

# THE BOOK OF JOB

## The Authorship:

The authorship is [REDACTED]; however Jewish tradition chooses [REDACTED] as the author. Others have suggested: Elihu, Solomon, Hezekiah, Ezra, and a nameless Jew living somewhere between 500 and 200 B.C., or Job himself (Job 32:6-17) Job lived an additional 140 years after the events in the book and experienced all of the events and speeches, perhaps he is the most likely choice.

The book of Job is written very uniquely in that it seemingly gives first hand account on the conversation between Job and his wife, as well as the conversations between Job and his friends. Then proving it's inspiration, it also gives us the conversation between God and Satan, to which no [REDACTED] man was witness. The legitimacy of the book is duly noted when the man Job is mentioned by name by others writers of the Bible.

**Eze 14:14** Though these three men, Noah, Daniel, and **Job**, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD.

**Eze 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.

**Jas 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.

He is also [REDACTED] in the scriptures by other writes:

**1Co 3:19** For the wisdom of this world is foolishness with God. **For it is written, He taketh the wise in their own craftiness.**

That statement was taken from something Job said:

**Job 5:13** **He taketh the wise in their own craftiness:** and the counsel of the froward is carried headlong.

## Dating the book of Job:

As to the events in the book, it is widely believed that Job lived prior to the birth of [redacted]. Thus the events in the book would fall somewhere in the latter part of [redacted]. The following are some reasons why Job is ascribed this place in history.

“The Book of Job may be the oldest book of the Bible, with the probable exception of the first eleven chapters of Genesis.” (The Remarkable Record of Job Dr. Henry Morris p.12)

First, there is no reference in the entire book that Job is a [redacted]. There is no mention of the [redacted] or [redacted].

It is also clear that Job was the [redacted] of his own family (1:5), and this type of family priesthood belonged to the [redacted]. The lifestyle characterized by [redacted] being determined by cattle and other animals is also largely patriarchal. Job also lived for more than [redacted], and this age span was characteristic of the era immediately preceding [redacted]. Scholars also notice the musical instruments (21:12) and the forms of money (42:11) which are mentioned in the book of Job, and they assign these to the early part of [redacted] chronologically. As to the time of the writing, scholars range all the way from the patriarchal era (c.2100-1900 B.C.) to the second century B.C. (this latter view is held by extreme liberals). The two most likely eras are the patriarchal and Solomnic. It would seem to most that such long and complex speeches would be best preserved if written down soon after they were delivered. However, Eastern and Semitic oral transmission is known to be remarkable for its accuracy.

What evidence is there to support this statement?

- The events in Job possibly took place before the establishment of Israel as God's covenant nation, for there is [redacted] of them in the book. Yet the Jewish people accept it as one of the canonical books of scripture.
- There's no mention of the [redacted] Commandments or any [redacted] laws.
- The men of the Book of Job seem unaffected by the pantheistic idolatry which took place after the dispersion at the [redacted] of [redacted].
- Job's [redacted] places him in the earlier chapters of Biblical record. He lived 140 years after the events described in the book (Job 42:16) When they began he was at least old enough to have [redacted].

A lifespan of this magnitude definitely places his life before the days of Moses.

**Gen 6:3** And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: **yet his days shall be an hundred and twenty years.**



## Chapter 1

Job 1:1-5 The \_\_\_\_\_ Of Job

- Perfect - complete, \_\_\_\_\_
- Upright - \_\_\_\_\_
- Feared God – \_\_\_\_\_ reverence
- Eschewed Evil – turn off, decline, \_\_\_\_\_

Job 1:6-12 Satan Is Allowed To \_\_\_\_\_ Job

Job 1:13-22 Jobs Life Is Touched By \_\_\_\_\_

## Chapter 2

Job 2:1-10 Satan Attacks Jobs \_\_\_\_\_

Job 2:11-13 Jobs \_\_\_\_\_ Arrive

## Chapter 3

**Job 3** Job Laments His \_\_\_\_\_ (v3-12) It is noteworthy that in expressing his desire that he would have died at birth he does not suggest abortion or infanticide, though they were \_\_\_\_\_ in that day.

b) He expresses a lifelong \_\_\_\_\_ has come to pass (v25)

**Job 3:25** For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

**Note:** Now The Majority Of The Rest Of The Book Of Job Is 3 Rounds of \_\_\_\_\_ Between Job And His Friends. For The Bible Student, It's Noteworthy To Understand That The Overwhelming Majority Of What The Friends Of Job Say, Is \_\_\_\_\_. Therefore It Would Be Unwise To Cite Something They Say As A \_\_\_\_\_ For Living or As A Proof For A Certain \_\_\_\_\_ or Belief.

The following are Job's friends:

- **Eliphaz** – He was a Temanite (4:1) When speaking he stresses \_\_\_\_\_ or \_\_\_\_\_ observation, making the statement “I have seen...” (4:8,5:3,15:7,22:19)
- **Bildad** – Is the voice of \_\_\_\_\_ and the authority of antiquity (8:8) He speaks often using \_\_\_\_\_ and pious platitudes (9:1-3,13:2).
- **Zophar** – Counsel is legalistic and stern in religion (11:14-15) He presumes to know the \_\_\_\_\_ of God. What He will do and why he does it. Though very dogmatic, his thoughts are pure presumption.
- **Elihu** – A descendent of Nahor (32:2, 34:1) He is the \_\_\_\_\_ of Job's friends.

- **Round 1**

### ***Ch. (4-5) – Eliphaz Speaks***

- a) He mocks Job, in that Job had helped others, but can't help \_\_\_\_\_ (4:4-5)
- b) He accuses Job of self-righteousness & of reaping the fruits of his \_\_\_\_\_ (4:4-7)
- c) He also claims to have received a vision in which a \_\_\_\_\_ communicated with him. (4:12-21)
- d) In (ch 5) He informs Job that this was all part of the \_\_\_\_\_ of God.

### ***Ch. (6-7) – Job Speaks***

In (ch 6) Job seems to respond in agreement with Eliphaz that he must be under the chastening of God. He also informs his friends that they have \_\_\_\_\_ him miserably when he needed them most. In the latter part of the chapter he wisely asks them to \_\_\_\_\_ point out his error.

**In (Ch 7) Job appeals to the \_\_\_\_\_**

### ***Ch. (8) – Bildad Speaks***

This is Bildad's first speech and by what he says he seems to be a man of \_\_\_\_\_ and controversy.

- a) He says that Job's sons were \_\_\_\_\_ because of their transgressions (v1-7)
- b) He also refers to history (v8) as a resource to prove that \_\_\_\_\_ faces retribution which is what he insinuates is happening in Job's case.

### ***Ch. (9-10) – Job Speaks***

- a) Job throws himself at God's \_\_\_\_\_ knowing that he has no grounds to plead his righteousness to One who is perfectly righteous as is God.
- b) In (9:21-22) Job accuses the Lord of \_\_\_\_\_ the righteous with the wicked. This would prove later to be a grave error, one in which God would \_\_\_\_\_ him for.
- c) In (Ch 10) Job asks for an explanation for what is happening, even reminding God of his responsibility to care for what he has created. In asking God what or why this was happening Job made \_\_\_\_\_. His error came in that he assumed that God was \_\_\_\_\_. In this Job made his mistake.

### ***Ch. (11) – Zophar Speaks***

Zophar adds insult to injury by insinuating that Job is not suffering near as much as he deserves. He instructs Job to \_\_\_\_\_ of his \_\_\_\_\_, yet there was not one that he could name.

- **Round 2**

### ***Ch. (12-14) – Job Speaks***

By now Job seems to be a little weary with the harsh words he has received and bites back with a little \_\_\_\_\_ (v2). Job pleads with his friends that by looking at the cycle of life in the animal kingdom that there is no rhyme or reason for \_\_\_\_\_ things happen like they do. By chapter \_\_\_\_\_ Job is getting blunt with his friends. He basically tells them that he has \_\_\_\_\_ in their diagnosis of his situation and that he will wait for God to reveal to him why things are happening like they are. By the end of the chapter the strain of the situation can be noticed in how Job addresses God. He ends this session of his conversation with his famous word in (v1) of Chapter 14, and spends the rest of the chapter making analogies.

### **Ch. (15) – Eliphaz Speaks**

This is Eliphaz's speech and it seems to get a little more personal. He insults Job's knowledge and then accuses him of arrogance in the same area. He ends his second speech with more comments about the sufferings of the man, seeming to indicate that Job was such a man.

### **Ch. (16-17) Job Speaks**

Job responds to Eliphaz with another well-known passage of scripture: **Job 16:2** I have heard many such things: miserable comforters *are* ye all. Job makes the assertion that part of God's judgment on his life was allowing these ungodly men to blaspheme him with their hard speeches. He finishes this section pleading with God to try his case, for among these three men there is not one that is wise.

### **Ch. (18) Bilidad Speaks**

In an apparent attempt to defend himself and his companions, Bilidad speaks Job for his view about these men. He spends the rest of the chapter explaining how calamities of this nature were without doubt a result of the sins of Job's life.

### **Ch. (19) Job Speaks**

Job now starts making glaring mistakes. He is doubtlessly heartbroken with grief, weary with physical pain and depression with his counsel. This causes him to begin to accuse God of mistreating and attacking him, just like his friends. Job's mistake here was in his accusation. God was not behind what was happening to Job. Earlier in the book he was noted as not sinning by "charging God foolishly with his lips" but now he was doing that very thing. He does end the chapter on a higher note, talking about his redeemer.

Job 19 also provides us with a doctrinal nugget in that Job reveals his belief in the resurrection.

**Job 19:25** For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

**Job 19:26** And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

**Job 19:27** Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

### ***Ch. (20) Zophar Speaks***

This is Zophar's second speech. Evidently he was not listening to Job's last response, for he again attributes the troubles of Job to some sin in his life. He goes as far as saying all the Job had before the calamities was \_\_\_\_\_ gain

- **Round 3**

### ***Ch. (21) Job Speaks***

Job responds this time to their \_\_\_\_\_ and \_\_\_\_\_ in travel. He basically says that many wicked men live good lives and die without facing what he has faced. With this he is challenging what they are saying is the reason for his suffering.

### ***Ch. (22) Eliphaz Speaks***

Eliphaz begins his third tirade with a series of questions intent on showing Job that God does not need him or his righteous lifestyle. He goes as far as telling Job that if he doesn't get right, he may face the same fate as did the people during \_\_\_\_\_ (v15-16). How frustrating it must have been for Job, they keep blaming his sin for his problems, when there is no sin to be found.

### ***Ch. (23-24) Job Speaks***

In the next two chapters Job takes up his case again. In chapter 23 he states his desire to plead his \_\_\_\_\_ at the throne of God, he \_\_\_\_\_ his own righteousness and reveals his genuine \_\_\_\_\_ of the Lord. Chapter 24 is more of Job laying the case that because the unjust can live life without punishment, there is no way that his calamity can be the reaping of wickedness.

### ***Ch. (25) Bilidat***

Bilidat speaks again in the shortest comments in the book. His appeal is simple: God is \_\_\_\_\_ and we are \_\_\_\_\_.



### **Ch. (26-31) Job Speaks**

Job starts his final speech countering Bildads in that he considered it no help at all. From there Job leads into a marvelous explanation of Gods [redacted] in the universe. He finishes this [redacted] chapter part of the conversation as follows: by contrasting his [redacted] with the doom of the wicked (ch 27) by lauding the priceless quality of [redacted] (ch 28) and dwelling on [redacted] (ch29-31)

### **Ch. (32-37) Elihu Speaks**

Now enters Elihu, a young man who evidently has been listening to the conversation between Job and his three friends. He enters the conversation in a somewhat brash manner. He begins by berating Job for trying to justify himself and then the other men for failing to answer Job correctly. He claims himself you possibly have more wisdom than the “older men.” The young man actually presents a valid [redacted] in that God does not have to explain himself to anyone. He goes on to speak of the varying ways in which God can speak to man: dreams and visions or pain and illness. At the end of chapter 33 he gives Job a chance to speak, Job does not, so he continues on. What he has to say is not easy for Job to listen to none the less. In spite of some very knowledgeable statements, his youthful ignorance eventually surfaces, making claims that if Job would do as he should God would deliver him. He, just like all the rest were [redacted] at what role God was or was not playing in this matter.

**Ch 40-41 - Job 40:1** Moreover the LORD answered Job, and said,

**Job 40:2** Shall he that contendeth with the Almighty instruct *him*? **he that reproveth God**, let him answer it.

This statement made by the Lord seems to be reflective of Jobs assumption that God was behind his suffering. God took that as a reproof from Job. God spends the rest of these two chapters dressing Job down over his folly.

**Ch 42** – The chapter starts out with a [redacted] that brings to light what the study of the book thus far has indicated. A confession by Job of speaking about what he assumed God was doing.

**Job 42:1** Then Job answered the LORD, and said,

**Job 42:2** I know that thou canst do every *thing*, and *that* no thought can be withholden from thee.

**Job 42:3** Who *is* he that hideth counsel without knowledge? **therefore have I uttered that I understood not; things too wonderful for me, which I knew not.**

**Job 42:4** Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

**Job 42:5** I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

**Job 42:6** Wherefore I abhor *myself*, and repent in dust and ashes.

### 3. The Conclusion of Job ([42:7-17](#))

- **The Reconciliation**

#### **A) The Reconciliation with [REDACTED]:**

As we conclude our study of the book of Job we have seen first hand the assumptions of all characters involved in the scenario Job faced. Everyone had an angle on what was taking place but they were all wrong.

Job was reconciled thru repentance and his friends would be as well.

**B) The Reconciliation with Job's [REDACTED]:** **Job 42:7** And it was *so*, that after the LORD had spoken these words unto Job, **the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.**

**Job 42:8** Therefore take unto you now seven bullocks and seven rams, and **go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept:** lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is right*, like my servant Job.

**Job 42:9** So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

What a humbling experience of eating a little crow pie. After all the [REDACTED] things they said to Job about his circumstances being the reason for his calamity, now they had to get right with God [REDACTED] Job.

- **The Restoration - Job 42:10** And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

Notice that God turned the captivity of Job [redacted] he prayed for his friends. What can be learned here is that even though they were wrong in all their accusations, God still made sure that Job didn't develop [redacted].

**Job 42:11** Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

**Job 42:12** So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

**Job 42:13** He had also seven sons and three daughters.

**Job 42:14** And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.

**Job 42:15** And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

**Job 42:16** After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

**Job 42:17** So Job died, *being* old and full of days.

The restoration of Job was now complete. He had his family, friends and wealth back. From the account of Job we can learn some significant spiritual lessons. When we do not know what God is doing, be careful what we [redacted] and in the case that life causes us great loss, God is just and we will receive our [redacted] in the end.