

Second Edition

The Book of **JOB**



THE PROBLEM OF SUFFERING

THE STRENGTH OF FAITH

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A Brief Outline of the Book of Job

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INTRODUCTION TO JOB:

Historical Context:

I. DATE WRITTEN:

1. The Name "Job" has been found in ancient texts as early as 19th Century B.C., about the time of Abraham.¹
2. Since the book does not mention kings, the temple, the Law of Moses, or priests, it would perhaps date earlier than the Mosaic Age.
3. The fact that the book opens with Job offering sacrifices for himself and his family, it would place the event before 1500 B.C. and therefore in the Patriarchal Age.
4. Many scholars believe the man Job was contemporary with Abraham, Isaac, and Jacob.

II. AUTHOR and TYPE:

1. There is no indication as to the author of the book of Job.
2. The book is classified as Wisdom Literature of the Old Testament.
3. It is on par with the wisdom literature of Solomon.

¹ Merrill F. Unger, *Unger's Bible Dictionary* (Moody Press: Chicago, Ill., 1967) p. 595.

III. AN OVERVIEW OF JOB:

1. What makes the book of Job so important in our daily lives?
 - a. When people get into trouble, they read the book of Job hoping to find some reasons for, or answers to, their problems and perhaps to receive some comfort.
 - 1) They say, “Let me read from Job. He'll help me. I am in trouble, and I am going to read from Job. He is going to comfort me.”
 - 2) The truth is, they don't need to just read Job, they need to do what Job did, the best they can.
 - b. Job in the Old Testament and Cornelius in the New Testament were much alike.
 - 1) They both feared the Lord mightily. They were both beneficial to the community.
 - 2) Their families looked up to them as did the community.
 - 3) Others depended on them.
 - c. The description of Job’s life and circumstances are very similar to the time of the patriarchs Abraham, Isaac, and Jacob.
 - 1) The father was the head of the family, and they served as priests for their families.
 - 2) Job offered sacrifice for his sons.
 - 3) His sons may not have sinned in his sight, but he still knew they needed saving; so, he offered sacrifices for them and for himself, just like the Patriarchs in the Old Testament.
 - 4) Job lived to be 140 years of age, which would also indicate the times of the patriarchs.
2. The core of the book of Job is poetry through and through.
 - a. It tells a story, and it is a historical poem.
 - b. It is like a gem, a precious stone, within a prologue and epilog that is written in epic prose.
 - c. It is told in ordinary writing, but at the same time it is full of poetry.
 - d. Chapters 1-3 and 42 are poetry couched in prose, or regular speech and writing.

- 1) This is one of the reasons it is one of the most amazing books ever written.
- 2) In many ways Job stands alone in literature because of its subject and style.
3. Although Job does not get an answer for all his woes, he does recognize his own human failings in contrast to the never failing God.
 - a. He sees in prophetic vision the resurrection and judgment, which are more fully revealed in Scripture, especially the New Testament.
 - b. The book reveals a good deal of what they understood and misunderstood in the time of the patriarchs.
4. The book of Job begins by telling about a man who had everything and then loses everything he had in one day.
 - a. What did He lose? He lost his children and house in a storm. The Sabeans came against him and he lost his accumulated wealth. He lost his wife in that she recommended that he curse God and take his own life. He lost his health.
 - b. Job's three friends were just like many friends, they were fair-weather friends.
 - 1) The truth is, most friends cannot help much under circumstances like these.
 - 2) They can help to a point, but there are some things with which they cannot help.
 - 3) They try to put themselves in your place, but it is impossible.
 - 4) They will say, "I understand," but they really don't.
 - 5) They mean well, but sometimes they hurt more.
 - 6) Job's friends meant well, but they did not know what they were doing.
 - 7) Job's friends did not know what to do, but they were willing to do something.
 - 8) They did not charge Job for their advice, but why is there such a thing as free advice? It is because people feel bad about charging for questionable information.
 - 9) Most people know what they need to make their circumstances in life better, but many are unwilling to make the effort necessary to bring about the changes.
5. The name **Job** represents the title as well as the leading character of the book.
 - a. The name of the book comes from the Hebrew word *luyob* and can mean "suffering

one,” “persecution,” “persecuted One,” “to come back,” and “repent” all of which apply to the book.

- b. The authorship of the book of Job is unknown.
 - c. Some date it during the time of Abraham because it reveals a great deal about patriarchal times and says nothing about the Law of Moses, priests offering the sacrifices, and so on; however, its date is still uncertain.
 - d. Another account of the word “Job” can be seen in Ezekiel 14:20, "Though Noah, Daniel and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."
 - 1) Noah and Daniel are classified along with Job.
 - 2) These are high outstanding people, as far as the Bible records of history indicate.
 - 3) God says in this text that even if these men were to stand here, ‘I would not invert this judgment upon these people.’ [Even they could not change His mind.]
 - 4) In other words, Moses interceded for Israel and God did not wipe them off the face of the earth and start over again.
 - 5) Noah obeyed God and condemned the rest of the world because he demonstrated that God’s instructions were not impossible to obey (Hebrews 11:7).
 - 6) Daniel interceded for his people, and he served God faithfully in the Babylonian palace all through the time of the Babylonian kings and Cyrus, the first King of the Medo-Persian Empire.
 - 7) **Conclusion:** Job stood in a line of fine people.
 - 8) Notice James 5:11, "Behold, we count them happy which endure. Ye have heard of the **patience of Job**, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."
6. **Important:** The Bible student must understand that Job was not an ordinary case.
- a. There is more to the throne room scene in the prologue or beginning of this story than we are told because the only answer to suffering that one can come close to and understand is the suffering of Jesus on the cross.
 - b. The book of Job, more or less, stands as a forerunner for that type of suffering, the suffering of the innocent.

- 1) Job suffered almost to the point of death, and he suffered almost to the point of Adam, sinning by his rebellion against God.
 - 2) At one point Job said, 'I want you to come down here. I want to talk to you. I want a mediator between me and you, Lord: We are going to thrash this thing out.'
 - 3) It was as if he were placing himself on par with God: That is kind of like our saying we are going to go up and punch it out with George Foreman because there would be no contest to say the least.
- c. It is Job's humanity that is crying out: He is hurting.
- 1) When humans begin to really hurt, they will cry out for a lot of things.
 - 2) Have you ever cried out to die, begged and prayed to die?
 - 3) Instead of learning lessons through these "hurtings" and sufferings, we just want to get out of them.
 - 4) We want to be free from pain: Like the advertisement says, "I don't have time for the pain."
 - 5) Job was in so much pain he more than likely just loathed the day he was born.
7. Satan came before God and questioned the motive of Job.
- a. This book, however, is not about the devil or Job: It is about God.
 - b. Sometimes, readers of this book have a tendency to leave God out of the picture by concentrating so much on how Job was able to endure this and able to endure that.
 - c. It is really about what God was doing all this time.
- 1) People want to see Job as the human victim.
 - 2) Today, when people refer to the suffering of others, they talk about their being victims: We are all victims, they say.
 - 3) In essence they are saying, "We are not sinners, we are victims."
 - 4) Of course, we don't want to sell Job short: Job didn't sin with his lips to begin with.
 - 5) Job was a man that was upright:

[He had helped the needy. He had helped the bereaved. He had worshipped the LORD. He had taken care of his household. He was not a lazy, but a very industrious person. He was a person that was very honest. He was a person that even though he was wealthy, he was not haughty and prideful about it. One can imagine how being the richest man in the east, he could have easily had a tendency to be full of pride and be inhospitable. Sometimes rich people are concerned only about their own needs, and they require attention for their own circumstances. Many of us would probably not come close to many of the good things said about Job, and yet Job did not sin grievously.]

NOTE: The question is often asked, “Where did the conversation between the LORD and Satan take place?”

- a. Without digging deeply into scripture, the setting would seem to point to heaven as the place.
- b. However, there is another consideration:

The following information is from Burt Coffman’s Commentary on Job.²

It must be stated emphatically that Satan does not have access to heaven. **Revelation 12:7-9** declares, regarding Satan and his angels, that, "Their place was found no more in heaven," and that, "Satan was cast down to earth," and this epoch event is revealed as taking place before the creation of Adam. That is why Satan had access to the Garden of Eden. Throughout the period of human history, Satan's theater of operations has been the earth, where Satan now is, along with his fallen angels, "Reserved in chains (pits) of darkness to the day of judgment" (2 Peter 2:7).

WHAT ARE THE FACTS ABOUT WHERE SATAN QUESTIONED GOD ABOUT JOB?

(1) The word "heaven" is not in this chapter. However, it does state that the sons of God were there; and, of course, by falsely interpreting that expression as a reference to angels, advocates of the current error may exclaim, "And, certainly angels are in heaven." That's how they do it; and it sounds convincing until it is considered that the ordinary meaning of sons of God is simply, men who worship God. "As many as are led by the Spirit of God, these are the sons of God" (**Romans 8:14**). Likewise **Hebrews 12:7, 8** speaks of all Christians on earth as "sons" of God. Oh yes, but Job used the same expression in **Job 38:7** in what is admittedly a reference to angels, not because the expression means angels (for it doesn't), but because the context requires a different meaning; and that is a condition that does not exist in chapter one.

(2) Are there then two meanings of the expression sons of God? Certainly! There are dozens of words in the Bible that have more than one meaning. Note: And the captain fell on his knees **BEFORE** Elijah (**1 Kings 1:13**). And Haran died **BEFORE** ... Terah in Ur (**Genesis 10:28**). In the passage in Kings, the word "before" means "in the presence of"; and in the passage from Genesis it means "prior to." We could cite dozens of other examples of the same word standing in the Bible with diverse meanings.

(3) Therefore, the use of the expression "sons of God" in **Job 38:7** where the context forces a meaning different from its ordinary denotation, is no excuse whatever for forcing that meaning upon the expression in this chapter.

² Burton Coffman Commentaries; <https://www.studylight.org/commentaries/bcc/job-1.html>

(4) However, many will ask, "When the sons of God came to present themselves before Jehovah, Satan also came among them (**Job 1:6**). Before Jehovah! Ah, there it is, doesn't that refer to heaven? No! The words "before Jehovah" generally refer to what men do on earth. "Nimrod was a mighty hunter before the Lord" (**Genesis 10:9**). Note that this assembly of God's worshippers (that's what sons of God means) probably included Job; and the presence of Satan should also cause no surprise. There has hardly ever been an assembly of the saints when Satan was absent!

(5) Let it be observed also that Satan's theater of operations in this passage was restricted absolutely to the earth. That is where Satan went up and down and to and fro, "seeking whom he may devour," (**1 Peter 5:8**); and, of course, that is his present occupation also.

(6) What is revealed in this chapter is a typical gathering of God's people, with Satan usually, if not indeed always, present, ever looking for sins and shortcomings of God's people. Oh no, today we cannot see the kind of repartee that took place between God and Satan in this chapter; but, without any doubt, the same thing is going on upon every occasion when the sons of God come before the Lord in worship; and it is the glory of this chapter that the inspired author, whom we believe to have been Moses, pulls aside the curtain of those hidden things that belong to God, enabling us to behold the merciless hatred of our cruel enemy (Satan) as he continually accuses the brethren "before God"; but absolutely not in heaven. Satan is not in heaven, but on earth; and God sees, hears and understands everything Satan does, for everything on earth is done **BEFORE THE LORD**.

(7) Paul admonished Christians to, "Draw near with boldness unto the throne of grace, that we may receive mercy" (**Hebrews 4:16**). Of course, "the throne" here is God's throne, which is in heaven; but Paul did not mean that we must go to heaven in order to pray. We come before God and his throne (in heaven) every time we pray right here on earth!

What an incredibly beneficial revelation is this inspired account! When we suffer unjustly, when life is cruel and merciless in what falls upon God's saints, when evil men are honored and promoted and the righteous reduced to poverty, disease, and dishonor, our Father in heaven is not to blame; our enemy, Satan, is the hidden cause of it.

8. Sometimes we say that Job did not sin at all, but the statement about his not sinning is sometimes taken out of context.

- a. It says in chapter two, verse ten, "In all this Job did not sin with his lips."
 - b. That is to say, he did not sin up to this point after having suffered all of his losses.
 - c. His sin came later when he began to think more about his losses and when his friends began making the accusation that he must have sinned horribly in order for God to bring so much suffering on him in his life.
 - d. The truth is, Job began rebelling against God by questioning why all this had to happen to such a good man as he.
 - e. When God came on the scene, he began asking Job questions, 'Do you understand how the dew is made? Where were you when I laid the foundations of the earth, when I measured the mountains by scale? How do you explain the fresh water springs in the ocean?'
- 1) They were questions about simple everyday things; yet, Job could not answer any of them.

- 2) He was saying to Job, ‘You are not on the same plane as I. If I were to try and explain to you this counseling I am having with Satan and about evil and suffering, how would you understand it? You can't even understand what you have gone through. How would you understand what I am going to have to go through in sending my only Son to die on the cross?’
- f. Job had a difficult time discerning the difference between hardships in life and true evil.
- 1) Most do not realize how powerful and destructive evil truly is.
 - 2) Some people are seeking God and his ways; however, others are seeking their own ways.
 - 3) A mother takes her children to Sunday school to learn about God; however, father is out on the lake fishing and doesn't care about such things.
 - a) It doesn't even dawn on him what kind of influence he is having on his own children regarding their relationship with God.
 - b) One person is thinking about the kind of life he lives in order to help others be better persons, while another lives like he wants to, uses whatever language he wants to, and just doesn't care.
9. The friends of Job came to visit, and Job was sitting in pot ashes, sores and all.
- a. Their main counsel was, ‘You are a sinner, Job. You are just not “fessing” up. You need to come clean and confess. If you do, the Lord will forgive you, and the Lord will bless you.’
 - b. The Oriental mind said that if you prospered, you were a good person; however, if you didn't prosper, then God had cursed you because you were a sinner.
 - c. That attitude existed at the time of Christ:
 - 1) When Jesus healed the man who had been born blind, the scriptures point out that the disciples and others thought it was because of the sins of the man or the sins of the parents (John 9:1-34): Jesus said, “No. That is not the reason.”
 - 2) When a tower fell and killed some people, and some died at the hands of Pilate, the people in the community that heard about it thought that the people who suffered and were killed were worse than others, but Jesus said, “No.” Notice the text in **Luke 13:1-5**,

“There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto

them, ‘Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?’ I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.’”

d. The same attitude about sin and troubles in life exist today.

- 1) It is true that we suffer from the consequences of our own bad choices, but it is also true that we suffer from the bad choices of others, natural disasters, and things of that nature because we live in a less than perfect (fallen) world.
- 2) We must be careful about how we judge the various circumstances that occur in this fallen world.

10. The LORD is a sovereign God in whom we must place our total trust.

Major Outline of the Book of

JOB

Introduction: Chapters 1-3

1. A dialogue of God and Satan takes place, (1:1-12).
2. God attests to Job's good character.
3. Satan challenges God boldly about the true motives of Job.
4. God allows Satan to exert certain powers with limitations.
5. A series of trials for Job takes place afterwards.
 - a. He is deprived of his possessions, (1:13-19).
 - b. His children are killed in a storm when their house collapsed on them.
 - c. Hearing the news, Job tears his robe and shaves his head, and then he falls to the ground and to worship God.
 - d. He feels his afflictions deeply, but keeps his faith in God's will and did not charge God foolishly.
6. Satan challenges God anew and is allowed to afflict Job's body, (2:1-6).
 - a. God declares to Satan that Job is a blameless and upright man who fears God and shuns evil.
 - b. God allowed Satan to inflict Job's body with painful boils from the top of his head to the bottom of his feet.
7. Job faces a second series of trials both physical and mental, (2:7-10).
 - a. His wife tells him to curse God and die.
 - b. Job accuses her of speaking foolishly for we must accept the good and adversity from God.
 - c. Job did not sin with his lips.
8. Job is tried by the visit of his friends, (2:11-3:26).
 - a. They began with mourning but found no words of comfort.
 - b. They concluded that only great sins could warrant such great suffering.
 - c. The result is that Job longs for death but he did not curse God, (chapter 3).
9. In his trials, he lost the following:

- a. All his prosperity —cattle, crops, servants, family.
- b. His health
- c. The confidence of his wife
- d. Respect and fellowship of the community
- e. His love for life
- f. His friends' comfort

Main Body of Job: Chapters 4-42

I. Job and the Speeches of His Friends Probe for Answers, Chapters 4-27.

A. First Cycle of Speeches: Chapters 4-14.

Theme: The Nature of God; **Eliphaz** emphasizes His holiness and goodness; **Bildad** His righteousness; **Zophar** His wisdom: **Job**, however, laments His apparent injustice.

1. First speech of Eliphaz, (chapters 4-5).

- a. He claims that suffering is caused by sin.
- b. He also claims that God is just in sending afflictions (true) but the reason is for wrongdoing (not always true).
- c. He implies that Job is guilty and if not then God is unjust.
- d. He encourages Job to repent so his life can be restored.

2. Job gives a reply, (chapters 6-7).

- a. He points to the faulty reasoning of Eliphaz and denies that he is guilty of any special sin that would bring on such tragic circumstances.
- b. Job confesses to rash words he spoke earlier and turns to God, but is not afraid to die.

3. First speech of Bildad, (chapter 8).

- a. He implies that an afflicted man is one who forgot God.
- b. He believes that Eliphaz has been too easy on Job and accuses Job of speaking windy words.
- c. He is rude and cruel and tells Job that his children were taken away by the Lord because of their wickedness.

d. He admonishes Job to repent so that his prosperity will be restored.

4. **Job gives a reply**, (chapters 9-10).

- a. He begins by praising God.
- b. He does not, however, praise the moral virtues of God such as holiness and purity; for, he is not quite ready to admit this.
- c. He complains that there is no umpire, and against God, he is a loser since God is both accuser and judge.
- d. Job falls back into downheartedness and complains about his terrible misery and longs for the grave.
- e. Job's Theology (his view of God) at this stage is that God is strong but is He really loving and caring?
 - 1) He pleads for a Mediator who would shed some light on God's love, take care of man's cause, and show man the glory beyond.
 - 2) All Job could see was the darkness.

5. **First Speech of Zophar**, (chapter 11).

- a. He shames Job for such talk and calls him names; a talker, a rattler, a liar, and a mocker, but he offers no proof.
- b. He is excited, bold, and rude.
- c. Job maintains his innocence.
- d. Zophar magnifies the virtues of God and reminds Job of God's infallible judgment.
- e. He tells Job that if he would confess and repent then he would prosper again.

6. **Job gives a reply**, (chapters 12-14).

- a. Job is not greatly impressed by his friends' wisdom.
- b. They contend that all suffering is retribution for wrong doing; however, Job contends he has not sinned to bring about such suffering.
- c. Job admits his own ignorance as to the why, but he does question God's wisdom on allowing his suffering.
- d. He sees possible relief in Sheol, but it's all a mystery to him.
- e. He pleads his case before God and begins to realize more and more that there is justice in God, and he expects God will listen to him.

- f. He is ready to talk to Him, even if it means his death.
- g. He will wait to see what God will do.

B. Second Cycle of Speeches: Chapters 15-21.

1. Second speech of Eliphaz, (chapter 15).

- a. He rebukes Job and calls his words vain and windy.
- b. He misunderstood Job and speaks as if Job claimed complete innocence.
- c. He reminds Job of the wisdom of the Fathers who taught that the cause of all suffering is sin and God's retribution.
- d. He now thinks that Job is beyond help and redemption.

2. Job gives a reply, (chapters 16-17).

- a. He rejects their theories and says that if they were in his shoes, he would comfort and strengthen them instead of shaking his finger and head at their circumstances.
- b. He pictures the greatness of his afflictions.
- c. He calls for a friend to be his witness.
- d. Suddenly, his faith begins to sink again.

3. Second speech of Bildad, (chapter 18).

- a. He expresses anger with Job.
- b. He tells Job that he is arrogant for rejecting their theory on God's retribution.
- c. God's punishment against the wicked is sure and Job is a demonstration of it.

4. Job gives a reply, (chapter 19).

- a. He repeats how they grieve him and that this whole affair is none of their business.
- b. He maintains that God has surrounded him with calamities but without cause.
- c. He complains again about his suffering and that God won't listen.
- d. He sees the end in sight and begs for pity and compassion.
- e. He believes, however, that there will be one who will avenge him and stand up for his rights and victory.
- f. He then warns his friends of false accusations.

5. **Second speech of Zophar**, (chapter 20).

- a. He pictures God as an impatient judge.
- b. With great power and heat, he defends the theory that suffering shows the presence of sin.

6. **Job gives a reply**, (chapter 21).

- a. He reminds him that the wicked do prosper and die in comfort.
- b. This throws a monkey wrench into Zophar's philosophy of life.

C. Third Cycle of Speeches: Chapters 22-27.

1. **Third speech of Eliphaz**, (chapter 22).

- a. He interprets God by his own experiences.
- b. He openly accuses Job of Specific sins.
- c. He says that man finds peace in the forgiveness of his sins when he repents.

2. **Job gives a reply**, (chapters 23-24).

- a. He lays his heart bare and attempts to see God as a God of mercy.
- b. He does not understand, however, why God does not intervene against evildoers in behalf of the mistreated.
- c. He points out that his friends' theory of God's retribution breaks down when one observes by experience how the wicked prosper.

3. **Third speech of Bildad**, (chapter 25).

- a. He passes over Job's argument in silence.
- b. He strives to bring him to his knees.

4. **Job gives a reply**, (chapters 26-27:12).

- a. He defends his integrity.
- b. He rebukes his friends for not comforting him.

5. **Third speech of Zophar**, (chapter 27:13-23).

- a. Loudly and clearly, he states that Job is being punished for great wickedness.
- b. The speech is not even dignified by a reply from Job.
- c. It ends in confusion.

II. Interlude: In Praise of Wisdom, Chapter 28.

- A. The answers to their questions must lie with the wisdom of the Lord.
- B. However, they were more concerned with themselves and their theories about suffering than with what God had to say about it.
- C. Self-vindication or vindication of a theory was uppermost in their minds.

III. Job's Closing Monologue, Chapters 29-31.

- A. He paints a picture of his former happiness.
 - 1. He was a God-preserved man.
 - 2. His present condition indicates to him that God is no longer watching, and if He is, then it's with unreasonable critical eyes.
 - 3. He was happy, prosperous, and respected.
- B. He then describes his present situation.
 - 1. He is now hated, tortured, and cut off.
 - 2. God will not hear his case.
- C. He maintains innocence in immorality, thoughtlessness, covetousness, idolatry, bitterness, and insincerity.

IV. Elihu Speaks, Chapters 32-37

- A. He points out that his friends' three methods of knowing the truth about this matter are not trustworthy;
 - 1. The method of **Eliphaz** — a religious experience; based on feelings and emotions.
 - 2. The method of **Bildad** — the voice of tradition; this is what we have always taught.
 - 3. The method of **Zophar** — sound common sense; wisdom comes from within man.
- B. He claims inspiration.
 - 1. He accuses the three friends of having failed to answer Job truly.
 - 2. He accuses Job of trying to justify himself against God.
- C. He offers some real insights:
 - 1. There is disciplinary value in suffering when it helps us to grow.
 - 2. One can see God's greatness in nature.
 - 3. There are practical values in adversity.
 - a. The innocent must suffer lest people be righteous only to avoid suffering.
 - b. Job suffers to prove that men will serve God and live godly lives for reasons other than selfish motives.
 - c. We can become like gold refined by the fire through the experience of trials (James 1:1-5).
 - d. It opens springs of compassion in our hearts to bring comfort to others.
 - e. It shows our need for God.
 - f. It shows the need for life after death for complete justice.
 - 4. Suffering is caused by God's goodness, not his anger in that it often protects His children from worse evil and leads them to new heights of divine fellowship.

V. The LORD Answers Job Out of the Whirlwind, Chapters 38-41.

A. The LORD's overall message: He does not deal with what is expected of Him.

1. He does not mention the problem of suffering,
2. He does not refer to what took place between Himself and Satan in heaven.
3. He does not refer to Job's dream of life after death.
4. He does not reveal any deep secret to unravel the mystery of God's way with His world.
5. He does not speak directly to the problem that has been under consideration for 36 chapters.

B. The LORD's First Message to Job: He Quizzes Job: (chapters 38:1-40:2).

1. He shows that He is over the universe.
2. He shows that He is over the animal world.
3. He is exalted above all and does not have to give an account to any of his creatures.

C. Job replies to the LORD: (chapter 40:3-5).

1. He confesses that he is vile and will keep his mouth shut.
2. He knows that God is great and therefore will keep silent, but silence is not enough.

D. Jehovah's Second Message to Job; (chapters 40:6 - 41:34).

1. Job was not submitting his will to God.
2. Job was condemning God in order to make himself righteous.
3. Who can bring God into judgment?

4. The LORD is Master of all.

E. Job replies to the LORD: (chapter 42:1-6)

1. Job admits that God knows everything and no purpose can be held from Him.
2. Job confesses that he has spoken what he does not understand.
3. Job had heard of the LORD with his ears, but now he sees Him with his eyes (He understands as well as hears.)
4. Job despised himself and repented in dust and ashes.

VI. Job, His Family, Possessions, Health, and Reputation Were Restored: Chapters 42:7-17.

- A. The friends are commanded to offer sacrifice and let Job pray for them.
- B. Job finds what he really needs — not an answer to his question — but trust in God.
- C. Job is now ready to live, not by his own integrity and righteousness, but by faith in the eternal purposes of God.
- D. His family and material blessings are restored.
 1. The LORD gave Job twice as much as he had before.
 2. His family and friends came to console him and bring him food and gifts.
 3. He had thousands of sheep, camels, oxen and donkeys.
 4. He had seven sons and three daughters.
 5. He lived 140 years and saw his grandchildren for four generations.

CONCLUSION:

1. We must trust in God through all of our experiences in life.
2. Suffering does not necessarily imply wrong doing.
3. The LORD will see us through every situation.
4. "The LORD accepted Job." (chapter 42:9b)

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