supplied word "should" does not appear in the Hebrew text.
  - 2. It is possible that these verses are a statement of faith on Job's part.
  - 3. Somehow, still he may be saying that he may be saying that the wicked will be punished.
- D. Job says that the evil and wicked prosper as long as they live, then only do they fade away. (vs.21-24)
  - 1. Job is coming closer to a right understanding of God's actions.
    - a. The wicked ought to suffer. (vs.18-21)
    - b. God's mercy gives them security, "*for a little while*." (vs.23-24)
  - 2. Nevertheless, His eyes are on "*their ways*," and if they presume on His mercy, they are soon "*brought low*."
  - 3. Death is the great leveler according to Job.
- E. Job ends by challenging his friends to prove him wrong. (v.25)

Conclusion: We should conclude that there is some suffering from sin. Often times it is passed from generation to the next. We also know that each human being is responsible for their own mistakes. However, there is a great deal of suffering that is not from sin and cannot be attributed to one individual. There is so much more we have to learn from Job. How is your patience? How do you handle suffering?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Ten - The Debate of Job & Bildad: Round 3 (25:1-26:14)*

Introduction: The three cycles of speeches are coming to an end. The speeches are not complete because Bildad gives a short speech before it seems Job is tired of listening to them (Zophar does not give a speech at all). Many scholars argue that this abrupt ending is proof of problems with the writings. Some commentators try to find another author for these passages who may have “added” more to the story. They feel that they are misplaced and therefore encourage us to move them around. This is highly unlikely. Notice that after Bildad speaks Job will glorify chapter rant in an attempt to silence his critics. If we were in issues we would probably do the same thing. A person can only take so much suffering (physical and spiritual), especially with the wrong counsel. Would you want to interrupt these debates? Let’s study together...

### Discussion:

#### *I. Bildad’s Third Speech - Chapter Twenty-Five*

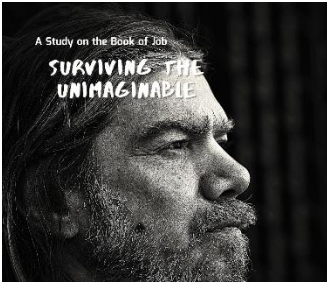
- A. Bildad ignores Job’s questions. (v.1-3)
  - 1. The points were affirming the sovereignty of God.
  - 2. Bildad responds to Job’s arguments by praising God, and harshly debasing humanity.
  - 3. The authority of God arouses fear to those in His sight.
- B. Bildad declares that it is impossible to be righteous before God. (v.4)
- C. Bildad declares that man is less than a worm. (vs.5-6)
  - 1. Bildad adds that since the moon and stars are not clean in God’s sight, how much less is a man clean.
  - 2. Therefore, he is less than a worm or maggot.
- D. Bildad concludes that Job cannot protest his innocence, because no man is innocent or righteous in the eyes of God.

#### *II. Job’s Reply - Chapter Twenty-Six*

- A. Job begins by sarcastically saying that Bildad, and the other friends, have brought him much help. (vs.1-3)
  - 1. Job’s final words to his friends reveal his exasperation with their faulty application of the doctrine of retribution.
    - a. Instead of helping Job, they have tempted him to confess when he had nothing to confess.
    - b. He asserts God’s power, but stubbornly insists on innocence.

2. Job knows the doctrine of retribution as well as they, but questions whether life is as simple as optimistic wisdom claims is at hand.
  3. He weeps over the honor he once knew and the human dishonor and divine silence he now knows.
  4. Finally, he insists again, in the most emphatic terms, that he has done no wrong, and he is innocent.
- B. Job speaks of God's incomparable majesty. (vs.4-14)
1. After beginning his last response to Bildad with several complaints, Job focuses his attention on God, the Creator.
  2. Job explains that God reigns supreme in the heavens.
  3. The "*fleeing serpent*" is possibly a reference to Leviathan, the chaos mythological monster. (v.13)
  4. Here another question is asked, "If creation is only a *whisper*, who could possibly withstand the *thunder* of God's full power. (v.14)
- C. Job concludes by implying that man can know little of all God's power. (v.14)
1. Therefore, it is presumptuous for the three friends to speak as if they know exactly what God is doing.
  2. Only God truly knows what is going on.

Conclusion: We must believe and obey God's will. In order to do that we have to remember who God is and who we are (Trust & Obey). Job's patience is not only in his trials but also with his friends. He is an exemplary character despite a handful of issues presented to us in these chapters. There is so much more we have to learn from Job. How is your patience? How do you handle suffering? What would you have said to Job's friends? How would you try to console someone like Job?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Eleven - The Defense of Job: Part 1 (27:1–28:28)*

Introduction: Job was careful to answer all of the complaints of his friends. Now Job has silenced his critics and he turns his attention towards the heavens. He begins asking God to rescue him and to defend him. He reminds his friends of the covenant relationship he has God. Let's study together...

### Discussion:

#### *I. The End of the Dialogue - Chapter Twenty-Seven*

- A. This chapter rounds off the discussion between Job and his friends. (vs.1-6)
  - 1. Job begins by making a vow to his friends and to God.
  - 2. Job vows that he will always speak the truth.
  - 3. Job's speaking truth requires him to continue to say that he is innocent.
  - 4. Job again affirms his integrity with an oath, "*till I die*." (v.5-6)
- B. Job agrees with his friends that wicked will be punished by God. (vs.7-10)
  - 1. Job affirms that in god's plan the wicked shall not prosper finally.
  - 2. Perhaps sarcastically, he shows the comforters that they have not said a thing to him he did not already believe.
- C. Job explains the truth and limits of wisdom. (vs.11-23)
  - 1. Job understands the consequences which the wicked should face.
  - 2. This understanding only continues to confuse him.
  - 3. Job wonders why he should suffer, being righteous.

#### *II. The Search For Wisdom - Chapter Twenty-Eight*

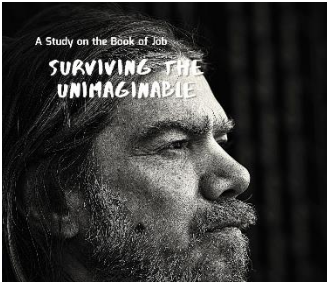
- A. The question asked is, "*Where shall wisdom be found?*" (vs.1-11)
  - 1. Job follows his discourse on retribution with the assertion that ultimate wisdom belongs only to God.
    - a. All human attempts to categorize it neatly must fail.
    - b. This is the main message of the book.
  - 2. We try to force all human experience into our own categories.
  - 3. However, it is generally true, that those categories tend to injure humans and defame God.
    - a. Humans demonstrate their superior ingenuity over animals by mining and using silver, gold, iron, copper, and sapphires.
    - b. They can find physically hidden things. (vs.11)

4. Man puts "*an end to darkness*" by digging mine shafts and descending with his lamps to uncover the ore. (v.3)
5. Mountains were considered eternal and often thought to be the dwelling place of the gods.
6. The human minor overturns these mountains in his mining. (v.9)
- B. The poem begins by praising all men have done in unknown places. (vs.12-14)
  1. This includes mining and finding precious metals.
  2. The conclusion is that man does not know the way to wisdom.
  3. Humans seek wisdom in order to control the world, but wisdom is never completely in our grasp.
- C. It says that wisdom cannot be purchased. (vs.15-19)
  1. Wisdom is priceless, and cannot be purchased with gold.
  2. Even the topaz of Ethiopia cannot equal wisdom.
- D. It also says that wisdom is hidden. (vs.20-28)
  1. It is not only hidden from man but also everything else in creation.
  2. The question asked is, "*Where is wisdom then?*" (vs.20)
  3. Wisdom is in God, who sees, knows, and has made everything.
  4. The poem ends with the practical thought that man can therefore become wise by fearing the Lord. (vs.28)

Conclusion: This section ends with a poem of creation. This is a classic example of Hebrew poetry. It is revealed that God is always taking care of his creation. Job wants his friends to realize that there is a wisdom from God that is beyond the understanding of man. Paul calls this the "*peace that surpasses all understanding*" (**Philippians 4:7**).

There is truly no way to evaluate the mind of God. His ways are higher than our ways (**Isaiah 55:8-9**). Job truly had wisdom and there is so much more we have to learn from him. How is your patience? How do you handle suffering? What must you remember when you are suffering? How can a strong relationship with God get you through the worst of trials?





# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Twelve - The Defense of Job: Part 2 (29:1–31:40)*

Introduction: We have learned a lot about the character of Job. He gained strength from God and uses wisdom to defeat the arguments of his friends. We can sense the closing of arguments and see the specifics of his trials. He bares his soul at this point. What can we learn from this confession? Let's study together...

### Discussion:

#### *I. Job's Final Statement - Chapter Twenty-Nine*

- A. Job longs for the "olden days." (vs.1-17)
  - 1. In those days God blessed him. (vs.1-5)
    - a. Job misses the Lord looking over him.
    - b. This is the hardest thing for him to comprehend.
  - 2. In those days Job was prosperous. (v.6)
  - 3. In those days Job was good and benevolent. (vs.12-17)
- B. In the "olden days," Job felt that it would always be this way. (vs.18-20)
  - 1. Job assumed all his future would be as pleasant as the present.
  - 2. An unwarranted assumption for Job or for us is seen here.
- C. Men listened respectfully to Job and in turn he blessed them. (vs.21-25)
  - 1. Job was the respected inspirational leader of his community.
  - 2. Job's words were so honored that even if he made fun of someone, that person did not take offense over it. (v.24)

#### *II. Job's Final Statement Continued - Chapter Thirty*

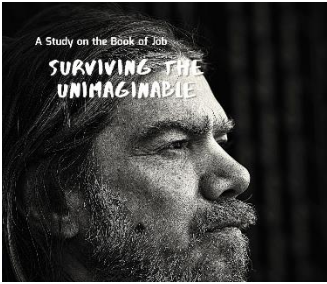
- A. Job says that everything has changed. (vs.1-15)
  - 1. Even worthless men abhor him and keep aloof from him. (vs.1-10)
    - a. Job is now taunted by the children of those who had been social and moral outcasts.
    - b. From being honored by the great, he is now mocked by the young offspring of fools. (v.8)
  - 2. This is because of what God has done to him. (v.11)
    - a. Job compares this body to a bow.
    - b. Because God had loosened the string, the disrespectful did not hesitate to attack him.
    - c. This situation was the opposite of Job's expectations that his bow would be supple and strong.
  - 3. They make his situation even worse. (vs.12-15)

- B. The result is that Job's soul is poured out because of his affliction. (vs.16-18)
  - 1. His friends had done everything but help him.
  - 2. He uses figurative language to explain that his spirit is broken.
- C. Job feels that this affliction was brought on by God who has "*turned cruel*" to him. (vs.19-21)
  - 1. Job addresses God directly.
  - 2. He asks, "Why has this terrible fall from honor occurred to me?"
  - 3. However, Job still refuses to curse God, and give up hope in God.
  - 4. Neither will he absolve God of responsibility.
- D. Job makes some final conclusions. (vs.22-31)
  - 1. Job concludes by lamenting his fate, and cries out. (v.24)
  - 2. However, he had done good, he had received evil for good. (vs.25-26)

### ***III. Job's Final Words - Chapter Thirty-One***

- A. Job swears to his innocence. (vs.1-4)
  - 1. Job asks to be punished if he has been guilty.
  - 2. He still believes that he has done no wrong before God.
- B. Job swears are virtues. (vs.5-34)
  - 1. The first of these virtues is purity.
    - a. Job is not guilty of adultery. (vs.9-12)
    - b. Job is not guilty of even looking at women lustfully. (vs.1-4)
  - 2. Another of these virtues is integrity.
    - a. He has not been false or deceitful. (vs.5-8)
    - b. He has not taken another's fields by force. (vs.38-40)
  - 3. Job was a believer of the virtue of benevolence.
    - a. He has looked after his own servants, the poor, the widows, the fatherless, and even the sojourners. (vs.16-31)
    - b. He has been a man of benevolence.
  - 4. Job treated his enemies correctly, this is a virtue. (vs.29-30)
  - 5. Job repented and confessed his sins, this is a virtue. (vs.35-37)
    - a. He still feels that God is far away.
    - b. He wants the Almighty God to tell him what he has done.
- C. Job concludes by saying that he would write down his case as a permanent record, and that he desires for the Almighty to answer him. (vs.38-40)
  - 1. He wants to have his story kept as a permanent record.
  - 2. He still wants to go to court with God, or at least appear in His presence, so that he might tell him why he has done this to him.

Conclusion: These chapters end with Job still swearing that he is innocent. Chapter thirty-one says that the "Words of Job are ended" (v.40), however we can see the story is not over! Job has much to teach us. How is your patience in the midst of suffering? How do you handle trials? What are you doing to improve your Christian walk?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Thirteen - The Distress of Elihu: Part 1 (32:1-34:37)*

Introduction: There is a huge transition that takes place in the beginning of this chapter. It's almost as if they had offered closing arguments and now await the judge or jury. Clearly Job's words are ended but Elihu begins to speak. Who is a Elihu? He is part of the crowd standing around Job. Apparently a large group of people, fascinated by these debates, have gathered to hear part of the discussion. It seems, for all intents and purposes, that Job won the debate. Job has silenced his friends. Elihu is an Arab with a chip on his shoulder. He has heard the debates and is angry that Job seems to have one. Now he offers his own view of the circumstances. Let's study together...

### Discussion:

#### *I. Elihu's First Speech - Chapter Thirty-Two*

- A. Elihu begins by explaining that he is angry. (vs.1-7)
  - 1. He is angry with both Job and his three friends.
  - 2. He also explains why he had waited so long to speak.
- B. The rest of the chapter is Elihu justifying his right to speak. (vs.8-22)
  - 1. Elihu explains that not only the old are wise. (v.9)
  - 2. The three friends had failed to refute Job. (v.12)
  - 3. They had therefore quit speaking. (v.15)
  - 4. He had a message that he had to share. (vs.16-20)
  - 5. In his speech he would not show partiality. (vs.21-22)

#### *II. Elihu's First Speech Continued - Chapter Thirty-Three*

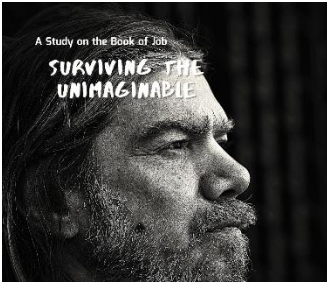
- A. Elihu begins his speech by saying that he will speak sincerely. (vs.1-12)
  - 1. He feels that Job needs no fear his speech. (vs.1-7)
  - 2. This is because both he and Job have the same origin.
  - 3. Then Elihu quotes Job's claims. (vs.8-11)
  - 4. Elihu says that Job is wrong. (v.12)
- B. It is God's aim to bring man back from the "Pit." (vs.13-22)
  - 1. Job is wrong in that God speaks in two ways.
  - 2. God speaks by revelation which he gives in a dream. (vs.13-18)
  - 3. God speaks by the pain he sends on man. (vs.19-22)

- C. Elihu then adds that if man has a mediator among the angels, then this mediator will plead for him and he will be delivered from the Pit and God will hear his prayer and save him. (vs.23-30)
  - 1. This includes the inflicting of the pain.
  - 2. Elihu then adds that God does deliver man from the Pit.
  - 3. God will also give him the light of life. (vs.29-30)

### *III. Elihu's Second Speech - Chapter Thirty-Four*

- A. Elihu begins by rehearsing to the three friends Job's faults. (vs.1-9)
  - 1. Job had claimed to be innocent.
  - 2. Job believed that God had taken away his rights.
  - 3. Therefore, Elihu says it "profits a man nothing" to "take delight in God." (vs. 1-9)
- B. Elihu replies that God will not do wrong. (vs.10-14)
  - 1. Elihu says that God will repay a man according to his ways. (v.11)
  - 2. He says, that in fact, it is only in and through God that anything exists.
  - 3. Elihu says, that if God chose to do so, He could cause all flesh to perish Together (this is true but what's the point – just a threat).
  - 4. Then Elihu implies that He could not be blamed for this. (vs.13-15)
- C. Elihu says that God judges all. (vs.16-28)
  - 1. Elihu says that God judges the mighty.
  - 2. Elihu says that God judges the poor.
  - 3. Elihu says that God is without respect of persons.
  - 4. Elihu says that nor can evil rulers hide from God.
  - 5. Elihu says that God will punish many that He judges.
- D. Since God judges all, there are things to remember. (vs.29-37)
  - 1. When God is quiet, no one can condemn Him. (v.29-32)
  - 2. These verses seem to say that if a man says he will offend no more, then he will be rewarded by God.
  - 3. However, Job has not chosen this course.
  - 4. Job has added rebellion to his sins now, according to Elihu. (v.35-37)

Conclusion: Elihu is speaking out of anger and frustration. His youth and rebellious spirit is evident by his words and example. The only positive aspect, of this part of the story, is that Elihu is preparing the way for God to answer Job. There is so much more we have to learn from this great Bible character. How is your patience? How do you handle your suffering? Would you have the strength to endure such a trial? How should you handle someone who is immature and arrogant?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Fourteen - The Distress of Elihu: Part 2 (35:1-37:24)*

Introduction: Elihu is still on his soapbox. He will spend a great deal of time trying to shame Job into repenting. There are nuggets of truth within his words, maybe more so than any of the other friends, but he is clearly hoping Job will learn a lesson. It seems as though Elihu is thoroughly enjoying his roast of Job. Elihu is attempting to defend God and judge Job at the same time. How will that work? Does God need his help? What benefit is this the Job? Let's study together...

### Discussion:

#### *I. Elihu's Third Speech - Chapter Thirty-Five*

- A. Elihu deals with Job's complaint that doing God's will does not provide him with any advantage. (vs.1-3)
- B. In effect, Elihu is saying that Job's righteousness or wickedness doesn't affect God. (vs.4-8)
  - 1. God is much higher and greater than man.
  - 2. God is always above man.
- C. Elihu says people are not heard by God because they are evil. (vs.9-13)
  - 1. He uses proud men as an example.
  - 2. He says that their prayers are an "empty cry."
- D. Job is worse because he accuses God of not hearing his case. (v.14)
- E. Finally, he says that because God does not immediately requite evildoers, Job makes "empty talk" in "words without knowledge." (vs. 15-16)

#### *II. Elihu's Fourth Speech - Chapter Thirty-Six*

- A. Elihu begins by bragging on himself. (vs.1-12)
  - 1. He then says that God is mighty and does right. (vs.5-6)
  - 2. He says that God punishes evil rulers according to their sins.
  - 3. He says that he rewards others according to their obedience. (vs.7-12)
- B. Elihu says that the godless are destroyed. (vs.13-23)
  - 1. He implies that the righteous are delivered by their adversity. (v.15)
  - 2. He warns against scoffing. (v.18)
  - 3. He warns against longing for death. (v.20)
  - 4. He warns against sinning. (v.21)
  - 5. He warns against saying that God has done wrong. (vs.22-23)

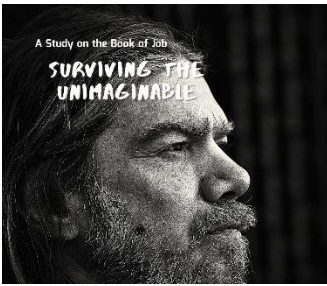
- C. Elihu talks about why Job should not say that God is wrong. (v.24)
  - Elihu is putting words into Job's mouth
- D. This is because God is great and His ways cannot be known. (vs.24-33)
  - Consider, especially, v.26

### ***III. Elihu's Fourth Speech Continued - Chapter Thirty-Seven***

- A. Elihu continues the theme of the greatness of God. (v.1-20)
  - 1. He says that God does wondrous things.
  - 2. He also says that he does things that man cannot understand. (v.5)
  - 3. He says that God does things for correction. (v.13)
  - 4. Elihu addresses Job by saying in effect that we don't know enough to demand to speak to God. (v.14-20)
- B. Elihu concludes his speeches. (vs.21-24)
  - 1. He points out that we cannot find God.
  - 2. However, he does say that we must believe that He is great in power and justice and that he will not violate righteousness.
  - 3. This means that in Job's case, men must fear God and must not be "wise in their own conceit."

Conclusion: As Elihu wraps up his final speech we can see his righteous indignation. He is bragging on himself and speaking on behalf of God. The Bible teaches us to be humble and reminds us that God will exalt the humble and humble the exalted. Elihu wants to continue to gather the facts to present what he sees as a "fair" trial to Job. He rebukes Job for even considering an audience with God.

There is so much more we have to learn from Job. He was a great man of God. How is your patience? How do you handle your suffering? Why doesn't Job walk away from these people? Why do you think Job has no written reply to the speeches of Elihu? After reading these words, what would you assume is next?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Fifteen - The Debate of God & Job: Round 1 (38:1–40:5)*

Introduction: Like an oasis in the desert, Job will finally receive some refreshment from God. It's probably not the way Job expected it, but the hour was upon him for vindication. Many times throughout the book Job asked to speak with God. Now it is time to hear what the Lord has to say about Job's suffering. Let's study together...

### Discussion:

#### *I. God's First Speech - Chapters Thirty-Eight & Thirty-Nine*

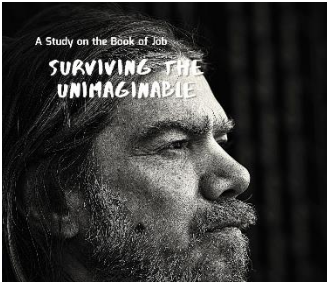
- A. God answers Job's request to speak to him. (38:1-3)
  - 1. God accused Job of not knowing what he was talking about.
  - 2. God demanded that Job should answer His questions.
- B. God asks Job to answer a series of questions. (38:4-38)
  - 1. These questions were concerning elemental forces.
  - 2. These questions were concerning created beings.
  - 3. These questions were concerning inanimate beings. (38:4-38)
  - 4. These questions were concerning animate beings. (38:39-39:30)
- C. In every case, Job is forced to answer that he does not know these things.
  - 1. Job is forced to answer that he cannot do what God has done.
  - 2. Job is forced to answer that he cannot know what God knows and do what God does.
- D. Furthermore, God has made the living creatures as they are.
  - 1. Man cannot know, understand, or control them.
  - 2. Man is inferior to God in knowledge, understanding, and power.

#### *II. God's Direct Statement to Job & Job's Reply*

- A. God completes his first speech by again asking Job to answer him. (40:1-2)
  - Job says nothing because he feels he has nothing more to say.
- B. Job tells God that he can say nothing more. (40:3-5)
  - 1. In other words, Job is done talking and answering questions.
  - 2. Therefore, God will challenge Job in a second speech.
  - 3. Job will simply listen and accept whatever comes his way.

Conclusion: God bursts on the scene to correct the record. He reveals that man is inferior to Him in knowledge, understanding, power, and wisdom. There is so much more we have to learn from Job's story. How is your patience? How do you handle suffering? How would you react if God spoke to you this way?





# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Sixteen - The Debate of God & Job: Round 2 (40:6–42:6)*

Introduction: God is finally answering Job's questions. It is clear that Job, nor his friends, had the complete picture. When challenged to stand before God, Job finds himself humbled and in awe of God's words. What will happen next? Will God punish Job and/or his friends? Let's study together...

### Discussion:

#### *I. God's Second Speech - Chapter Forty & Forty-One*

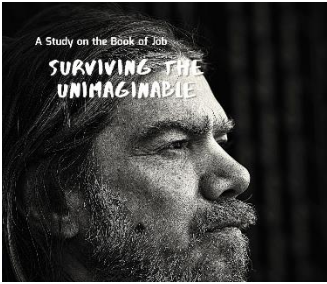
- A. God speaks to Job out of the whirlwind. (40:6-8)
  - 1. God challenges him to "gird up his loins like a man" and answer His questions that He has asked.
  - 2. God suggests that what Job has said is putting God in the wrong. (40:8)
    - a. Man is inferior to God in knowledge, understanding, and power.
    - b. Man cannot ever know why God does what He does.
- B. The theme of God's questions then is stated, "Have you an arm like God, and can you thunder with a voice like His?" (40:9-41:34)
  - 1. God seems to say that if Job cannot bring about justice. (40:10-14)
  - 2. Then God asks Job about two creatures.
    - a. The Behemoth is discussed (Hippopotamus vs Dinosaur).
    - b. The Leviathan is discussed (Crocodile vs Dragon).
- C. The point seems to be that Job is not the master of earth's powerful beasts.
  - 1. Man cannot control such animals and beasts.
  - 2. This is why the Lord is greater than man.
  - 3. Yet, God made these beasts, and controls them.
  - 4. Therefore, man does not have "an arm like God."
- D. God has made many challenges through these chapters.
  - 1. God challenged Job's ignorance. (38:1-40:2)
    - a. He was absent at creation.
    - b. He cannot explain the forces of nature.
    - c. Job admits his ignorance and becomes silent as a result. (40:3-5)
  - 2. God challenged Job's frailty. (40:6-41:34)
    - a. He cannot overrule God's ways.
    - b. He cannot control the forces of nature.
    - c. Job confesses his presumption and repents. (42:2-6)
  - 3. The main point is that God is better than Job.

- E. Think about the things that the Lord wanted to prove by allowing this test.
1. He accomplished a lot in these trials and his speeches.
    - a. He wanted Job to be humbled.
    - b. He wanted Job to know that God knows best, and man cannot understand everything that God does.
  2. God appears to Job for basically three main reasons.
    - a. God appears to Job because he darkens counsel by words without understanding. (38:2)
    - b. God appears to Job because he has asks to plead his case before God, and because he wanted to come before God. (40:2)
    - c. God appears to Job because He wanted to teach Job that he should not find fault with God. (40:7-14)
  3. We can learn the different perspective on suffering:
    - a. Satan - suffering causes people to sin.
    - b. Three friends - suffering is the result of sin.
    - c. Job - suffering is not fair.
    - d. Elihu - by means of suffering God teaches men.
    - e. God - suffering is not to be understood by man.

## ***II. Job's Response to God's Speeches - Job 42:1-6***

- A. What Job learned from God is clear. (vs.1-2)
1. God can do all things.
  2. Gods purposes cannot be thwarted. (v.2)
- B. Job agrees with God. (vs.3-4)
1. Job agrees that his previous questioning was done without knowledge.
  2. Job didn't know what he was saying.
  3. He didn't understand the meaning of his accusations against God.
- C. Job had not received enough knowledge about God. (vs.5-6)
1. The knowledge he had received about God was not enough to satisfy him. (v.5)
  2. Even the experiences of being spoken to by God was not enough to satisfy him.
  3. Therefore he repents for all these things. (v.6)
  4. He repents of his speaking because he didn't know enough about God.
- D. In these verses Job is accepting God's opening accusations.
1. This is why he confesses, *"I have uttered what I did not understand."*
  2. He had not sinned in his complaints to God, but pride nearly got him.
  3. When he recognized his wrong attitude, Job humbled himself to God.

Conclusion: God sets the record straight. Why did Job ever doubt? There is so much more we have to learn from Job's story. How is your patience? How do you handle suffering? Why do people trust in themselves, and others, more than God?



# *Study Guide for the Book of Job*

*A Publication of Ray Reynold Rap*

## *Lesson Seventeen - The Deliverance of Job (42:7-17)*

Introduction: It is not over until God says it is over. You know it's been a difficult road, but we can now see the light at the end of the tunnel. God has answered Job and things are made right. This is considered to be the epilogue of the book. How will things turn out for Job? Let's study together...

### Discussion:

#### *I. What About Eliphaz, Bildad, & Zophar?*

- A. God deals with the three friends. (vs.7-9)
- B. He rebukes them and requires Job to meditate before they can be forgiven.
- C. Imagine being told that your enemies will receive forgiveness, but only after you've meditated and pray for them. Would you do it?
- D. Their attempts to make Job into the most guilty of all wicked sinners had failed, therefore they are rebuked.

#### *II. What About Elihu & the Spectators?*

- A. Elihu is not mentioned perhaps because his ideas were nearer to the truth for this situation.
- B. It is entirely possible that Elihu ran away at the sound of God's voice.
- C. The spectators would have heard God's promise and would be witnesses to the covenant being established with Job.

#### *III. What About Job?*

- A. The Lord restores Job's fortunes. (vs.10-17)
  - 1. The Lord gave him riches, friends, companions, and even a family and relatives. (vs.10-11) - God blessed Job by grace (**Psalm 103:17**).
  - 2. He restores his fortunes by giving him twice as much (His sheep were restored two-fold, his camels were restored two-fold, his oxen were restored two-fold, and his donkeys were restored two-fold. (v.12)
  - 3. The Lord restored his children two-fold. (v.13)
    - Notice the names of his daughters.
  - 4. The Lord also blessed Job with a long life. (vs.16-17)
- B. The Lord restores Job's spirit and soul.

#### *IV. What About Us? – Those who read this book?*

- A. That Job died full of days is evidence of God's favor on him.
- B. Job's example must be studied even further.
  - 1. We must know how Job was before his affliction
    - We need to know about his riches.
    - We need to know about his possessions.
    - We need to know about his family.
  - 2. We need to know what happened during his affliction.
    - The trials he had to go through are important.
    - The speeches of his friends need to be studied.
    - The speeches of Job need to be studied also.
    - The speeches of God need to be studied as well.
  - 3. We need to know what happened after his affliction.
    - His riches were all restored and doubled.
    - His possessions were all restored and doubled.
    - His family was restored and he was blest with old age as well.
- C. There are at least five things that we can learn from the book of Job.
  - 1. We must learn about the relationship of suffering and sin.
  - 2. We must learn about the sovereignty of God.
  - 3. We must learn about our ability to know the purposes of God.
  - 4. We must learn about the necessity and possibility of perseverance.
  - 5. We must learn about the gracious nature of God.

Conclusion: Everything seemed to be going well for Job until "The Accuser" came along. He had a large family, great wealth, and many possessions. However, the devil came along and took it all away. What lesson is learned from this fact? We need to remember that the devil is our enemy. Not our friends (even though some of them are fair-weather). And certainly not our God... He is for us!

The Bible has much to say about people who are rich, and how difficult it is for them to trust in God, but Job was the richest man on the earth! His faith may have wavered, and his frustration shown through, but he never lost his integrity. He was a man that God could point to as a great example for humanity.

The story of Job is as much about restoration as it is about suffering. God's will must be done. We can either be on board with His will or try to blaze our own path. The good news is Jesus is already clear the road (**Hebrews 12:1-2**). He can help us survive the unimaginable. Let's keep our eyes focused on Jesus and let Him lead us through our suffering and into Heaven!