



A WORKBOOK ON JOB

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A Study of the Book of Job

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LESSON 1: INTRODUCTION

- A. The Book of Job fills an important role in the Wisdom literature of the Old Testament. We will see that its message is complementary to the messages of both the Proverbs and Ecclesiastes. While some understanding of the setting and cultures of the characters will be necessary to understand the text of the Book, the message is ageless and priceless.

Job was a real person, who lived in a real place. There are references to Job as a historical figure (Ezekiel 14:14-20, James 5:11), and the story itself is set in a real location.

- B. Most students of the Bible have a basic knowledge of the story and purpose of Job. Based on your knowledge of the book, write down what you believe to be the answer to these questions about Job.

1. What is the Book of Job about?
2. What was Satan's challenge? What was Satan's opinion? What was the answer?
3. Who caused Job's suffering? Why did he do it?
4. What question were Job and his friends debating? Did they reach a conclusion? Did God answer the question for them?
5. What did Job's friends do wrong? What did Job do right? What did Job do wrong?

- C. Fill in the following background information from the discussion in class.

1. The meaning of Job's name:
2. Where Job, Eliphaz, Bildad, Zophar, and the "Enemies" lived:
3. The evidence that the story took place during the Patriarchal age, perhaps before Abraham:

1:17

42:11 (Gen 33:19, Josh 24:32)

42:14,15

1:5; 42:7

(Ex. 3:13-15) *YHWH*

2:11

other:

4. The evidence that the book was written during the time of David or Solomon

- D. List the identifying features of the poetic devices listed below.
1. Thought structure
 - Synonymous Parallelism
 - Antithetical Parallelism
 - Synthetic Parallelism (Completed, or Stairstep)
 - Comparison
 2. Imagery
 3. Personification
 4. Word Placement
 - Repeated words
 - Chiasm
- E. There are several other interesting facts about the book of Job. Fill in the list below from the discussion in class.
1. Order in Hebrew Bible:
 2. Oldest Manuscripts of Job:
 3. A-B-A Style:
 4. Level of Difficulty of Translation:
 5. Similarity to other, contemporary world literature:
- F. Several topics that will support the understanding of the book are listed below. Choose one and investigate it during the study of the book. (These will be covered in lesson 11.)
1. What is Job's conception of the dead and the realm of the dead? (14:13,14; 9:20-22; 16:22; 14:16,17; 14:21; 3:11-19; 19:23-27; 17:13-16; 10:20-22)
 2. How is Job's request for a mediator different from the role of mediator that Christ plays? (9:33, 16:19,21)
 3. In what way does Job expect eventual deliverance or vindication? (19:25, 13:16,18)
 4. How is Job's mention of the insignificance of man different from the Psalmist's use of similar thoughts? (cf. Psalm8:4, Job 7:17; 40:4,5)
 5. There are several references to God's power and majesty by several different speakers. Compare and contrast the arguments being made by each. (9:1-9; 11:7-9; 26:5-14; 28:23-28; 36:22-37:13)
 6. In what way is Job "perfect"? (see 1:1,8; 2:10; 13:26; 27:6; 42:6)

THE CYCLE OF SPEECHES

| CHAPTER | JOB | ELIPHAZ | BILDAD | ZOPHAR |
|---------|-----|---------|--------|--------|
| 3 | ✓ | | | |
| 4 | | ✓ | | |
| 5 | | ✓ | | |
| 6 | | | | |
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| 31 | | | | |



LESSON 2: SURVEY OF THE BOOK (rev 1)

- A. The book of Job is a real-life drama that takes place both in heaven and on earth. List the major characters below, and a fact or two about them and their part in the story.

| <u>On Earth:</u> | <u>In Heaven:</u> |
|------------------|-------------------|
| - | - |
| - | - |
| - | - |
| - | - |
| - | - |
| - | - |
| - | - |

- B. Read chapters 1,2 and 42, and scan the chapters between. Summarize the story that takes place.

- C. Notice the difference in style between chapters 1,2 and 42, and the rest of the book. What is the difference? Fill in the chart on the back of this sheet showing the major speaker in each chapter.

- D. The outline below will serve as a guide to our study of the book.

- I. PROLOGUE (chap 1,2)
- II. JOB DESPAIRS (chap 3)
- III. DIALOG (chap 4-42:6)
 - A. CYCLE 1 (chap 4-14)
 - B. CYCLE 2 (chap 15-21)
 - C. CYCLE 3 (chap 22-27)
- IV. HYMN OF WISDOM (chap 28)
- V. JOB'S FINAL SPEECH (chap 29-31)
- VI. ELIHU'S SPEECHES (chap 32-37)
- VII. JEHOVAH SPEAKS (chap 38-41)
- IX. EPILOGUE (chap 42)

- E. Job and his friends argue about the cause of his suffering throughout 33 chapters of the book. The real issue, for Job at least is something more fundamental. Read the following passages and determine what Job's real dilemma was.

3:25

13:24

19:11

29:2-5

- F. Job's friends all argue the same position with regard to the cause of Job's suffering. For our study we will call this position the "Theology of Retribution". This belief is held by both Job and his friends. For his friends it is the *explanation* of Job's suffering; for Job it is the *dilemma* of his suffering. Notice the following about the "Theology of Retribution".
1. Statement (4:7,8)

 2. Sources Given
 - 4:8 (Eliphaz)
 - 4:12-17 (Eliphaz)
 - 15:17-19 (Eliphaz)
 - 15:7-10 (Eliphaz)
 - 8:8-10 (Bildad)
 - 20:4,5 (Zophar)

 3. Sources Acknowledged by Job (12:1-3; 13:1,2)

 4. Principles Acknowledged by Job (27:8-23)

 5. Arguments (against himself) rejected by Job (16:2,3)
 - 13:12
 - 17:2,3
 - 13:5

 6. To see where Job and his friends might have gotten their beliefs examine the comparison between the book of Job and the book of Proverbs (chart attached).

 7. Do you agree with the "Theology of Retribution"? Why or why not?



LESSON 3: JOB'S TRIALS (rev 2)

(Job 1:1 - 2:13)

A. Introduction. In the Introduction to the book we learn many important facts about God, Satan, and man that not only help us understand the text of Job, but also about the nature of our trials. There are several important concepts that the information in the first two chapters provides. Keep the following questions in mind as you study these chapters.

1. What was Satan's challenge?
2. Who was responsible for Job's suffering?
3. In what sense was Job "perfect"?
4. What was Satan trying to get Job to do?

B. Job Introduced (1:1-5)

1. List all the phrases used to describe Job's moral character (vs 1). What is added by God in vs 8? Does this change by the end of the chapter (vs 22)?
2. List the possessions of Job.
3. What do vss 3b, 4, and 5 suggest about Job's respectability, family-life, and religious life?

C. Scene in Heaven (1:6-12)

1. Who speaks first? Who mentions Job first? Whose idea is it to smite Job? Who allows it?
2. What is Satan's charge? What does "naught" mean? Why does Satan question Job's motives?
3. What does Satan claim Job will do if God strikes everything he has?

D. Job's disasters (1:13-22)

1. List the sources of Job's disasters. Why was there such a variety of types of calamities, and why did they come all at once?
2. How did Job's react? What does this show about Job's attitude toward life? (cf. Lk 12:15)

E. Scene in Heaven (2:1-6)

1. The same scene is repeated; what does this suggest about Satan's persistence? (see Rev 12:10)
2. What is implied by Satan about Job's concern for his family in vs 4?

F. Job's affliction (2:7-13)

1. Describe the nature of Job's disease. (see also 7:5, 19:17, 30:30, 30:17, 19:20, 30:18, 7:4, 7:13-15) Why does Job go to the refuse (ash) heap? (see 16:10,11; 19:13-19)
2. What does Job's wife suggest that he do? How does this compare to Satan's plan? (see 2:5)
3. Do Job's friends show loyalty? Compare this to Job's comments in 19:13,14.

G. "Cursing God"

Satan's plan was to make Job "curse God to His face". What does this expression really mean? (see 1:11; 2:5; 1:5; 2:9,10; 2:10; 1:22)

H. Thought Questions:

1. Is anything that Satan says in these two chapters true? (see John 8:44)
2. Why did God select Job and not someone else?
3. Why is Job's wife so little help? What character does she exhibit?
4. Why did these calamities occur on the day of the eldest son's feast?
5. On what other occasions in the Bible are the words of Satan recorded?
6. Is Satan included as one of the "Sons of God"? What does this mean?
7. How could Job offer a sacrifice for the sins of someone else (e.g. his children)?
8. Are we supposed to serve God for "naught"? What does this mean?



JOB DESPAIRS (JOB 3:1-26)

| | | |
|----------|----------------------------------|---|
| vs 1 | TITLE: | |
| vs 2-10 | "The Day and Night of His Birth" | |
| vs 3 | Introduction: | |
| vs 4,5 | The Day... | |
| | - may | |
| | - may | |
| | - may | |
| | - may | |
| | - may | |
| | - may | |
| vs 6-9 | The Night... | WISH: NEVER BORN |
| | - may | |
| | - may | |
| | - may | |
| | - may | |
| | - may | |
| | - may | |
| vs 10 | For... | |
| vs 11-19 | "Why did I not die at birth?" | |
| vs 11-15 | Why... | |
| | Why... | |
| | For.... | |
| | - with... | QUESTION: WHY DID I NOT DIE AT BIRTH? |
| | - with... | |
| vs 16-19 | Why... | |
| | There.. | |
| vs 20-23 | "Why light/life to suffering?" | |
| vs 20-22 | Why... | |
| | - who... | |
| | - who... | |
| | - who... | QUESTION: WHY IS LIFE GIVEN TO SUFFERING? |
| vs 23 | Why... | |
| | - who... | |
| | - who... | |
| vs 24-26 | "Job's Personal Condition" | |
| vs 24 | Physical: | |
| vs 25 | Spiritual: | |
| vs 26 | Mental: | |



LESSON 4: JOB DESPAIRS (rev 2)

(Job 3:1-26)

- A. **Introduction.** After seven days of speechless mourning, it is Job who finally breaks the silence. He speaks one of the darkest and most moving poems in the Bible. We will first look at the structure and poetic devices used, then discuss some of the implications of the contents.
- B. **Background questions.**
1. What had Job said about his suffering prior to the arrival of his friends? (1:20,21; 2:10) Whom did Job credit with bringing the suffering on him? How are these earlier comments different from the poem in chapter 3? What might be the reason for this difference?
 2. What other Bible characters can you think of who wished to die because of their predicament? How did their situation compare to Job's? Who else wished they had never been born? (see Jer 20:14-18) Who really would have been better off if he had never been born? (Mt 26:24)
- C. **The Structure and Poetic Devices.**
1. If chapter 3 is divided into three parts: 1-10, 11-19, 20-26, what is the main point of each? Use the chart on the back to diagram the thoughts of the poem.
 2. Verses 1-10 express a wish about which particular day and night? (vs 3) Which verse tells why? How many wishes ("may...") are made about the day? (vs 4,5) How many about the night? (vs 6-9) What types of descriptive words are repeated in these verses? Why?
 3. Verses 11-19 ask two questions (which are also really a wish) and then explain why. What are the two questions? (vs 11-12; 16) What is the reason for the request? (vs 13-15; 17-18) Notice the "stair-step" completed thought in vs 13-15 and the parallelism between vs 14 and 15. How are the two groups of people in vs 14 and 15 different from those in vs 17 and 18? Notice the summary group in verse 19.
 4. Verses 20-26 are more philosophical, generalizing Job's questions to all the suffering of the world. Where are the two questions ("why..") ask? Notice the repeated why-who-who pattern in verses 20-23. In verses 24-26 Job applies the "why" questions to himself by stating his personal condition. Notice the 1-2-3-bang! pattern in verse 26.
- D. **Comments.**
1. Is this section of verses intended to be a discussion of life after death? What is Job's point? Do you think some of Job's wishes may have been exaggerated by his suffering? How is death pictured in these verses?
 2. In verses 24-26, Job summarizes his suffering. While vs 24 seems to refer to physical suffering, what kind of anguish are implied in 25-26? What do think was the "thing that Job feared most"? (see 1:1,5) Who, according to Job, was responsible for his suffering? (vs 23)
 3. Compare the "hedge" in vs 23 to the "hedge" in 1:10.
 4. Was Job contemplating suicide? Was he advocating that his life was not "worthy to be lived"?



"CURSING" GOD

- Satan's Hope and Plan (1:11; 2:5)
 - Job's Concern for his Children (1:5)
 - Job's Wife's "Impious" Suggestion (2:9.,10)
 - Opposites:
 - Fearing God
 - Holding Fast to Integrity
 - Perfection, Wholeness (1:1, 2:3, 2:9)
 - What Job didn't do:
 - Sin with his lips (2:10)
 - Charge God with Foolishness, Wrongdoing (1:22)
 - Naboth accused of it--worthy of death (I Kg 21:10)
 - Literally: "BLESS" ; A Benediction (Gen. 24:59,60)
 - An Expression of an Inward Nature
 - Other relevant references:
 - Job 6:10 - *denied the words of the Holy Ones*
 - 21:14,15 - (what the wicked say to God)
-
- ⇒ Satan hoped that, in the adversity, Job's real character (i.e. Hypocritical Service) would surface, and he would "say goodbye" to God.



THE THEOLOGY OF RETRIBUTION

- **Statement:**
 - Righteousness is rewarded with blessings.
 - Evil is punished with curses.

- **Corollary:**
 - A man who is suffering has done evil.
 - A man who is prospering has done only good.

PROBLEMS WITH THE THEOLOGY OF RETRIBUTION:

1. It Leads to Erroneous Conclusions.

- A False Measure of Truth or Innocence
- Does Not Allow for the "Suffering Servant"
(Joseph, Moses, Prophets, Messiah, Christians)

2. There is much Contradictory Evidence.

3. It Makes God Predictable by Man.

- Within the scope of Man's understanding
- Accountable to Man's Reason



THE THEOLOGY OF RETRIBUTION

- **Sources Given:**

- Eliphaz (4:8) "I have seen"
- Eliphaz (4:12-17) A vision (Direct Revelation?)
- Eliphaz (15:17-19) Wise Men, From Fathers
- Eliphaz (15:7-10) Grey-Headed men
- Bildad (8:8-10) Former Age, Fathers
- Zophar (20:4,5) Of old Time, Since the Beginning

- **Sources Acknowledged by Job**

- (12:1-3; 13:1,2) "I know all this too."

- **Principles Acknowledged by Job**

- (27:8-23)

- **Arguments Rejected by Job**

- (13:12) Proverbs are Worthless
- (17:2,10) Mockers, No Wise Men here
- (13:5) "Be silent! ... That would be your wisdom."



LESSON 5: FIRST CYCLE OF DEBATE (rev 2)
(Job 4-14)

A. After Job's opening complaints, his friends begin to try to help him. What difficulties do you think they faced in trying to comfort Job? As you read through the first cycle of speeches keep these questions in mind:

1. Where do Job's friends first accuse Job directly of sin?
2. What are the particular sins they name?
3. Do you notice any changes in Job's attitude (more or less optimistic)?
4. What are the specific statements of the "Theology of Retribution"?

B. Match the passage summaries with the references given for Eliphaz' first speech and Job's reply.

ELIPHAZ

- | | | |
|---------|-------|--|
| 4:1-6 | _____ | 1. Show me where I am wrong, and have some sympathy! |
| 4:7-11 | _____ | 2. The fool is destroyed. You should appeal to God who helps the needy. |
| 4:12-21 | _____ | 3. I have been given a hard life. |
| 5:1-16 | _____ | 4. My complaining is justified by my misery. |
| 5:17-27 | _____ | 5. May I speak to comfort you as you have comforted others in the past? |
| | | 6. God can heal as well as punish; you still may be restored if you take heed to God's correction. |

JOB

- | | | |
|---------|-------|--|
| 6:1-7 | _____ | 7. I wish God would kill me, while I am still faithful. |
| 6:8-13 | _____ | 8. God destroys the evil, no matter how strong or ferocious they are. |
| 6:14-23 | _____ | 9. Remember, God, how short and unimportant my life is. Why do I deserve all this attention? Explain to me what I have done! |
| 6:24-30 | _____ | |
| 7:1-6 | _____ | 10. My vision: No man is blameless before God. |
| 7:7-19 | _____ | 11. I expected better help from my friends. |

Comments:

1. What is the centerpiece of Eliphaz's speech?
2. What is the imagery Job uses to describe the helpfulness of his friends? (6:15-23)
3. What is Job's hope for vindication? (6:10)
4. Does Job realize his reason may be affected by his tragedy? (6:3; 6:26; 10:1)
5. What is the point of the phrase "What is man.." in 7:17? How is it different from Ps 8:4-8?

C. Match the summaries of the speeches of Bildad and Job with the text sections listed below.

BILDAD

- | | | |
|---------|-------|---|
| 8:1-7 | _____ | 1. Look to the wisdom of past generations to understand your situation. |
| 8:8-10 | _____ | 2. How can I dispute with God—even if I am innocent. |
| 8:11-22 | _____ | 3. So I wish I had never been born. |
| | | 4. God is just! Repent for a reconciliation with him. |

JOB

- | | | |
|----------|-------|---|
| 9:1-13 | _____ | 5. The power of God is unstoppable, His creation shows that no one resists him. |
| 9:14-24 | _____ | 6. The fate of the wicked is as tenuous as a plant or spider's web, but God will restore a blameless man. |
| 9:25-35 | _____ | |
| 10:1-12 | _____ | 7. My complaint is that I am condemned with no chance for arbitration. |
| 10:13-17 | _____ | 8. Guilty or Innocent I would be smitten by you. |
| 10:18-22 | _____ | 9. Why do you afflict your own creation? |

Comments:

1. Who is referred to as having sinned first? (8:4) Why is this a cruel illustration?
2. What authority is quoted by Bildad in 8:8-10?
3. Who does Job seem to quote in 9:2? How is his application different? (see 4:17)
4. How is Job's conclusion in 9:21,22 and 10:3 a variation of the "Theology of Retribution"?

D. Match these summaries for the Zophar-Job speeches:

| | | |
|----------|-------|--|
| ZOPHAR | | |
| 11:1-12 | _____ | 1. Your prosperity keeps you from seeing the wicked who are secure--but God has done it! |
| 11:13-20 | _____ | 2. If you will repent, you will be blessed and secure. |
| JOB | | |
| 12:1-12 | _____ | 3. Are you speaking for God with your deceitfulness, prejudice and worthless maxims? |
| 12:13-25 | _____ | 4. Unlike a tree, when a man dies he does not rise up. |
| 13:1-12 | _____ | 5. When a man is overpowered in death his hope vanishes with him. |
| 13:13-19 | _____ | 6. What God does to men and nations, however arbitrary, is without opposition. |
| 13:20-28 | _____ | 7. Job, how can you speak for God? Can you match his wisdom? |
| 14:1-6 | _____ | 8. Perhaps after my death I will be remembered without my sin. |
| 14:7-12 | _____ | 9. Why would you punish such a frail being as man? |
| 14:13-17 | _____ | 10. I am ready to stand trial before God and put my life at stake. |
| 14:18-22 | _____ | 11. God grant two requests: stop the pain, and let me present my case. |

Comments:

1. Have you found any direct charges against Job until 11:6?
2. Compare 11:7 and what seems to be an echo of the idea in 13:7,8. Why is the idea of speaking for God an important issue in the book?
3. Does 12:12 seem to be a quote of 8:8,9? What is Job's point?
4. Notice the contrast Job draws between himself and evil men (12:4,6). Who is referred to in 12:5, the "men at ease"?
5. What is Job's challenge in 13:14-16? Is this blasphemous? Do you see a hint of confidence beginning to grow? (see verse 18) What vindication does Job begin to hope for? (14:13-17)
6. What are some of the counter-charges Job makes in 13:1-12? Are they justified?

E. Comments on the first cycle of the debate.

1. What sources of their truth have been given by the friends for their "Theology of Retribution"? Are these sources valid? Is the information entirely false? What is the mistake Job's friends are making? How can we make the same mistake today?
2. Job's speeches are divided into two parts, depending on who is addressed. What is the division? How does this reflect Job's real problem? Notice how the balance between these two divisions changes.
3. Job's friends spend their time explaining and exhorting, while Job spends his time questioning. What is the source of Job's dilemma? What are some of his trial conclusions? If Job were an unbeliever or agnostic would he have this same dilemma?
4. What new information have you collected about Job's view of life after death? What is his hope for vindication?



LESSON 6: SECOND CYCLE OF DEBATE (rev 2)

(Job 15-21)

- A. The second cycle of speeches continues with many of the same arguments repeated or expanded. Keep the following questions in mind as you study this section of the book:
1. What new arguments are introduced by any of the speakers?
 2. What attitude changes do you see in Job and/or his friends?
 3. What statements or variations of the "Theology of Retribution" do you find?
 4. What sources are given for the positions of the various speakers?

- B. Match the passage summaries with the references given for Eliphaz' speech and Job's reply.

ELIPHAZ

- | | | |
|----------|-------|--|
| 15:1-6 | _____ | 1. Poor comforters you are; if I were in your place I would comfort you. |
| 15:7-16 | _____ | 2. Are you wiser than all men, even the oldest, to rage against God. |
| 15:17-35 | _____ | 3. Promise, God, that these men will not triumph. |

JOB

- | | | |
|------------|-------|---|
| 16:1-5 | _____ | 4. God has destroyed me, and my friends have forsaken me. |
| 16:6-17 | _____ | 5. Your words are evidence of your sinfulness against God. |
| 16:18-21 | _____ | 6. I am an outcast, surrounded by those who deny the obvious; I have no hope but death. |
| 16:22-17:1 | _____ | 7. Let my innocent blood and anguished cry be my intercessors before God. |
| 17:2-5 | _____ | 8. A few more years, and the grave awaits me. |
| 17:6-16 | _____ | 9. I have learned that the wicked, because of his defiance, suffers greatly. |

Comments:

1. Compare 15:4-6 and 4:17-19. Has Eliphaz changed his position at all?
2. Does Job still maintain his innocence? (16:17)
3. Is Job's plea for justice against his friends based on a sense of God's Justice? (17:5,9)
4. Does Job act as if he is getting any new information? (16:1-3; remember 9:2, 12:3, 13:1)
5. Does Job indicate that he feels that he is making any headway with his friends? (17:10-12)

- C. Match the summaries of the speeches of Bildad and Job below.

BILDAD

- | | | |
|---------|-------|---|
| 18:1-4 | _____ | 1. Though I complain, God has hemmed me in with punishment. |
| 18:5-21 | _____ | 2. Is there no break in your attacks against me? |

JOB

- | | | |
|----------|-------|--|
| 19:1-6 | _____ | 3. Calm down. Be sensible. Why do you treat us as foolish men? |
| 19:7-12 | _____ | 4. Even my friends and family scorn me. |
| 19:13-22 | _____ | 5. I wish there were some way to record my claims, so that after my death I would be vindicated. |
| 19:23-27 | _____ | 6. The fate of the wicked is certain and terrible--Trapped, weakened, terrorized and cut off with his descendants. |
| 19:28-29 | _____ | 7. If you continue to accuse me, you should fear judgment yourselves. |

Comments:

1. Look carefully at 19:23-27. What seems to be Job's hope for after-death? Remember the other passages that refer to death and Job's vindication (e.g. 14:13-17 and 16:22). Check some commentaries on this difficult passage (19:25,26).
2. Does Job make some more specific counter-charges? Compare 13:9,10 to 19:28,29.

D. Match the summaries of the speeches of Zophar and Job with the passages.

ZOPHAR

20:1-11 _____

20:12-20 _____

20:21-29 _____

JOB

21:1-16 _____

21:17-26 _____

21:27-34 _____

1. You are thinking to yourselves, "Then Job, what has happened to your wealth?" But all over the world evil men live long and die in peace.
2. God keeps the wicked man from enjoying all his ill-gotten pleasures.
3. Hear me. Look at me. Now think of the wicked who live in prosperity and peace, while blaspheming God.
4. The wicked may have momentary joy and pride, but it soon vanishes.
5. The terror and misery of God's punishment will be inescapable.
6. How often are the wicked punished? There seems to be no sense to who suffers and who doesn't.

Comments:

1. Does 20:5,6 suggest a caveat to the "Theology of Retribution"? Why would Zophar do this?
2. Compare Job's description of the wicked man's life to his former life. (21:7-13) Who does Job credit with controlling this man's prosperity? (21:16) Does 21:14,15 provide a definition of "cursing God" that is consistent with ours?
3. What might have prompted Job's suggestion in 21:19? (remember 5:4, 18:19, 20:10)
4. What point is Job introducing with the comment: "Can anyone teach God?" (21:22) Is this significant to the message of the book?
5. What is Job's assessment of the arguments of his friends? (21:34)

E. Comments on the second cycle of the debate:

1. What additional statements of the Theology of Retribution do you find?
Eliphaz: (15:20)
Bildad: (18:5ff)
Zophar: (20:5ff)
? Job: (17:5,9; 19:29)
2. What sources have been listed by each of Job's friends for their positions? Are these sources valid? Is the information entirely false?
Eliphaz: (15:10; 17,18)
Bildad: (18:2-4)
Zophar: (20:4)
3. What allusions to Job's calamities are made by his friends?
Eliphaz: (15:30)
Bildad: (18:13,15,19)
Zophar: (20:26-28)
4. Have any charges of specific sins been made against Job to this point? (see perhaps 15:5,6)
5. There seem to be several instances of direct quotes or pointed responses by Job. Compare:
18:5 to 21:17
18:19 to 21:19
20:5 to 21:7-16



LESSON 7: THIRD CYCLE OF DEBATE (rev 2)

(Job 22-31)

A. Introduction. The last cycle includes arguments by Eliphaz (chapter 22) and a short discourse by Bildad (chapter 25). The friends clearly accuse Job of Sin: "Is not thy wickedness great?" While not admitting guilt, Job continues to plead for an answer from God (23:2-9). In this cycle Job appears to go beyond a mere reply to the friends to discuss his own understanding of his plight. Chapter 28 is perhaps the closest in content to the reply of God which comes later.

B. Identify the speaker and match the summary:

| <u>Speaker</u> | <u>Summary</u> |
|----------------|---|
| 22:1-11 _____ | 1. Man can find treasures and control some of his world, but he cannot find wisdom. |
| 22:12-20 _____ | 2. Jehovah is high! Man can never be just or clean before Him. |
| 22:21-30 _____ | 3. I will hold fast my integrity before God. |
| 23:1-9 _____ | 4. The truth is: the wicked seem to go unhindered while the prayers of the afflicted are unheard. |
| 23:10-17 _____ | 5. You should repent, and God will deliver you. |
| 24:1-12 _____ | 6. The wicked may suffer as I do at the hand of God, but they are terrified by the hopelessness of their situation. |
| 23:13-17 _____ | 7. You must have been cruel and dishonest to the less fortunate. |
| 24:18-25 _____ | 8. Also, many other kinds of evil are done in secret and never even seen by men. |
| 25:1-6 _____ | 9. I used to be respected, and was merciful to the less fortunate. |
| 26:1-14 _____ | 10. The only destruction the wicked seem to suffer is eventual death--perhaps after a long life. |
| 27:1-6 _____ | 11. You think God is far away and won't see you, but he sees and punishes the wicked. |
| 27:7-23 _____ | 12. If only I could approach God with my case... But I can't find him. |
| 28:1-28 _____ | 13. Now I am an outcast, sick and miserable. |
| 29:1-25 _____ | 14. Yet God knows and controls all that is happening to me. |
| 30:1-31 _____ | 15. Jehovah's power and knowledge can be seen in our world. |

C. Chapters 22-24: Eliphaz's Final Remarks and Job's Reply.

1. What are some of Eliphaz's charges? (22:5-9)
2. What is his advice to Job?
3. What does Job desire from God?

4. Compare Job's comment in 23:3 to Eliphaz's advice in 22:21.

5. Compare 23:8,9 to 23:10 and describe what it reveals about Job and God.
6. How is Job's discussion in chapter 24 similar to the contentions of his friends?

D. Chapters 25-26: Bildad's Final Remarks and Job's Reply. Bildad has nothing to add to his earlier remarks, and Zophar fails to even participate in the final round of discussions.

1. Note Job's sarcasm in 26:1-4.
2. How is the attitude of Job as expressed in 26:14 different from that of the friends as they attempted to "explain all" to Job?

Job's answer to Bildad appears complete in chapter 26 but no further words come from the friends; therefore he continues.

E. Chapter 27: Job's Integrity and the Fate of the Wicked.

1. How does Job affirm that he has not denied God?
2. Summarize Job's description of the end of the wicked man in 13-23. How does this picture compare to Job's situation?

F. Chapter 28: Hymn of Wisdom.

1. Outline the chapter using the divisions given and as many subsections as are necessary.
 - I. (1-11)
 - II. (11-19)
 - III. (20-28)
2. Using verse 12, explain the purpose of the discussion in verses 1-11.
3. Answer verse 12 using the rest of the hymn.
4. List three lessons this hymn could teach the friends of Job.

F. Chapters 29-31: Parables of Job and his Final Speech.

1. Use chapter 29 to list the past blessings of Job.
2. List the kinds of emotional and physical suffering of Job mentioned in chapter 30.
3. In chapter 31 find where Job protests his innocence regarding immorality, thoughtlessness, idolatry, bitterness and insincerity.



LESSON 8: THE SPEECHES OF ELIHU

(Job 32-37)

A. Introduction. Elihu has not spoken to Job or his friends out of respect for their age. But his wrath is finally kindled to the point that he must speak. As a younger man, he speaks rashly. He first addresses the friends, noting that age does not necessarily produce wisdom (32:9). He then attempts to reply to some of the specific statements Job has made. While he shares the theology of the friends with respect to God's justice, he introduces a slightly different explanation for Job's suffering. As you read the his speeches look for any new insights Elihu provides.

B. Fill in the letter of the statement that best summarizes the passage:

- | | | |
|-------------|-------|--|
| 32:6-33:7 | _____ | a. The others have failed, so now I speak. Job, get ready to answer me! |
| 33:8-11 | _____ | b. God carries out absolute, impartial, instant, omniscient justice to all. |
| 33:12-33 | _____ | c. Job, see and hear God's governing power in the phenomena of weather. |
| 34:1-9 | _____ | d. You forget that your sin or righteousness does nothing bad or good to God. It is this arrogance that keeps God from listening to you. |
| 34:10-30 | _____ | e. You say, "I am innocent and yet God treats me as an enemy prisoner." |
| 34:31-37 | _____ | f. You say, "There is no profit in not sinning." |
| 35:1-3 | _____ | g. Suffering is just one of several ways God speaks to turn men from sin in order to save them from the pit. |
| 35:4-16 | _____ | h. You say, "I am right, but I have been denied justice by God." |
| 36: 1-26 | _____ | i. God is just and cares for men. He teaches those who have sinned (if they will listen) to turn from their evil. |
| 36:27-37:24 | _____ | j. Job has added rebellion to his sin, because he will not repent. |

C. First Speech of Elihu. (32:1-33:33)

1. In chapter 32, Elihu addresses both Job and the friends. Which words are addressed to each?
2. What characteristics of youth do you see in his opening statement? (32:6,9,13,18-20)
3. Examine Elihu's quotes and Job's statements. Are they valid quotes? Are they out of context?
33:9 - *I am pure, without sin, free of guilt.* (see 9:21; 10:7; 12:4; 16:17; chap 31; etc.)
33:10 - *God has found fault, treats me as an enemy.* (see 13:24; 19:11)
33:11 - *God shackles my feet, and watches my paths.* (see 13:27;10:14; 16:8; 19:8; 31:4)
33:13 - *God does not answer [to?] us.* (see 9:32; 10:2; 13:22; 24:1; 31:35)
4. What is the point of Elihu's first speech? (see 33:14) Notice how this answers all of Job's quoted statements: God does speak. Your suffering is God speaking, telling (you) of (your) sin.
5. What are the ways Elihu lists that God speaks to men? (33:15; 33:19; 33:23) What is the purpose of God's speaking? (33:17,18; 33:24; 33:29,30) What is the desired response? (33:26,27) How is this view of suffering slightly different from that previously presented?



D. Second Speech of Elihu. (34)

1. Examine Elihu's quotes and Job's statements. Are they valid quotes?
34:5a - *I am innocent.* (see 27:6, etc.)
34:5b - *God denies me justice.* (see 27:2)
34:6 - *Although guiltless, He wounds me.* (see 6:4; 16:12-17)
34:9 - *It profits nothing to try to please God.* (see 21:15)
2. What kind of character does Elihu think would say what Job has said? (vs 7, 8; 35-37)
3. What is the key message of Elihu's second speech? (see vs 10, 12)
4. Does Elihu believe in the Theology of Retribution? (vss 11, 26)
5. How absolute does Elihu feel this justice of God is? (vss 13, 19, 21, 22)

E. Third Speech of Elihu. (35)

1. Again, examine the validity of Elihu's quote.
35:3 - *What profit is there ... to not sinning?* (see 9:22, 21:7-15)
2. Elihu, too, refers to the great distance between man and God (vs 5-8). What is his point?
3. What mistake (that Job is making) of suffering men is described in vs 9-16?
4. Are vss 12,13 an explanation by Elihu for why Job is not answered by God? (cf 33:13)

F. Fourth Speech of Elihu. (36,37)

1. According to Elihu, how do the might, justice and kindness of God (36:5) all come together in affliction? What purpose, besides punishment, does suffering serve? (36:8,9) How do the godless and penitent differ (according to Elihu) in their reaction to suffering? (36:11,13) Which does Job appear to be? (see 34:37)
2. When Job finally repents and is restored what further warning will he need? (36:16-21)
3. Elihu sees distress as instructive. Who is the teacher? (36:22-26) What ability of God is emphasized in the description of the power of the weather? (see 36:31; 37:23,24)
4. Many feel that Elihu gets "carried away" in his final speech. Do you see evidence for this? (see perhaps 36:2-4; 37:1) Others suggest that Elihu was making his points while observing an actual storm. How does the story support this? (see 36:30; 37:1; 38:1)

G. Thought Questions.

1. Look back through the speeches of the other friends. Compare and contrast the structure and tone of Elihu's speeches. What is different in his arguments? See perhaps:
 - a. 32:14,19,29,30; 36:22
 - b. 36:13
 - c. 33:29,30
2. What advantages and disadvantages do younger people have in attempting to understand and explain difficult issues? How does Elihu illustrate these?



LESSON 9: God Speaks

(Job 38:1 - 42:6)

A. Introduction. After all the arguments have been made, God finally speaks. We might expect Him to: refute the arguments (especially the misuse of scripture) of the friends of Job, explain Satan's challenge at the beginning as the reason for Job's suffering, explain to Job the benefits he will have received because of his ordeal (as the reason for it), or explain the purpose and benefits of suffering in general ("the chastening of the Lord"). He does none of these. In this lesson we will see what God says about Job and his friends, and we will attempt to understand the meaning behind the questions *He asks them* and the significance of His speaking at all.

B. Overview of the Dialogue with Jehovah. Match the outline headings with the text sections.

- | | | | |
|-------------|-------|---|----|
| 38:1-3 | _____ | | |
| 38:4-38 | _____ | b. Examples of Puzzling and Amazing Things from the Animal World | a. |
| 38:38-39:30 | _____ | c. Condemnation of the Friends' Words and Challenge to Job to Answer | |
| 40:1-5 | _____ | | d. |
| 40:6-14 | _____ | e. Job's Second Reply | |
| 40:15-41:34 | _____ | f. Job's First Reply | |
| 42:1-6 | _____ | g. Challenge to Job to Stand in God's Place to Judge the World of Men | |

Comments:

1. Whom does Jehovah speak to? Who is the only one to answer?
2. In Job's first reply (40:4,5), is there a mention of repentance?
3. Is the encounter with God as Job had said it would be? (see 9:14-17; 23:3-5; 31:35-37)

C. Jehovah's First Speech. Complete the chart below, following the examples given.

| Text | Element of Nature | Metaphor used | Attribute of God Implied |
|----------|----------------------------|----------------------------|--------------------------|
| 38:4-7 | <i>Foundation of earth</i> | <i>Building a building</i> | <i>Planning, Control</i> |
| 38:8-11 | _____ | _____ | _____ |
| 38:12-15 | _____ | _____ | _____ |
| 38:16-18 | _____ | _____ | _____ |
| 38:19-21 | _____ | _____ | Who? |
| 38:22-24 | _____ | _____ | _____ |
| 38:25-30 | _____ | _____ | living |

| Text | Element of Nature | Challenge Issued | Attribute of God Implied | |
|----------|-------------------|---------------------------|-----------------------------------|--------|
| 38:31-33 | <i>Stars</i> | <i>Can you move them?</i> | <i>Order, Dominion</i> | |
| 38:34-38 | _____ | _____ | _____ | 38:39 |
| 39:1-4 | _____ | _____ | _____ | |
| 39:5-8 | _____ | _____ | _____ | Can_ |
| 39:9-12 | _____ | _____ | _____ | you?_ |
| 39:13-18 | <i>Ostrich</i> | <i>?</i> | <i>May do puzzling things (?)</i> | non- |
| 39:19-25 | _____ | _____ | _____ | living |
| 39:26-30 | _____ | _____ | _____ | |

D. Jehovah's Second Speech. (40:6-41:34)

1. **40:7-14** is the centerpiece of God's answer to Job. It is surrounded by descriptions of God's wisdom and control shown in nature, but only these verses speak of the relationship of God to mankind. What question is asked of Job? Under what conditions may he answer "yes". Is the description of what Job must be able to do (vs 11-13) related to the Theology of Retribution? Is there be a relationship between what a person has a right to say (vs 8) and what he can understand and do (vs 9-14) Relate this principle to the issues raised in Job.
2. **40:15-41:34** describes two of God's most awesome creatures. Once again, the key point of each description is found in the central verses (40:19 and 41:9-11). Fill in the charts below and list some animals (modern names) that fit the descriptions given.
 - a. Behemoth (40:15-24)
 - physical features:
 - domestication? (vs 24)
 - key point (vs 19)
 - b. Leviathan (41:1-34)
 - physical features (12-34):
 - domestication? (1-9)
 - key point (vs 9-11)

E. Job's Response. (42:1-6)

1. What two characteristics of God is Job impressed by? (vss 1,2)
2. Does Job imply an increased appreciation for God (vs 5)
3. How is it that Job "despises himself" and "repents"? (These two phrases are a couplet.)

F. Comments on Jehovah's Speeches

1. Regardless of what He says, what is the significance to Job and to the friends of God speaking to Job (and not to his friends)?
2. Each of the questions asked by God imply some quality of God, and the lack of the same quality in Job (and all men). How are these qualities related to the questions raised earlier by Job? (see 38:33; 40:15; 41:10,11)
3. If God had explained Job's suffering (or his sin) to Job's satisfaction, what would that imply about God's accountability to man's reason? (see 40:8,14) In the friend's dogmatic view of God and man in the Theology of Retribution, who always caused whom to act? Is it so?
4. The qualities of God build to form a total picture. Make application to Job's situation.
Qualities: creation -> understanding -> planning -> control -> provision
Examples: 38:4-11 38:16-21 39:1-4 38:31-35 38:37-41
5. For these arguments to be valid, there must be a continuity between the natural and moral world. How do each of the following passages help to establish that logical link?
38:33 - "laws of heaven," "God's Dominion over the earth," and compare to 40:9-13.
40:15 - "which I made along with you"
38:12-15 - daylight to "shake the wicked out" (natural influences on morality)
38:23 - hail for days of war and battle (effects of natural disasters on the affairs of men)



JOB AND HIS FRIENDS

- **What Job did Right:**
 1. He did not curse (renounce) God.
 2. He did not expect or demand restoration.
 3. He did not claim to understand.
 4. His faith endured, even though not supported by explanation, hope, companionship, tradition, or personal experience.

- **What Job's Friends did Wrong:**
 1. They claimed to know why Job was suffering.
 2. Accused (judged) Job of sinfulness falsely.
 3. They attempted to explain God's and His actions completely based on their own narrow experience and wisdom.

- **What Job did Wrong:**
 1. He questioned the justice of God's actions.
 2. He demanded an explanation from God for His actions.



KEY POINTS FROM REPORTS

1. Job's concept of death and the realm of the dead

- Death is permanent: There is no reincarnation. (14:13,14; 16:22)
- There is no contact with this world. (14:21)
- There is rest, darkness, and peace. (3:11-19; 10:20-22)
- It is a time of God's final evaluation of a man. (19:23-27; 14:16,17)
- ? A man is in God's presence. (19:27)

2. Job's request for a mediator

- To make a dispute possible (9:32)
- To argue his innocence (16:19-21)
- In order to hear God's reasons for His actions (31:35-37; 18:23)

3. Job's expectation of eventual deliverance

- He would be proven innocent after his death. (13:13-19)
- Fellowship with God would be restored after death. (19:23-27)
- *Not:* Restoration of riches or punishment of the 'friends'.

6. Job's "Perfection"

- *Not* sinless in past life (13:26)
- *Not* perfect in the present (42:6)
- *Yet* blameless, with a clear conscience: God's servant (1:8; 12:4; 27:6)



KEY POINTS FROM REPORTS

5. References to Jehovah's Majesty and How They are Used.

- (Job) The disparity between the nature of God and man makes dispute impossible. (9:1-9)
- (Job) Because of the distance between God and man, and the greatness of His power, we hear only a whisper and could not stand before the direct (thunder) power of God [if he did speak to us].
- (Zophar) The mysteries of God are so great, what can you (Job) know of the world. He sees all, including the deceitfully sinful men. (11:5-11)
- (Author) God is the originator and only source of wisdom, but man cannot find the wisdom of God. (28:23-28)
- (Elihu) The power and government of God is illustrated in the way He makes the weather do wonderful things. (36:22-37:13)

The friends pointed to the power of God to exhort Job to stop thinking God was not aware of his sins (which he wouldn't confess) and to prove that God carried out His Justice (on men like Job) without mistake or weakness.

Job's pointed out that God's power made it impossible to:

- ***Withstand His works, such as Job's afflictions***
- ***Approach God with any appeal.***
- ***Understand His works.***



THE LORD ANSWERS JOB

God's Answer

God speaks (42:7,8), and addresses Job as "my servant".

Awareness and Control is provided by God in nature.

Job is ignorant of natural processes.

Strength, Care, and Courage are seen in nature.

Job cannot tame (control) God's creations. predict God's behavior.

Relevance to Job's Situation

Job is still in fellowship with God. God is still awake, still in control.

God knows and cares, and guides Job's Job's sufferings.

Many of God's plans are beyond man's understanding. Job should not expect to understand God's dealings with him.

These qualities are reflections of God's nature.

Job should not expect to control or

Key linking thought: There is no distinction between the natural order and the moral order. They both have the same origin, and the same sustaining and guiding force.

Note that Job's faith endured, even though unsupported by:

- ***Revelation (any explanation from God)***
- ***Religious Tradition (any explanation from man)***
- ***Personal Experience (any explanation from within himself)***
- ***Promise (hope of reward for enduring)***
- ***Community (someone to share the suffering or defend him)***



WHAT IS DIFFERENT ABOUT ELIHU?

1. He is more direct in his dialogue: He addresses both Job and Job's friends. (32:6-22) He quotes specific statements of Job.
2. He deals with a few of Job's tough questions:
 - Why are the oppressed not heard? (35:12,13; 36:13)
 - Why does Job get no hearing from God? (34:23)
3. He allows that the innocent may be afflicted. (36:6)
4. He emphasizes the instructive purposes of suffering.
 - (32:14,19,29,30)
 - (36:16,17; and compare to 5:17)
 - (36:22)
5. When discussing the moral condition of Job, his emphasis is on the condition of Job's heart (36:9,13; 34:37, and compare to chapter 22).
6. (?) He suggests that Job's sin is the *outcome* of his suffering, not its cause. (36:16,17; 34:36)
 - He does not reply to (33:9) sinlessness claim.
 - He suggests that suffering should be preventive (33:29,30).



LESSON 10: Job's Restoration

(Job 42:1-16)

- A. Introduction.** The conclusion of the story has caused problems for many because Job appears to be *rewarded* for his fortitude--discounting the implied claim of God that Job serves Him "for naught". But there has been a resolution of the issue of Job's virtue already. The contest with Satan is over: Job did not curse God. Job's friends have had their say, and Job has never wavered in his confidence that he would be vindicated (if only in death), or in his trust in God. God has spoken to Job, confirming His approval of him, and Job has repented of the rash requests he made of God. Next, God speaks to Eliphaz and expresses his disapproval of the friends. In this context, Job's restoration, discussed in this lesson, can only be understood as God's message to the friends, family, and neighbors of Job.
- B. Job's Final Comments.** (42:1-6)
1. In vss 1 and 2, Job summarizes what he has learned from God's speeches. What two statements about God does he make? How are these statements of hope rather than despair? (cf to 9:12)
 2. What does Job confess as the answer to God's first question? (cf 42:3 to 38:2) How does he answer God's second question? (cf 42:4 to 38:3). The first answer is a statement of ignorance, the second is a claim of increased awareness. How are these both expressions of enlightenment? In what key respect does Job differ from his friends?
- C. God Speaks to Eliphaz.** (42:7-9)
1. Why was God angry with Eliphaz and the others? If God adhered to the Theology of Retribution as the friends believed, what should they expect from Him? (see 13:7-11; 19:28,29)
 2. How does God describe Job to Eliphaz? (vs 7,8) What were the friends to do? What was Job to do? Do you think this required a change of attitude on the part of both Job and his friends?
- D. Job's Restoration.** (42:10-17)
1. Who was responsible for Job's new blessings? What was the effect of the prosperity on Job's friends and family? (vs 11) Was Job's sorrow completely over? (vs 11) How long was "the latter part of Job's life"? (vs 16) Estimate his age at his death. (see vs 10)
 2. Was Job vindicated? At what point in the story? Did his vindication come in the way he had expected?



LESSON 11: Application and Review

A. Introduction. We have seen Job suffer both loss and confusion, and have seen the ignorant attempts of Job's friends to explain God's action for Him. We have concluded that the message of the story of Job is that God is not amenable to man's understanding. Job was wrong to demand that God be accountable to man and man's reason, and Job's friends were wrong to attempt to enclose God within their own narrow theology in order to make sense of the predicament of Job. In this lesson we will explore some of the ways we may be guilty of the same mistakes.

B. The Lesson of Job as found in other Passages. Job is referred to by two other inspired men: Ezekiel and James. Read the references below and determine what point the author is making using either the character or the story of Job.

1. Ezekiel 14:13-20
2. James 5:7-11

C. Application 1: Speaking for God.

1. In his book, *When Bad Things Happen to Good People*, Harold Kushner states the three truths that Job and his friends were trying to hold on to. They are:
 - **God is all-powerful.** He causes and controls everything.
 - **God is kind and just.** He does not want or cause bad things to happen to good people.
 - **Job was righteous.** He did not deserve any of the afflictions he received.All three of these assertions could be held as long as Job was blessed (as in 1:1-7), but when Job's affliction began, one or more had to be abandoned (according to Kushner). Which one of these did Job's friends reject? Which one did Job reject? Which one do you reject? Does the Bible confirm all three? Does the Book of Job confirm all three? How can they be reconciled?
2. Consider the principle that **God is kind and just**. What does that mean in practice? How do we define a "bad" thing? Who is a "good" person? What is "kindness"? What is "just"? Is the expression of this character of God always expressed by the same actions in every situation for every person? Do we sometimes define God's kindness and justice based on what we think He should do? What is the message of the book of Job about our explaining God's actions, and His responsibility to satisfy our reason?
3. Do the following statements make God accountable to man, or man's reason?
 - a. If God wants this to happen he'll show us by...
 - b. If God were really good he would not have let this happen.
 - c. God is a loving God, so He wouldn't condemn a good man just because he wasn't baptized.
 - d. It's hard for me to believe that a person who's living right could have so much trouble.
 - e. AIDS is God's judgment on the wickedness of our age.
 - f. I've decided that if this is God's will in my life, he'll let me know somehow.
 - g. I took what happened as a clear message from God that it was best for me.
 - h. If there is a God, why would he let all this evil (disease, cruelty, suffering, etc.) exist?
 - i. As long as a person is sincere, God will be pleased with whatever he does.
4. How does a self-limited view of man's scope of understanding fit with the Proverbs, which tell us to find and follow wisdom wherever it is found: in nature, wise men, God's word, etc.?

5. What are the occasions when we may see and explain God's action in the world around us? How far may we go with this kind of thinking? Reconcile the following statements with the principle of not speaking for God.
 - a. "For ye ought to say, 'If the Lord will, we shall both live, and do this or that.'" (Jas 4:15)
 - b. "... We would fain have come unto you, ...but Satan hindered us." (1 Thess. 2:18)
 - c. "...Receiving in themselves that recompense of their error which was due." (Rom 1:27)

5. Would we want to believe in a God who only did what made sense to us and what we thought was "right"? What would that imply about His knowledge? Would everyone have the same expectations of God? How many gods would there have to be? Explain how creating God in *our* image is at the heart of all religious error.



LESSON 12: Application II

A. Lessons for Us When We are Suffering.

1. First we should answer the three questions asked about Job by Satan, Job's wife, and God.
 - a. *Do you serve God for nothing?* (1:9) God is worthy to be served for His nature alone.
 - b. *Are you still whole?* (2:7) The essence of our being cannot be touched by affliction.
 - c. *Who is this (that is dark with respect to my providence) with words without knowledge?* (38:2) We are severely limited in our ability to assess the causes and effects of things.

2. Second we should remember Job's three conclusions from Jehovah's speeches.
 - a. *God can do all things.* (42:2a) There is no weakness of God exposed in our tragedy.
 - b. *No plan can be thwarted.* (42:2b) He is exercising control: working a plan.
 - c. *I have spoken of things...too wonderful for me to know.* (42:3) We should not expect, or demand (40:2-4), an explanation. We cannot expect the world to make sense to us.

B. Lessons for Us When we Attempt to Comfort Others who Suffer.

1. What they may be feeling:
 - a. Personal Guilt *"What have I done..?" "If only I hadn't ..." "This is happening because I..."*
 - b. Anger at God, themselves, the victim, Nature *"Why has God let this happen?"*
 - c. Confusion *"I can't understand why..." "It's not fair." "Nothing makes sense anymore."*

2. Things not to do:
 - a. Imply guilt. (13:4,5; 19:28,29)
 - b. Attempt to explain things (for God). (13:6,7)
 - c. Predict the future. (5:18-27; 8:21,22; 11:16-19)
 - d. Argue with the implied theology of expressions of grief. (6:3,26)

3. Things to do:
 - a. Be there. (19:13-19; 30:28,29)
 - b. Reassure them of their innocence.
 - d. Agree with the apparent injustice; share the anger and confusion.
 - e. Remind them of God's power and control--without attempting to explain how it is working.



Review Quiz on Job

A. Introduction to the Book

1. When was the story written? List the evidence for this date of writing?
2. When did the story take place? What is the evidence for this date?
3. Name Job's Friends (including the young man who speaks last).
4. What are the three main sections of the book?

B. The Story

1. What was Satan's accusation against Job? What was his challenge?
2. List Job's Trials.
3. What was Job's wife's advice?
4. What did his friends recommend he do?
5. What was God's answer?
6. Describe Job's Restoration.

C. Word Definitions

1. A *Perfect* (Integrity) Man
2. *Renounce* (Curse) God
3. *Repent*

D. Doctrine

1. State the Theology of Retribution. What characters in the story of Job held this position?
2. List three arguments against this statement of the Theology of Retribution.
3. What is the point of the Hymn of Wisdom (chapter 28)?
4. List two ways in which Elihu's speeches are different.
4. What is the relevance of God's answer to Job's questions?
6. What is the mistake of Job and his friends that is also at the heart of all religious error?