

A Study of the Book of Job

SECTION 1

Table of Contents

Some Questions to Ponder

- Who made Job sick? God? Or the devil?
- Did God commission or just permit it ...?
- Why did the devil have the right to ask for permission?
- Why do “christians” people suffer?
- Is material possession a sign of God’s favor and prosperity or is lack of it a sign of God’s disfavor?

We will endeavor to answer several of these questions and more during the study of the Book of Job.

Theme Scripture:

Theme **John 10:10**

Scripture The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

The Nature of God

Holy “Because it is written, Be ye holy; for I am holy.” 1 Peter 1:16

Righteousness “In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.” Jeremiah 33:16

Good **Luke 18:19**
And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

Matthew 7:9-11

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Luke 11:11-13

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Giver

James 1:17

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

God Gives Life (ZOE)

*Abundant
Life*

John 10:10

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

*Does not
Change*

Hebrews 13:8

Jesus Christ the same yesterday, and to day, and for ever.

The Curse and the Blessing

The Blessing

Deuteronomy 28:1-13 KJV

1 And it shall come to pass, **if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day**, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

“Young’s Literal Translation”

1 ‘And it hath been, if thou dost hearken diligently to the voice of Jehovah thy God, to observe to do all His commands which I am commanding thee to-day, that Jehovah thy God hath made thee uppermost above all the nations of the earth, **2**and all these blessings have come upon thee, and overtaken thee, because thou dost hearken to the voice of Jehovah thy God:

3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed shall be thy basket and thy store.

6 Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 *And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.*

12 *The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.*

13 *And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:*

- The blessings comes through obedience to the Word of God
- Natural and Spiritual Laws have already been set In motion
- To take advantage of a law be obedient to follow its principles
 - For example, to overcome gravity use the principles of the law of lift
 - To overcome poverty use the principles of the law of Giving and Receiving
- Following the Laws already established brings the blessings of God upon us

The Curse

Deuteronomy 28:15-18

15 *But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:*

“Young’s Literal Translation”

15 *‘And it hath been, if thou dost not hearken unto the voice of Jehovah thy God to observe to do all His commands, and His statutes, which I am commanding thee to-day, that all these revilings have come upon thee, and overtaken thee:*

16 *Cursed shalt thou be in the city, and cursed shalt thou be in the field.*

17 *Cursed shall be thy basket and thy store.*

18 *Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.*

- Ignoring the laws of God bring the curse or in other words removes His hand of protection from us
- We must be quick to repent and turn to righteousness

Revelation of Other Spiritual Influences

- Although God revealed himself as provider, friend and benefactor to Old Testament men and women.
- It was still not revealed to them that there were other significant spiritual entities that were working against them.
- Satan for example was not fully revealed.

WHO IS JOB?

Author: The authorship of Job is uncertain. Some scholars attribute this book to Moses. Others attribute it to one of the ancient wise men whose works can be found in Proverbs and Ecclesiastes, perhaps even to Solomon himself.

Date: The manners, customs, and general lifestyle of Job are from the patriarchal period (about 200-1800BC). Scholars differ, however, regarding when it was compiled, as its writing was an obvious recording of a long-standing oral tradition. Those who attribute it to Moses opt for a fifteenth century BC date. Others opt for as late as the second century BC most conservatives assign it to the Solomonic era, the mid tenth century BC

Background: Scripture itself attests that Job was a real person. He is referred to in Ezekiel 14:14 and James 5:11. Job was a gentile, is thought to have been a descendant of Nahor, Abraham's brother, and know God by the name "Shaddai" - the Almighty. There are 30 references to Shaddai in the book of Job. Job was a wealthy man living in a semi-nomadic lifestyle.

Content: The book of Job has been called a "dramatic poem framed in an open epic story." Chapters 1 and 2 are a prologue, which give the setting of the story. Satan presents himself, with the sons of God, and challenges the piety of Job, stating, "*Doth Job fear God for nought?*" (1:9). He goes on to suggest that were everything to be taken away, Job would curse God. God gives Satan permission to try Job's faith by stripping him of his wealth, his family, and finally, his health. Yet, "*did not Job sin with his lips*" (2:10). Job is then visited by three friends – Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, who are so overwhelmed by Job's deplorable condition that they sit in silence with Job for seven days.

The bulk of the book is taken up with three dialogues between Job and Eliphaz, Job and Bildad, and Job and Zophar, followed by Elihu's challenge to Job. The four men seek to answer the question, "why does Job suffer?" Eliphaz, basing his answer on experience states that Job

suffers because he has sinned. He argues that those who sin are punished. Since Job is suffering, obviously he has sinned. Bildad, resting his authority on tradition, suggests that Job is a hypocrite. He, too, takes the inferential approach and says that since trouble has come, Job must have sinned. *“if you wert pure and upright; surely now he would awake for thee”* (8:6). Zophar, who is a moralist, rests his authority on the belief that living a moral life brings blessings. Zophar condemns Job for verbosity, presumption, and sinfulness, concluding that Job is getting less than what he deserves: *“Know therefore that God exacteth of thee less than thine iniquity deserveth”* (11:6)

The three men come to the same basic conclusion: suffering is the direct outcome of sin, and wickedness is always punished. They argue that one can ascertain God’s favor or disfavor toward a person by looking at his material prosperity or adversity. They falsely make the assumption that people can comprehend the ways of God without taking into account the fact that divine retribution and blessing may extend beyond this present life.

In his replies to his friends, Job maintains his innocence, stating that experience proves that both the godly and ungodly suffer and both enjoy prosperity. He laments his deplorable condition and tremendous losses, venting his anger at them for accusing him rather than bringing him comfort.

After the three friends have concluded, a younger man named Elihu confronts Job, who chooses not to respond to his accusations. Elihu’s argument is: God is greater than any human being; therefore, a person has no right or authority to require an explanation of him. He argues that some things that God does are humanly incomprehensible. At the same time, Elihu suggests that God will speak if we will listen. His emphasis is on the attitude of the sufferer, that is, an attitude of humility allows God to intervene. This is the core of his message: instead of learning from his suffering, Job has the same attitude toward God as do the ungodly, and this is why judgment still afflicts him. Elihu’s appeal to Job is:

- 1) To have faith in God himself rather than to demand an explanation;
- 2) To change his attitude to one of humility.

It should not be concluded that all the objections of Job's friends represent other than the view of God contemporary to their times. As the revelation of God's nature has unfolded through history and the scriptures, we find that some of their views have been shown as incomplete. This, of course, does not make the text less than inspired, but gives us a Holy Spirit inspired report of the incidents as they occurred.

When the four have concluded, God answers Job out of a whirlwind. His response does not attempt to explain Job's sufferings, but by a series of interrogations, He seeks to humble Job. As we review the whirlwind address we come to three conclusions regarding Job's suffering:

- 3) Job was not meant to know the explanation of his suffering. Some things about human suffering God cannot possibly explain to us at the time without destroying the very purpose they were designed to fulfill.
- 4) God is involved in human affairs: Job and his grief meant enough to God to cause Him to speak.
- 5) God's purpose also was to bring Job to the end of his own self-righteousness, self-vindication and self-wisdom, so he could find his all in God.

Personal
Application:

The book of Job teaches several lessons:

- 1) God is sovereign. We cannot understand His working by rational thinking alone; faith must rest in God's love and our knowledge of Him. Sovereignty means that God is all-powerful; He knows all, He is everywhere present, and His decision is final (Jeremiah 10:10; Daniel 4:17). God is the author of all the power of the universe.
- 2) We understand ourselves and our lives in direct relationship to our understanding of the character and working of God. When we understand God's will toward us is good (John 10:10), that God cares and communicates His caring to His children – as He did to Job – this changes everything. Faith must have a resting place. When deep suffering threatens the foundation of faith, as was the case with Job, an assault on our faith can destroy us unless we are firmly rooted in these truths.

- 3) In times of tragedy we face the temptation of making God our adversary instead of our advocate. With Job of old, we can focus on declaring our innocence and questioning the justice of God, or we can bow in humility and wait for God to reveal Himself and His purposes to us.
- 4) The struggle of faith is a personal one. We each enter the crucible of life alone; we must test the mettle of our faith in God against uncontrollable forces and win our individual victories. There will be times when family and friends may be taken from us and we must stand alone.

Christ
Revealed:

There is no direct reference to Christ in the Book of Job; however Job may be seen as a type of Christ. Job suffered greatly and was humbled and stripped of all he had, but in the end he was restored and became the intercessor for his friend. Christ empties himself taking on Himself human form. He suffered, was persecuted for a time by men and demons, seemed forsaken by God, and became an intercessor. The greatest difference between Christ and Job is that Christ chose to empty Himself, whereas Job's abasement came about through circumstances beyond his immediate control.

The book of James directs the reader's attention to the patience and endurance of Job. James states that, as God's intention toward Job was good, so our Lord's intention toward us is good (5:11).

The Holy
Spirit at
Work:

Elihu, in his debate with Job makes three significant statements about the role of the Holy Spirit in the relationship of people to God. In 32:8 he declares that a person's understanding is not due to his age or station in life, but rather is a result of the operation of the Spirit of God. The Spirit then is the Author of wisdom, endowing one with the capacity to know and making sense out of life for him. Thus knowledge and wisdom are the Spirit's gift to men.

The Spirit of God is also the source of life itself (33:4). Apart from the direct influence of the Spirit, man as we know him would not have come into existence. From the original creation it was so, and continues to be so. Elihu states that his own existence witnesses to the life-giving power of the Spirit. The Spirit of God is the Spirit of Life.

Because the Spirit gives life and wisdom to man, He is also essential to the very continuation of the human race. If God should turn his attention elsewhere, if He should withdraw his life giving Spirit from this world, then human history would come to an end (34:14, 15). Elihu's point is that God is neither capricious nor selfish. Because He cares for man, He constantly sustains him by the abundant flow of His Spirit. Thus the Holy Spirit in the book of Job is the Creator and Sustainer of Life, and He gives meaning and rationality to life.

Job's Dilemma

Job 1:1-5

1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

Perfect

Tamam⁸⁵⁵² is found approximately 60 times in the Hebrew Old Testament.

"to be complete, finished, perfect, spent, sound, used up, have integrity."

Tamam sometimes expresses moral and ethical "soundness": "Then shall I be upright" <Ps. 19:13>, says the psalmist, when God helps him to keep God's Law.

tam⁸⁵³⁵, "perfect." When the adjectival form tam is used to describe Job <1:1>, the meaning is not that he was really "perfect" in the ultimate sense, but rather that he was "**blameless**" (RSV) or "**had integrity**."

"He did what he knew to do in worship and honoring God"

2 And there were born unto him seven sons and three daughters.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

SAMPLE VALUE TABLE FOR JOB'S WEALTH

Description	Quantity	Value / ea.	Estimated Value
Sheep	7000	12,000.00	84,000,000
Camels	3000	180,000.00	540,000,000
She Asses	500	2,000.00	1,000,000
Male Asses ?	1000	2000	2,000,000
Cattle ? Job 1:14	2000	10000	20,000,000
Goats ?	1000	2000	2,000,000
Servants ?			0
Other Assets? Tents etc.			1,000,000
			0
			J\$650,000,000.00

4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

Note: Worship from “Fear” not “Love”

Initially, Job's actions were clearly based on respect to the teaching of God that he had heard. However, we see now he has taken it a bit further and sacrifice in fear that God will judge him if he doesn't. This introduces the dynamic of fear in his life which affect 'faith.'

Also take note that Job's wealth extended to all his family. His sons and daughters were enjoying the wealth of their father.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, ***It may be that my sons have sinned,*** and cursed God in their hearts. Thus did Job continually.

Job 1:4-6 (Message)

⁴His sons used to take turns hosting parties in their homes, always inviting their three sisters to join them in their merrymaking. ⁵When the parties were over, Job would get up early in the morning and sacrifice a burnt offering for each of his children, thinking, "Maybe one of them sinned by defying God inwardly." Job made a habit of this sacrificial atonement, just in case they'd sinned.

- Note:**
- Job appeared to be afraid that his children had somehow violated God's law and so he was always ready to appease God on their behalf.
 - Our worship of God must be out of love and a demand of fear that if we don't He will condemn us.

Fear

2 Timothy 1:7

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

deilia ^1167^, "*fearfulness*" (from deos, "fright"), is rightly rendered "fearfulness" in <2 Tim. 1:7>, RV (for KJV, "fear").that spirit is not given us of God.

"cowardice and timidity" and is never used in a good sense

False **E**vidence **A**ppearing **R**eal

The Three (3) Fears of Job

1. The Loss of his children
2. The Loss of his health
3. The Loss of his wealth

Job 1:6-22

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

Note:

- The earth, the place of Satan's dominion after Adam's fall.

2 Corinthians 4:4 (KJV)

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

A Protected and Preserved Man

10 Hast not thou made **an hedge** about him, and **about his house**, and **about all that he hath** on every side? thou hast **blessed the work of his hands**, and **his substance is increased** in the land.

Note: *Satan knew Job was protected*
Satan knew that Job was protected and apparently had to have tried to penetrate his protected sphere

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

- Satan is trying to get God to harm Job

12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

- Satan, allowed to touch his (Job's) goods but not his person.

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

- God did not attack Job, Satan was challenging God that Job's fear of losing his possessions and his children was greater than his loyalty to God.

The Devil's Attacks

Job's Fears

- 1. The Loss of his wealth**
2. The Loss of his children
3. The Loss of his health

First Attack (Goods & Servants)

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

- Loss of over JA\$20,000,000

Second Attack (Goods & Servants)

16 While he was yet speaking, there came also another, and said, [The fire of God is fallen from heaven](#), and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

- [The fire of God? Or, the fire of the devil?](#)
- Loss of over JA\$8,000,000

Third Attack (Goods & Servants)

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

- Loss of over JA\$54,000,000

Job's Fears

1. The Loss of his wealth
- 2. The Loss of his Family / children**
3. The Loss of his health

Fourth Attack (Family)

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

- Incalculable emotional loss of the family and then the loss of houses and goods
- So far Job's losses amount to over J\$80,000,000

Job Worshipped in the midst of Calamity

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

- Job does not reflect on his loss, rather he continues to honor God

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: **the LORD gave, and the LORD hath taken away**; blessed be the name of the LORD.

- There Is a Difference between words that describes the situation verses the inspired Truth of God.
- Jobs words were not the truth, for as the servant said in verse 16, the assumption is that God is doing this.

- It is apparent to us who are viewing this in hindsight that God did not author these calamities.

22 In all of this Job sinned not, nor charged God foolishly.

Job Sinned Not Did not give up on the knowledge he possessed and what he already knew about God.

Charge God Did not foolishly open his mouth and say that God was causing his calamity ... his friends will do a very good job at that.

Keeping Integrity of Heart in Severe Trials and Dire Circumstances

Job 2:1-9

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

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, *although thou movedst me against him, to destroy him without cause.*

- Job is still acting in an upright manner before God
- Not knowing of Satan's actions Job make a statement of his honest and candid observation.
- To the culture of that day "God was responsible for everything."
- Today way see to do and say some of the same things, such as, "Acts of God" etc.

For No But God did not move against him (Job), Satan has no

Purpose personal gain or purpose to achieve in this exercise but to prove God wrong and prove that Job is indeed only serving God for what He gives and out of fear of retribution.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Job's Fears

4. The Loss of his wealth

5. The Loss of his children

6. The Loss of his health

- Satan tells God that if Job loses his health, then fear will overwhelm him and he will curse him.

6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

Fifth Attack

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 Then said his wife unto him, ***Dost thou still retain thine integrity? curse God, and die.***

Satan Uses Job's Wife *Then his wife said to him, Do you still hold fast your blameless uprightness? Renounce God and die! Job 2:9 AV*

- Job is challenged by his wife to make a charge against God and realize that God is not on his side.
- It can also be assumed that others were talking because it is likely that his wife did not keep this to herself.

Job 2:10

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? ***shall we receive good at the hand of God, and shall we not receive evil?*** In all this did not Job sin with his lips.

- Job’s statement is not an accurate one. God is clearly not the source of evil, it is Satan:
- Job’s comment is based on his limited revelation of God.

Jesus said in:

John 10:10 (NIV)

*“The thief comes only to **steal** and **kill** and **destroy**; I have come that they may have life, and have it to the full.”*

James 1:17 (KJV)

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

[END OF SECTION 1]