



A Bible Study on the Book of Job



Prepared by Ray Reynolds

A Study of the Book of Job

Introduction:

1. The book of Job is considered a book of poetry.
 - a. It begins with a prologue written in prose.
 - b. Then, there is a large section, considered the body, written in poetry.
 - c. The book ends with an epilogue written in prose.
2. The setting of the book is in the land of Uz.
 - a. Uz was an eastern land, southeast of Edom.
 - b. This would be east of the land of Israel.
3. The book is named after its main character.
 - a. Job was a very righteous man.
 - b. He was also very rich, but he faced several calamities.
 - c. The book is concerning, “Why must a righteous man suffer?”

Discussion:

I. The Prologue - “*The Dilemma of Job*” (1:1-2:13)

A. The Circumstances of Job (1:1-5)

1. Job is a righteous man who is blessed abundantly.
2. He lived in the land of Uz.
3. He was a God-fearer, and a righteous man.

B. The First Assault of Satan (1:6-22)

1. Satan comes into the presence of God, and God brags to him about the righteous Job. (1:6-8)
2. Satan responds by saying that Job does not serve God for nothing. (1:9-11)
3. God agrees to this test of Job’s faithfulness. (1:12)
4. Job loses everything he has. (1:13-19)
5. Job begins his mourning. (1:20-22)

C. The Second Assault of Job (2:1-10)

1. Satan comes before God for a second time. (2:1-3)
2. Satan believed that God’s limitation is the only thing that keeps him from cursing God to His face. (2:4-5)
3. The Lord agrees to allow Satan to continue his tempting. (2:6)
4. Satan afflicts Job with loathsome sores. (2:7-8)
5. His wife tries to advise him on what to do. (2:7-8)

D. The Arrival of Job’s Three Friends (2:11-13)

1. The three friends enter the scene. (2:11-13)
2. These friends include Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.

II. The Argument - *“The Debates of Job”* (3:1-37:24)

A. The First Cycle of the Debate (3:1-14:22)

1. Job’s First Speech (3:1-26)
 - a. Job breaks the silence by cursing the day of his birth. (3:1-10)
 - b. Job wishes he had died at birth. (3:11-12)
 - c. Job felt that he could be at rest if would have died at birth. (3:13-15)
 - d. Job wishes that his mother would have miscarried. (3:16-19)
 - e. Job then asks why people who live in misery and long for death are allowed to continue living. (3:20-22)
 - f. Job continues to ask questions. (3:24-26)
2. Eliphaz’s First Speech (4:1-5:27)
 - a. Eliphaz asks politely to speak. (4:1-2)
 - b. Eliphaz begins complimenting Job. (4:3-4)
 - c. Eliphaz implies that Job needs counsel. (4:4-6)
 - d. Eliphaz states his thesis. (4:7-11)
 - e. Eliphaz’s thesis is confirmed. (4:12-21)
 - f. The unrighteous man will suffer. (5:1-7)
 - g. Eliphaz now tells Job to seek God. (5:8)
 - h. God does wonderful things on the earth. (5:8-16)
 - i. He believes that the sufferings are the chastening of the Almighty God. (5:17-27)
3. Job’s Reply to Eliphaz (6:1-7:21)
 - a. Job replies that his words were rash. (6:1-7)
 - b. Job says that he wants God to allow him to die. (6:8-13)
 - c. Job gives a description of his friends. (6:14-21)
 - d. Job accuses them of being afraid. (6:21-23)
 - e. Job challenges them to find his fault. (6:24-30)
 - f. Job explains what the life of man is like. (7:1-10)
 - g. Job complains to God about his afflictions. (7:11-12)
 - h. Job preferred death to life. (7:13-15)
 - i. Job hates his life and wants to die. (7:16-19)
 - j. Job wants to know if he sinned against God, and if so why he hasn’t been forgiven by God. (7:19-21)
4. Bildad’s First Speech (8:1-22)
 - a. Bildad says that Job’s words are no more than a “great wind.” (8:1-2)
 - b. Bildad then implies that since God is just, if Job’s children were killed, they deserved it because of their transgression. (8:3-4)
 - 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 to begin with. (8:5-7)
 - d. What about those who forget God? (8:8-19)
 - e. God will not reject a blameless man. (8:20-22)

5. Job's Reply to Bildad (9:1-10:22)
 - a. Job begins by agreeing with Bildad's proposition. (9:1-3)
 - b. God has made the universe and he controls it. (9:4-10)
 - c. God does things that we cannot understand. (9:11-12)
 - d. God does not change his direction. (9:13)
 - e. Job feels that he has no chance in court against God. (9:14-20)
 - f. Job protests his innocence, and loathes his life. (9:21)
 - g. Job says that the Lord doesn't act in the world to prevent justice. (9:22-24)
 - h. Job concludes that his days are short. (9:25-33)
 - i. If God would cease in afflicting him, could he "speak without fear?" (9:34-35)
 - j. Job concludes his reply to Bildad by speaking to God. (10:1)
 - k. Job urges God not to condemn him. (10:2)
 - l. Does God afflict him because God is like man? (10:3-7)
 - m. It is a waste for God to destroy what he has made. (10:8-13)
 - n. Job feels that if he is righteous he cannot lift up his head. (10:14-17)
 - o. Job concludes that it would have been best if he was born dead. (10:18-22)
6. Zophar's First Speech (11:1-20)
 - a. Zophar comments that Job's words are empty. (11:1-12)
 - b. Zophar tells him that he has to get his heart right with God. (11:13-14)
 - c. Zophar says that if he repents God will bless him. (11:15-20)
7. Job's Reply to Zophar (12:1-14:22)
 - a. Job tells his friends that they are wise. (12:1-2)
 - b. Job still believes that he is a blameless man. (12:4-6)
 - c. Job argues that everything comes from God. (12:7-25)
 - d. Job desires to argue his case against God. (13:1-3)
 - e. Job believes that his friends have spoken falsely about God. (13:4-12)
 - f. Job feels that he will be vindicated. (13:14-19)
 - g. Job asks God to show him his sins. (13:20-28)
 - h. Job urges the Lord to stay away from him. (14:1-6)
 - i. Job talks about death. (14:7-12)
 - j. Job expresses that he wants to be hidden in Sheol. (14:13-17)
 - k. Job concludes that man lives and dies without hope. (14:18-22)

B. The Second Cycle of the Debate (15:1-21:34)

1. Eliphaz's Second Speech (15:1-35)
 - a. Eliphaz says that Job's own words condemn him. (15:1-6)
 - b. Eliphaz tells Job that he is not the only wise man among them. (15:7-10)
 - c. Eliphaz believes that the wicked will be punished. (15:11-33)
 - d. Eliphaz states two proverbs teaching that the wicked will not succeed no matter how energetically they try. (15:34-35)
2. Job's Reply to Eliphaz (16:1-17:16)
 - a. Job accuses his friends of being miserable comforters. (16:1-6)
 - b. Job feels that God Himself has attacked him and hurt him. (16:7-17)
 - c. Job cry arouses some faith. (16:18-22)
 - d. Job appeals to God, because of the mockers about him. (17:1-5)
 - e. Job concludes that he is still innocent. (17:6-9)
 - f. Job feels that his days are past. (17:10-16)

3. Bildad's Second Speech (18:1-21)
 - a. Bildad explains that the wicked are punished. (18:1-4)
 - b. Bildad gives a recount of the misery Job has went through. (18:5-16)
 - c. Bildad states that if we choose the way of wickedness, we choose a path full of hidden traps and snares. (18:17-21)
4. Job's Reply to Bildad (19:1-29)
 - a. Job accuses his friends of tormenting him. (19:1-4)
 - b. Job deals with the accusations made against him. (19:5-22)
 - (1) Job feels that his friends reproach is part of what God has done to bring him low. (19:5-6)
 - (2) Job protests that he cannot find justice. (19:7-12)
 - (3) Job explains that God has afflicted him. (19:13-19)
 - (4) Job urges his friends not to turn against him. (19:20-22)
 - c. Job wants his words to be written down. (19:23-24)
 - d. Job says that he knows that his Redeemer lives. (19:25-27)
 - e. Finally, Job warns his friends. (19:28-29)
5. Zophar's Second Speech (20:1-29)
 - a. Zophar notes that the friends have been censured. (20:1-3)
 - b. Zophar claims that the wicked will come to a bad end. (20:4-5)
 - c. The wicked man enjoys power and prominence. (20:6-12)
 - (1). The wicked man enjoys three things discussed here.
 - (a) The wicked man enjoys height. (20:6)
 - (b) The wicked man enjoys children. (20:10)
 - (c) The wicked man enjoys youth. (20:11)
 - (2) Wickedness tastes sweet, but after that first pleasure it turns sour.
 - d. Zophar says that the wicked man may get rich, but he will eventually lose his riches. (20:13-18)
 - e. Zophar gives some concluding thoughts. (20:19-29)
 - (1) Zophar believes that the wicked man is worse in his mistreatment of the poor. (20:19)
 - (2) The wicked mans greed keeps him from resting. (20:20-21)
 - (3) The wicked man will eventually be the target of God's wrath. (20:23)
 - (4) Then the wicked mans iniquities will be made known. (20:27)
6. Job's Reply to Zophar (21:1-34)
 - a. Job asks his friends to just listen. (21:1-4)
 - b. Job lets them know that his complaint is not against man. (21:4-6)
 - c. Job refutes the major points that his friends have made. (21:7-16)
 - d. Job feels that he is not receiving justice. (21:17-21)
 - e. Job makes some conclusions. (21:22-34)
 - (1) He concludes by saying that the "*wicked man is spared in the day of calamity.*" (21:30)
 - (2) Therefore, the answers of his friends are falsehoods. (21:34)
 - (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. (21:31)
 - (5) Job says that the wicked die in honor and peace. (21:32-33)
 - (6) Job says that the wicked man's death is only the common lot of everyone. (21:33)

C. The Third Cycle of the Debate (22:1-26:14)

1. Eliphaz's Third Speech (22:1-30)

- a. Eliphaz says that Job is not righteous. (22:1-4)
- b. Eliphaz charges Job with grave sins. (22:5-9)
- c. Eliphaz shows that Job believes that God doesn't know what happens on the earth. (22:10-11)
- d. Eliphaz believes that Job has ignored God. (22:12-20)
 - (1) The result of this is being snatched away. (22:15)
 - (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. (22:12-14)
- e. Eliphaz urges Job to agree with God. (vs.21-29)

2. Job's Reply to Eliphaz (23:1-24:25)

- a. Job says that he wants to go before God. (23:1-7)
- b. Job says that he cannot find God. (23:8-10)
- c. Job begins his protests. (23:11-12)
- d. Job is terrified by his thoughts. (23:13-17)
- e. Job asks why god does not set specific times for trying cases. (24:1)
- f. Job then complains that the evil men go about their business. (24:2-17)
- g. Job's arguments disprove the argument made earlier that the evil are "*swiftly carried away.*" (24:18-20)
- h. Job says that the evil and wicked prosper as long as they live, then only do they fade away. (24:21-24)
- i. Job ends by challenging his friends to prove him wrong. (24:25)

3. Bildad's Third Speech (25:1-6)

- a. Bildad ignores Job's questions. (25:1-3)
- b. Bildad declares that it is impossible to be righteous before God. (25:4)
- c. Bildad declares that man is less than a worm. (25:5-6)

4. Job's Reply to Bildad (26:1-34)

- a. Job begins by sarcastically say that Bildad, and the other friends, have brought him much help. (26:1-3)
- b. Job speaks of God's incomparable majesty. (26:4-14)
- c. Job concludes by implying that man can know little about all of God's power. (26:15-34)

D. The Final Defense of Job (27:1-31:40)

1. Job's First Monologue (27:1-28:28)

- a. This chapter rounds off the discussion between Job and his friends. (27:1-6)
- b. Job agrees with his friends that wicked men will be punished by God. (27:7-10)
- c. Job explains the truth and limits of wisdom. (27:11-23)
- d. The question asked is, "*Where shall wisdom be found?*" (28:1-11)
- e. The poem begins by praising all men have done in unknown places. (28:12-14)
- f. It says that wisdom cannot be purchased. (28:15-19)
- g. It also says that wisdom is hidden. (28:20-28)

2. Job's Second Monologue (29:1-31:40)

- a. Job longs for the "olden days." (29:1-17)
 - (1) In those days God blessed him. (29:1-5)
 - (2) In those days Job was prosperous. (29:6)
 - (3) In those days Job was good and benevolent. (29:12-17)
- b. In the "olden days," Job felt that it would always be this way. (29:18-20)
- c. Men listened respectfully to Job and in turn he blessed them. (29:21-25)
- d. Job feels that he has nothing to hide from God. (29:26-40)
- e. Job says that everything has changed. (30:1-15)
- f. The result is that Job's soul is poured out because of his affliction. (30:16-18)
- g. Job feels that this affliction was brought on by God who has "*turned cruel*" to him. (30:19-21)
- h. Job makes some final conclusions. (30:22-31)
- i. Job swears to his innocence. (31:1-4)
- j. Job swears are virtues. (31:5-34)
 - (1) The first of these virtues is purity.
 - (a) Job is not guilty of adultery. (31:9-12)
 - (b) Job is not guilty of even looking at women lustfully. (31:1-4)
 - (2) Another of these virtues is integrity.
 - (a) He has not been false or deceitful. (31:5-8)
 - (b) He has not taken another's fields by force. (31:38-40)
 - (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. (31:16-31)
 - (b) He has been a man of benevolence.
 - (4) Job treated his enemies correctly, this is a virtue. (31:29-30)
 - (5) Job repented and confessed his sins, this is a virtue. (vs.35-37)
- k. 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. (31:38-40)

E. The Speeches of Elihu (32:1-37:24)

1. Elihu's First Speech (32:1-33:33)

- a. Elihu begins by explaining that he is angry. (32:1-7)
- b. The rest of the chapter is Elihu justifying his right to speak. (32:8-22)
 - (1) Elihu explains that not only the old are wise. (32:9)
 - (2) The three friends had failed to refute Job. (32:12)
 - (3) They had therefore quit speaking. (32:15)
 - (4) He had a message that he had to share. (32:16-20)
 - (5) In his speech he would not show partiality. (32:21-22)
- c. Elihu begins his speech by saying that he will speak sincerely. (33:1-12)
 - (1) He feels that Job needs no fear his speech. (33:1-7)
 - (2) This is because both he and Job have the same origin.
 - (3) Then Elihu quotes Job's claims. (33:8-11)
 - (4) Elihu says that Job is wrong. (33:12)
- d. It is God's aim to bring man back from the "Pit." (33:13-22)
 - (1) Job is wrong in that God speaks in two ways.
 - (2) God speaks by revelation which he gives in a dream. (33:13-18)
 - (3) God speaks by the pain he sends on man. (33:19-22)

- e. 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. (33:23-30)
2. Elihu's Second Speech (34:1-37)
 - a. Elihu begins by rehearsing to the three friends Job's faults. (34:1-9)
 - b. Elihu replies that God will not do wrong. (34:10-15)
 - (1) Elihu says that God will repay a man according to his ways. (34:11)
 - (2) Then Elihu implies that He could not be blamed for this. (34:13-15)
 - c. Elihu says that God judges all. (34:16-28)
 - d. Since God judges all, there are things to remember. (34:29-37)
 - (1) When God is quiet, no one can condemn Him. (34:29-32)
 - (2) Job has added rebellion to his sins now, according to Elihu. (34:35-37)
 3. Elihu's Third Speech (35:1-16)
 - a. Elihu deals with Job's complaint that doing God's will does not provide him with any advantage. (35:1-3)
 - b. In effect, Elihu is saying that Job's righteousness or wickedness doesn't affect God. (35:4-8)
 - c. Elihu adds that people are not heard by God because they are evil. (35:9-13)
 - d. Job is worse because he accuses God of not hearing his case. (35:14)
 - e. Finally, he says that because God does not immediately requite evildoers, Job makes "empty talk" in "words without knowledge." (35:15-16)
 4. Elihu's Fourth Speech (36:1-37:24)
 - a. Elihu begins by bragging on himself. (36:1-12)
 - (1) He then says that God is mighty and does right. (36:5-6)
 - (2) He says that God punishes evil rulers according to their sins and he rewards others according to their obedience. (36:7-12)
 - b. Elihu says that the godless are destroyed. (36:13-23)
 - (1) He implies that the righteous afflicted are delivered by means of their adversity. (36:15)
 - (2) He warns against scoffing. (36:18)
 - (3) He warns against longing for death. (36:20)
 - (4) He warns against sinning. (36:21)
 - (5) He warns against saying that God has done wrong. (36:22-23)
 - c. Elihu talks about why Job should not say that God is wrong but praise Him instead. (36:24)
 - d. This is because God is great and His ways cannot be known. (36:24-33)
 - e. Elihu continues the theme of the greatness of God. (37:1-20)
 - (1) He also says that God does things that man cannot comprehend or understand. (37:5)
 - (2) He says that God does things for correction. (37:13)
 - (3) Elihu addresses Job by saying in effect that we don't know enough to demand to speak to God. (37:14-20)
 - f. Elihu concludes his speeches. (vs.21-24)

F. The Speeches of God (38:1-42:6)

1. God's First Speech (38:1-40:2)

- a. God answers Job's request to speak to him. (38:1-3)
- b. God asks Job to answer a series of questions. (38:4-38)
 - (1) These questions were concerning inanimate beings. (38:4-38)
 - (2) These questions were concerning animate beings as well. (38:39-39:30)

2. Job's First Answer to God (40:3-5)

- a. Job is forced to answer that he cannot do what God has done.
- b. Job is forced to answer that he cannot know what God knows or does.

3. God's Second Speech (40:6-41:34)

- a. God completes his first speech by again asking Job to answer him. (40:1-8)
 - (1) Although, Job says nothing because he feels he has nothing more to say.
 - (2) He tells God that he can say nothing more. (40:3-5)
 - (3) God suggests that what Job has said is trying to put Him in the wrong. (40:8)
- 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)
- c. God has made many challenges through these chapters.
 - (1) God challenged Job's ignorance. (38:1-40:2)
 - (2) God challenged Job's frailty. (40:6-41:34)

4. Job's Second Answer to God (42:1-6)

- a. What Job learned from God is clear. (42:1-2)
- b. Job agrees with God. (42:3-4)
- c. Job had not received enough knowledge about God. (42:5-6)
 - (1) The knowledge he had received about God was not enough to satisfy him. (42:5)
 - (2) Therefore, he repents for all these things. (42:6)

III. The Epilogue - "*The Deliverance of Job*" (42:7-17)

A. God deals with the three friends. (42:7-9)

1. He rebukes them and requires Job to meditate before they can be forgiven.
2. Elihu is not mentioned perhaps because his ideas were nearer to the truth for this situation.
3. Their attempts to make Job into the most guilty of all wicked sinners had failed, therefore, they are rebuked.

B. The Lord restores Job's fortunes. (42:10-17)

1. The Lord gave him back his riches, friends, companions, and even his family and relatives. (42:10-11)
2. He restores his fortunes by giving him twice as much as he had before.
 - a. His sheep were restored two-fold. (42:12)
 - b. His camels were restored two-fold. (42:12)
 - c. His oxen were restored two-fold. (42:12)
 - d. His donkey's were restored two-fold. (42:12)

3. The Lord restored his children two-fold. (42:13-15)
 - a. His daughters the most beautiful women in the land. (42:14-15)
 - b. This was unusual for a women to receive a part of an inheritance.
 - c. This is seen in **Numbers 27:1-11** and throughout the Old Testament.
4. The Lord also blessed Job with a long life. (42:16-17)
 - a. That Job died full of days is evidence of God's favor on him.
 - b. The Lord truly blessed Job after his sufferings.

Conclusion:

1. There are many things that we can learn from the character of Job.
 - a. Job is a great example of patience.
 - b. Job is a great example of perseverance.
2. There are three things that should be seen from the story of Job.
 - a. We must know how Job was before his affliction
 - (1) We need to know about his riches.
 - (2) We need to know about his possessions.
 - (3) We need to know about his family.
 - b. We need to know what happened during his affliction.
 - (1) The trials he had to go through are important when we are trying to understand Job's story.
 - (2) The speeches of his friends need to be studied.
 - (3) The speeches of Job need to be studied also.
 - (4) The speeches of God need to be studied as well.
 - c. We need to know what happened after his affliction.
 - (1) His riches were all restored and doubled.
 - (2) His possessions were all restored and doubled.
 - (3) His family was restored and he was blest with old age as well.
3. Overall, there are five main things that we learn from the book of Job.
 - a. We learn about the relationship of suffering and sin.
 - b. We learn about the sovereignty of God.
 - c. We learn about our ability to know the or purposes of God.
 - d. We learn about the necessity and possibility of perseverance, even in the most difficult circumstances.
 - e. We learn about the gracious nature of God.
4. What does the rest of the Bible say about Job and his character?
 - a. Job was a man of righteousness. - **Ezekiel 14:14-20**
 - b. Job was a man of determination. - **James 5:11**
5. The church can profit from studying the characteristics of Job, and his story in the book which bears his name.

Suggested Reading Materials:

- W.A. Criswell, *Believer's Study Bible*, (Nashville, TN: Thomas Nelson Publishers, 1991).
 Thomas Nelson, *Nelson's Complete Book of Bible Maps and Charts: Old and New Testament*. (Nashville, TN: Thomas Nelson Publishers, 1996).
 Coy Roper, *The Book of Job: Class Notes*, (Florence, AL: International Bible College, 1994)
 James Swanson, *New Nave's Topical Bible*, (Oak Harbor, WA: Logos Research Systems, Inc., 1994).
 Ronald F. Youngblood, *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, 1995).



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 - b. Then, there is a large section, considered the body, written in poetry.
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 - a. Uz was an eastern land, southeast of Edom.
 - b. This would be east of the land of Israel.
3. The book is named after its main character.
 - a. Job was a very righteous man.
 - b. He was also very rich, but he faced several calamities.
 - c. The book is concerning, “Why must a righteous man suffer?”

Discussion:

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A. The Circumstances of Job (1:1-5)

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5. His wife tries to advise him on what to do. (2:7-8)

D. The Arrival of Job’s Three Friends (2:11-13)

1. The three friends enter the scene. (2:11-13)
2. These friends include Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite.

II. The Argument - “*The Debates of Job*” (3:1-37:24)

A. The First Cycle of the Debate (3:1-14:22)

1. Job’s First Speech (3:1-26)
 - a. Job breaks the silence by cursing the day of his birth. (3:1-10)
 - b. Job wishes he had died at birth. (3:11-12)
 - c. Job felt that he could be at rest if would have died at birth. (3:13-15)
 - d. Job wishes that his mother would have miscarried. (3:16-19)
 - e. Job then asks why people who live in misery and long for death are allowed to continue living. (3:20-22)
 - f. Job continues to ask questions. (3:24-26)
2. Eliphaz’s First Speech (4:1-5:27)
 - a. Eliphaz asks politely to speak. (4:1-2)
 - b. Eliphaz begins complimenting Job. (4:3-4)
 - c. Eliphaz implies that Job needs counsel. (4:4-6)
 - d. Eliphaz states his thesis. (4:7-11)
 - e. Eliphaz’s thesis is confirmed. (4:12-21)
 - f. The unrighteous man will suffer. (5:1-7)
 - g. Eliphaz now tells Job to seek God. (5:8)
 - h. God does wonderful things on the earth. (5:8-16)
 - i. He believes that the sufferings are the chastening of the Almighty God. (5:17-27)
3. Job’s Reply to Eliphaz (6:1-7:21)
 - a. Job replies that his words were rash. (6:1-7)
 - b. Job says that he wants God to allow him to die. (6:8-13)
 - c. Job gives a description of his friends. (6:14-21)
 - d. Job accuses them of being afraid. (6:21-23)
 - e. Job challenges them to find his fault. (6:24-30)
 - f. Job explains what the life of man is like. (7:1-10)
 - g. Job complains to God about his afflictions. (7:11-12)
 - h. Job preferred death to life. (7:13-15)
 - i. Job hates his life and wants to die. (7:16-19)
 - j. Job wants to know if he sinned against God, and if so why he hasn’t been forgiven by God. (7:19-21)
4. Bildad’s First Speech (8:1-22)
 - a. Bildad says that Job’s words are no more than a “great wind.” (8:1-2)
 - b. Bildad then implies that since God is just, if Job’s children were killed, they deserved it because of their transgression. (8:3-4)
 - 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 to begin with. (8:5-7)
 - d. What about those who forget God? (8:8-19)
 - e. God will not reject a blameless man. (8:20-22)

5. Job's Reply to Bildad (9:1-10:22)
 - a. Job begins by agreeing with Bildad's proposition. (9:1-3)
 - b. God has made the universe and he controls it. (9:4-10)
 - c. God does things that we cannot understand. (9:11-12)
 - d. God does not change his direction. (9:13)
 - e. Job feels that he has no chance in court against God. (9:14-20)
 - f. Job protests his innocence, and loathes his life. (9:21)
 - g. Job says that the Lord doesn't act in the world to prevent justice. (9:22-24)
 - h. Job concludes that his days are short. (9:25-33)
 - i. If God would cease in afflicting him, could he "speak without fear?" (9:34-35)
 - j. Job concludes his reply to Bildad by speaking to God. (10:1)
 - k. Job urges God not to condemn him. (10:2)
 - l. Does God afflict him because God is like man? (10:3-7)
 - m. It is a waste for God to destroy what he has made. (10:8-13)
 - n. Job feels that if he is righteous he cannot lift up his head. (10:14-17)
 - o. Job concludes that it would have been best if he was born dead. (10:18-22)
6. Zophar's First Speech (11:1-20)
 - a. Zophar comments that Job's words are empty. (11:1-12)
 - b. Zophar tells him that he has to get his heart right with God. (11:13-14)
 - c. Zophar says that if he repents God will bless him. (11:15-20)
7. Job's Reply to Zophar (12:1-14:22)
 - a. Job tells his friends that they are wise. (12:1-2)
 - b. Job still believes that he is a blameless man. (12:4-6)
 - c. Job argues that everything comes from God. (12:7-25)
 - d. Job desires to argue his case against God. (13:1-3)
 - e. Job believes that his friends have spoken falsely about God. (13:4-12)
 - f. Job feels that he will be vindicated. (13:14-19)
 - g. Job asks God to show him his sins. (13:20-28)
 - h. Job urges the Lord to stay away from him. (14:1-6)
 - i. Job talks about death. (14:7-12)
 - j. Job expresses that he wants to be hidden in Sheol. (14:13-17)
 - k. Job concludes that man lives and dies without hope. (14:18-22)

B. The Second Cycle of the Debate (15:1-21:34)

1. Eliphaz's Second Speech (15:1-35)
 - a. Eliphaz says that Job's own words condemn him. (15:1-6)
 - b. Eliphaz tells Job that he is not the only wise man among them. (15:7-10)
 - c. Eliphaz believes that the wicked will be punished. (15:11-33)
 - d. Eliphaz states two proverbs teaching that the wicked will not succeed no matter how energetically they try. (15:34-35)
2. Job's Reply to Eliphaz (16:1-17:16)
 - a. Job accuses his friends of being miserable comforters. (16:1-6)
 - b. Job feels that God Himself has attacked him and hurt him. (16:7-17)
 - c. Job cry arouses some faith. (16:18-22)
 - d. Job appeals to God, because of the mockers about him. (17:1-5)
 - e. Job concludes that he is still innocent. (17:6-9)
 - f. Job feels that his days are past. (17:10-16)

3. Bildad's Second Speech (18:1-21)
 - a. Bildad explains that the wicked are punished. (18:1-4)
 - b. Bildad gives a recount of the misery Job has went through. (18:5-16)
 - c. Bildad states that if we choose the way of wickedness, we choose a path full of hidden traps and snares. (18:17-21)
4. Job's Reply to Bildad (19:1-29)
 - a. Job accuses his friends of tormenting him. (19:1-4)
 - b. Job deals with the accusations made against him. (19:5-22)
 - (1) Job feels that his friends reproach is part of what God has done to bring him low. (19:5-6)
 - (2) Job protests that he cannot find justice. (19:7-12)
 - (3) Job explains that God has afflicted him. (19:13-19)
 - (4) Job urges his friends not to turn against him. (19:20-22)
 - c. Job wants his words to be written down. (19:23-24)
 - d. Job says that he knows that his Redeemer lives. (19:25-27)
 - e. Finally, Job warns his friends. (19:28-29)
5. Zophar's Second Speech (20:1-29)
 - a. Zophar notes that the friends have been censured. (20:1-3)
 - b. Zophar claims that the wicked will come to a bad end. (20:4-5)
 - c. The wicked man enjoys power and prominence. (20:6-12)
 - (1). The wicked man enjoys three things discussed here.
 - (a) The wicked man enjoys height. (20:6)
 - (b) The wicked man enjoys children. (20:10)
 - (c) The wicked man enjoys youth. (20:11)
 - (2) Wickedness tastes sweet, but after that first pleasure it turns sour.
 - d. Zophar says that the wicked man may get rich, but he will eventually lose his riches. (20:13-18)
 - e. Zophar gives some concluding thoughts. (20:19-29)
 - (1) Zophar believes that the wicked man is worse in his mistreatment of the poor. (20:19)
 - (2) The wicked mans greed keeps him from resting. (20:20-21)
 - (3) The wicked man will eventually be the target of God's wrath. (20:23)
 - (4) Then the wicked mans iniquities will be made known. (20:27)
6. Job's Reply to Zophar (21:1-34)
 - a. Job asks his friends to just listen. (21:1-4)
 - b. Job lets them know that his complaint is not against man. (21:4-6)
 - c. Job refutes the major points that his friends have made. (21:7-16)
 - d. Job feels that he is not receiving justice. (21:17-21)
 - e. Job makes some conclusions. (21:22-34)
 - (1) He concludes by saying that the "*wicked man is spared in the day of calamity.*" (21:30)
 - (2) Therefore, the answers of his friends are falsehoods. (21:34)
 - (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. (21:31)
 - (5) Job says that the wicked die in honor and peace. (21:32-33)
 - (6) Job says that the wicked man's death is only the common lot of everyone. (21:33)

C. The Third Cycle of the Debate (22:1-26:14)

1. Eliphaz's Third Speech (22:1-30)

- a. Eliphaz says that Job is not righteous. (22:1-4)
- b. Eliphaz charges Job with grave sins. (22:5-9)
- c. Eliphaz shows that Job believes that God doesn't know what happens on the earth. (22:10-11)
- d. Eliphaz believes that Job has ignored God. (22:12-20)
 - (1) The result of this is being snatched away. (22:15)
 - (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. (22:12-14)
- e. Eliphaz urges Job to agree with God. (vs.21-29)

2. Job's Reply to Eliphaz (23:1-24:25)

- a. Job says that he wants to go before God. (23:1-7)
- b. Job says that he cannot find God. (23:8-10)
- c. Job begins his protests. (23:11-12)
- d. Job is terrified by his thoughts. (23:13-17)
- e. Job asks why god does not set specific times for trying cases. (24:1)
- f. Job then complains that the evil men go about their business. (24:2-17)
- g. Job's arguments disprove the argument made earlier that the evil are "*swiftly carried away.*" (24:18-20)
- h. Job says that the evil and wicked prosper as long as they live, then only do they fade away. (24:21-24)
- i. Job ends by challenging his friends to prove him wrong. (24:25)

3. Bildad's Third Speech (25:1-6)

- a. Bildad ignores Job's questions. (25:1-3)
- b. Bildad declares that it is impossible to be righteous before God. (25:4)
- c. Bildad declares that man is less than a worm. (25:5-6)

4. Job's Reply to Bildad (26:1-34)

- a. Job begins by sarcastically say that Bildad, and the other friends, have brought him much help. (26:1-3)
- b. Job speaks of God's incomparable majesty. (26:4-14)
- c. Job concludes by implying that man can know little about all of God's power. (26:15-34)

D. The Final Defense of Job (27:1-31:40)

1. Job's First Monologue (27:1-28:28)

- a. This chapter rounds off the discussion between Job and his friends. (27:1-6)
- b. Job agrees with his friends that wicked men will be punished by God. (27:7-10)
- c. Job explains the truth and limits of wisdom. (27:11-23)
- d. The question asked is, "*Where shall wisdom be found?*" (28:1-11)
- e. The poem begins by praising all men have done in unknown places. (28:12-14)
- f. It says that wisdom cannot be purchased. (28:15-19)
- g. It also says that wisdom is hidden. (28:20-28)

2. Job's Second Monologue (29:1-31:40)

- a. Job longs for the "olden days." (29:1-17)
 - (1) In those days God blessed him. (29:1-5)
 - (2) In those days Job was prosperous. (29:6)
 - (3) In those days Job was good and benevolent. (29:12-17)
- b. In the "olden days," Job felt that it would always be this way. (29:18-20)
- c. Men listened respectfully to Job and in turn he blessed them. (29:21-25)
- d. Job feels that he has nothing to hide from God. (29:26-40)
- e. Job says that everything has changed. (30:1-15)
- f. The result is that Job's soul is poured out because of his affliction. (30:16-18)
- g. Job feels that this affliction was brought on by God who has "*turned cruel*" to him. (30:19-21)
- h. Job makes some final conclusions. (30:22-31)
- i. Job swears to his innocence. (31:1-4)
- j. Job swears are virtues. (31:5-34)
 - (1) The first of these virtues is purity.
 - (a) Job is not guilty of adultery. (31:9-12)
 - (b) Job is not guilty of even looking at women lustfully. (31:1-4)
 - (2) Another of these virtues is integrity.
 - (a) He has not been false or deceitful. (31:5-8)
 - (b) He has not taken another's fields by force. (31:38-40)
 - (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. (31:16-31)
 - (b) He has been a man of benevolence.
 - (4) Job treated his enemies correctly, this is a virtue. (31:29-30)
 - (5) Job repented and confessed his sins, this is a virtue. (vs.35-37)
- k. 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. (31:38-40)

E. The Speeches of Elihu (32:1-37:24)

1. Elihu's First Speech (32:1-33:33)

- a. Elihu begins by explaining that he is angry. (32:1-7)
- b. The rest of the chapter is Elihu justifying his right to speak. (32:8-22)
 - (1) Elihu explains that not only the old are wise. (32:9)
 - (2) The three friends had failed to refute Job. (32:12)
 - (3) They had therefore quit speaking. (32:15)
 - (4) He had a message that he had to share. (32:16-20)
 - (5) In his speech he would not show partiality. (32:21-22)
- c. Elihu begins his speech by saying that he will speak sincerely. (33:1-12)
 - (1) He feels that Job needs no fear his speech. (33:1-7)
 - (2) This is because both he and Job have the same origin.
 - (3) Then Elihu quotes Job's claims. (33:8-11)
 - (4) Elihu says that Job is wrong. (33:12)
- d. It is God's aim to bring man back from the "Pit." (33:13-22)
 - (1) Job is wrong in that God speaks in two ways.
 - (2) God speaks by revelation which he gives in a dream. (33:13-18)
 - (3) God speaks by the pain he sends on man. (33:19-22)

- e. 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. (33:23-30)
2. Elihu's Second Speech (34:1-37)
 - a. Elihu begins by rehearsing to the three friends Job's faults. (34:1-9)
 - b. Elihu replies that God will not do wrong. (34:10-15)
 - (1) Elihu says that God will repay a man according to his ways. (34:11)
 - (2) Then Elihu implies that He could not be blamed for this. (34:13-15)
 - c. Elihu says that God judges all. (34:16-28)
 - d. Since God judges all, there are things to remember. (34:29-37)
 - (1) When God is quiet, no one can condemn Him. (34:29-32)
 - (2) Job has added rebellion to his sins now, according to Elihu. (34:35-37)
 3. Elihu's Third Speech (35:1-16)
 - a. Elihu deals with Job's complaint that doing God's will does not provide him with any advantage. (35:1-3)
 - b. In effect, Elihu is saying that Job's righteousness or wickedness doesn't affect God. (35:4-8)
 - c. Elihu adds that people are not heard by God because they are evil. (35:9-13)
 - d. Job is worse because he accuses God of not hearing his case. (35:14)
 - e. Finally, he says that because God does not immediately requite evildoers, Job makes "empty talk" in "words without knowledge." (35:15-16)
 4. Elihu's Fourth Speech (36:1-37:24)
 - a. Elihu begins by bragging on himself. (36:1-12)
 - (1) He then says that God is mighty and does right. (36:5-6)
 - (2) He says that God punishes evil rulers according to their sins and he rewards others according to their obedience. (36:7-12)
 - b. Elihu says that the godless are destroyed. (36:13-23)
 - (1) He implies that the righteous afflicted are delivered by means of their adversity. (36:15)
 - (2) He warns against scoffing. (36:18)
 - (3) He warns against longing for death. (36:20)
 - (4) He warns against sinning. (36:21)
 - (5) He warns against saying that God has done wrong. (36:22-23)
 - c. Elihu talks about why Job should not say that God is wrong but praise Him instead. (36:24)
 - d. This is because God is great and His ways cannot be known. (36:24-33)
 - e. Elihu continues the theme of the greatness of God. (37:1-20)
 - (1) He also says that God does things that man cannot comprehend or understand. (37:5)
 - (2) He says that God does things for correction. (37:13)
 - (3) Elihu addresses Job by saying in effect that we don't know enough to demand to speak to God. (37:14-20)
 - f. Elihu concludes his speeches. (vs.21-24)

F. The Speeches of God (38:1-42:6)

1. God's First Speech (38:1-40:2)
 - a. God answers Job's request to speak to him. (38:1-3)
 - b. God asks Job to answer a series of questions. (38:4-38)
 - (1) These questions were concerning inanimate beings. (38:4-38)
 - (2) These questions were concerning animate beings as well. (38:39-39:30)
2. Job's First Answer to God (40:3-5)
 - a. Job is forced to answer that he cannot do what God has done.
 - b. Job is forced to answer that he cannot know what God knows or does.
3. God's Second Speech (40:6-41:34)
 - a. God completes his first speech by again asking Job to answer him. (40:1-8)
 - (1) Although, Job says nothing because he feels he has nothing more to say.
 - (2) He tells God that he can say nothing more. (40:3-5)
 - (3) God suggests that what Job has said is trying to put Him in the wrong. (40:8)
 - 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)
 - c. God has made many challenges through these chapters.
 - (1) God challenged Job's ignorance. (38:1-40:2)
 - (2) God challenged Job's frailty. (40:6-41:34)
4. Job's Second Answer to God (42:1-6)
 - a. What Job learned from God is clear. (42:1-2)
 - b. Job agrees with God. (42:3-4)
 - c. Job had not received enough knowledge about God. (42:5-6)
 - (1) The knowledge he had received about God was not enough to satisfy him. (42:5)
 - (2) Therefore, he repents for all these things. (42:6)

III. The Epilogue - "*The Deliverance of Job*" (42:7-17)

- A. God deals with the three friends. (42:7-9)
 1. He rebukes them and requires Job to meditate before they can be forgiven.
 2. Elihu is not mentioned perhaps because his ideas were nearer to the truth for this situation.
 3. Their attempts to make Job into the most guilty of all wicked sinners had failed, therefore, they are rebuked.
- B. The Lord restores Job's fortunes. (42:10-17)
 1. The Lord gave him back his riches, friends, companions, and even his family and relatives. (42:10-11)
 2. He restores his fortunes by giving him twice as much as he had before.
 - a. His sheep were restored two-fold. (42:12)
 - b. His camels were restored two-fold. (42:12)
 - c. His oxen were restored two-fold. (42:12)
 - d. His donkey's were restored two-fold. (42:12)

3. The Lord restored his children two-fold. (42:13-15)
 - a. His daughters the most beautiful women in the land. (42:14-15)
 - b. This was unusual for a women to receive a part of an inheritance.
 - c. This is seen in **Numbers 27:1-11** and throughout the Old Testament.
4. The Lord also blessed Job with a long life. (42:16-17)
 - a. That Job died full of days is evidence of God's favor on him.
 - b. The Lord truly blessed Job after his sufferings.

Conclusion:

1. There are many things that we can learn from the character of Job.
 - a. Job is a great example of patience.
 - b. Job is a great example of perseverance.
2. There are three things that should be seen from the story of Job.
 - a. We must know how Job was before his affliction
 - (1) We need to know about his riches.
 - (2) We need to know about his possessions.
 - (3) We need to know about his family.
 - b. We need to know what happened during his affliction.
 - (1) The trials he had to go through are important when we are trying to understand Job's story.
 - (2) The speeches of his friends need to be studied.
 - (3) The speeches of Job need to be studied also.
 - (4) The speeches of God need to be studied as well.
 - c. We need to know what happened after his affliction.
 - (1) His riches were all restored and doubled.
 - (2) His possessions were all restored and doubled.
 - (3) His family was restored and he was blest with old age as well.
3. Overall, there are five main things that we learn from the book of Job.
 - a. We learn about the relationship of suffering and sin.
 - b. We learn about the sovereignty of God.
 - c. We learn about our ability to know the or purposes of God.
 - d. We learn about the necessity and possibility of perseverance, even in the most difficult circumstances.
 - e. We learn about the gracious nature of God.
4. What does the rest of the Bible say about Job and his character?
 - a. Job was a man of righteousness. - **Ezekiel 14:14-20**
 - b. Job was a man of determination. - **James 5:11**
5. The church can profit from studying the characteristics of Job, and his story in the book which bears his name.

Suggested Reading Materials:

- W.A. Criswell, *Believer's Study Bible*, (Nashville, TN: Thomas Nelson Publishers, 1991).
 Thomas Nelson, *Nelson's Complete Book of Bible Maps and Charts: Old and New Testament*. (Nashville, TN: Thomas Nelson Publishers, 1996).
 Coy Roper, *The Book of Job: Class Notes*, (Florence, AL: International Bible College, 1994)
 James Swanson, *New Nave's Topical Bible*, (Oak Harbor, WA: Logos Research Systems, Inc., 1994).
 Ronald F. Youngblood, *Nelson's New Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, 1995).