



# CSOM

chrio SCHOOL OF MINISTRY

[“The Spirit of the Lord is on me, because he has anointed me [chrio] to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free and to proclaim the year of the Lord’s favor.”

Luke 4:18-19]



## STUDENT GUIDE: Book of Job / 3.0

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[ chrio: anointed ]

# Lesson 1: Introduction & Job 1

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Job is the first of the poetical books:

- Job
- Psalms
- Proverbs
- Ecclesiastes
- Song of Solomon
- Lamentations

It is written in Hebrew parallelism (statement followed by illustrated statement). The author is unknown.

It was possibly written by

- Elihu (32:16-17)
- Moses
- Solomon
- Job

However, since there is no mention of the Law or the events of Exodus, it is believed to have been written prior to the events of Exodus. There is much internal evidence that makes Job a contemporary with Abraham:

1. Job lived about the same amount of years as Abraham and like Abraham his wealth was measured in livestock rather than in silver and gold. (Genesis 19:19; 25:7; Job 42:16)
2. Job was a Gentile. No mention is made of Israel, the Jews or the Hebrews.
3. The name for God most often used in Job is “El Shaddai”. This was a covenant name which God gave to Abraham in Genesis 17:1. “El Shaddai” is found 31 times in Job but only 17 times in the rest of the Old Testament combined.
4. Job acts a priest for his family because most likely there was no organized Levitical priesthood at the time (Job 1:5). Similarly, Abraham made sacrifice under the high priest Melchizadek because there was no established priesthood as of yet.

Job was from the land of Uz, east of Palestine and west of Babylon. His name “Job” in the Hebrew language means “the persecuted one” and from the Arabic language means “the one who repents”.

The themes of the Book of Job are

- Why Do the Righteous Suffer?
- Is God Fair?
- Repentance & Restoration (*cf.* 1<sup>st</sup> Peter 1:7; 5:10-11)

Job was not a fictitious person, but a real man of flesh and blood. He was a man of wealth, wisdom and worth.

- Ezekiel the prophet spoke of Job in Ezekiel 14:14.
- James the apostle referred to Job in James 5:11.
- The Apostle Paul quote Job 5:13 in 1<sup>st</sup> Corinthians 3:19.

Job 1 reads (emphasis added):

*1 In the land of Uz . . .*

- Uz was a person, not a place.
- Uz was the grandson of Shem or the great grandson of Noah.
- Josephus the historian says that Uz founded the city of Damascus in the Syrian Desert.
- The Syrian Desert is the same desert that Paul went for preparation for the Gospel.

*. . . there lived a man whose name was Job. This man was blameless and upright (**honest and straightforward with the Lord, but not perfect**); he feared God and shunned evil. 2 He had seven sons and three daughters, 3 and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred female donkeys, and had a large household (**large number of servants**). He was the greatest man among all the people of the East. 4 His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them. 5 When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, "**Perhaps my children have sinned and cursed God in their hearts.**" This was Job's regular custom. (**He made the necessary sacrifices to atone for THEIR sin.**)*

### **The Scene Changes**

*6 One day the angels came to present themselves before the LORD, and Satan also came with them. 7 The LORD said to Satan, "Where have you come from?" Satan answered the LORD, "From roaming throughout the earth, going back and forth on it."*

God sat upon His throne and the "sons of God" or "the angels" came before Him. The word "present" in verse 6 means "to stand giving account to another". This is the first time in the Bible we find the name "Satan", which means "the accuser" and is more of a description than a name. (cf. Revelation 12:9-10; Zechariah 3:1-2)

Satan's report always consists of your name. He accuses you of all kinds of things to the Father God. (Revelation 12:9-10; 2<sup>nd</sup> Corinthians 4:4; Ephesians 2:2) His report is always negative. He is your enemy. But Jesus' report about you is always positive.

The LORD's response to Satan indicates that Satan already had his eye on Job because He asks Satan about it. The word "considered" does not mean "thought about" in this instance. It actually means "**set your heart upon.**" (cf. Luke 22:31-32) God didn't offer Job up for persecution. God simply called Satan's hand on the fact that he had been spying Job out and trying to find a way to attack Job but could not. However, God did allow the battle because it's possible that God saw something in Job's life that necessitated the testing. Why? Why not leave good enough alone? Because good enough is not good enough with God. God loves us too much to leave us like we are.

Your humility and faith can be tested by God in an area without undergoing a spiritual/demonic attack. However, within every attack, there is a test: Will you fight God's way or your own way? There is a battle for your submission, for your humility. Humility is man's willingness to live man's life God's way.

8 Then the LORD said to Satan, "Have you considered **my servant** Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." 9 "Does Job fear God for nothing?" Satan replied. 10 "Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land.

Satan didn't answer God's question. Instead he responded with the implication that God is not worthy of devotion simply based on the fact that He is God, but that He is only worthy because of what He does for us; that He buys our affections. There is some reality in that for some who follow God for His blessings, not for His face; those who seek Him for what He does, not Who He is. Satan basically accuses Job of being a hypocrite.

11 But now stretch out your hand and strike everything he has, and he will surely curse you to your face." 12 The LORD said to Satan, "Very well, then, everything he has is in your power (**Hebrew word for "hand"**), but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD.

1. Sometimes the Lord will allow our security blankets to be removed. Nothing that you have is safe except in God's hands.
2. Nothing can come into your life that does not first pass the desk of God! (Romans 8:28) Why? To show you He can be trusted in everything.

### **The Scene Changes Again**

13 One day when Job's sons and daughters were feasting and drinking wine at the oldest brother's house, 14 a messenger came to Job and said, "The oxen were lowing and the donkeys were grazing nearby, 15 and the Sabeans attacked and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!" (cf. Romans 14:16-17)

16 While he was still speaking, another messenger came and said, "The fire of God fell from the heavens and burned up the sheep and the servants, and I am the only one who has escaped to tell you!" 17 While he was still speaking, another messenger came and said, "The Chaldeans formed three raiding parties and swept down on your camels and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!" 18 While he was still speaking, yet another messenger came and said, "Your sons and daughters were feasting and drinking wine at the oldest brother's house, 19 when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!" 20 **At this, Job got up and tore his robe and shaved his head.** Then he fell to the ground **in worship** 21 and said: "Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD has taken away; blessed be the name of the LORD." 22 In all this, Job **did not sin** by charging God with wrongdoing.

He grieved bitterly but he bowed down in humility and worshipped. Praise is different from worship.

- Praise is the expression of thanks for what a person does.
- Worship is the expression of thanks for who a person is.

Job defeated the devil with spontaneous, unexpected worship, a powerful expression that our faith is still in tact even though our circumstances may be destroyed.

## Lesson 2: Job 2

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*2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.*

The angels are all reporting to the Lord. That is not out of context as we will all one day stand before the Lord and give an account for our lives. There is a certain accountability.

- The lost will be judged for rejecting the plan of salvation and Christ Jesus as Savior. This is known as the Great White Throne Judgment (Revelation 20:11-15).
- The saved will be judged for our stewardship while we are here on this earth. This is the Bema [Judgment] Seat of Christ. It says that we will suffer loss. How so? Works done in our own strength will burn up. Works that are done in His strength and produce lasting fruit will reap rewards. (2<sup>nd</sup> Corinthians 5:9-10)

*2 The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 3 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause."*

Notice that God says Job is still blameless and upright, fearing the Lord and turning from evil. Further God says that Job had done nothing wrong to cause this demonic attack. This trial is not because of sin in Job's life. Satan could find no justifiable reason to condemn Job. God reminds Satan that Job is still walking in integrity and faithfulness even during the worst trials and hurts of his life.

*4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. 5 However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." 6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."*

Satan's words were true for almost every man and woman alive. When our own lives are in jeopardy, we usually fold. Faces change but humanity stays the same. But there are those few who have found the deeper and greater reason for living and dying than the material things and even the pleasant things such as family. Job had the fear of the Lord (1:8). The fear of the Lord is not to be afraid of God but to fear being too far from the Lord. It's the content state of spirit and mind that says, "I can live without everything, but God!" This is a perfect description of Job.

*7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head. 8 And he took a potsherd to scrape himself while he was sitting among the ashes.*

At this point, Job is not just sick, he's heart-sick. It's at this time, that which was closest to him begins to be attacked. Prolonged sickness will break a person's spirit faster than anything else.

There are three areas where Christians are most vulnerable:

1. **Money / Finances** – If we love money more than we love the Lord, you will be tested in the area of finances. (Matthew 6:24)
2. **Family** – The only place your marriage and children are safe are in the hands of God. You have to trust God with your marriage and your children's lives, not the safety of your hands. (Matthew 10:37-38)
3. **Sickness / Health** – Every battle with sickness is a battle for your faith. (1<sup>st</sup> Corinthians 15:24-26)

When verse 8 speaks of Job sitting in the ashes and scraping his skin with a broken piece of pottery (potsherd), this refers to the fact that Job was doing everything medically that he knew to do for his disease. It was an attempt to “cauterize” the wounds to stop the infection. Yes, he had faith for healing; but he also used the wisdom of medicine. There is no record that God found fault in the use of this primitive medical procedure.

*9 Then his wife said to him, “Do you still hold fast your integrity? Curse God and die!” 10 But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips.*

Have you settled that question in your own heart? Are you as willing to accept the trials and the pain as much as the blessings and the good? Why is it that we always associate the pain and suffering as being outside the will of God? It wasn’t occasioned by punishment or judgment from the Lord, but it was allowed by God. His wife is basically saying that God is punishing Job, out of God’s will. But Job was actually in the very center of God’s will. (cf. 1<sup>st</sup> Peter 4:19; Psalm 34:19)

*11 Now when Job’s three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; for they made an appointment together to come to sympathize [mourn] with him and comfort him. 12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky. 13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that his pain was very great.*

These three friends came with good intentions but weren’t prepared for what they saw when they arrived. Job was disfigured almost beyond recognition. Trials and adversity will change a person. Job’s pain was so severe that no one spoke for seven days. When someone is in grief, the best thing you can do is to be quiet and mourn with them. Let your words be few and your comfort felt.

### **Conclusion:**

God always has a reason for what He does even if we don’t understand or agree with it. (Isaiah 55:8-9) All of it was for Job’s good. Although we may “FEEL” differently, the truth is evident in the pages of God’s Word. God is searching to find faith in our lives.

If Job could have ripped the heavens open to see that his name had been mentioned in heaven and he was under attack for no reason except to prove the integrity of his faith in God, he would have understood the reason for the battle and would have been better able to endure it to the end. However, in the knowing, in the confirmation of SIGHT, faith becomes invalid.

Habakkuk 2:4 reads, *“The just shall live by faith.”*  
2<sup>nd</sup> Corinthians 5:7 reads, *“We walk by faith, not by sight.”*

## Lesson 3: Job 3

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Job begins to basically say, “I wish I had never been born.” Most people have either said or thought the same.

*1 Afterward Job opened his mouth and cursed the day of his birth. 2 And Job said, 3 “Let the day perish on which I was to be born, and the night which said, ‘A boy is conceived.’ 4 “May that day be darkness; let not God above care for it, Nor light shine on it. 5 “Let darkness and black gloom claim it; Let a cloud settle on it; Let the blackness of the day terrify it.*

When you’re at that point, you can’t see any hope. All you can feel is self-pity.

*6 “As for that night, let darkness seize it; Let it not rejoice among the days of the year; let it not come into the number of the months. 7 Behold, let that night be barren; let no joyful shout enter it. 8 Let those curse it who curse the day, who are prepared to rouse Leviathan. 9 Let the stars of its twilight be darkened; let it wait for light but have none, And let it not see the breaking dawn; 10 because it did not shut the opening of my mother’s womb, or hide trouble from my eyes. 11 Why did I not die at birth, Come forth from the womb and expire? 12 Why did the knees receive me, and why the breasts, that I should suck?”*

The reality is that complaining doesn’t change anything at all. This is a venting of Job’s anger, some of which is therapeutic. But, most complaining is blasphemy in that we are inadvertently accusing God of being something He is not or accusing God that His promises are not true. Our complaining usually creates a bigger mess than the original problem.

*13 “For now I would have lain down and been quiet; I would have slept then, I would have been at rest, 14 With kings and with counselors of the earth, Who rebuilt ruins for themselves; 15 Or with princes who had gold, Who were filling their houses with silver. 16 Or like a miscarriage which is discarded, I would not be, as infants that never saw light.”*

Two great wishes of Job in this passage:

1. That he had not been born; or
2. That he had been stillborn.

He saw death as a relief at this point. Life had become too painful. However, even in the midst of this terrible pain, he never mentions suicide as an option.

*17 “There the wicked cease from raging, and there the weary are at rest. 18 The prisoners are at ease together; they do not hear the voice of the taskmaster. 19 The small and the great are there, and the slave is free from his master. 20 Why is light given to him who suffers, and life to the bitter of soul, 21 Who long for death, but there is none, and dig for it more than for hidden treasures, 22 Who rejoice greatly, and exult when they find the grave? 23 Why is light given to a man whose way is hidden, and **whom God has hedged in**? 24 For my groaning [sighing] comes at the sight of my food, and my cries pour out like water.”*

He asks: Why do the unrighteous prosper? We are at our most dangerous place when we come to a hardship and think that God is not a God of justice and mercy; that He is an unfair God. We fail to remember that suffering and pain is a great teacher and actually leads to justice and mercy.

*25 **For what I fear comes upon me, and what I dread befalls me.** 26 I am not at ease, nor am I quiet, and I am not at rest, but turmoil comes.*

He had lived in fear and now the very thing he was fearful of has happened to him. What you fear will eventually overtake you if not dealt with. This is most-likely the gate by which the devil found access into Job's life. In verse 23, Job complains about being hedged in by God. His perspective is wrong and his fear is baseless. In truth, God's hedge of protection had been for Job's benefit, not his destruction. It was only after that hedge of protection was removed that Satan had access to attack Job.

**How does a Christian learn to live life to the fullest without living in fear?**

1. Exodus 34:14 – Don't let the things of life take the place or supremacy of God in our lives.
2. 1<sup>st</sup> Chronicles 29:15 – Remember that we are aliens and pilgrims, passing through this life. This is not our home. Live with a focus on heaven and eternity. It is what we do on the spiritual level that is most important.
3. 1<sup>st</sup> John 2:15-17 – Remember that placing our trust in things that are passing away (possessions, people, careers, etc.) leads to insecurity and fear. Make it your life's purpose to love the Lord, not to accumulate things.
4. If we know Him, we can trust Him. The main reason men don't like God is they don't trust Him. They don't think He can do a better job with their finances, family or future than they can do. The placement of trust in oneself will only lead to fear because we all have come to the realization that our abilities and resources are limited at one point or another. On the contrary, His are not. But you cannot understand the full capacity of what He can do until you understand to your full capacity Who He is.

## Lesson 4: Job 4-5

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Job 5:27 tells us that Job's three friends had already consulted together what they were going to say to Job in response. Notice, however, that there is no indication that they had prayed or sought God as to how to respond or counsel Job.

Eliphaz is considered the "seer" and is the first of the three appointed to respond. He is considered the voice of PHILOSOPHY, wisdom from a human standpoint and existential experiences.

*4:1 Then Eliphaz the Temanite answered, 2 "If one ventures a word with you, will you become impatient? But who can refrain from speaking? 3 Behold you [Job] have admonished [instructed] many, and you have strengthened weak hands. 4 Your words have helped the tottering to stand, and you have strengthened feeble knees. 5 But now it has come to you, and you are impatient; it touches you, and you are dismayed. 6 Is not your fear of God your confidence, and the integrity of your ways your hope?"*

Eliphaz reminds Job that while he lived in luxury he was very good at giving counsel, but now accuses him that he can't handle the same things that he counseled others through.

*7 "Remember now, whoever perished being innocent? Or where were the upright destroyed? 8 According to what I have seen, those who plow iniquity and those who sow trouble harvest it. 9 By the breath of God they perish, and by the blast of His anger they come to an end. 10 The roaring of the lion and the voice of the fierce lion, and the teeth of the young lions are broken. 11 The lion perishes for lack of prey, and the whelps of the lioness are scattered.*

This implication is one of superiority from Eliphaz. He thinks he is superior to Job in righteousness. He is accusing Job of sin. He is saying that it is not God's will for Job to be sick or poor, so it must be a result of sin. In fact, it wasn't God's will for Job to suffer, it was God's will for Job's faith to be tested so that it could be strengthened.

But Eliphaz is comfortable accusing Job of sin because he has had a spiritual encounter that has buffered this feeling and misunderstanding.

*12 Now a word was brought to me stealthily, and my ear received a whisper of it. 13 Amid disquieting thoughts from the visions of the night, when deep sleep falls on men, 14 Dread came upon me, and trembling, and made all my bones shake. 15 Then a spirit passed by my face; the hair of my flesh bristled up. 16 "It stood still, but I could not discern its appearance; a form was before my eyes; there was silence, then I heard a voice . . ."*

NOTE: Not everything you "feel" is from God! Not every spirit is a godly spirit. Even the devil masks himself as an angel of light. Everything must line up with the Word of God. It is a mistake to limit God based on personal experiences because God is bigger than anything you can personally experience!

Later on in Job, God rejects all of Job's friends' counsel. He would not reject His own counsel if God had given this counsel to Eliphaz. Therefore, this spirit and what it said to Eliphaz was a demonic spirit (a demonic angel) who came in the dark of the night with a disguised appearance (4:13-16) sent to deceive Eliphaz and discourage Job. And you can see that in what this spirit accuses God of:

17 'Can mankind be just before God? Can a man be pure before his Maker? 18 'He puts no trust even in His servants; and against His angels He charges error. 19 'How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before the moth! 20 'Between morning and evening they are broken in pieces; unobserved, they perish forever. 21 'Is not their tent-cord plucked up within them? They die, yet without wisdom.'

This demonic angel came quoting the Word of God. The words may be true, but the message may be false because they twist the true meaning of love and grace. This is exactly what Satan did to Jesus in the testing in the wilderness.

5:1 "Call now, is there anyone who will answer you? And to which of the holy ones will you turn? 2 For anger slays the foolish man, and jealousy kills the simple. 3 I have seen the foolish taking root, and I cursed his abode immediately. 4 His sons are far from safety, they are even oppressed in the gate, and there is no deliverer. 5 His harvest the hungry devour and take it to a place of thorns, and the schemer is eager for their wealth. 6 For affliction does not come from the dust, nor does trouble sprout from the ground, 7 For man is born for trouble, as sparks fly upward.

Where is the message of hope that God's Word brings? It has been twisted so as eliminate hope and encourage hopelessness.

- The Hebrew word for "man" is "the miserable".
- The English word for "sympathy" means "to suffer together".

Even if the Word of God is quoted, if it is quoted in such a manner as to inflict hopelessness, it has been misquoted or misappropriated. God always holds out hope.

8 "But **as for me** (again the air of superiority and self-righteousness), I would seek God, and I would place my cause before God; 9 who does great and unsearchable things, wonders without number. 10 He gives rain on the earth and sends water on the fields, 11 so that He sets on high those who are lowly, and those who mourn are lifted to safety. 12 He frustrates the plotting of the shrewd, so that their hands cannot attain success. 13 He captures the wise by their own shrewdness, and the advice of the cunning is quickly thwarted. 14 By day they meet with darkness, and grope at noon as in the night. 15 But He saves from the sword of their mouth, and the poor from the hand of the mighty. 16 So the helpless has hope, and unrighteousness must shut its mouth. 17 Behold, how happy is the man whom God reproveth, so do not despise the discipline [chastening] of the Almighty. 18 For He inflicts pain, and gives relief; he wounds, and His hands also heal. 19 From six troubles He will deliver you, even in seven evil will not touch you. 20 In famine He will redeem you from death, and in war from the power of the sword. 21 You will be hidden from the scourge of the tongue, and you will not be afraid of violence when it comes. 22 You will laugh at violence and famine, and you will not be afraid of wild beasts. 23 For you will be in league with the stones of the field, and the beasts of the field will be at peace with you. 24 You will know that your tent is secure, for you will visit your abode and fear no loss. 25 You will know also that your descendants will be many, and your offspring as the grass of the earth. 26 You will come to the grave in full vigor, like the stacking of grain in its season. 27 Behold this; we have investigated it, and so it is. Hear it, and know for yourself."

**Conclusion:**

1. Be careful of psycho-analyzing everyone else but not analyzing our own hearts. Judge not that ye be not judged (Matthew 7:1).
2. Be careful that you give Godly counsel. Do not twist the mercy and goodness of God so as to eliminate sin, nor over-emphasize sin so as to eliminate mercy and goodness.
3. Not all spirits are holy. (2<sup>nd</sup> Corinthians 11:13) We must rely on the discernment of the Lord. Everything must be weighed in the balance of the Word of God, not by feelings.
4. Just because something is true doesn't mean that it's godly or righteous. Don't kill someone with words, even the Word of God. Speak the truth in LOVE. (Ephesians 4:15) The implication of that verse is that if it can't be spoken in love, don't speak it at all.

## Lesson 5: Job 6-7

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Job's response to Eliphaz's false accusations and false judgment: *6:1 Then Job replied: 2 "If only my anguish could be weighed and all my misery be placed on the scales! 3 It would surely outweigh the sand of the seas—no wonder my words have been impetuous [rash]. 4 The arrows of the Almighty are in me, my spirit drinks in their poison; God's terrors are marshaled against me.*

Job tells Eliphaz that he hasn't considered the weight and the measure of his pain. Remember, Job did not have a Bible to read. He only had oral traditions handed down from his forefathers to guide him (Job 5:1; 8:8, 15:18; 21:29). Then Job begins to ask very difficult questions of God. But if you're in enough pain, you'll ask serious questions like this:

*6:5 Does a wild donkey bray when it has grass, or an ox bellow when it has fodder? 6 Is tasteless food eaten without salt, or is there flavor in the sap of the mallow [white of an egg]? 7 I refuse to touch it; such food makes me ill.*

Things (people, animals) only cry out when they are hungry, hungry for change, hungry for help, hungry for relief. What is the relief Job is looking for?

*6:8 "Oh, that I might have my request, that God would grant what I hope for, 9 that God would be willing to crush me, to let loose his hand and cut off my life! 10 Then I would still have this consolation [comfort]—my joy in unrelenting pain—that I had not denied the words of the Holy One. 11 What strength do I have, that I should still hope? What prospects, that I should be patient? 12 Do I have the strength of stone? Is my flesh bronze? 13 Do I have any power to help myself, now that success has been driven from me? 14 Anyone who withholds kindness from a friend forsakes the fear of the Almighty. 15 But my brothers are as undependable as intermittent streams, as the streams that overflow 16 when darkened by thawing ice and swollen with melting snow, 17 but that stop flowing in the dry season, and in the heat vanish from their channels. 18 Caravans turn aside from their routes; they go off into the wasteland and perish. 19 The caravans of Tema look for water, the traveling merchants of Sheba look in hope. 20 They are distressed, because they had been confident; they arrive there, only to be disappointed. 21 Now you too have proved to be of no help; you see something dreadful and are afraid.*

Where are people going to go for answers? For hope? To Christians, to the church. Don't be so quick to judge. Love them and let God change them. The more you love them, the more they want to love God and others in return. You can love the person and pray about the sin. Be an oasis of living water to them.

Job says that he has never asked anything from his friends. Now he asks them not to accuse him, but to teach him if he is truly wrong. He's saying, "If I am deceived, show me the deception." But if Job was not in deception, and God affirms that sin was not the root of the suffering, then their job was to comfort not condemn.

*22 Have I ever said, 'Give something on my behalf, pay a ransom for me from your wealth, 23 deliver me from the hand of the enemy, rescue me from the clutches of the ruthless'? 24 Teach me, and I will be quiet; show me where I have been wrong. 25 How painful are honest [right or righteous] words! But what do your arguments prove? 26 Do you mean to correct what I say, and treat my desperate words as wind? 27 You would even cast lots for [overwhelm] the fatherless and barter away your friend. 28 But now be so kind as to **look at me**. Would I lie to your face? 29 Relent, do not be unjust; reconsider, for my integrity is at stake [my righteousness still stands]. 30 Is there any wickedness on my lips? Can my mouth not discern malice?*

*7:1 Do not mortals have hard service on earth? Are not their days like those of hired laborers? 2 Like a slave longing for the evening shadows, or a hired laborer waiting to be paid, 3 so I have been allotted months of futility, and nights of misery have been assigned to me. 4 When I lie down I think, 'How long before I get up?' The night drags on, and I toss and turn until dawn. 5 My body is clothed with worms and scabs, my skin is broken and festering.*

Man's futility is part of the curse. Further, sickness always feels worse at night.

*6 My days are swifter than a weaver's shuttle, and they come to an end without hope. 7 Remember, O God, that my life is but a breath; my eyes will never see happiness again. 8 The eye that now sees me will see me no longer; you will look for me, but I will be no more. 9 As a cloud vanishes and is gone, so one who goes down to the grave does not return. 10 He will never come to his house again; his place will know him no more.*

Job is saying, "I have nothing to lose, so I will complain if I want."

*11 Therefore I will not keep silent; I will speak out in the anguish of my spirit, I will complain in the bitterness of my soul. 12 Am I the sea, or the monster of the deep, that you put me under guard? 13 When I think my bed will comfort me and my couch will ease my complaint, 14 even then you frighten me with dreams and terrify me with visions, 15 so that I prefer strangling and death, rather than this body of mine. 16 I despise my life; I would not live forever. Let me alone; my days have no meaning [are but a breath].*

It's difficult to know if the following verses are addressed to his friends or to the Lord. But he senses that he's being tried for something, but apparently has repented because he doesn't understand why he doesn't see the blessings or the restoration of forgiveness (7:21). But he has searched his spirit and can't find any sin. And he's right because God has already said he was a blameless man (1:1, 8).

*17 What is mankind that you make so much of them, that you give them so much attention, 18 that you examine them every morning and test them every moment? 19 Will you never look away from me, or let me alone even for an instant? 20 If I have sinned, what have I done to you, you who sees everything we do? Why have you made me your target? Have I become a burden to you? 21 Why do you not pardon my offenses and forgive my sins? For I will soon lie down in the dust; you will search for me, but I will be no more."*

Be slow to judge! Many things in life are not fair, but do not confuse life with God. God is always fair.

## Lesson 6: Job 8

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Bildad was the friend who spoke after Eliphaz. Job has already said some pretty rough things to Eliphaz, accusing him of a rush to judgment and a lack of love and sympathy. Further, Job is questioning God as to what is going on, why is this happening. Those are legitimate questions.

Bildad is known as the VOICE OF HISTORY for he:

- Is the traditionalist of the three, the one who doesn't like change, even change that is for the better.
- Is a bit of an evolutionist. His entire premise is based on a faulty foundation and therefore everything that comes from that beginning point is tainted.
- Is convinced that he is right about everything. But you can be right about the facts and wrong about the meaning and tenor of something.

He also lacks tact and begins to "lecture" Job rather than "comfort" Job.

*8:1 Then Bildad the Shuhite replied: 2 "How long will you say such things? Your words are a blustering wind. 3 Does God pervert justice? Does the Almighty pervert what is right?"*

**Truth:** God cannot be wrong, so you and I must be. But it is possible that we don't see "justice" in the way that He does? Yes! We don't know everything, and He does. We only see in linear time; God sees all time in a glance. Therefore, He sees the end at the same time that He sees the beginning and the middle of a situation. Because we can't see the end product, we don't always understand what God is doing through us and for us and are tempted to call right wrong and wrong right.

But Bildad states that Job's children died as a result of their sin, or as a result of his own sin.

*4 When your children sinned against him, he gave them over to the penalty of their sin. 5 But if you will seek God earnestly and plead with the Almighty, 6 if you were pure and upright, even now he will rouse himself on your behalf and restore you to your prosperous state. 7 Your beginnings will seem humble, so prosperous will your future be.*

Bildad's lack of understanding says that if Job were truly upright all he would have to do is ask and God would restore him, and not only restore him, but advance him. Therefore, the blame is again laid on Job.

**NOTE from CSOM:** The doctrinal views expressed by the speaker are not necessarily the doctrinal views of CSOM. CSOM believes and teaches in supernatural healing by the prayer of faith. James 5:13-16 confirms that God does heal and our words do have power (Proverbs 18:21). However, God allows in His sovereignty for us to be tested in areas of our faith. Further, God is not opposed to the seeking out of medical advice or in the proper use of medicines. Job attempted to medically treat his physical condition in Job 2:8 but was unable to do so. However, God does not reprimand Job for this medical attention.

*8 Ask the former generation and find out what their ancestors learned, 9 for we were born only yesterday and know nothing, and our days on earth are but a shadow. 10 Will they not instruct you and tell you? Will they not bring forth words from their understanding? 11 Can papyrus grow tall where there is no marsh? Can reeds thrive without water? 12 While still growing and uncut, they wither more quickly than grass. 13 Such is the destiny of all who forget God; so perishes the hope of the godless. 14 What they trust in is fragile; what they rely on is a spider's web. 15 They lean on the web, but it gives way; they cling to it, but it does not hold. 16 They are like a well-watered plant in the sunshine, spreading its shoots over the garden; 17 it entwines its roots around a pile of rocks and looks for a place among the stones. 18 But when it is torn from its spot, that place disowns it and says, 'I never saw you.' 19 Surely its life*

*withers away, and from the soil other plants grow. 20 Surely God does not reject one who is blameless or strengthen the hands of evildoers.*

This is not exactly a truthful statement from Bildad. The truth is that God does not reject the blameless, but the error is believing that God does not strengthen evildoers. We are all evildoers, or have been at one time. God loves us. He loved us when we were yet sinners and gave His life for us. He does not assist the evildoer in doing evil, but He loves the evil person as much as the blameless person.

*21 He will yet fill your mouth with laughter and your lips with shouts of joy. 22 Your enemies will be clothed in shame, and the tents of the wicked will be no more."*

## Lesson 7: Job 9-10

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Although we may have suffering in this life, we have the assurance that God loves you and is working behind the scenes for your good.

Job 9 is Job's response to Bildad's accusations (Job 8). Understand in reading this response that Job did not have the New Testament or the realization of the Messiah. He did not have the Mediator Jesus between God and man. And so he felt a great truth within him, there is a great divide between God and man; there is a need for a mediator, a Savior.

*1 Then Job answered, 2 "In truth I know that this is so; But how can a man be righteous with God? 3 "If one wished to dispute with Him, He could not answer Him once in a thousand times. 4 "Wise in heart and mighty in strength, who has defied [hardened Himself against] Him without harm?*

His question is "How can man be righteous before God?" He did not have the comprehension of a Savior and within the Book of Job there is no mention of the Law and its mandate for sacrifices for our sins. Job answers here that no one contend with God for his own righteousness. He, in godly wisdom, knows that no one can be justified in and of himself. Moral goodness is not enough to extend righteousness.

He also has a grasp of God as Creator, but he has little knowledge of God as merciful. But on this side of the cross, we have the writings of Hebrews 4:14-16 where we read: *"So then, since we have a great High Priest who has entered heaven, Jesus the Son of God, let us hold firmly to what we believe. 15 This High Priest of ours understands our weaknesses, for he faced all of the same testings we do, yet he did not sin. 16 So let us come boldly to the throne of our gracious God. There we will receive his mercy, and we will find grace to help us when we need it most."*

*9:5 "It is God who removes the mountains, they know not how, When He overturns them in His anger; 6 Who shakes the earth out of its place, and its pillars tremble; 7 Who commands the sun not to shine, And sets a seal upon the stars; 8 Who alone stretches out the heavens And tramples down the waves of the sea; 9 Who makes the Bear, Orion and the Pleiades, And the chambers of the south; 10 Who does great things, unfathomable, and wondrous works without number. 11 "Were He to pass by me, I would not see Him; Were He to move past me, I would not perceive Him. (cf. John 4:24) 12 "Were He to snatch away, who could restrain Him? Who could say to Him, 'What are You doing?' 13 "God will not turn back His anger; beneath Him crouch the helpers of Rahab. 14 "How then can I answer Him, and choose my words before Him? 15 "For though I were righteous, I could not answer; I would have to implore the mercy of my judge. 16 "If I called and He answered me, I could not believe that He was listening to my voice.*

Job didn't think God was listening. He didn't think his prayers were being answered. When we slip into this misunderstanding, we slide into a dangerous area of blaming God as Job does next:

*17 "For He bruises me with a tempest And multiplies my wounds without cause. 18 "He will not allow me to get my breath, but saturates me with bitterness. 19 "If it is a matter of power, behold, He is the strong one! And if it is a matter of justice, who can summon Him? 20 "Though I am righteous, my mouth will condemn me; though I am guiltless, He will declare me guilty. 21 "I am guiltless; I do not take notice of myself; I despise my life. 22 "It is all one; therefore I say, 'He destroys the guiltless and the wicked.' 23 "If the scourge kills suddenly, He mocks the despair of the innocent. 24 "The earth is given into the hand of the wicked; He covers the faces of its judges. If it is not He, then who is it?"*

God will test your faith (Romans 8:28). Testing strengthens your faith but He will not allow you to undergo more than you can endure/able (1<sup>st</sup> Corinthians 10:13). God will make a way of escape, meaning ‘a way to get through it without sinning’.

Job also questioned when it would all end, if it would all end (9:18). Bitterness is crouching at the door. WE are not to become bitter, but better. Hebrews 12:14-15 reads, *“Work at living in peace with everyone, and work at living a holy life, for those who are not holy will not see the Lord. Look after each other so that none of you fails to receive the grace of God. Watch out that no poisonous root of bitterness grows up to trouble you, defiling many.”*

Job is getting fearful that God is not merciful or compassionate. But Exodus 34:6 tells us that God Himself declares his compassion and mercy when we read, *“The Lord passed in front of Moses, calling out, “Yahweh! The Lord! The God of compassion and mercy! I am slow to anger and filled with unfailing love and faithfulness.”*

Job cries out for a mediator, a means of righteousness. In essence he cries out for a Savior, for Jesus, because of this great chasm between God that he feels.

9:25 *“Now my days are swifter than a runner; they flee away, they see no good. 26 “They slip by like reed boats, like an eagle that swoops on its prey. 27 “Though I say, ‘I will forget my complaint, I will leave off my sad countenance and be cheerful,’ 28 I am afraid of all my pains, I know that You will not acquit me. 29 “I am accounted wicked, why then should I toil in vain? 30 “If I should wash myself with snow and cleanse my hands with lye, 31 Yet You would plunge me into the pit, and my own clothes would abhor me. 32 “For He is not a man as I am that I may answer Him, that we may go to court together. 33 **“There isn’t any mediator between us who may lay his hand upon us both.** 34 “Let Him remove His rod from me, and let not dread of Him terrify me. 35 “Then I would speak and not fear Him; but I am not like that in myself.*

Philippians 2:7-8 reads, *“Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, he humbled himself in obedience to God and died a criminal’s death on a cross.”* Even though Jesus was 100% God, He was 100% man and He can identify with your deepest pain. Job sees the need for a mediator to stand between man and God and hold the hands of each, creating a link, a bridge, a way to the Father God. But because he does not have a mediator, he questions if God knows about his plight.

Job 10:1 *“I loathe my very life; therefore I will give free rein to my complaint and speak out in the bitterness of my soul. 2 I say to God: Do not declare me guilty, but tell me what charges you have against me. 3 Does it please you to oppress me, to spurn the work of your hands, while you smile on the plans of the wicked? Do you have eyes of flesh? Do you see as a mortal sees? 5 Are your days like those of a mortal or your years like those of a strong man, 6 that you must search out my faults and probe after my sin—7 though you know that I am not guilty and that no one can rescue me from your hand? 8 “Your hands shaped me and made me. Will you now turn and destroy me? 9 Remember that you molded me like clay. Will you now turn me to dust again? 10 Did you not pour me out like milk and curdle me like cheese, 11 clothe me with skin and flesh and knit me together with bones and sinews? 12 You gave me life and showed me kindness, and in your providence watched over my spirit. 13 “But this is what you concealed in your heart, and I know that this was in your mind: 14 If I sinned, you would be watching me and would not let my offense go unpunished. 15 If I am guilty—woe to me! Even if I am innocent, I cannot lift my head, for I am full of shame and drowned in my affliction. 16 If I hold my head high, you stalk me like a lion and again display your awesome power against me. 17 You bring new witnesses against me and increase your anger toward me; your forces come against me wave upon wave. 18 “Why then did you bring me out of the womb? I wish I had died before any eye saw me. 19 If only I had never come into*

*being, or had been carried straight from the womb to the grave! 20 Are not my few days almost over? Turn away from me so I can have a moment's joy 21 before I go to the place of no return, to the land of gloom and utter darkness, 22 to the land of deepest night, of utter darkness and disorder, where even the light is like darkness."*

Job is back to his original request, to be dead. But there were others who did the same:

- Elijah (when running from Jezebel)
- Jonah (when running from the Lord)

If you're depressed, barring physical reasons, could it be you're running from something? Perhaps not. Perhaps so. If so, the answer is simple: seek the Lord and He will be found for you will not regret the plans He has for your life

Jeremiah 29:11-14 reads, *"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. 14 I will be found by you," declares the LORD, "and will bring you back from captivity . . ."*

## Lesson 8: Job 11-14

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In Job 11 it is Zophar's turn to speak to Job. Zophar is the VOICE OF ORTHODOXY. One of his big mistakes is that he tried to reduce God to his theology. Zophar appears as the man whose doctrine means more than mercy in contrast to God's directive to do justly, to love mercy and to walk humbly (Micah 6:8). He is somewhat of a religious bigot who believes anything less than his doctrine is heresy and lies. Job's response to Zophar takes up three chapters after that, the longest response so far.

*1 Then Zophar the Naamathite answered and said: 2 "Should not the multitude of words be answered? And should a man full of talk be vindicated? 3 Should your empty talk make men hold their peace? (KJV: Should thy lies make men hold their peace?) And when you mock, should no one rebuke you? 4 For you have said, 'My doctrine is pure, and I am clean in your eyes.' 5 But oh, that God would speak, and open His lips against you, 6 That He would show you the secrets of wisdom! For they would double your prudence. Know therefore that God exacts from you less than your iniquity deserves.*

Job is on the receiving end of some very harsh words, without much consideration for your humanity and weaknesses; and further without much consideration for their own humanity and weaknesses? Often times we rebuke when we should either weep or rejoice with our friends. Instead:

- Eliphaz said Job was deceived and couldn't see his sin.
- Bildad called Job a hypocrite and said Job must have sinned.
- Zophar now calls Job a liar and says Job is still sinning.

They were fair-weathered friends. We are all, at times, fair-weathered friends – except God. Even Jesus was wounded by His friends. God can and should be your best friend who sticks closer than a brother. (Proverbs 18:24) Spend the quality and quantity of your time building your relationship with the Lord God. Human relationships do not compare.

Zophar says that Job deserves even more than he is already going through. There is a certain amount of truth to it in that we do deserve nothing less than death. However, Zophar's inaccuracy is that he equates this suffering to a judgment on lying. He expounds on the wisdom of God, but he forgets God's mercy.

*7 "Can you search out the deep things of God? Can you find out the limits of the Almighty? 8 They are higher than heaven— what can you do? Deeper than Sheol— what can you know? 9 Their measure is longer than the earth and broader than the sea. 10 "If He passes by, imprisons, and gathers to judgment, then who can hinder Him? 11 For He knows deceitful men; He sees wickedness also. Will He not then consider it?*

Instead, Zophar replaces God's mercy with man's wisdom: *12 For an empty-headed man will be wise, when a wild donkey's colt is born a man.*

This is similar to the phrase, "When pigs fly!" He then goes on to try to convince Job to confess and repent of his sin. There is truth in the principle, but it is spoken in arrogance from wrong presumption.

*13 "If you would prepare your heart, and stretch out your hands toward Him; 14 if iniquity were in your hand, and you put it far away, and would not let wickedness dwell in your tents; 15 then surely you could lift up your face without spot; yes, you could be steadfast, and not fear; 16 because you would forget your misery, and remember it as waters that have passed away, 17 and your life would be brighter than noonday. Though you were dark, you would be like the morning. 18 And you would be secure, because there is hope; yes, you would dig around you, and take your rest in safety. 19 You would also lie down, and no one would make you afraid; yes, many would court your favor. 20 But the eyes of the wicked will fail, and they shall not escape, and their hope—loss of life!"*

**Job's Response (Chapters 12-14):** This is Job's attempt to vindicate himself rather than allowing God to vindicate him.

*12:1 Then Job answered and said: 2 "No doubt you are the people, and wisdom will die with you! 3 But I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these? 4 "I am one mocked by his friends, who called on God, and He answered him, the just and blameless who is ridiculed. 5 A lamp is despised in the thought of one who is at ease; it is made ready for those whose feet slip. 6 The tents of robbers prosper, and those who provoke God are secure—in what God provides by His hand.*

Job then goes on in 12:7-25 to speak truths about God's wisdom, but he does so from the perspective of pain, not mercy. The truth is that God is just as merciful during the times of trouble, not just during the times of abundance. But Job's pain is suppressing this truth that his spirit knows, but his mind is in turmoil.

*12:7 "But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you; 8 or speak to the earth, and it will teach you; and the fish of the sea will explain to you. 9 Who among all these does not know that the hand of the LORD has done this, 10 In whose hand is the life of every living thing, and the breath of all mankind? 11 Does not the ear test words and the mouth taste its food? 12 Wisdom is with aged men, and with length of days, understanding. 13 "With Him are wisdom and strength, He has counsel and understanding. 14 If He breaks a thing down, it cannot be rebuilt; if He imprisons a man, there can be no release. 15 If He withholds the waters, they dry up; if He sends them out, they overwhelm the earth. 16 With Him are strength and prudence. The deceived and the deceiver are His. 17 He leads counselors away plundered, and makes fools of the judges. 18 He loosens the bonds of kings, and binds their waist with a belt. 19 He leads princes away plundered, and overthrows the mighty. 20 He deprives the trusted ones of speech, and takes away the discernment of the elders. 21 He pours contempt on princes, and disarms the mighty. 22 He uncovers deep things out of darkness, and brings the shadow of death to light. 23 He makes nations great, and destroys them; He enlarges nations, and guides them. 24 He takes away the understanding of the chiefs of the people of the earth, and makes them wander in a pathless wilderness. 25 They grope in the dark without light, and He makes them stagger like a drunken man."*

Job's eyes return back to his friends.

*13:1 "Behold, my eye has seen all this, my ear has heard and understood it. 2 What you know, I also know; I am not inferior to you. 3 But I would speak to the Almighty, and I desire to reason with God. 4 But you forgers of lies, you are all worthless physicians. 5 Oh, that you would be silent, and it would be your wisdom! 6 Now hear my reasoning, and heed the pleadings of my lips. 7 Will you speak wickedly for God, and talk deceitfully for Him? 8 Will you show partiality for Him? Will you contend for God? 9 **Will it be well when He searches you out?** Or can you mock Him as one mocks a man? 10 He will surely rebuke you if you secretly show partiality. 11 Will not His excellence make you afraid, and the dread of Him fall upon you? 12 Your platitudes are proverbs of ashes, your defenses are defenses of clay.*

People are usually most judgmental and critical when they themselves have something they need to get right before God.

13:13 *“Hold your peace with me, and let me speak, then let come on me what may! 14 Why do I take my flesh in my teeth, and put my life in my hands? 15 **Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him.** 16 He also shall be my salvation, for a hypocrite could not come before Him. 17 Listen carefully to my speech, and to my declaration with your ears. 18 See now, I have prepared my case, I know that I shall be vindicated. 19 Who is he who will contend with me? If now I hold my tongue, I perish.*

In 13:15 we see the very core of Job’s problem. He is speaking double-minded talk.

1. I will trust the Lord even unto death (righteousness).
2. BUT I will defend myself before the Lord (self-righteousness).

Job was a righteous man but in the sense that he did all the necessary things to atone for his sins through the shedding of blood. But he failed to remember to fall and call on the mercy of God. (cf. Malachi 3:1; Romans 10:11-12; 1<sup>st</sup> Corinthians 3:11-15). If you will not trust God with your life, you will not trust Him in death. We are much better off to take a servant’s heart and a servant’s posture and admit, “God I don’t understand it, and I hurt because of it, but I choose to trust you and not defend myself.”

You and I cannot go before God and claim anything separate but the cross & blood of Jesus Christ. Only the blood of Christ makes us righteous. We cannot defend our own acts as anything other than self-righteousness.

The rest of Chapters 13 and 14 are more of Job complaining about his friends and misunderstanding the mercy of God. He ends up in the same place as his other two previous replies, wishing for death.

## Lesson 9: Job 15-37

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**Question: “How do you handle things when God does not speak when you are hurting?” For most of us, when God doesn’t speak, we begin to speak all the wrong things and we damage our testimony during the time of trial.**

Chapter 14 concludes the first round of arguments by Job’s friends and Job’s responses to them. From Chapter 15-25, they each speak again:

- Zophar one more time;
- Eliphaz two more times; and
- Bildad two more times.

In Chapters 26-31 Job gave his longest discourse. Arguing doesn’t stir up answers, but it certainly stirs up pride. Job’s friends did a good job of stirring him up. God had said nothing to these men and yet they pretended to have a word from God. When God is silent, men love to talk and hear their own wisdom. It would have been better for these men to have quit arguing and spent their time in prayer. Job began his argument against his friends by asserting his innocence, but he continued much farther and became self-righteous. Self is the best word to describe our soul for the only righteousness our soul can produce is self-righteousness. In allowing self-righteousness to creep in, Job made two basic mistakes:

1. He compared himself with and to other men (2<sup>nd</sup> Corinthians 10:2).
2. He began to justify himself. (Isaiah 64:6)

Pain narrows our vision. From Chapters 29 through 31, Job uses 193 first-person pronouns. He had lost sight of God and was looking only at himself.

Chapter 29 is his TESTIMONY of PAST PROSPERITY.

Chapter 30 is his OUTBURST of PRESENT PAIN.

Chapter 31 is his DECLARATION of FUTURE PIETY.

In Chapter 31, Job lists twelve sins that his friends had accused him of committing and hiding to which Job asserts his innocence:

1. Lust (31:1-4)
2. Deceive (31:5)
3. Dishonesty (31:6-8)
4. Adultery (31:9-12)
5. Abuse (31:13-15)
6. Selfishness (31:16-23)
7. Greed (31:24-25)
8. Idolatry (31:26-28)
9. Vengeance (31:29-30)
10. Inhospitality (31:31-32)
11. Hypocrisy (31:33-34)
12. Fraud (31:38-40)

The last words of Chapter 31 end with “The words of Job have ended.” Job had finally come to the end of himself. And we will see that even though another voice is raised against him, he makes no response. It is at the end of his arguments, and the refusal to vindicate himself, that God speaks.

But first, Elihu interjects his wisdom.

In Chapters 32-37 a younger man, Elihu, enters the picture and says that he can no longer contain himself. In fact he says that if he doesn't speak, God will kill him (32:20-22). Elihu feels he must speak for two reasons:

1. Job has been justifying himself and not defending God, but accusing God of unfairness; and
2. The other three men had condemned Job unfairly but had given no real answers. They had given soulish answers to spiritual attacks. Soulsh answers can never answer the spiritual questions of man.

Elihu presents four arguments to Job, assuming he can do better. He basically tells Job, "It isn't your actions that are wrong, it's your attitude." Job's first three friends insisted it was his sins which caused his suffering. Elihu asserts that his suffering has caused his sin.

Elihu says he is speaking from his spirit, and that God has given him revelation (Job 32:8). The problem is that only human wisdom can come from reasoning. Godly wisdom comes from revelation from the Holy Spirit not the human spirit.

*32:1 So these three men ceased answering Job, because he was righteous in his own eyes. 2 Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God. 3 Also against his three friends his wrath was aroused, because they had found no answer, and yet had condemned Job. 4 Now because they were years older than he, Elihu had waited to speak to Job. 5 When Elihu saw that there was no answer in the mouth of these three men, his wrath was aroused. 6 So Elihu, the son of Barachel the Buzite, answered and said: "I am young in years, and you are very old; therefore I was afraid, and dared not declare my opinion to you. 7 I said, 'Age should speak, and multitude of years should teach wisdom.' 8 But there is a spirit in man, and the breath of the Almighty gives him understanding. 9 **Great men are not always wise, nor do the aged always understand justice.** 10 Therefore I say, Listen to me, I also will declare my opinion."*

The balance lies in:

- Youth need to have respect for their elders.
- Elders need to realize that they're not always right just because they're older.

*33:1 "But please, Job, hear my speech, and listen to all my words. 2 Now, I open my mouth; my tongue speaks in my mouth. 3 My words come from my upright heart; my lips utter pure knowledge. 4 The Spirit of God has made me, and the breath of the Almighty gives me life. 5 If you can answer me, set your words in order before me; take your stand. 6 Truly I am as your spokesman before God; I also have been formed out of clay. 7 Surely no fear of me will terrify you, nor will my hand be heavy on you. 8 "Surely you have spoken in my hearing, and I have heard the sound of your words, saying 9 'I am pure, without transgression; I am innocent, and there is no iniquity in me. 10 Yet He finds occasions against me, He counts me as His enemy; 11 He puts my feet in the stocks, He watches all my paths.' 12 "Look, in this you are not righteous. I will answer you, for God is greater than man. 13 Why do you contend with Him? For He does not give an accounting of any of His words. 14 For God may speak in one way, or in another, yet man does not perceive it. 15 In a dream, in a vision of the night, when deep sleep falls upon men, while slumbering on their beds, 16 Then He opens the ears of men, and seals their instruction. 17 In order to turn man from his deed, and conceal pride from man . . .*

The vast majority of God's speech to you has already been given in His Word. He will speak to you daily through His Word if you are daily reading and meditating on it. But at times, He will also speak to you by other means. If He does speak to you by other means, if it's from the Lord, it will be backed up in the Scripture.

*33:29 Behold, God works all these things, twice, in fact, three times with a man, 30 to bring back his soul from the Pit, that he may be enlightened with the light of life.”*

God is always is just and is working for your benefit. (cf. Romans 8:28)

However, Elihu is basically accusing Job of pride, but is very arrogant himself.

*33:33 Hold your peace, and I will teach you wisdom.”*

He then goes on to say that Job’s response alone to this trial and test has been a sin.

*34:1 Elihu further answered and said: 2“Hear my words, you wise men; give ear to me, you who have knowledge. 3 For the ear tests words as the palate tastes food. 4 Let us choose justice for ourselves; let us know among ourselves what is good. 5“For Job has said, ‘I am righteous, but God has taken away my justice; 6 Should I lie concerning my right? My wound is incurable, though I am without transgression.’ 7 What man is like Job, who drinks scorn like water, 8 who goes in company with the workers of iniquity, and walks with wicked men? 9 For he has said, ‘It profits a man nothing that he should delight in God.’*

**When Christians complain about their lives, it sends the same message today! Basically, he is complaining about the God who governs His life; that God is unfair and there is no profit in serving God.**

*34:10 Therefore listen to me, you men of understanding: Far be it from God to do wickedness, and from the Almighty to commit iniquity. 11 For He repays man according to his work, and makes man to find a reward according to his way. 12 Surely God will never do wickedly, nor will the Almighty pervert justice.*

God cannot be wicked or unjust. It is completely contrary to His character.

*34: 31“For has anyone said to God, ‘I have borne chastening; I will offend no more; 32 teach me what I do not see; if I have done iniquity, I will do no more’? 33 Should He repay it according to your terms, just because you disavow it? You must choose, and not I; therefore speak what you know. 34“Men of understanding say to me, wise men who listen to me: 35‘Job speaks without knowledge, His words are without wisdom.’ 36 Oh, that Job were tried to the utmost, because his answers are like those of wicked men! 37 For he adds rebellion to his sin; he claps his hands among us, and multiplies his words against God.”*

#### **How to Shorten a Trial:**

1. Throw yourself upon God’s mercy.
2. Ask Him to help you learn quickly.
3. Don’t justify yourself; instead magnify the Lord.
4. Replace your complaints with praise.

35: 1 Moreover Elihu answered and said: 2 “Do you think this is right? Do you say, ‘My righteousness is more than God’s’? 3 For you say, ‘What advantage will it be to You? What profit shall I have, more than if I had sinned?’ 4 “I will answer you, and your companions with you. 5 Look to the heavens and see; and behold the clouds—they are higher than you. 6 If you sin, what do you accomplish against Him? Or, if your transgressions are multiplied, what do you do to Him? 7 If you are righteous, what do you give Him? Or what does He receive from your hand? 8 Your wickedness affects a man such as you, and your righteousness a son of man.

Why do you think the Lord wants you to live righteously? Your righteousness or unrighteousness does not affect His character one bit. But it will affect yours forever. We are God’s Exhibit “A”. All of creation is watching our recreation into the image of God. (cf. Romans 8:18-22, 28) Elihu reminds Job that God is good and is never closer to us than during the times when He seems to be so silent. Job had forgotten this fact.

36:4 For truly my words are not false; One who is perfect in knowledge is with you. 5 Behold, God is mighty, but despises no one; He is mighty in strength of understanding. 6 He does not preserve the life of the wicked, but gives justice to the oppressed. 7 He does not withdraw His eyes from the righteous; but they are on the throne with kings, for He has seated them forever, and they are exalted.

36:22 Behold, God is exalted by His power; who teaches like Him? 23 Who has assigned Him His way, or who has said, ‘You have done wrong’?

37:22 He comes from the north as golden splendor; with God is awesome majesty. 23 As for the Almighty, we cannot find Him; He is excellent in power, in judgment and abundant justice; He does not oppress. 24 Therefore men fear Him; He shows no partiality to any who are wise of heart.

Did you pray about a situation, move out in faith, only to feel that God has let you down? Consider this thought: Did you hear the confidence of the Lord or the self-confidence of your own feelings and desires? Elihu’s conclusion was that it is better to have faith in God than to have explanations to our troubles. (Job 37:14-24)

### **Conclusion:**

1. No matter how long you’ve been a Christian, do you really have the wisdom to question Him?
2. God is greater than man and doesn’t have to give an account for what He does.
3. God often does what He does to turn man from his sin and towards His benefit.
4. God’s motivation is always just.
5. What we say in the middle of a trial can either tear down or build up your testimony and witness to both the lost and to young believers.
6. It’s much better to throw yourself on God’s mercy than to justify ourselves.

## Lesson 10: Job 38-42

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The Lord finally speaks. He addresses Job first.

*38:1 Then the Lord answered Job out of the whirlwind, and said: 2 “Who is this who darkens counsel by words without knowledge? 3 Now prepare yourself like a man; I will question you, and you shall answer Me.*

In Chapter 37, Elihu describes a storm appearing on the horizon. It may very well have been the appearance of God in the midst of this storm. Regardless, many times God revealed Himself through the wind, such as:

- Genesis 1:2 says His Spirit “moved upon the face of the waters.”
- Genesis 3:8 records Him “walking in the garden in the wind.”
- 2<sup>nd</sup> Kings 2:11 tells of Elijah being taken to heaven by God in a whirlwind.
- Acts 2:2 is the infamous passage of the “rushing mighty wind.”
- Revelation 19:6 says His voice is as the “mighty thunderings”.

God is not asking, “Who is Job?” He already knows Job better than Job knows himself. But the question is actually, “Who do you think you are to counsel or make demands of Me?” (cf. Jeremiah 4:22; 1<sup>st</sup> Timothy 1:3-7) God didn’t ask our opinion about creation because He didn’t need our opinion on these matters, nor did He need our help.

Job had been asking, “Why is this happening to me?” Every debate in the book focuses on “Why this suffering?” When God speaks He doesn’t answer that question. Instead He goes on to reveal Himself, **His sovereignty**, His power, His character, His nature first, NOT the reason for Job’s battle. In the light of Who He is, is there really a need for an explanation of what He does? God showed Job that he must learn to live by faith, not knowledge.

*38:4 Where were you when I laid the foundations of the earth? Tell Me, if you have understanding. 5 Who determined its measurements? Surely you know! Or who stretched the line upon it? 6 To what were its foundations fastened? Or who laid its cornerstone, 7 when the morning stars sang together, and all the sons of God shouted for joy? 8 Or who shut in the sea with doors, when it burst forth and issued from the womb; 9 when I made the clouds its garment, and thick darkness its swaddling band; 10 when I fixed My limit for it, and set bars and doors; 11 When I said, ‘This far you may come, but no farther, and here your proud waves must stop!’*

We don’t always know or understand God’s motives and power in every situation, but we can be assured that His motives are above ours, His power is unlimited, and His love is unfathomable. Therefore, whatever you are going through is for your benefit. Many times we want to see God for Who He is when God is attempting to show us who we really are and where we may need to change. When we see ourselves in our true smallness and need for change, we begin to correctly see the Lord in His magnitude.

Further, sometimes we hurt the most when our will is in conflict with God’s will. When we surrender our will, we humble ourselves and walk in submission, we find healing, peace and acceptance.

*38:12 “Have you commanded the morning since your days began, and caused the dawn to know its place, 13 that it might take hold of the ends of the earth, and the wicked be shaken out of it? 14 It takes on form like clay under a seal, and stands out like a garment. 15 From the wicked their light is withheld, and the upraised arm is broken. 16 Have you entered the springs of the sea? Or have you walked in search of the*

depths? 17 Have the gates of death been revealed to you? Or have you seen the doors of the shadow of death? 18 Have you comprehended the breadth of the earth? Tell Me, if you know all this.

The rest of Chapters 38-41 are basically the same, with God giving Job proper perspective of how small he is and how great God is. Ironically, as soon as God begins talking, Job (and everyone else) loses the urge to talk. God begins teaching Job that mankind's problem is not that man is too small; mankind's problem is that man is too big in his own eyes.

Some key verses within those chapters are as follows:

- 38:22 *Have you entered the treasury of snow, Or have you seen the treasury of hail, 23 Which I have reserved for the time of trouble, for the day of battle and war?* **Lesson: The Lord has determined to use fire and snow somehow in the last-days judgment. (Revelation 8:7)**
- 38:31 *Can you bind the cluster of the Pleiades, or loose the belt of Orion? 32 Can you bring out Mazzaroth in its season? Or can you guide the Great Bear with its cubs? 33 Do you know the ordinances of the heavens? Can you set their dominion over the earth?* **Lesson: You can have a tremendous knowledge of creation and still miss the Creator.**
- 40:1 *Moreover the Lord answered Job, and said: 2 "Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it."* **Lesson: God cannot be corrected for He cannot be wrong. To "rebuke" means to remind others who is in authority. God was saying that Job had rebuked God, asserted his authority over God's.**
- 40:3 *Then Job answered the Lord and said: 4 "Behold, I am vile; What shall I answer You? I lay my hand over my mouth. 5 Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further."* **Lesson: Sometimes when God is silent, we need to do the same! When God isn't speaking, we should be quiet as well.**
- 42:1 *Then Job answered the Lord and said: 2 "I know that You can do everything, And that no purpose of Yours can be withheld from You. 3 You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. 4 Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.' 5 "I have heard of You by the hearing of the ear, But now my eye sees You. 6 Therefore, I abhor myself, and *repent in dust and ashes.*"* **Lesson: When you and I compare ourselves to others, we see ourselves more righteous than we truly are - we have a sense of self-righteousness. We don't realize our own need for repentance.**

**CARNAL OUTCOME: A critical and negative spirit disguised as a superior spirit.**

God also used two animals to show Job that he was full of pride:

1. Behemoth (Job 40:15)
2. Leviathan (Job 41:1)

No one knows for sure what these creatures were. They are extinct today. However, one thing is certain – according to the descriptions they were the greatest of land and sea creatures. God illustrated His message by telling Job he had a problem similar to these animals. Just as these animals were too great to be captured and tamed by man, man is often too great in his own eyes to be captured and tamed by God. This is pride – the desire to live man's life, man's way.

This pride would not have been revealed to Job through days of leisure and pleasure. Pain brings things out of the heart that pleasure never could. Instead of asking, "Where is God when I hurt?" we need to question, "Where am I when I hurt?"

Everything Satan designs against us is a “trial of our faith” (1<sup>st</sup> Peter 1:7). God tests our faith so it will increase in strength and integrity. If there is never an opportunity to doubt, there is never an opportunity to believe.

This restored sense of perspective changed three things in Job’s life:

1. His opinion of God
2. His opinion of himself
3. His opinion of his friends

God calls Job as His servant five times in the next three verses:

*42:7 And so it was, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, “My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has. 8 Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has.” 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord commanded them; for the Lord had accepted Job.*

God then restores Job and uses Job to restore his friends. When we see ourselves in the light of our forgiveness it’s easier to extend grace and mercy to others. Job’s restoration came after he made restoration for his friends. Hostility between Christians will hinder your growth.

Further, God’s restoration to Job in 42:10-13 is double what he lost in Chapter 1. Why? **His revelation of God has doubled.**

*42:10 And the Lord restored Job’s losses **when he prayed for his friends**. Indeed the Lord gave Job twice as much as he had before. 11 Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the Lord had brought upon him. Each one gave him a piece of silver and each a ring of gold. 12 Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys. 13 He also had seven sons and three daughters. 14 And he called the name of the first Jemimah (meaning Dove), the name of the second Keziah (meaning Perfume), and the name of the third Keren-Happuch (meaning Adornment). 15 In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers. 16 After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. 17 So Job died, old and full of days.*

Job included his daughters in the inheritance with his sons. He was so humbled it taught him something new about grace and he extended that grace to all of his children, not just the sons. Look at the daughter’s names and you will see Job’s new realization of the greatness and goodness of God: **“The Dove of the Lord or Spirit of the Lord has come down like a Perfume and Adorned my Life!”**

Job finally understood that life’s real question is not “Why?” but “To what end?” James 5:11 reads, “You have heard of the perseverance of Job and seen **the end intended by the Lord** – that the Lord is very compassionate and merciful.” **God had already spoken from the beginning the intended end!**

**Conclusion:**

Job said that he measured up, at least to man's standards, or even to the church's standards. Are those your words or thoughts, too? If so, substitute your name everywhere the word "love" would normally be in 1<sup>st</sup> Corinthians 13:4-7 and then see if you measure up to God's standard.

4 \_\_\_\_\_ *suffers long and is kind*; \_\_\_\_\_ *does not envy*;  
\_\_\_\_\_ *does not parade itself, is not puffed up*; 5 *does not behave rudely, does not seek its own, is not provoked, thinks no evil*; 6 *does not rejoice in iniquity, but rejoices in the truth*; 7 *bears all things, believes all things, hopes all things, endures all things*. 8 \_\_\_\_\_ *never fails*.

**My Commitment as a Christian**  
by Bob Morehead

I'm part of the fellowship of the unashamed. I have Holy Spirit power. The dye has been cast. I have stepped over the line. The decision has been made. I'm a disciple of His. I won't look back, let up, slow down, back away or be still.

My past is redeemed, my present makes sense, my future is secure. I'm finished and done with low living, sight walking, small planning, smooth knees, colorless dreams, tamed visions, worldly talking, cheap giving and dwarfed goals.

I no longer need pre-eminence, prosperity, position, promotions, plaudits or popularity. I don't have to be right, first, tops, recognized, praised, regarded or rewarded. I now live by faith, lean on His presence, walk by patience. I am uplifted by prayer and labor by power.

My face is set, my gait is fast, my goal is heaven, my road is narrow, my way rough, my companions few, my Guide reliable, my mission clear. I cannot be bought, compromised, detoured, lured away, turned back, deluded or delayed. I will not flinch in the face of sacrifice, hesitate in the presence of the adversary, negotiate at the table of the enemy, ponder at the pool of popularity, or meander in the maze of mediocrity.

I won't give up, shut up, let up, until I have stayed up, stored up, prayed up, paid up, preached up for the cause of Christ. I am a disciple of Jesus. I must go until He comes, give until I drop, preach until all know, and work until He stops me – and when He comes for His own, He will have no problem recognizing me – my banner will be clear!<sup>1</sup>

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