



# BIBLE STUDY DAILY



This document contains the introduction to the book of Job as well as my study notes for the book.



## Name

The title “Job” is based on Job, the central character of the book.

## Author

The authorship of Job is unknown. The book itself makes no mention of authorship. Based on the writing the author was knowledgeable and wise. The author’s use of God’s name YHWH (Yahweh) indicates that he was an Israelite. Some suggest Job himself may have written the book, but others ascribe it to Moses or even Solomon.

## Genre

Poetry. A mixture of prose and poetry (mostly poetry), dialog and monologue

## Literary Form

A mixture of lawsuit terminology, wisdom disputation, and lament

## Time Frame

The date of the book of Job is unknown. Scholar’s estimates range from the era of the Patriarchs (Abraham, Issac, Jacob — 2100 – 1900 B.C.) to the sixth century B.C. Much of the language and the events referenced point to the time of the Patriarchs.

## Emphasis

The book of Job emphasizes the sovereignty, righteousness, and trustworthiness of God in all of life’s situations. Specifically,

A major portion of the book of Job concerns ethical values as they relate to character.

An individual’s position of righteousness before God: man’s self-righteousness versus God’s inherent righteousness.

God’s justice stems from His righteousness.

## Outline

- Prologue: The testing of Job (1:1-2:13)
- The debate between Job and his friends (3:1-31:40)
- The intervention of Elihu (chapters 32:1-37:24)
- The revelation of the Lord (38:1-42:6)
- Epilogue: The triumph of Job (42:7-42:17)

# What I Noticed Today

## (Job 1-4)

**Note:** Confession time. Job is one of those books in the Bible that I have struggled to understand. As many times as I have read it, some of what happens and what is said just baffles me!

**Note:** Job 1& 2 are prose that quickly sets up the story of Job and the tests he undergoes. Job 3 through the first half of Job 42 is Hebrew poetry. The last half of Job 42 returns to prose.

### Job 1

Job's first test.

In verses 1-3 Job lived in a land called Uz.

Job is described as a man of perfect integrity who feared God and avoided evil. He had a large family with 10 children; seven sons and three daughters. Based on the count of animals in his flocks Job was extremely wealthy.

**Note:** Uz was on the northern Arabian Peninsula, probably in what we know as Edom.

In verses 4-5 Job's sons would take turns having banquets for each other and when a banquet concluded Job would perform the priestly duty of purifying them and offering sacrifices for them, just in case any of them had sinned.

In verses 6-22 one day the sons of God (angels) including Satan appeared before God after roaming the earth.

- God spoke highly of Job, but Satan suggested that Job only loved God because God had protected and blessed him. And that if God's hand of protection were withdrawn Job would surely curse God.
- God authorized Satan to strike Job as long as he did not lay a hand on Job himself.
- With that, Satan struck Job four times taking all his animals and servants, and finally by killing all of Job's children (Job 1:13-19).
- Despite these horrific tragedies, worshiped the Lord and did not sin by blaming God for anything.

### Job 2

Job's second test.

In verses 1-6 the sons of God (angels) and Satan appeared before God a second time.

- God affirmed Job's righteousness, even in the face of having lost all his

property and his children.

- Satan countered saying Job would surely curse God if his health was taken away.
- God authorized Satan to strike Job, but he must not kill him.

In verses 7-10 Satan struck Job with sores (probably boils) all over his body.

- Job sat in an ash heap using a piece of pottery to scrape his sores.

**Note:** Ash heaps were typically at the city dump.

- Job's wife asked why Job held onto his integrity and suggested that he curse God and die.
- Job rejected his wife's suggestion saying she was speaking as a 'foolish woman'.

**Note:** The Hebrew word she used is actually the word 'bless' as in 'bless God and die', but this was a Hebrew euphemism for her to avoid cursing God herself.

In verses 11-13 Job had three friends who learned about what happened to him.

- Job's friends Eliphaz, Bildad, and Zophar traveled to see Job to comfort him.

**Note:** Eliphaz came from Teman, which was a large city in Edom. Bildad was probably from the tribe of Shuah, descended from Abraham. Zophar was thought to be from northern Arabia. Eliphaz was probably the oldest of the three because he is listed first and spoke first in each of the rounds of speeches.

- When they approached Job they tore their clothes and threw dust into their hair (a sign of mourning).
- They sat with him for seven days without saying a word because they saw Job's suffering was great.

**Note:** Seven days was the usual time of mourning for a dead person.


## Job 3

Job's death wish in his opening speech.

**Note:** It was customary to let the grieving person speak first.

There are three sections to Job's first speech.

- Job wishes he hadn't been born (Job 3:1-10).
- Job wishes he had died in childbirth (Job 3:11-19).
- Job wishes he could die now (Job 3:20-26).



Job asks six 'why' questions (Job 3:11-23).

- Why did I not die at birth (v. 11)?
- Why did the knees receive me (v. 12a)?
- Why the breasts that I should nurse (v. 12b)?
- Why was I not still-born (v. 16)?
- Why is light given to him who is in misery (v. 20)?
- Why is light given to a man whose way is hidden (v. 23)?

## Job 4

Eliphaz the Timanite answered Job's opening speech. Eliphaz was a rationalist, reasoning with Job.

Eliphaz's speech has three main sections:

- Job 4:1-6 is the opening. Eliphaz rebukes Job saying his piety should give him confidence.
- Job 4:7-11 Eliphaz condemns Job for his sufferings saying the innocent never perish and the upright are not destroyed, but only those who plow evil and sow trouble.
- Job 4:12-21 Eliphaz claims to have a special revelation from God. A figure appeared to him asking three questions: 1) Can a person be more righteous than God? 2) Can a man be purer than his maker? 3) Are there tent cords not pulled up (they die).

**Note:** The point of the three questions is man is not equal to God and should strive to attain Godly wisdom.

*Some thoughts for additional consideration:*

- *I admire Job's ability to maintain his integrity and faith in God's goodness despite the massive trials that he experiences. Job knew he was right with God. He had no idea about Satan's attempt to create a situation where he would slander God.*
- *The many trials in my life are so minor in comparison to what Job endured!*

# What I Noticed Today

## (Job 5-8)

**Note:** Eliphaz's first speech that started in Job 4 continues through Job 5.

### Job 5

**Note:** Eliphaz claimed to have received a special word from God (Job 4:12-5:27) that helped him understand how to live a righteous life. In this speech, he suggests that his experience is true of everyone including Job. His basic claim is that if we seek God and submit to him (5:8), and accept His correction (5:17), then God will continue to bless (5:18-27).

Eliphaz's speech in Job 5 has three main sections:

- Job 5:1-7. Eliphaz says angels (holy ones) could not intervene on Job's behalf because they are foolish (4:18). Additionally, Eliphaz suggests Job is a fool for not realizing his afflictions come from within man.
- Job 6-16. Eliphaz says Job should appeal to God directly because God delivers the needy and the poor.
- Job 17-27. Eliphaz concludes this speech saying Job should be happy because God is disciplining him. God saves the righteous from famine, the sword, from slander, destruction, hunger, and wild beasts. The righteous man will be secure, have many descendants, and have a long healthy life.

### Job 6-7

Job's first response to Eliphaz.

### Job 6

In verses 1-7 Job begins saying that his suffering was what was driving his complaint and that his complaining should be excused because of the anguish he was enduring.

In verses 8-13 Job says he hoped God would grant his request for death because there was no relief from his suffering that would come from man. His took solace in knowing that he remained innocent before God.

In verses 14-23 Job expressed disappointment in his friends. He felt that his friends should be loyal and they should support a man in despair. He had expected help (comfort) but they were afraid to give it.

In verses 24-30 Job then pleaded with his friends to explain to him what he had done wrong. How had he sinned?

## Job 7

In Job 7 Job suggests that his life has no hope.

In verses 1-5 Job describes God as a hard taskmaster, and mankind like a soldier, a hired hand, a slave, or a worker waiting to be paid.

In verses 6-21 Job prays to God:

- Job refers to the brevity and hopelessness of life (vv. 6-10).
- Job speaks of the anguish of his spirit and the bitterness of his soul (vv. 11-12).
- Job accuses God frightening him with dreams and visions (vv. 13-15).
- Job recognizes he will not live forever and asks God to leave him alone and stop testing him (vv. 16-19).
- Job closes asking God what sin he had committed and why God had not forgiven him since he is about to die.

## Job 8

Job 8 begins Bildad's first response to Job.

**Note:** Bildad speaks as an apologist, defending God and challenging Job to repent. While Eliphaz suggested that Job resented God's justice, Bildad suggested Job did not respect God's justice. In both cases, their suggestion to Job was to repent and God would restore him. Their belief was that God would have only punished Job if he had done something wrong so this great calamity that befell him was evidence that Job needed to repent.


In verses 1-7 Bildad defends God's justice

- Bildad accuses Job of being a blustery wind.
- Bildad suggests Job should not complain because God never perverts justice so God was not punishing Job without a reason; he must have done something to deserve punishment.
- Bildad says Job's children died because they had sinned against God.
- Bildad says if Job was pure and upright God would restore him.

In verses 8-10 Bildad says his proof of Job's sin leading to God's immediate judgment was that was what previous generations of wise men believed.

In verses 11-19 Bildad provides three cause and effect examples of plants and insects. His point is men wither and die when separated from God and if Job were righteous God would sustain him.

In verses 20-22 as Bildad closes he restates the premise that God only punishes the sinner and does not build up the wicked.



*Some thoughts for additional consideration:*

- *With friends like these who needs enemies!*
- *The prevailing view at that time was that God blessed the righteous and punished the wicked. Both the blessing and the punishment were immediate, so whenever they saw a successful person the assumption was that they were righteous, and anyone who was poor or suffered tragedy was simply a result of having sinned and not repented of their sin before God.*
- *I'm not sure how they explained away the powerful wealthy people who were wicked or the seemingly impoverished people who were righteous.*



# What I Noticed Today

## (Job 9-12)

### Job 9-10

Joab's first response to Bildad.

Job accepted Bildad's claim that God was just, but said Job, I am blameless so why am I suffering?

There are three main sections to chapters 9-10:

- Job 9:1-13. Job says there is no arbiter between God and man, and God is so much stronger and powerful than man, that no man can contend with God.
- Job 9:14-35. If Job and God were in court Job would have no answer for God and no power to withstand God's judgment.
- Job 10:1-22. Job continues his plea to God. God seems to be destroying the very thing that He created. If that is the case, Job wonders why was he created in the first place!

### Job 11

Job 11 introduces Zophar.

**Note:** Zophar acts like a prosecutor in a courtroom suggesting that Job only got what he deserved. The point Eliphaz stressed was that man was sinful. Bildad's point was that God is just. Zophar now says God punishes sin and we get less punishment than we deserve.

**Note:** Zophar's name means "friend" but he sure doesn't act like one!

In verses 1-6 Zophar told Job that he needed to repent of his sins because the tragedies that struck him were a result of sin in his life.

In verses 7-12 Zophar points out that God is limitless with unknowable wisdom and Job could not possibly stand before him in court.

- Zophar says God knows the difference between the deceitful and the righteous, and Job is a witless man with no more sense than a wild donkey!

In verses 13-20 Zophar says by repenting Job could restore his relationship with God. Zophar concluded saying that if Job failed to repent he would die.

### Job 12-14

Job's first response to Eliphaz, Bildad, and Zophar.

## Job 12

Job begins his response to Eliphaz, Bildad, and Zophar.

There are two main sections to Job's response:

- Job 12:1-12. Job asserts that he also has wisdom. If what they have said about God punishing the sinners was true, Job asks why then are the wicked prospering? Job goes on to say the calamities come from God's hand are not necessarily a result of sin. In verses 7-12 Job directs his comments to Zophar saying the birds and the fish are smarter than Zophar because they know their breath comes from God.
- Job 12:13-25. Job recounts examples of God's wisdom and power. God can, says Job, reverse the fortunes of man anytime he wants. He builds up and tears down as he wishes.

*Some thoughts for additional consideration:*

- *There are elements of truth in each of the arguments presented by Job, Eliphaz, Bildad, and Zophar. Man is sinful. God is just. The punishment for sin is less than we deserve. No man can come before God without an arbiter. So God, in his mercy sent His one and only Son, Jesus, to be our arbiter, that one-day through Jesus, we might stand in God's presence!*

# What I Noticed Today (Job 13-16)

## Job 13

Job continues his response to Eliphaz, Bildad, and Zophar

There are three main sections to Job 13:

- Job 13:1-12. Job expresses his disappointment in his friend's wisdom referring to their defenses as defenses of clay.
- Job 13:13-17. Job's declaration of faith. He believes his case is strong, so that even though he knows he cannot stand before God, he believes he has maintained his integrity and that God will judge him innocent.
- Job 13:18-28. Job is ready to present his case and asks God for two things. First, that God will remove the chastening from him. Second, that God will come to him without terrifying him.

## Job 14

Job describes the hopelessness of man.

In verses 1-4 Job says a man's life is short and full of trouble (turmoil). Job asks why God concerns Himself with man.

In verses 5-6 Job says God determines the days of a man's life so why doesn't God just let man rest so he can enjoy himself.

In verses 7-12 Job says a man's life is like water that evaporates away. Man is not like a tree that once cut down may sprout and grow once again. Job asks if a man dies will he live again? There would be hope, says Job, if God would wash away any trace man's sins.

In verses 13-14 Job asks God to hide him in Sheol until God's anger passes. Job says if there was hope for a man to come back to life he could endure his struggles.

In verses 15-17 Job suggests if God would call on him, he would answer (courtroom language). God would not take note of his sins and would cover his iniquity.

In verses 18-22 Job is despondent suggesting there is no hope for man. God will wear him away like water wears away a mountain.

## Job 15-22

The second round of speeches.

## Job 15

Eliphaz's second speech to rebut Job.

**Note:** In his first speech (Job 4-5), Eliphaz's remarks were tempered with kindness, but in this speech he is neither patient nor kind to Job.

There are two sections to Job 15:

- Job 15:1-16. Eliphaz accuses Job of lacking in wisdom, and that his own words condemn him before God.
- Job 15:17-35. Eliphaz says that God judges the wicked immediately. The wicked will not be rich, and will always live in darkness. In the closing verses (34-35), Eliphaz accuses Job of being a hypocrite and a Godless man, and that the tragedies that befell him were because of sin in his life.

## Job 16

Job responds to his three friends referring to them as miserable comforters.

There are two main sections to Job 16:

Job 16:1-14. Job expresses disappointment in his friends saying they are miserable comforters. His friends do not have sympathy for his suffering, or his confusion believing that he was righteous before God, yet being punished.

Job 16:15-22. Job once again pleads with God for justice. He has put on sackcloth and ashes and humbled himself before God. He wishes that God would kill him and take away his pain, yet he does not want to die before he has the opportunity to vindicate himself before God.

*Some thoughts for additional consideration:*

- *Job wishes there was some way to wash away his sins so he could come before God; that he might be born anew. We have exactly that in Jesus Christ, who came to wash away the sins of man. And with our sins washed away, we are indeed born again!*

# What I Noticed Today (Job 17-20)

## Job 17

Job's continues his response to his friends that began in Job 16.

There are three main sections to Job 17:

- In verses 1-5 Job's spirit is broken and his friends are mocking him. Using courtroom language, Job asks for someone to put up security on his behalf but his friends have closed their minds and turned away from him
- In verses 6-10 Job describes his grief at being made an object of scorn by God. A righteous man would be full of compassion but his friends have rejected him.
- In verses 11-16 Job pleads for death. There is no hope; his days are past, and his plans destroyed so he pleads for death to take him.

## Job 18

Bildad opens his second speech in Job 18 with the same words he used in his first speech in Job 8.

There are two main sections to Job 18:

- In verses 1-4 irritability is building among Job's friends and Job. His friends are frustrated that Job isn't listening to their wisdom. Bildad says once again the wicked do not prosper because God judges the wicked immediately. They are caught in their wickedness, the memory of them is removed from the earth, they have no progeny, and no one surviving them to care. They are unrighteous.
- In verses 5-21 Bildad describes the wicked man whose lamp is put out. He uses three metaphors to describe a man trying to escape death; a net, a trap, and a snare. The wicked man cannot escape. He is physically spent. He has no dependents and memory of him perishes. He is an unjust man who does not know God.

## Job 19

Job responds in Job 19.

There are four sections to his response:

- Job 19:1-4. Job accuses his friends of tormenting him with insults.
- Job 19:5-12. Job also uses imagery to describe how God has come against him: closed his net around him, shouting for help but getting no justice,

being fenced in surrounded by darkness.

- Job 19:13-22. Job describes the isolation he feels: his brothers are gone, those who know him are estranged from him, his relatives failed him, his friends had forgotten him, even his servants fail to answer him.
- Job 19:23-29. Job hopes that his words will be recorded because he wants people to remember the suffering he endured, for he says, he knows his redeemer lives!

## Job 20

Zophar responds with his second speech to Job in Job 20. It is the same message that the wicked will suffer so Job better repent of his sins. There are three main sections to Zophar's speech:

- Job 20:4-11. Life is brief says Zophar, for the wicked and godless. The wicked will perish like dung into the earth.
- Job 20:12-19. The pleasures of the wicked are fleeting. Evil is sweet but turns sour in the stomach. God casts them out of his belly. There will be no enjoyment from the fruit of the labors of the wicked.
- Job 20:20-29. Concluding, Zophar says death for the wicked will be painful. Darkness is the treasure of the wicked, the earth will rise up against him, and the possessions of his house will be carried away. This is the wicked man's portion from God.

*Some thoughts for additional consideration:*

- *Job's friends keep coming at him with the same message: God punishes the wicked. If a person is enduring trials, it must mean that God is punishing them. Since God is just, any punishment He deals out must be because the person has sin in their lives.*
- *Fearing God is a legitimate reason to obey God, but we must also recognize God's grace and mercy in our lives. How fortunate that we have Jesus who washes away man's sin so we can stand before God.*

# What I Noticed Today (Job 21-24)

## Job 21

Job responds to Zophar's argument point-by-point in Job 21.

In verses 1-6 Job opens his response asking that they be quiet and listen to him. After that, they can continue to mock him. He says he is impatient because his complaint is not against man but God.

**Note:** The "you" in verses 2 & 3 is plural so while Job is addressing Zophar's points, Job is addressing his comments to all three.

There are three main sections to his response:

- Job 21:7-16. Job points out that Zophar is wrong, the wicked do live and prosper, and they do have descendants. They sing and rejoice even though they reject God.
- Job 21:17-21. Job asserts that trials do not come only to the wicked.
- Job 21:22-34. Everyone dies, including the wicked. One person dies healthy while another dies in bitterness, but all men die.

Job concludes in verse 34 saying there is nothing left in their arguments but falsehood.

## Job 22-31

The third round of speeches.

## Job 22

Eliphaz' third speech in response to Job.

Eliphaz makes three claims:

- Job 22:1-11. Eliphaz contends man is of no use to God; whether he is a sinner or is righteous it doesn't affect God. If Job were truly righteous why would God bring charges against him unless he was guilty? Eliphaz continues saying Job is a sinner. His evil is abundant; there is no end to Job's iniquities.
- Job 22:12-20. Eliphaz claims Job is trying to hide his sins from God thinking that God is high up in the heavens and cannot see his sin.
- Job 22:21-30. Eliphaz says Job needs to repent. Job needs to admit his sin to God and repent. Only then can he lift up his face to God, and God's light will shine on Job once again.

## Job 23-24

Job responds for the third time in Job 23-24, but this time, he ignores his friend's arguments and speaks about God.

There are three main sections in Job 23-24:

- Job 23:1-12. Job wonders where is God. He wants to find God so he can lay out his case to God, believing that God would hear him and vindicate him.
- Job 23:13-17. Job is afraid of God. Job is terrified at the thought of being in God's presence. His heart has grown faint yet he still desires to be before God.
- Job 24:1-25. Job does not understand the seeming injustices he sees in the world: 1) there are injustices in the country (vv. 1-12), and 2) there are crimes in the city (vv. 13-17). Despite these injustices, Job says the wicked are cursed and remembered no more (vv. 18-24).

In closing (v. 25), Job challenged his friends to prove him wrong.

*Some thoughts for additional consideration:*

- *While his friends continued to bring forth the same arguments, Job sees beyond his own suffering to the injustices that are going on all around them in the country and the cities. He may not understand the timing of God's justice that comes to the wicked and the righteous, but he accepts that it is up to God to carry out.*



# What I Noticed Today (Job 25-29)

## Job 25

Bildad's response in Job 25 is the shortest of the chapters in Job. Bildad makes two main points:

Job 25:1-3. God is great. He has dominion over the world.

Job 25:4-6. Man is not (great). No man born of a woman can stand before the righteous God.

## Job 26-31

Job's lengthy third response to Bildad covers Job 26-31.

## Job 26-28

First, Job berates Bildad for being absolutely no help at all (Job 26:1-4). Then Job goes on to summarize his argument much like an attorney would in a courtroom.


- Job 26:5-14. Job explains that God sees and knows everything and that by comparison, man knows almost nothing about God.
- Job 27: 1-6. Job takes an oath that as long as he lives he will not speak falsely or deceitfully and that he will maintain his integrity to the end.
- Job 27:7-10. Job curses those who would rise up against him.
- Job 27:11-23. Job teaches his friends about the power of God as he describes God's judgment of the wicked. The wicked will die and no one will mourn for them (a terrible insult in Eastern culture). There is rejoicing when the wicked are destroyed.
- Job 28:1-11. Man cannot obtain wisdom by mining it out of the earth.
- Job 28:12-19. Man cannot buy wisdom; its value is greater than gold.
- Job 28:20-28. Wisdom comes only from God. Wisdom begins with the fear of the Lord and understanding from turning away from evil.

**Note:** Job 20 repeats the two questions Job asked in verse 12.

## Job 29

Job began his remarks by saying he wished he had never been born (Job 3), but now in Job 29 he recalls all the many blessings in his life that came prior to this crisis.

- Job 29:2-6. The first blessing he mentions is the presence of God in his



life and that of his family.

- Job 7-11. Job occupied a position of prestige and received great respect from elders at the city gates.
- Job 12-17. People spoke well of Job because he was known to help the poor, orphans, the dying, widows, the blind, lame, needy, strangers, and the oppressed.
- Job 29:18-20. Job expressed confidence of God's blessings in the future.
- Job 29:21-25. The final blessings Job mentions are that he had the privilege of being an encouragement and a help to others.

*Some thoughts for additional consideration:*

- *We try to obtain wisdom and understanding by increasing our knowledge, but knowledge is not the same as wisdom. Wisdom comes from God, not from a seminar or a book.*
- *Despite the great tragedies that had come into his life, Job remained steadfast in his faith. Looking back over his life he recognized the many great blessings that God had provided and he was thankful. It is hard to reflect on blessings in the midst of great trials but seeing the blessings brings great balance to our lives.*

# What I Noticed Today (Job 30-33)

## Job 30-31

Job continues his response in Job 30-31.

## Job 30

Job makes four main points in Job 30:

- Job 30:1-15. My friends mock me. My honor and prosperity are gone.
- Job 30:16-19. My body hurts all over from the affliction that has come upon me.
- Job 30:20-23. God has deserted me, and no longer answers my cries.
- Job 30:24-26. All hope is lost; my friends have rejected me, evil has replaced good, darkness has replaced the light, and I am alone in my suffering.

## Job 31

Job makes his final appeal in Job 31 by naming specific sins and denying that he committed them.

**Note:** The word “if” is used 19 times in this chapter as an element of a negative confession: “if I am guilty of this...then...”

- Job 31:1-4. Job denies looking lustfully at another woman.
- Job 31:5-8. Job claims to have been honest; never deceitful.
- Job 31:9-12. Job denies having committed adultery.
- Job 31:13-15. Job always treated his servants well.
- Job 31:16-23. Job denies oppressing the poor and the needy.
- Job 31: 24-28. Job denies being materialistic.
- Job 31:29-34. Job denies being happy about other people’s troubles.
- Job 31:35-39. Job begs God to hear him and call him to account for his life.
- Job 31:38-40. Job claims to have been honest in all his business dealings.

## Job 32-33

At the conclusion of Job’s remarks the youngest of the friends, Elihu, rebukes Job’s friends in Job 32, and Job in Job 33.

## Job 32

In verses 1-5 Elihu is angry with Job for defending himself while accusing God, and angry with Job's three friends because they accused him without proper evidence.

In verses 6-9 Elihu begins by saying that just because he is the youngest does not mean he does not have wisdom.

In verses 10-22 He asks that they listen to him because he has something different to say.

- Elihu says Job's friends have no proven Job wrong so they should not claim to have great wisdom.
- Elihu claims to have the Spirit within him and if he remains silent he will burst like a wineskin.
- He would not take sides because he disagreed with both sides.

## Job 33

Elihu now turns his attention to Job.

In verses 1-7 Elihu asks Job to listen to him because he speaks with an upright heart and with sincerity.

In verses 8-11 Elihu demonstrates that he has been listening closely to Job because he quotes Job's words seven times (Job 33:9-11)

- Elihu says Job is wrong in accusing God:
- He says that God owes him no explanation (33:13).
- Yet, God does speak to man through dreams and visions (33:14-18),
- Through painful trials (33:19-30), and
- Through people (33:31-33).

*Some thoughts for additional consideration:*

- *Young Elihu may not know how to deliver a concise message, but he is right that God may be trying to speak to Job through different means. When we feel apart from God we need to be aware that He may be trying to speak to us through the Holy Spirit, through situations of life, and through other Godly believers.*

# What I Noticed Today

## (Job 34-37)

**Note:** Elihu's long-winded speech that started in Job 32 continues all the way through Job 37; in Job 34 he asserts God's justice, in Job 35 he condemns Job, in Job 36 he extols God's greatness, and in Job 37 he proclaims God's majesty.


### Job 34-37

Once again Elihu asks the men to listen to him (Job 34:1-4), and reminds them to keep listening as he goes (vv. 2, 10, 16, and 34). These four chapters include a number of major themes:

- Job 34:5-9. Elihu disagrees with Job's claim that God is unjust.
- Job 34:10-20. Elihu proclaims God's justice and impartiality.

**Note:** Elihu seems to be speaking to Job's friends given the plural use of "you" in verses 2 and 10, and the use of "us" in verse 4. In verse 16 Elihu uses the singular "you" directing his comments to Job.

- Job 34:21-30. Elihu has sovereign authority to punish the wicked.
- Job 34:31-37. Elihu attacks Job's impudence in not repenting and rebelling against God.
- Job 35:1-3. Elihu suggested that Job was being inconsistent in his hope to be vindicated by God while stating that being innocent was of no value.
- Job 35:4-8. Elihu argues that man's righteousness or sin has no effect on God because God is above it all.
- Job 35:9-16. Elihu claims that God does not respond to man's insincere pleas for help because they stem from pride.
- Job 36:5-7. Elihu makes the first of four statements about God's power. God is might and great in understanding.
- Job 36:8-10. Elihu claims that God uses the suffering of trials to lead men to repent of their pride.
- Job 36:11-12. Elihu suggests that a Godly man who is suffering will obey and serve God and then they will be prosperous once again.
- Job 36:13-15. Elihu claims that true sinners, those that are godless refuse to cry for help and so they die at a young age.
- Job 36:16-21. Elihu says God would like to free Job from his suffering, but Job refuses to repent of his pride, preferring to complain about his situation.

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- Job 36:22-26. Elihu speaks of God’s incomprehensible greatness.
  - Job 36:30-37:18. Elihu proclaims God’s sovereignty over the seasons: in autumn God uses evaporation, precipitation, thunder, and lightening to both judge and bless nations (individuals); in winter God uses snow, ice, and downpours; and in summer, God uses clear blue skies.
  - Job 37:19-21. Elihu suggests that if Job doesn’t even understand God’s use of the seasons how can he hope to stand and make a case before God?
  - Job 37:22-24. Elihu repeats his view of God’s sovereignty (justice) and power, suggesting that Job’s big problem was being prideful and his refusal to repent to God.

*Some thoughts for additional consideration:*

- *Elihu has defended God, emphasized Job’s need for humility, and proclaimed God’s majesty and power. I’m amused by Elihu suggesting that Job’s trials were a result of his pridefulness, yet he felt comfortable speaking on God’s behalf saying he had “perfect knowledge”! Nature certainly displays God’s power and majesty, but it is through his son, Jesus Christ, that we see God’s grace and mercy!*

# What I Noticed Today (Job 38-40)

## Job 38-41

At last Job's request for God to answer him is fulfilled. In Job 38-41 God asks Job a series of more than 70 questions, none of which Job can answer.

## Job 38-40

The Lord answered Job out of a whirlwind and His rebuke of Job is harsh (vv. 2-3).

- Job 38:4-21. God asks Job a series of questions about the formation and control of the earth.
- Job 38:22-30. God asks Job a series of questions about the sky; snow, hail, rain and ice.
- Job 38:31-38. God asks Job a series of questions about the clouds and stars.
- Job 38:39-39:30. God asks Job a series of questions about 12 different kinds of animals; 6 beasts, 5 birds, and an insect.
- Job 40:1-2. God began with a rebuke and a challenge (Job 38:1-3) and concludes with a rebuke and a challenge (Job 40:1-2).

Job responds to God admitting his insignificance in the scheme of the world, and his inability to answer any of God's questions (Job 40:3-5).

As with God's first speech, His second speech also begins with a challenge (Job 40:6-7), and a rebuke (Job 40:8-14). Then God continues with His questions:

- Job 40:15-41:34. God zooms in asking Job specifically about two animals; Behemoth and Leviathan.

*Some thoughts for additional consideration:*

- *Through all these questions Job finally realizes how little he knows about God and God's creation. Job can't answer the least of God's questions so who does he think he is to demand answers from God? We will see a very different Job when we get to Job 42 and his response to God.*
- *We stomp our feet like petulant children demanding answers of God, and it would be wise for us to remember God is God, and we are not!*

# What I Noticed Today (Job 41-42)

## Job 41

God's discussion of Leviathan continues in Job 41:

- Job 41:1-11. A fishhook, rope, cord, and hook are useless at capturing Leviathan. Even larger weapons like a harpoon or a spear are useless. If Job can't even stand up to Leviathan what makes him think he can stand up against God?
- Job 41:12-21. God made Leviathan difficult to catch because of its strength, its armor, and its sharp teeth. Its eyes, nostril, and mouth shoot forth fire and smoke.
- Job 41: 22-25. Even mighty people tremble and run when confronted with this mighty beast.
- Job 41:26-34. Even hunters with weapons are unable to subdue it.

## Job 42

Job offers his second reply to God in Job 42:

- Job 42:1-2. Job now acknowledges God's sovereignty and his sinful pride.
- Job 42:3-6. Job quotes God twice admitting that he talked about things he didn't really understand. Now that he has seen God (spiritual insight not physical seeing), he now recognizes that God is far beyond his previous idea of God. Job finally repents in sackcloth and ashes.

In the concluding section of Job 42 and the end of the book of Job, God now turns his remarks to Job's three friends:


- Job 42:7. God first rebukes the three friends, and specifically Eliphaz, for not speaking correctly about God.
- Job 42:8-9. God directs the three friends to go to Job and make a burnt offering, and Job will pray for them, and I (God) will accept Job's prayer. God referred to Job as "my servant" four times in verses 7-8. The men did as God instructed and God accepted Job's prayer on their behalf.
- In verses 10-17 God restored Job after he had prayed for his friends.

Job lived 140 more years after this and had more children and accumulated great wealth throughout the rest of his life.

*Some thoughts for additional consideration:*

- *God's point to Job was that if you can't even manage to subdue one animal what makes you think you are in any position to challenge God?*





*Yet Job did repent of his sins. God forgave him and referred to Job as “my servant.” Job also then acted as the mediator between his friends and God.*

- *Unlike Job’s friends, we do not need another man to pray on our behalf as our mediator. The son of God, Jesus Christ, lived, died, and rose again and sits at the right hand of our Father and He is our mediator for all time!*