

A Study Of Job
Lesson 1
Monday Morning

Introduction And The Debate

Suffering may be physical, or it may be mental.

1. Its source may be that of nature, that greatly helps humanity, and then indiscriminately inflicts inestimable suffering upon man.
2. Or, its source may be man himself as he wounds and hurts his fellow men.
3. Or, suffering may be self-inflicted, either willfully or in ignorance.

➤ **The real question is not how to avoid it, but, "How shall I meet it?" and, "What use shall I make of it?" Cf. Ps. 73**

- **"Why did this happen to me?" Cf. Eccl. 9:11**
- ***Some say. "It is the Lord's will."***
- The enemies of Jesus supposed that human suffering was caused by sin. Jno. 9:1-3
- Woman whom Satan had bound. Lk. 13:16.
- Paul's Thorn in the flesh was a messenger from Satan. 2 Cor. 12:7-9
- There are those who are persecuted because they are righteous. 1 Pet. 4:12-19; cf. Mt. 5:10-12; 2 Tim. 3:12; Heb. 11:32-37; Rev. 6:9-11, etc.
 - Many (Job, David, Steven, Paul, Timothy, James, etc.) have been persecuted and martyred for their faith in Christ.

Background Information:

Author: Don't know. The authorship has been attributed to many different men including Moses, Elihu, Elijah, Solomon (1000 B.C.), Hezekiah, Jeremiah, Baruch, Ezra, Isaiah and others.

Date: Don't know.

1. Appears to be in the Patriarchal Age.
2. Other possible dates range from the time of Moses to as late as 4th century B.C.

Questions:

1. Is the book the product of one mind or is it of composite authorship?
2. Is it all one unit?
3. Are the speeches of Elihu a part of the original or added later?

Background Information:

Historical setting:

- Appears to be the Patriarchal period.
- No mention of the law, covenant, priesthood, or rituals of the Law of Moses.
 - Yet, evidence Job is acquainted with sin. Cf. Rom. 1:19, 20; 2:12-16; 5:12-13, 19-20
- No mention of a covenant people.
 - Job's friends and Elihu are all from outside Palestine. Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite.
- No mention of the tabernacle, the temple or the altar of Jerusalem.
- Some explain from this, that Job was a Gentile....

Background Information:

Historical setting: Rich man--

- Job's large flocks, herds, and great number of servants, wealth, etc. reminds us of the time of Abraham and the patriarchs.
(1:3)
- The Chaldeans and the Sabeans are represented as raiders, plunderers, looters, robbers, bandits. Both of these became strong nations later.

Background Information:

Historical setting: Religious man--

- Serving the priestly function as in the patriarchal age. Job offered sacrifices for his children (1:5). Job later offered sacrifices for his friends and prayed for them (42:8).
- Job repudiates idolatry. Specifically, the worship of either the sun or the moon (31:26-27), a practice that was common in the time of Abraham. Deut. 4:19 and 17:2–5 specifically forbid the worship of the sun.
- A unit of money (kesitah) of unknown value, mentioned in 42:11, occurs only here and in Gen. 43:19ff; cf. Josh. 24:32.
- The longevity corresponds to that of the patriarchs after the flood, when the length of life began declining drastically (cf. Gen. 4:1-22; 11:10-26, 32; 25:7).
Note: Job lived 140 years more after the events of the book (42:16-17)

Background Information:

Who was Job? Character-- Don't know who he was. All we do know is revealed here, books of **Ezekiel 14:14; James 5:11**

- A man described as *"perfect and upright; and one that feared God, and turned away from evil"* (1:1)
- Greatly blessed, *"that this man was the greatest of all the children of the east"* (1:3).
- Offered sacrifices for his children. *"...rose up early in the morning and offered burnt-offerings according to the number of them all"* (1:5).
- His goodness was habitual, *"thus did Job continually"* (1:5).
- *"There is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil"* (1:8).

Background Information:

- Job was actually a historical character.
(Ezek. 14:14; Jms. 5:11)
 - All have endured suffering/ struggling and can relate to the book.
 - Job did not have all the advantages you and I have.
- Inspired Book.
 - Paul quotes from it on several occasions in his writings (cf. 1 Cor. 3:19 with Job 5:13; and Rom. 11:35 with Job 41:11).

Background Information:

Where is the land of Uz? (1:1)

- The name Uz is mentioned several times in the Bible.
- Somewhere NE of Palestine, near a desert (1:19), within trading distance of the Chaldeans and Sabeans (1:15, 17), probably between the city of Damascus and the Euphrates River.
- Later it would fall under God's judgment (Jer. 25:20) and was home to some of the Edomites (Lam. 4:21).
- Other locations proposed for Uz include more southern Arabia, especially Dhofar, said to be the home of the original Arabs; Bashan in modern-day southern Syria/western Jordan; Arabia east of Petra, Jordan; and even modern-day Uzbekistan.

The Issue:

"Doth Job Fear God For Nought?" Job 1:9

Introduced to Satan:

- First, Jehovah said unto Satan, *"Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah."* (Job 1:12)
- Second, Jehovah said unto Satan, *"Behold, he is in thy hand: only spare his life."* (vs. 6)

The Issue:

"Doth Job Fear God For Nought?" Job 1:9

- Satan allowed to act within certain limitations.
Job 1:12; Job 42:10-11
- Avenues of Suffering:
 - Instrumentality of men (Men have choice).
Job 1:13-17
 - Force of nature (Not a result of personal choice).
Job 1:18,19
 - Sometimes Suffering IS self inflicted.

The Issue:

"Doth Job Fear God For Nought?" Job 1:9

Job's Suffering:

- Job's person. **Job 2:3-6**
- Job's body was struck with boils. **Job 2:7,8**

Job's Wife. Job 2:9; 2:11ff; 19:17

Job's friends.

- Eliphaz, Zophar, and Bildad.
- Evil of disbelief and disloyalty. **Job 2:11-13**
- **Society rejected him. Job 17:6; 19:13-22**

The Issue:

"Doth Job Fear God For Nought?" Job 1:9

Questions:

1. Why do the righteous suffer? *Job 1:20-21* "Then Job arose, and rent his robe, and shaved his head, and fell down upon the ground, and worshipped; and he said, Naked came I out of my mother's womb, and naked shall I return thither: ***Jehovah gave, and Jehovah hath taken away;*** blessed be the name of Jehovah."
2. Can God trust man, to serve Him simply for the love of God? (When there is no view of reward??)
3. Can man trust God, when his suffering is inexpressible in its intensity, and unexplainable as to its cause?
4. Were the questions of "Job" answered in the debate?

The Issue:

"Doth Job Fear God For Nought?" Job 1:9

Job's friends:

*Job 2:11 "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place: **Eliphaz** the Temanite, and **Bildad** the Shuhite, and **Zophar** the Naamathite, and they made an appointment together to come to bemoan him and to comfort him."*

Job 2:12-13 Didn't speak to Job. Why?

Job's friends were not much comfort. 16:1-5; 13:4; 21:34)

Speeches: Become monotonous.

Brief Outline

I. Job's Distress (1-3)

A. His Prosperity (1:1-5)

B. His Adversity (1:6-2:13)

C. His Perplexity (3)

Brief Outline

II. Job's Defense (ch. 4-37)

A. The First Round (4-14)

1. Eliphaz (4-5) - Job's reply (6-7)
2. Bildad (8) - Job's reply (9-10)
3. Zophar (11) - Job's reply (12-14)

B. The Second Round (15-21)

1. Eliphaz (15) - Job's reply (16-17)
2. Bildad (18) - Job's reply (19)
3. Zophar (20) - Job's reply (21)

C. The Third Round (22-37)

1. Eliphaz (22) - Job's reply (23-24)
2. Bildad (25) - Job's reply (26-31)

Brief Outline

III. Young Elihu Speaks (ch. 32-37)

1. Contradicting Job's friends (32)
2. Contradicting Job himself (33)
3. Proclaiming God's justice, goodness, and majesty (34-37)

BRIEF OUTLINE

IV. Job's Deliverance (ch. 38-42)

A. God humbles Job (38:1-42:6)

1. Through questions too great to answer (38:1-41:34)
2. Job acknowledges his inability to understand (42:1-6)

B. God honors Job (42:7-17)

1. God rebukes his critics (42:7-10)
2. God restores his wealth (42:11-17)

Study for today -The Debate

II. Job's Defense (ch. 4-37)

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The Debate:

Philosophy of Job's Friends

Eliphaz -- first speech (Job 4-5).

Appeals to Experience.

1. Suffering is the result of sin.
2. Although apparently Job, you have been a good man, yet you suffer.
3. Therefore, since you suffer, you have sinned.

The Debate:

Philosophy of Job's Friends

Eliphaz -- second speech (Job 15).

1. Only the wicked are cut off speedily.
2. You, Job, have been cut off speedily.
3. Therefore, you are a wicked man.

“Miserable comforters are ye all. Shall vain words have an end?” Job 16:2

The Debate:

Philosophy of Job's Friends

Eliphaz -- third speech of (Job 22).

- Charges Job with great wickedness (4-10), and appealing to him to confess his sin and return to God (21-29).
 - Where is the evidence?
- There is much truth in what he says, but his premise and application are wrong.
- His premise is that all suffering is punitive, the result of the individual's sin.
- Therefore, his application is that Job suffers because of sin; therefore Job is a sinner.

The Debate:

Philosophy of Job's Friends

Bildad – Appeals to Tradition

- First speech he accuses Job's children of sinning (Job 8:1-4; 8-10).
- Second speech (Job 18) he depicts the awful lot of sinners.
- His premise and conclusions are the same as of Eliphaz:
 1. The lot of sinners is terrible.
 2. Your lot, Job, is terrible.
 3. Therefore, you must be a terrible sinner.

The Debate:

Philosophy of Job's Friends

Zophar -- is the most direct, harsh and blunt of all the friends. (Job 11) Dogmatic.

- NOTE: He charges that Job's suffering is not even so great as it should be: "Know therefore that God exacteth of thee less than thine iniquity deserveth" (11:6b).
- Zophar's concession. (Job 20)
"the triumphing of the wicked is short, and the joy of the godless but for a moment? (20:5)

The Contention and Perplexity of Job

Three points stand out most prominently:

1. Job always affirms his integrity: *"I am innocent."*
(2:9-10; 13:16-19; 33:9)
2. He is undergoing terrible suffering; suffering beyond all description.
 - Wishes he had not been born. (Ch. 3; 7:16; 10:1ff; 10:18ff)
3. He continues to go back to God as the cause. (9:20-24)

The Contention and Perplexity of Job

Why should his suffering be so intense?

1. He blames God with being unmerciful to him, of being unduly and unjustly hard on him (chapter 6).
2. He then charges that there is no moral standard in the universe, that God makes no distinction between right and wrong (9:22-24).
3. All power belongs to God, but it appears as if God uses it to further the cause of the bad as well as the good (chapter 12).
 - In this Job accuses God unjustly, and without knowing some of the things he later came to realize he did not know.
 - ***Note: Job 13:3; 23:4ff Job wants to argue....**

Job's attitude toward God begins to change – Job 13-19

- Job affirms *"that a godless man shall not come before him"* (13:16).
- *"How many (what) are mine iniquities and sins?"* (13:23)
- *"Wherefore hidest thou thy face, and holdest me for thine enemy?"* (13:24)
- *"Wilt thou harass a driven leaf? and wilt thou pursue the dry stubble?"* (13:25)
- Job affirms man's frailty. (14:1-2, 13-15)
- Job appeals to God to witness for him (16:18-17:16), while continuing to lament his condition.
- **Job is confident that God will vindicate him!** (19:23-29).

Job's attitude toward God begins to change – Job 13-19

The contention of Job may now be stated as follows:

1. I am righteous.
2. God is all-mighty, powerful, wise.
3. Therefore, there must be some other solution than that of the friends; they are unquestionably wrong.

Suffering is not always punitive.

The Debate Ends

The two questions have been answered:

1. Man will and does serve God for the pure joy of that service, for righteousness sake; therefore God can trust man so to do.
2. Man can trust God, for God does not afflict simply to hurt man.

NOTE: More must be said, for Job has affirmed some hard things about God which need to be corrected.