

Job 1-2
Prologue (part 1)
The Reality of Suffering

Introduction:

The Book of Job deals with one of the classic problems faced by adherents of monotheism: if God is indeed good, all powerful, and in control, why do bad things happen in this world? The book tackles this subject by examining the case of Job, a righteous man whom God allowed to suffer undeservedly. (Dorsey)

This book contains the longest account in the Bible of God speaking to man: four chapters. It also reveals the longest account in the Bible of Satan speaking.

We know that Job's struggles with suffering will not be resolved intellectually. Something more needs to happen in his heart.

Dorsey's 7 observations of the PROLOGUE of 1:1-2:13:

- Job's righteousness declared by God—1:1
- Job's children: 7 sons and 3 daughters—1:2
- Job's flocks: 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 donkeys—1:3
- Job's children (noted as brothers and sisters) hold parties—1:4-5
- Job's afflictions—1:6-2:10
- Job's 3 friends come to help Job—2:11
- Job's 3 friends are silent for 7 days—2:12-13

Note the parallel observations in the EPILOGUE of 42:7-17:

- Job's friends rebuked for their words; seven bulls and seven rams—42:7-8
- Job's 3 friends (names listed) come to Job to ask for help—42:9
- Job's afflictions are reversed—42:10
- party of Job's family members (his brothers and sisters)—42:11
- Job's flocks: 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, 1,000 donkeys—42:12
- Job's children: 7 sons and 3 daughters—42:13-15
- conclusion: Job dies old and full of days—42:16-17

This morning we will focus on chapter 1, which details Satan's first challenge of Job and Job's righteous response.

1) Introduction: Job's righteousness and prosperity—1:1-5

- The Land of Uz was in what we refer to as Syria and northern Arabia. It was, as Francis Andersen said, *The edge of civilization, surrounded by an atmosphere of romance.*
- a) Job was: highly respected (Job 29:7-11), a fair and honest judge (29:7, 12-17), a wise counselor (29:21-24), an honest employer (31:13-15, 38-39), hospitable and generous (31:16-21, 32), and a farmer of crops (31:38-40).

- b) God is pleased with Job. In other words, Job does not deserve what is about to occur. He is a man of integrity. He illustrates what Solomon would later write about in Proverbs regarding the wise man.
 - i) This, by the way, proves the accusations of Job's elder friends wrong.
- c) It appears to me that Job is a probable descendent of Esau, living sometime during the time of Abraham's great-great-grandsons (@ 1700-1600's BC).
 - i) Others put it closer to 2400-2100 BC.
 - ii) Either way, this is all pre-Law for the people of Israel.

2) Satan (the Adversary) is first challenged by God—1:6–12

- a) **Begins:** *“One day the sons of God came ... and Satan also came with them. Yahweh said to Satan, ... ‘Have you considered my servant Job? There is no one like him.’”*
 - i) Satan accuses Job and proposes suffering; God (reluctantly?) grants permission, with restrictions.
 - (1) This conversation is never revealed to Job, despite his later desire for explanation.
 - ii) Satan cannot deny Job's righteousness, so he assumes Job has a selfish motive. Satan is not omniscient. As Luther said, Satan is God's Satan.
 - iii) In reality, Job is blameless and upright because he fears God, **not** because of God's material blessings.
- b) **Ends:** *and Satan went out from Yahweh's presence*
 - i) Curiously, Satan does not appear again after 2:7. His contribution to the story is relatively minor. People should not fixate on him as the source of their troubles.

3) Job's EXTERNAL suffering: loss of wealth and family—1:13–19

- a) The immediate cause of Job's suffering is Satan's initiative, not Job's sin.
 - i) Apart from Jesus Christ, no one deserved suffering less than Job.
- b) In a very short period of time Job goes from wealth and prosperity to grief and poverty. Everything that can go wrong goes wrong. How will he respond as he stands in the rubble of his life?

4) Job's first righteous response—1:20–22

- a) **Job's humble worship:** an act of *self-abasement* and declaration of a Gentile's trust in Yahweh, the God of Israel.
 - i) Job recognizes Yahweh as the ultimate (Satan as the immediate/direct) cause of his suffering.
 - ii) However, while recognizing Yahweh's sovereign rights he does not attribute guilt to Yahweh for what He has done.
 - iii) He proves Satan's assumption wrong (1:11). Job's faith is not artificial.
- b) **Yahweh's conclusion:** *“in all this, Job did not sin”*
 - i) He proves Yahweh's evaluation of him was accurate.
- c) But Satan was not ready to quit. We will look at this next time in chapter 2.

5) Things for us to remember (believer, feel, do):

- a) God is sovereign, wise, and loving.
 - i) Every time a hurricane blows in or a tornado levels homes or a killer goes on a shooting spree or terrorists carry out their murderous plans, the world screams this question in our ears: “If God is a loving God, why would He allow this to happen?” (Stephen Davey)
- b) Suffering is real, and it hurts. Faith does not necessarily remove one’s agony.
- c) Prayer is far more than simply “asking and receiving.”
- d) A man may stand before God stripped of everything that life has given him, and still lack nothing. (Francis Andersen)

Job 1-2
Prologue (part 2)
The Intensity of Suffering

Introduction: While this account is very similar to the first, there are differences. Once such difference is Yahweh's rules regarding Satan's activity: in the first test Satan must not harm Job's person; in the second test Satan must spare Job's life, though Job's person is now vulnerable.

1) Satan's second challenge—2:1-6

- a) Note the parallels with 1:6, 8
- b) Satan implies that Job is more than willing to sacrifice the skin of his children and his cattle and his employees, as long as he keeps his own skin intact.

2) Physical suffering of Job—2:7

- a) Similar to the 6th mighty act of God in Egypt (Ex. 9:9-10)
- b) Consider the following list of symptoms: (Moody Bible Commentary)

Passage	Particular
2:1-6	Deals with losses and grief
2:7	Struck with <i>shechin</i>
2:8	Scraping
7:4-6	Insomnia, worms in sores, scabs, hopelessness
7:14-16	Nightmares, choking, death wish, weakness
9:18	Difficulty breathing
16:8	Continued weight loss
18:13	Skin eaten by disease
19:17	Bad breath
19:20	Continued weight loss
19:26	Skin is location of problem
30:17	Insomnia, constant pain
30:18	Pus-saturated garment
30:27	Diarrhea
30:30	Skin turns black

- c) Later, his friends will not even recognize him. (2:12)
- d) And don't forget—Job's heart is still grieving over ten fresh graves and the loss of everything he owned. He recalls every child, every memory and how it once was when those precious ones were still with him. (S. Davey)

3) Job's second righteous response—2:8-10

- a) Humiliation—2:8

- i) After all, Job was a leading citizen, the wealthiest of them all.
- b) Integrity—2:9
 - i) Unknown to his wife, she is repeating Satan’s prediction (1:11; 2:5). She apparently imagines that his illness is terminal. We are grateful that Job does not follow his wife’s advice.
 - ii) One woman author has said, *as long as Job’s wife could share in his sorrows she bore up bravely, but as soon as he enters a fresh chamber of suffering and leaves her outside, then she breaks down: for her the one intolerable woe is that which she is forbidden to share with him.*
 - iii) *In kindness he does not actually call her a foolish woman. But he says that what she has suggested is not worthy of her. Hers is the suggestion that you would expect from a fool. She has spoken under stress, as if she were foolish.* (Christopher Ash)
- c) Submission—2:10
- d) Righteousness (did not sin in his speech)—2:10
 - i) This is the very area of life Satan promised that Job would sin. (cf. 1:11; 2:5)

4) Things to remember: (believe, think, do)

- a) The glory of God is more important than your or my comfort. It matters for the glory of God that there should be a man who worships God because he is worthy of worship, and for no other reason. (C. Ash)
- b) Satan can/does tempt Christians today. (cf. Luke 22:31-32; Eph. 6:11; 1 Pet. 5:8-9)
- c) Are you willing to join the tribe of Job?
 - i) The psalmist was member. (Ps. 119:67, 71, 75)
 - ii) The apostle Paul was also a member. (Rom. 5:3-4)
- d) Suffering for the believer is not forever. (cf. Rom. 8:18; 2 Cor. 4:16-18; 1 Pet. 5:10-11)

Job 3:1-26
Job Introductory Speech
The Agony of Suffering

Introduction: This is parallel to Yahweh's speech in 38:1-42:6. (The vocabulary similarities are significant.)

Here we find Job hitting rock bottom in his thought life and his despair. As someone has said, Job 3 is a dark chapter. Others have referred to this as one of the most depressing chapters in the entire Bible.

Most of the time, we don't mind if our heroes suffer a bit but we're somewhat distressed to discover that they suffered greatly. And we are troubled most to discover that our heroes of the faith often struggled with despair and, even, depression. ... If you have ever experienced despair like this and wondered how you could be a Christian and feel that way; if you have ever been hurt so badly that you wished you could go on to heaven; if you have suffered so long with pain and are so tired that all you want to do is lie down and die; if you have ever looked for an escape hatch in life—some way out, an exit sign, relief—you may have more in common with the heroes of the faith than you ever dreamed. (Stephen Davey)

Perhaps you can relate to Job's riches-to-rags story? How have **you** responded? How does **God** want you to respond? What needs to change in your responses? How can you help others to respond in a God-centered way?

1) Job expresses many of his DESIRES—3:1-10

- Instead of cursing God as Satan assumed (1:11; 2:5) and his wife advised (2:9), Job curses (treats with contempt) the day he was born.
- However, He began as a sterling example of dealing with personal disasters, but as the intensity of the tests increased, Job began to doubt, and he started to target God. (MBC)
- Note the @ 15x of “if only ... / may ... / let ...”
- After 7 days of silence (2:13)
 - a) 3x Job wishes he were **DEAD**—3:1-4
 - i) I wish my birth date, even my conception, would be annihilated—3:3
 - (1) He recognizes his conception as the beginning of his existence.
 - ii) I wish my birth date would be uncreated—3:4a
 - iii) I wish my birth date would be forsaken by God—3:4b
 - b) 12x Job wishes for **DARKNESS**—3:5-10
 - It is not uncommon for people wrestling with despair and depression to want to spend time in the dark.
 - He thinks he could have avoided his troubles by not being born. He ignores the normal joys associated with conception and childbirth.
 - i) The wishes—3:5-10
 - (1) I wish (4x) for darkness—3:5-6a
 - (2) I wish (5x) my birth date would not be recognized—3:6b-7
 - (3) I wish (1x) my birth date was professionally cursed—3:8

(4) I wish (2x) for darkness—3:9-10

2) Job expresses a few of his many QUESTIONS—3:11-26

- Note the 4 rhetorical questions
- If I can't wish away my conception or birth, what if I wish for a premature death (stillborn or death while nursing)?
- a) 3 questions concerning stillbirth in the form of lament—3:11-19
 - i) His questions—3:11-12
 - ii) His explanation—3:13-19
 - (1) It would have been restful and free from trouble.
 - (2) All who suffer intensely like Job can appreciate his longing for release through death. (MBC)
 - (3) He is exhausted physically, emotionally, intellectually, and spiritually. He just wants some relief.
- b) One question—3:20-23
 - i) Concerning misery—3:20-22
 - (1) Perhaps relief will come with death?
 - ii) Concerning limitations—3:23
 - (1) What was once viewed as God's protection (1:10) is now misinterpreted as God's restriction. (cf. 19:8)
- c) His questions explained—3:24-26
 - i) His stressed-out emotions—3:24
 - (1) Loss of appetite
 - ii) His fearful imagination—3:25
 - (1) Remember his concerns in 1:4-5.
 - iii) His restless anxiety—3:26
 - (1) Some have suggested this as a theme verse for a nursery.

3) Things to remember (believe, feel, do):

- a) God is not a genie that grants your wishes.
 - i) Aren't you grateful God doesn't always fulfill our wishes?
 - ii) Would you REALLY want to be dead, or unborn, or uncreated?
- b) God is under no obligation to explain everything that happens in our lives.
 - i) Aren't you grateful God doesn't always answer our questions?
 - ii) Do you REALLY think you are capable of understanding all the reasons why God does what He does?
- c) Grief and lamenting (including despair and depression) tend to look backward, not forward in hope.
 - i) There is a deeper darkness than losing a loved one or losing all of your possessions: i.e. losing your soul for eternity.
- d) Suffering is real, be it physical, emotional, intellectual or spiritual.
 - i) We can't deny that believers can suffer on many levels at one time.
- e) There IS hope, but in God alone.

Job 4:1-27:23
Cycle of Speeches by Job and His 3 Older Friends (part 1)

Introduction: This is parallel to the speeches of Job and his younger friend in 29:1-37:25.

The 3 friends haven't said anything for the past 7 days (2:13). This is respectful, and, as someone has said, the wisest thing these counselors did.

The tendency for all counselors is to view the suffering of others from an academic perspective. But suffering is a reality for Job, not an academic exercise.

Eliphaz probably goes first as the oldest (according to their custom); his speeches are the longest. He is recognized by God as the leader of these 3 counselors (42:7). **Bildad's** speeches are shorter. **Zophar** only speaks twice (thankfully), his arguments are a bit more confused, and he is characterized as being harsh and blunt. All of the speeches increase in intensity as they grow shorter in length. They become increasingly less courteous and more critical of one another. (Alden)

His friends will beat him down and wear him out. Never underestimate the power of bad company. Throughout this process Job's faith will weaken and his attitude will turn sour. (Lawson)

It is important to remember Job 42:7, *After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite: "My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has."*

- 1) **Cycle 1: the SUGGESTIONS of sin—Job 4-14** (All suffering is punishment for sin; Job is suffering; therefore, Job has willfully sinned [Zuck])
 - a) Eliphaz 1 (argues from experience [4:12-16])—4-5 (discouraging, lacking compassion)
 - Probably a descendant of Esau; from Teman, which was known for its wisdom (Jer. 49:7)
 - Paul quotes 5:13 in 1 Cor. 3:19.
 - i) His view of God:
 - (1) God is distant from humanity—4:17-19
 - (2) God is great—5:9
 - (3) God punishes the wicked—5:12-14
 - ii) Job's reply 1A—6-7
 - (1) Recognizes God as the ultimate cause of his troubles—6:4
 - (2) Expresses his innocence but is open to the possibility that he did sin somehow—6:10; 7:21
 - (3) Remains teachable—6:24
 - b) Bildad 1 (argues from tradition)—8
 - Probably a descendent of Abraham through Keturah (Gen. 25:2)
 - i) His view of God:
 - (1) God is just—8:3
 - ii) Job's reply 1B—9-10

- (1) Recognizes God as the ultimate cause of his troubles—9:17
- (2) Expresses his innocence—9:21; 10:5-7
- c) Zophar 1 (argues from assumptions)—11
 - i) His view of God:
 - (1) God is inscrutable—11:7
 - ii) Job's reply 1C—12-14
 - (1) Sarcasm drips from 12:2
 - (2) Recognizes God as the ultimate cause of his troubles—13:27

2) Cycle 2: the INSINUATION of sin—Job 15-21

- a) Eliphaz 2 (experience)—15
 - i) His view of God:
 - (1) Distant from humanity—15:14-16
 - ii) Job's reply 2A—16-17
 - (1) Recognizes God as the ultimate cause of his troubles—16:12
 - (2) Expresses his innocence again—16:17
- b) Bildad 2 (tradition)—18
 - i) His view of God:
 - (1) God only punishes the wicked—18:5-21
 - ii) Job's reply 2B—19
 - (1) Recognizes God as the ultimate cause of his troubles—19:11
- c) Zophar 2 (assumption)—20
 - i) His view of God:
 - (1) God punishes the wicked quickly—20:23
 - ii) Job's reply 2C—21
 - (1) Expresses more frustration with his friends throughout the chapter

3) Cycle 3: the OPEN ACCUSATIONS of sin—Job 22-26

- a) Eliphaz 3 (experience)—22
 - i) Accuses Job of 6 sins related to lack of compassion—22:5-9
 - ii) Admit your guilt, Job, and everything will return to normal—23:21
 - iii) His view of God:
 - (1) God is great—22:12
 - iv) Job's reply 3A—23-24
 - (1) Even though I don't fully understand God, I will trust God—23:8-17
- b) Bildad 3 (tradition)—25 (very brief, thankfully)
 - i) His view of God:
 - (1) God is great—25:2-3
 - (2) All people are really sinful—25:4-6
 - ii) Job's reply 3B—26
 - (1) Sarcasm about their "help"—26:1-4
 - (2) God is great and incomprehensible—26:6-14
 - (a) The "fringes/outskirts of His ways"—26:14

4) Job's closing discourse—27

- a) Expresses his relative innocence—27:6
 - i) He had acknowledged his sin in 7:21.
- b) The wicked will suffer worse than his friends have suggested—27:13-23

5) Things to remember:

- a) Sometimes the best thing we can do for our hurting friends is to keep silent.
- b) While we may never perfectly understand God, we must do what we can to be accurate in our explanations of Him and His work.
- c) Defending your relative innocence is not sinful.
- d) Let us not reduce God to being merely a rewarder or a punisher. (Moody BC)

Job 28:1-28
Focal Point: Wisdom is the Key

Introduction: What do Job and his 3 friends need? They need wisdom. The author of Job's story includes this chapter not only as a calm, peaceful interlude after the 3 (often) harsh cycles up till now, but also as a transition to the remainder of the book. This chapter anticipates God's speeches to Job in 38:1-42:6. It gives us as readers a revelatory perspective in the midst of so much talk which was devoid of divine wisdom. (W. Kaiser) It shows us that the advice of the 3 friends was simplistic and attempted to put God in a box.

It reminds us that, due to our human limitations in knowledge and wisdom, when we face suffering, we must trust the infinitely wise God. God alone knows all things. God alone is wise. God alone is worthy of our trust.

1) People use clever, engineering efforts to accumulate wealth—28:1-11

- a) Mining of precious metals involves skill and potential danger—28:1-6
 - i) This shows the inquisitive nature of humanity.
 - ii) In contrast to Bildad's evaluation of humanity as maggots (25:6)
- b) It is normally done in obscure places—28:7-8
- c) Extreme effort is always necessary—28:9-11
 - i) The goal of all this effort is 28:11, bringing hidden things to light.
 - ii) Which, of course, is what wisdom does for us concerning our suffering.
- d) **Summary:** human effort and ingenuity cannot discover wisdom.

2) Wisdom is inaccessible/elusive yet valuable—28:12-22

- Note the repetition of the question: where can wisdom be found? (vv. 12, 20)
- a) Wisdom is inaccessible to man apart from God—28:12-14
 - b) The point is that man's intelligence and determination enable him to accomplish amazing feats of technical ingenuity, but left to himself he cannot find wisdom. (EBC)
 - c) Wisdom is more valuable than anything man can mine—28:15-19
 - i) 4 different words for gold; 8 different precious jewels
 - d) Wisdom is inaccessible to man apart from God—28:20-22
 - e) **Summary:** human wealth cannot purchase wisdom.

3) Wisdom's source is found in God alone—28:23-28

- a) God is not just sovereign; He is a **wise** sovereign. He knows everything there is to know about wisdom and acts accordingly.
- b) 4 verses (28:24-27) describe how God uses wisdom
- c) True wisdom teaches a person how to live skillfully before God both in the triumphs and the tragedies of life and all points in between (28:28; Ps. 111:10; Pr. 1:7; 9:10). (Moody BC)
- d) Note how we are dependent on God's deliberate, gracious revelation ("and He said to man"). Apart from God's revelation, we cannot be truly wise.

- e) Honoring Adonai (the positive) involves hating sin (the negative). (BKC)
 - i) This is exactly what Job was doing (cf. 1:1, 8; 2:3) even though his friends denied it.
 - ii) As pastor Stephen Davey states, this includes:
 - (1) Worshipping God in total reverence. Taking God seriously.
 - (2) Walking with God in transparent obedience. Living life for His glory.
 - (3) Wisdom is the byproduct that comes to those who worship God and walk with Him. When there is surrender and submission to God, wisdom becomes our companion.
 - iii) Cf. Prov. 1:7 and Eccles. 12:13
- f) **Summary:** only God knows the way to wisdom.

4) **Things to remember:**

- a) Sin can and does bring God's retribution in the form of human suffering. Yet at other times, God designs suffering to be disciplinary and remedial (see Heb. 12:1–11), and sometimes suffering is intended strictly for God's glory (see Jn. 9:3). It is not always and only a divine reaction to human sin. (Moody BC)
- b) It was only the true God and His wise control of the universe who knew why the turmoil had entered Job's life and what purpose it had for Job. But His purposes remained inscrutable for Job and, though they denied it, for his friends as well. (Moody BC)
- c) Thus the truly wise man is the one whose life is centered on God, not self, and is regulated by God. Man in right relationship to God, worshiping Him, serving Him, obeying Him—that is wisdom and understanding! (R. Zuck)
- d) Do not seek wisdom itself; seek the Lord, in whom you will find wisdom.
 - i) The seeking required of us is not ultimately the seeking for philosophical answers or even for practical wisdom; it is seeking after God himself. (C. Ash)

Concluding prayer:

Father, teach us to fear you so that we may present to you a heart of wisdom. Open our eyes that we may behold your sovereign glory and awesome majesty. In see you for who are you truly are, cause our hearts to reverence you more fully and hold you with greatest awe. May our lives be saturated with and dominated by a lofty view of you, mighty and lifted up. Fill our hearts with your divine wisdom so we may walk in a manner worthy of our calling. In Jesus' name, Amen. (S. Lawson)

Job 29:1-37:24
Speeches by Job and His Younger Friend Elihu

Introduction: This is parallel to the speeches of Job and his older friends in 4:1-27:23. Interestingly, Job does not mention his 3 friends, but Elihu does.

1) Job's final defense—29:1-31:40

- a) A summary of Job's suffering—29:1-30:31
 - i) Job longs for his **PAST** situation—29:1-25 (what God gave to Job; what he had grown accustomed to in "the good old days")
 - (1) God's blessing—29:2-6
 - (a) An awareness of God's presence and care—29:2-3
 - (b) An appreciation for what God's gives—29:5-6
 - (2) People's respect for his influence—29:7-17
 - (3) Anticipation of the future—29:18-20
 - (4) Being sought out for Godly counsel—29:21-25
 - ii) Job mourns his **PRESENT** situation—30:1-31 (after God stripped everything away)
 - (1) Mocking, verbal abuse and disrespect—30:1-15
 - (2) Suffering at God's hand—30:16-23
 - (3) Lamenting because no one shows him mercy—30:24-31
- b) Job's final oath of innocence—31:1-40
 - i) His list of sins of which he is not guilty, that he shunned—31:1-40
 - The word "if" occurs @ 15x in chapter 31.
 - Remember that God knows all things (31:4, 6, 14, 28)
 - (1) Stated negatively: eleven sins, including: lust (vv. 1-4), falsehood (vv. 5-8), adultery (vv. 9-12), injustice toward servants (vv. 13-15), not caring for the poor (vv. 16-23), trusting in wealth (vv. 24-25), idolatry (vv. 26-28), rejoicing at the other's misfortune (vv. 29-30), lack of generosity (vv. 31-32), hypocrisy (vv. 33-34), and abusing the land and those who worked for him (vv. 38-40). (FSB)
 - (2) Stated positively: purity (vv. 1-2), honesty (vv. 5-6), moral integrity (vv. 9), defend the disadvantaged (vv. 13-15), caring for the needy (vv. 16-23), rejecting materialism (vv. 24-25), rejecting compromise (vv. 26-28), displaying compassion (vv. 29-32), despising hypocrisy (v. 33)
 - ii) His request for a hearing—31:35-37
 - iii) He has no more major speeches through the 11 remaining chapters of the book—31:40
 - (1) He will speak briefly again in 40:4-5 and 42:2-6.

2) Elihu (friend # 4, the youngest) responds to Job by using Job's own words against him—32:1-37:24

- Elihu ("He is my God") was, perhaps, a nephew of Abraham through Buz. (cf. Gen. 22:20-24) Remember that Job lived in the land of Uz. (Job 1:1)

- This may explain why he uses more Aramaic words than the other 3 friends. (BKC)
- As someone has pointed out, Elihu's speeches are longer than 12 other OT books, and 17 of the 27 NT books! (Alden, NAC)
- a) Elihu is introduced—32:1-22 (speaking from frustration)
 - i) He justifies his anger—32:1-5
 - (1) Zuck says, Elihu's anger had not caused him to lose his sense of self-importance.
 - (2) The presumption of Job's guilt is contrary to what Job actually said (7:20-21). Job never claimed to be sinless. He is, however, just/righteous before God, as God Himself has stated in 1:1, 8; 2:3.
 - ii) He criticizes Job's older friends—32:6-16
 - (1) Apparently, he was present while the others were speaking—32:11-12
 - iii) He explains why he "needs" to talk—32:17-22
 - (1) No one would dispute his statement in 32:18a.
 - (2) His version of, "God has laid this on my heart and I just have to share it."
- b) Speech # 1—33:1-33 (claims he wants to help Job)
 - i) He challenges Job—33:1-7
 - (1) Ironically, Elihu claims his own innocence—33:3
 - ii) He quotes Job—33:8-11
 - iii) He corrects Job—33:12-33
 - (1) God speaks through dreams—33:14-18
 - (2) God speaks through suffering—33:19-30
- c) Speech # 2—34:1-37 (defends God's justice and calls Job to repent)
 - i) His appeal to the 3 older men—34:1-15
 - ii) He corrects Job—34:16-37
 - (1) Claims God has no obligation to respond to Job's claims of innocence—34:23
 - iii) Ultimately, he speaks from ignorance of the entire situation. He fails to take into consideration that Job was suffering without due cause in specific sins. (Zuck)
- d) Speech # 3—35:1-16 (attacks Job)
 - i) He quotes Job—35:1-8
 - ii) He corrects Job—35:9-16
 - (1) Claims God is transcendent—35:9-16
- e) Speech # 4—36-37 (defends God's justice and greatness)
 - i) He claims to speak on God's behalf—36:2-4
 - (1) Ironically, Elihu accuses Job of pride—cp. 35:12; 36:4
 - ii) He urges Job to repent—36:16-21
 - iii) God is sovereign in the winter—37:1-13
 - iv) God is sovereign in summer—37:14-20
 - v) He urges Job to fear the Almighty (Shaddai)—27:23-24
 - (1) Which is what chapter 28:28 has already told us.

3) Things to remember:

- a) In essence, Job says: “Take a good look anywhere in my life. Go through my files. Check my internet sites. Interview my employees. Look at my expense accounts. Sift through my bank records. Look at my giving record at church and other charities. Interview my wife. Talk to my neighbors. Ask my business associates. Talk to my closest friends. You will find the intention, direction, and resolve of my heart is to be a person of integrity. It’s not something I would *like* to be; it is what I *must* be.” (S. Davey)
- b) Whereas Job’s 3 oldest friends argued for suffering as God’s *retribution* for one’s sin, Elihu argues that suffering is *instructive*, calling attention to one’s sins. This helps set the stage for God’s teaching in 38-41. (Moody BC)
- c) While Elihu is certainly closer to the truth than the 3 older friends, he still doesn’t clearly understand God or His ways. But God does not condemn him in 42:7.
 - i) But that doesn’t keep him from speaking “as an expert.”
- d) What we can learn from Elihu is as follows: (based on S. Davey)
 - i) Life may be hard to understand, but God is not silent.
 - ii) Life may be unfair, but God is never unjust.
 - iii) Life may be hard, but God is never heartless.
 - iv) Life may be unsettled, but God is still sovereign.

Job 38:1-42:6

Yahweh's Closing Speeches: Birth and All Life Are Under His Control

Introduction: This section is parallel to Job's speech in 3:1-26. David Dorsey notes at least 32 topics that are repeated in chapters 39-40. He counts 125-140 repetitions from chapter 3.

Remember Job 13:22 and 31:35. Job asked that Shaddai answer him. In this section, God does, but not necessarily how Job expected. Notice that God does not condemn Job as his 4 friends have been doing.

This is, perhaps the most fascinating portion of Scripture on general revelation. (Moody BC) God asks Job more than 60 rhetorical questions. These questions are designed to expose the impotence of all rivals. (Moody BC)

1) God's first speech about His perfect knowledge—38:1-39:30

- There are 18 questions in this quiz.
- a) God's invitation—38:1-3
 - i) Remember the windstorm of 1:19
 - ii) Job may have expressed his confusing ignorance, but he did not sin. There is a big difference.
- b) God's work in creation—38:4-15
 - i) The creation of the earth—38:4-7
 - ii) The origin and limits of the sea—38:8-11
 - iii) The dawn/sunrise—38:12-15
- c) God's work in maintain and governing creation—38:16-38
 - i) The unseen things of creation—38:16-18
 - ii) The location and properties of the sun—38:19-21
 - iii) The weather—38:22-30
 - iv) The stars—38:31-33
 - v) The clouds, rain and lightning—38:34-38
- d) God's work in sustaining life in the animal kingdom—38:39-39:30
 - i) God asked Job about lions (38:39-40); ravens (38:41); mountain goats and deer (39:1-4); wild donkeys (39:5-8); wild oxen (39:9-12); the ostrich (39:13-18); the horse (39:19-25) and predatory birds (39:26-30).
 - ii) The description of each animal also includes a description of God's goodness to the animal. (Moody BC)
- e) If God's knowledge of and care for creation is not random or arbitrary, neither is God careless or reckless with Job's life.

2) Job's first response—40:1-5

- a) God's question—40:1-2
 - i) Will Job continue to accuse God of injustice? (cf. 10:2; 23:6)
 - ii) Job was deficient in his knowledge of God's ways and incompetent to control the universe, so how could Job presume to expect God to give an account of His actions to him? (Moody BC)

- b) Job's wise choice of silence—40:3-5
 - i) In essence, compared to God, I am a nobody! (Moody BC)
 - ii) But humility is not exactly the same thing as repentance. That will come later.

3) God's second speech about His perfect power—40:6-41:34

- a) God's invitation—40:6-7
 - i) Try to run the universe in a way that is superior to how God does it.
- b) God's work in punishing the wicked—40:8-14
- c) God's work in controlling the powerful land-dwelling Behemoth—40:15-24
 - i) Some guesses include elephant, water buffalo, rhinoceros, **hippopotamus** (most common), or a brontosaurus/brachiosaurus/dinosaur
 - ii) A large herbivore. The Brachiosaurus weighed 90,000 pounds, was 75 feet long, and was over 40 feet tall.
 - iii) Noted in Joel 1:18
- d) God's work in controlling the powerful water-dwelling Leviathan—41:1-34
 - i) Some guesses include whale, **crocodile** (most common), or dinosaur
 - ii) Noted also in Job 3:8; Ps. 74:14; 104:26; Is. 27:1

4) Job's second response—42:1-6

- a) Job acknowledges God's sovereignty—42:1-2
- b) Job acknowledges his own ignorance—42:3
- c) Job acknowledges his own need to change his attitude [*naham*]¹—42:4-6
 - i) Job does not repent for the reason that the friends insisted; he repents for his lack of understanding God, not for moral infractions. (ZSB)

5) Things to remember:

- a) Before we go any further, I want you to understand what God does *not* do: (S Davey) Consider John 9:1-41.
 - i) He does not condemn Job. (as his friends had done)
 - ii) He does not apologize for anything that has happened.
 - iii) He does not justify His allowances.
 - iv) He does not offer an explanation for Job to consider.
 - v) He does not offer one word of sympathy to this grieving man.
 - vi) He does not answer the question of suffering in the world.
 - vii) He does not explain Satan's accusation or direct involvement in Job's losses.
 - viii) He does not explain why bad things happen to good people and why good things happen to bad people.
 - ix) He does not provide an explanation—God just points to creation.
- b) David Dorsey summarizes this section by saying: The message to Job is simple: "Job, I alone know all about everything, from beginning to end, including the seemingly mistaken events of your birth, your life, and your present suffering. And everything is ultimately under my good and wise control. Even in regard to your present suffering, I know all about it; I am in control of it; and I intend only good through it. I do not make mistakes."

- c) Yahweh is the sovereign Creator and Master of the universe; therefore questioning or arguing with Him is ridiculous, but repenting and praising Him are in order. The Yahweh Speeches illustrate these two essential ideas: Yahweh is Creator and Master of the universe. (Moody BC)
- d) The ultimate issue of suffering is not why, but Who.

Job 42:7-17
Epilogue: Job's Suffering Reversed

Introduction: This section is parallel to Job's suffering reversed in 1:1-2:13. We have returned to where we started our journey.

1) Yahweh addresses Job's 3 older friends—42:7-9

- a) Job's friends rebuked for their words; seven bulls and seven rams—42:7-8
 - i) God addresses the apparent leader, Eliphaz. He spoke first, and may have been the eldest among them.
 - ii) What did they do wrong?
 - (1) The friends were claiming to know for a certainty things they did not know and so were falsely accusing Job while mouthing beautiful words about God. (Expos. BC)
 - (2) While defending God, they had attributed false motives for God's actions toward Job. They misrepresented God as an insensitive enforcer of mere justice. (CSB)
 - iii) Job had stated this earlier (13:7-9), arguing that God would rebuke them (13:10).
 - iv) Note that Job is referred to by God as "My servant" 4x. What an honor!
 - (1) Cf. 1:8: 2:3
 - v) The burnt offering is considered excessively large, indicating how serious God viewed their sin.
 - (1) Remember that the Law has not yet been revealed at this time.
- b) Job's 3 friends (names listed) come to Job to ask for help—42:9
 - i) Imagine asking Job (in their minds a guilty sinner) to pray for them. Ouch! Will they obey God?
 - (1) The very thing they had told Job to do (repent), was now their responsibility.
 - (2) There is no explanation for why Elihu is not included.
 - ii) What mercy is demonstrated by both God and Job regarding prayer for these individuals who have mistreated Job. Cf. 1:5.
- c) What do we learn about Yahweh?
 - i) He is personal
 - ii) He communicates
 - iii) He is angry
 - iv) He knows all things
 - v) He exercises authority (commands them to sacrifice and to have Job pray)
 - vi) He is holy and will not accept the prayers of the 3 older friends
 - vii) He graciously accepts Job's prayer on their behalf

2) Yahweh restores everything to Job—42:10-17

- a) Job's afflictions are reversed after he prays for his friends—42:10

- b) **Socially:** there is a party of Job's family members (his brothers and sisters)—42:11
 - i) Remember 19:13-15.
 - ii) They brought expensive gifts.
- c) **Financially:** Job's flocks were doubled: 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, 1,000 donkeys—42:12
- d) **Family:** Job's children: 7 sons and 3 daughters—42:13-15
 - i) Having another child does not erase the hollow place in the heart of a parent who has lost a child.
 - ii) Names his 3 daughters: Jemimah ("turtledove"), Keziah ("cinnamon/cassia"), and Keren-happuch ("horn of eye-makeup").
 - (1) For the dads who are looking for a verse against makeup and mascara, the godliest man in the East actually named one of his daughters "Eye Shadow." Sorry, dad! (S Davey)
 - iii) He gives inheritance to the 3 daughters.
 - iv) Job and his wife did not entirely lose their first ten ... they just lost *contact* with them. (S Davey)
- e) Conclusion: Job dies old and full of days—42:16-17

3) Things to remember:

- a) The book never does explain suffering. Instead it emphasizes the sovereignty of God and the need for all sufferers to submit to that sovereignty. Furthermore, God's sovereignty is not depicted as ruthless or capricious. He is loving and caring and knows what He is doing—He just does not reveal His purposes to suffering believers. (Moody BC)