

## Job 1-10 (#67) Revised 2023

**Job** – No one is sure who wrote the book of Job but it has been speculated that it was Moses, Solomon, or Elihu using a number of sources to bring the story together. This book is not fiction. Job was a real person in a real place who suffered real trials (Ezek. 14:14-20, James 5:11). It is hard to determine exactly when the book was written, but it is thought to have been written sometime between Abraham and the exile. However, the story itself takes place much earlier, possibly about the time of Abraham, sometime between 2100 B.C. to 1500 BC. It is set in the land of Uz, most likely somewhere northeast of Palestine, near desert land between Damascus and the Euphrates River. There are several key verses in this book: 2:3; 7:1; and 19:25-26. The main purpose is sometimes misunderstood. Many people think it is the question “Why do the righteous suffer?” but in reality, the main purpose is to raise and answer the question, “Is our God worthy of our worship and service, or must He ‘buy’ us with His blessing?” This book also asks the question “Where can wisdom be found?” Throughout this book you will be confronted with all kinds of human points of view. None of these are completely sound theology. You must dig through the content to find the slivers of sound theology buried in piles of human interpretation and misinterpretation. The only truly sound theology in this book that needs no digging to find is when God Almighty speaks. That is where true wisdom is found, in the words of our Creator.

**Job 1** – The book opens with a description of who Job is and what kind of a man he is. He is upright and blameless and feared God. Once the introduction of Job and the explanation of how righteous he is finishes, we are transported to heaven for a meeting between God and Satan (the Accuser). As you are reading this chapter, it is important to note that Job was unaware of the meeting between God and Satan or of Satan’s challenge to God. It is also important to note that it was God who pointed out Job to Satan and highlighted how righteous he was. It is at this point (Job 1:9-11) that the central question is raised. With God’s permission, Satan sets out to prove that God has to buy our love. Within a short span of time, Job loses all his children, all his livestock, and all his material possessions and is left with only his health and his wife. *Why did God point Job out to Satan? When you have faced tragedy and loss in your life, have you drawn closer to God or pulled away?*

**Job 2** – Satan did not get the response that he wanted or thought that he would. Job did not curse God, instead he praised him (Job 1:21). This goes to show that Satan can't see the future like God can, nor it seems, can he see what's in your heart. But this does not deter him. If anything, he is persistent (Luke 4:13). There is no record of how long it was from the end of chapter 1 to the beginning of chapter 2, but Satan approached God again. God again pointed out Job. This time Satan asked to attack his personal health (2 Cor. 12:1-10). Many times, we can endure personal loss, but personal physical pain and suffering can be our downfall. God allowed Satan to cover Job with painful sores/boils from the soles of his feet to the top of his head. It was at this point that Satan used Job's wife against him as well. She urges him to curse God and die. Again, it doesn't say how long Job was suffering, but his three friends finally show up to "comfort" him. *What kept Job praising God through these experiences?*

**Job 3** – Job finally opens his mouth to speak. He does not curse God as Satan hoped. Instead, he curses the night he was conceived and the day he was born (Jeremiah did the same thing later on; Jer. 20:14-18). In a poetic way, Job is saying that he wished he had never been born and that he longed for death so that his suffering would end. *While Job did not curse God, he cursed the day he was born and the night he was conceived. Could this be considered wrong? If so, how?*

**Job 4** – Eliphaz's first response to Job. He speaks about all the good things that Job has done. Then he begins to question Job's integrity and righteousness. He accuses Job of not practicing what he preaches. Eliphaz talks about having a dream or vision in which a spirit or ghost gave him the words to tell to Job. He asks the question about who among men can be righteous. He also declares that the innocent do not perish early, and the blameless do not have troubles. *Is his statement that the innocent do not perish true? Explain?*

**Job 5** – Eliphaz continues his response to Job. He tells Job to appeal to the angels or holy ones, but that they wouldn't answer him. He then calls Job a fool. He says that hardship and trouble are our lot in life. He then tells Job to appeal to God because there is nothing that God can't do. Eliphaz tells Job that his suffering is God's judgment and discipline for his sin. He then prophesies (unbeknownst to himself) that Job will be restored. *Why did Eliphaz tell his friend, whom he was there to comfort, that he was a fool?*

**Job 6** – Job replies to Eliphaz. Job tries to justify himself and his complaining. He hopes that God will kill him so that he can die knowing that he hadn't denied God. He then calls his friends fair-weather friends. He had hoped his friends would be a comfort, but they have only added to his distress. *When your friend is in trouble, are you tempted to "help" like Eliphaz? Why or why not?*

**Job 7** – Job continues. He talks more about how his strength is failing and about what afflicts him. He then begs for God to relent and end his life so that he will not suffer anymore. Because his life is so short, he refuses to be silent. He pleads with God that he would receive justice and peace. He asks why God thinks so much about people, and why He is so concerned with them. *Based on this chapter, what did these early believers understand about the afterlife?*

**Job 8** – Bildad now speaks. He tells Job to shut up. God is just. He says Job's children got what they deserved. And if Job would only repent, he could be restored. He tells Job to look to former generations for the truth of this. Those who trust in anything, other than God, trust in shadows and illusions. *Do evildoers prosper and the righteous suffer? Explain.*

**Job 9** – Job responds to Bildad. He agrees with Bildad but wants to know how anyone can be righteous. God is too great for men to fathom. Job cannot answer God; he can only plead for mercy. *Job has an understanding of an infinite God but does he know God in a personal way?*

**Job 10** – Job continues speaking about how much he hates his life. Job asks God what he has done wrong, and why God is oppressing him. He wonders if God is like a man that He must search so hard to find the faults in him, as if He doesn't already know them. Job talks about how God made him and wonders if He will now destroy him. He wishes God would stop searching for sin in him so that he can die in peace. *Is God out to get us and catch us in our sin as Job seems to imply in verses 13-14? Explain.*

Sources for summary and questions: 1. Serendipity Bible for Groups-, c. 1988 Littleton, CO. 2. MacArthur Study Bible ESV, c. 1997 Thomas Nelson, Inc. 3. Life Application Bible HCSB, c. 1988 Tyndale House Publishers, Inc. 4. The Complete Bible Companion, c. 2014 Barbour Publishing, Inc., Uhrichsville, OH. 5. ESV Study Bible, c. 2008 Crossway Bibles, Wheaton, IL. 6. The World Bible Handbook, Lawrence Richards, Word Inc., Waco, TX. 7. The Quest Study Bible NIV, c. 1994 Zondervan Publishing & Christianity Today, Grand Rapids, MI & Wheaton, IL. 8. The Transformation Study Bible, c. 2009 David C. Cook. 9. Halley's Bible Handbook, c. 2000 Zondervan Publishing, Grand Rapids, MI. 10. 500 & Answers from the Bible, c. 2006 Barbour Publishing, Uhrichsville, OH. 11. Understanding the Bible, c. 2000 Holman Publishers, Nashville, TN. 12. Homan Bible Handbook, c. 1992 Homan Bible Publishers, Nashville, TN. 13. Moody Bible Commentary, c. 2014 Moody Publishers, Chicago, IL.

### **Psalms 87-88, Job 11-21 (#68) Revised 2023**

**Psalm 87** — The psalmist gives a joyous song celebrating the majesty of Jerusalem, the city of God. *Consider verses 5 and 6, where God registers the inhabitants of Zion. Explain whether you think this is prophetic or historical?*

**Psalm 88** — The psalmist blames God and begs for help during a time of adversity and despair. *Have you experienced a time when you blamed God for the struggles in your life? If so, how did you overcome your doubts?*

**Job 11** — Zophar speaks. He rebukes Job wishing that God would silence him and impart true wisdom to him. He says that Job is so sinful and his sins so abound that even God has forgotten some of them. Zophar talks about how impossible it is to fully understand God and accuses Job of claiming to understand God. He says that fools can never become wise. Zophar continues in the vein that Job is suffering because of his sin. If Job would just confess his sin and put it aside, he would live in peace and prosperity. *Does God forget our sins in the way that Zophar talks about in verse 6? Explain.*

**Job 12** — The discussion continues with Job defending himself with wisdom and sarcasm. He feels that he is a laughingstock to his friends even though his is a godly man. He then shows that God is unpredictable in that sometimes the good perish and the wicked prosper. God builds nations and destroys them, He brings droughts and floods, and He gives freedom to prisoners and despair to kings. God is all powerful, unfathomable, and completely sovereign. *Why did Job think God was unpredictable (vv. 15-16, 22-23) and yet still trust in Him? See Psalm 33:8-11, 18.*

**Job 13** – Job continues. He says that he is a man of understanding and is not witless like his friends have described him. He wants a chance to plead his case before God. He tells his friends to stop speaking for God. He tells them that if God truly examined them, they would be rebuked and punished. Job then asks the rhetorical question of why he risks his life in asking for an audience with God. He then shows how deep his faith and trust in God really is (v. 15). Job then reiterates his desire to present his case before God in order to find answers and vindication. *So why did Job think he was risking his life by asking for an audience with God (v. 14)?*

**Job 14** – Job continues his rebuttal. He discusses how fleeting a man's life is. A man does not have the hope a tree has. When a tree is chopped down it still leaves a stump that can sprout again. When a man dies, he leaves no stump, has no hope, and life is ended forever. He then talks about how much he is eagerly waiting for God to call him and restore him. Job would respond instantly. He then compares erosion to the way that God destroys men's hopes. He talks about how human beings are so wrapped up in their own issues and don't notice the glories or calamities of even their own children. *What does it mean that God has determined man's days (v. 6)?*

**Job 15** – Eliphaz continues to berate Job for being a windbag and refuses to offer him comfort. He states that Job's attitude is undermining everyone else's piety. In his eyes, Job is a terrible example to those around him for refusing to confess his sins. Eliphaz rebukes Job for thinking he is the only wise one and for being angry with God. He then tells what has traditionally been viewed as the lot of the wicked. It was the common view that everyone would get their just rewards before they died, either blessings or curses. *This last sentence gives the traditional view in Job's day that we receive in this life the consequences or rewards of our behavior, whether we did evil or good. What do you feel is the Biblical view?*

**Job 16** — Job replies by asking his “comforters” to stop speaking. He says that if the tables were turned and they were in his place and he in theirs, he would not speak like them, but instead he would actually give them comfort. Job then goes on to speak about how God is crushing him into dust and how he is surrounded by enemies who taunt him. His pain is like having his intestines cut open. He then speaks about a mediator pleading his case before God. *What did Job mean by the statement of needing a mediator (witness, advocate, or arbitrator)? Was it a foreshadowing of a future event? See verses 19-21.*

**Job 17** — Job continues to speak about how his life is coming to an end. He begs God for some guarantee that before the end he will be justified. Job became an object of ridicule and shame, but he also served as a catalyst for the upright to continue in their righteousness and those who were clean to grow stronger. He then asks his friends to try again to comfort him. Job then wonders if he has any hope (v. 17). *What hope could be offered to Job or anyone else who is discouraged?*

**Job 18** — Bildad responds by asking Job to stop talking. He then speaks about the fate of the wicked and the sinner. He speaks about the calamity of the wicked which included Job and says that this is the fate of the one who doesn’t know God. *Why were Job’s friends so adamant that he repents of his sins?*

**Job 19** — Job replies by asking when his friends will stop tormenting him. He says that if he is a sinner, it is his business and not theirs. Instead of judging him and condemning him, they should be comforting him. Job then speaks of how God has blocked him at every turn and has hemmed him in with His anger. He feels utterly alone. He begs for pity from his friends. He hopes that a Redeemer will come and justify him. *What is the great hope and comforting assurance Job gives us in this chapter? See verses 25-27.*

**Job 20** – Zophar feels insulted by Job’s words and decides to rebut. Zophar continues to insist that the evil doer gets punished and suffers after a brief moment of joy and prosperity. Again, the comparisons he gives of Job’s circumstances and that of the life of a sinner are prominent. The evil doer will have riches, land, and houses, but it will all be taken away on the day of God’s wrath. *When do all evil doers ultimately face the wrath of God? See Revelation 20:11-15, 21:8.*

**Job 21** – Job responds that the evidence he sees is the opposite of what his friends are telling him. He sees the wicked prosper and their children established. He does not see them being punished during their lifetime. They are joyful and prosperous; they seem to be blessed and served by God. Job wishes that God would punish the sinners during their lifetime so that they can see what their sins have brought about. Job then shows his friends how their logic is flawed because all around them sinners thrive, and people flock to follow after them. Job observes that the sinner does not get his just punishment in this life. *What is the best way to offer encouragement to people who are suffering whether they seem to deserve it or not?*

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### **Psalm 89, Job 22-33 (#69) Revised 2023**

**Psalm 89**— This is a song, likely a lament, which struggles with God’s discipline and His unsearchable ways. *In verses 38 & 39, Did God break His promise to David and renounce His covenant?*

**Job 22** – Eliphaz accuses Job of great wickedness. He points out that God is in the highest, sees all and knows all. He says that the wicked want to be left alone, using Job’s own words against him (Job 21:14-16). Eliphaz declares that submitting to God brings peace and prosperity. He says to turn to God as your prosperity, and you will delight in Him. *In the beginning of this chapter, Eliphaz asked the question, “What pleasure would it give the Almighty if you were righteous?” Or to put it in another way, what difference does it make to God that a person lives a godly life? How would you answer that question?*

**Job 23** – Job continues to ask for an audience with God. He claims to have searched everywhere for God but is unable to find His dwelling. Job again states that he has followed God’s precepts closely and has continually walked in His path. Job says that God does whatever He pleases and that His plans terrify him. *What are God’s ultimate plans for each of us? Are you afraid of His plans?*

**Job 24** – Job continues to speak about how God doesn’t seem to punish the wicked quickly. Job wants to know that there will be an ultimate judgment day for the wicked. He then speaks about all the wrongdoings that he sees that go unpunished. He shows that the innocent suffer at the hands of the wicked, but the wicked do not seem to suffer. In the end of the chapter Job says that death is the ultimate punishment for the wicked, and that they must face it the same as the righteous. In death the wicked are forgotten. *Why does God not end injustice and suffering?*

**Job 25** – Bildad responds that God is awesome. There is nothing He can't do, and His abilities and power are immeasurable. In light of that, we are insignificant and worthless. It is impossible for us to be pure in the sight of God and also impossible for us to please Him. *Are we worthless to God, or as Bildad said, "a maggot" (v. 6)?" Give scriptural evidence for your answer.*

**Job 26** – Job agrees that God is awesome and immeasurably powerful but doesn't think Bildad went far enough in explaining God's power. He goes into great detail of all the works of His hands and how mighty He is. Job shows how God is mightier than all of nature and how He sets all things into motion. All these powerful things God does are just the tip of His power. *What does Job say in verse 7 that is scientifically accurate, and that shows the divine authorship of scripture? What other scripture also speaks with amazing precision about the earth? See Isaiah 40.*

**Job 27** – Job continues by saying that God, the one who is so powerful, is the one who is denying him justice. It is God who is causing Job to suffer. But even so, Job will not deny his conscience. As long as Job lives, he will proclaim his righteousness. Even though God is punishing him, Job will not turn from Him and His ways. He will continue to be good. Job then speaks about wanting his enemies to be like the wicked God ignores and destroys (See Psalm 58:6-8 and 140:10). Job continues to speak about how God punishes the wicked. Job prays for his enemies to be destroyed. *Read Matthew 5:44. How are we supposed to treat our enemies?*

**Job 28** – Job continues by speaking about how man mines for hidden treasures within the earth. He asserts that men can find rare gems, gold, and silver hidden under mountains and in remote areas, but they cannot find wisdom. Wisdom is more precious than these stones, but it is impossible to find it without God. God is the only source of true wisdom and understanding. *What does it mean to fear the Lord, and why is it important?*

**Job 29** – Job continues by wishing for the old days when God watched over him protectively and his riches flowed. He speaks about his place of honor and leadership and how he used his influence to help those in need. He talks about how people sought out his counsel and looked to him for advice. *Go back and look at Psalm 145 again. Is there ever a time when God does not watch over people? Elaborate.*

**Job 30** – Job illustrates how far he has fallen from the blessings and respect he previously had. Now even young men make fun of him, and lowly people, whom Job would not even let sleep in the kennel with his dogs, mock him. Job has no dignity left. God seems to have discarded him. Job cries out to God but says that God attacks him instead of helping him. He helped others in their time of trouble, but no one seems to want to help him in his hour of need. *Was God attacking Job, or was He ignoring his pleas for help? Include Biblical references with your answer.*

**Job 31** – Job declares how he had made a covenant with his eyes not to gaze at a young woman. Job continues to speak about his upright life and says that he has not walked in lies or been deceitful. He wants God to judge him with honest scales. He has also been faithful to his wife and has been just to his servants. He says that he has helped the poor, the widow, and the orphan his entire life. Job did not put his trust in his wealth or gloat over his enemy's misfortune. Again, he asks God to tell him what he has done wrong. *Job said in verse one, "I made a covenant with my eyes not to look with lust at a young woman (NLT)." Have you made this covenant? What could be the consequences if we do not make this covenant a daily practice in our lives?*

**Job 32** – Job’s three oldest friends have no answers left. Elihu, the youngest friend, now decides to speak up on God’s behalf. He spends the entire chapter talking about how he has listened patiently to the others speak, and how he now should have the right to speak. Elihu says that Job’s friends have not proven Job wrong, nor have they properly defended God. *Why was Elihu so angry?*

**Job 33** – Elihu continues to defend his right to speak. He returns Job’s own words to him about how pure Job thinks he is. Elihu tries to defend God’s character. He says that Job is wrong in his belief that he is righteous. In Elihu’s eyes, God would not punish someone unjustly; however, he did say that sometimes God’s discipline is preventative and not punitive (vv. 19-22). He also says that God speaks to people in many ways and that perhaps Job isn’t listening properly to hear and understand what God is saying. God tries to save people from the pit, but it is up to men to listen. Elihu then speaks of angels being a mediator on man’s behalf and that the angels find a ransom for them (Read I Timothy 2:5). He speaks of how God redeems sinners and how then sinners declare how merciful God is. *What is the key difference between Elihu’s argument and the arguments of the other friends of Job?*

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