

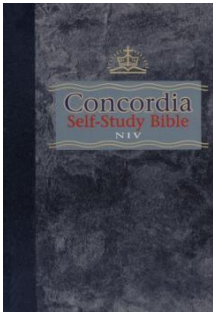


Job

being a
CHRISTIAN FRIEND
to someone who is suffering

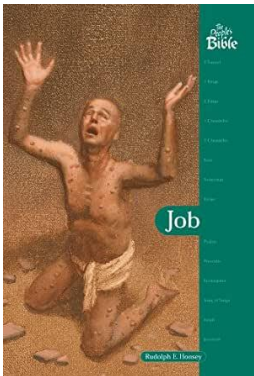
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Date of Job



Two dates are involved: (1) the date of the man Job and his historical setting, and (2) the date of the inspired writer who composed the book. The latter could be dated anytime from the reign of Solomon to the exile (c. 1000 BC – 586 BC). Although the writer was an Israelite, he mentions nothing of Israelite history. He had a written and/or oral account about the non-Israelite sage Job (**1:1**), whose setting appears to be during the second millennium B.C. (2000–1000), and probably late in that millennium. Like the Hebrew patriarchs, Job lived more than 100 years (**42:16**). His wealth was measured in cattle (**1:3**), and he acted as priest for his family (**1:5**). The raiding of Sabean (**1:15**) and Chaldean (**1:17**) tribes fits the second millennium, as does the mention of the kesitah, “a piece of silver,” in **42:11**. The discovery of a Targum (Aramaic paraphrase) on Job from the first or second century B.C. (the earliest written Targum) makes a very late date for authorship highly unlikely.

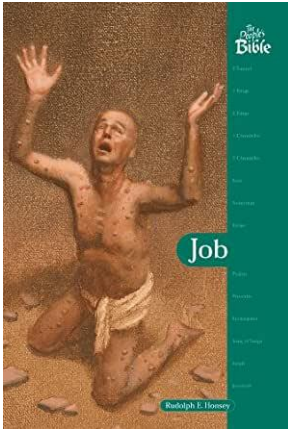
Setting of Job



In the opening verse of the book of Job we find two clues to the locale of the events and speeches described in the book. **Verse 1** informs us, “In the land of Uz there lived a man whose name was Job.” The name Uz occurs only a few times in the Bible. There are a number of references to people named Uz. The land of Uz is mentioned in **Jeremiah 25:20** along with other lands in the Middle East. The passage that most strongly suggests the location for the events of Job is **Lamentations 4:21**, in which the author exclaims, “Rejoice and be glad, O Daughter of Edom, you who live in the land of Uz.” The parallel structure of those two lines identifies Uz with Edom, a land lying southeast of Israel and bordering on the southern shore of the Dead Sea. The location east of Israel is in harmony with **Job 1:3**, in which Job is described as “the greatest man among all the people of the East.” Furthermore, the first-named of Job’s three friends, Eliphaz, is called “the Temanite”; Teman is a place associated with Edom. The places from which his other two friends, Bildad and Zophar, came cannot be clearly identified, but the context suggests the general area to the east of the land of Israel.

Author of Job

The most likely authors are Job, a contemporary of Job, or another Israelite years later.



We need not assume that the book of Job was written at the time of the events it portrays. It may very well have been written several centuries later. There is no conclusive evidence pointing to the time or the identity of the author. As people who accept the Bible as God's Word, we believe that Job and the other speakers in the book spoke the words that are recorded, and that God inspired someone to record them. That may have taken place soon after they were spoken, but it is also possible that many centuries passed before the words were recorded in this book.

As is the case with several books of the Old Testament, neither the book itself nor the rest of the Bible tells us who the author was. Some have suggested Job himself; others, Moses or some other individual. Some contemporary Old Testament scholars are of the opinion that the book was written after the time of Solomon.

Martin Luther, along with many other conservative Bible scholars, has suggested Solomon as the author. There are similarities between Job and two biblical books of which we believe Solomon to be the author: Proverbs and Ecclesiastes. All three can be classified as wisdom literature. Particularly, Job chapter 28 bears a striking resemblance to Proverbs chapters 1, 8, and 9, both in vocabulary and in content.

We cannot, however, with any degree of certainty state who the human author of the book of Job was. Like certain other books of the Old Testament, the book of Job itself does not name the human author. While it would be interesting for us to know who the human author was, it is more important that we know who the divine author was. It was God himself who inspired the human writer, whoever he was, to give us this book.

Ultimately, why does it not matter which human wrote the book of Job? (c.f. **2 Timothy 3:16**)

Outline of Job

Although Job is very difficult to translate, it is clearly divided. A three-part theme for this book is suggested by Gleason L. Archer, Jr. in *A Survey of Old Testament Introduction*: "(1) God is worthy of love even apart from the blessings He bestows; (2) God may permit suffering as a means of purifying and strengthening the soul in godliness; (3) God's thoughts and ways are moved by considerations too vast for the puny mind of man to comprehend." The dialogue throughout shows us how difficult it is for us to understand the Lord's purposes and to interpret the prosperity or suffering we experience.

- I. Prologue (**1:1–2:13**)
- II. The discourses of Job and the three friends (**3:1–31:40**)
 - A. The first round of discourses (**3:1–14:22**)
 1. Job's opening complaint (**3:1–27**)
 2. Eliphaz's first speech (**4:1–5:27**)
 3. Job's reply to Eliphaz (**6:1–7:21**)
 4. Bildad's first speech (**8:1–22**)
 5. Job's reply to Bildad (**9:1–10:22**)
 6. Zophar's first speech (**11:1–20**)
 7. Job's reply to Zophar (**12:1–14:22**)
 - B. The second round of discourses (**15:1–21:34**)
 1. Eliphaz's second speech (**15:1–35**)
 2. Job's reply to Eliphaz (**16:1–17:16**)
 3. Bildad's second speech (**18:1–21**)
 4. Job's reply to Bildad (**19:1–29**)
 5. Zophar's second speech (**20:1–29**)
 6. Job's reply to Zophar (**21:1–34**)
 - C. The third round of discourses (**22:1–31:40**)
 1. Eliphaz's third speech (**22:1–30**)
 2. Job's reply to Eliphaz (**23:1–24:25**)
 3. Bildad's third speech (**25:1–6**)
 4. Job's reply to Bildad and Job's concluding remarks (**26:1–31:40**)



III. The speeches of Elihu (**32:1–37:24**)

- A. Elihu's first speech (**32:1–33:33**)
- B. Elihu's second speech (**34:1–37**)
- C. Elihu's third speech (**35:1–16**)
- D. Elihu's fourth speech (**36:1–37:24**)

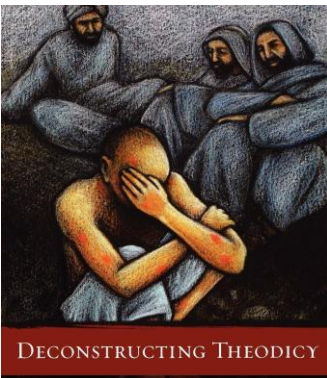
IV. God's speeches to Job (**38:1–41:34**)

- A. God's first speech (**38:1–39:30**)
- B. God's second speech (**40:1–41:34**)

V. Epilogue (**42:1–17**)

- A. Job's humble reply (**42:1–6**)
- B. The LORD rebukes the three friends and restores Job to prosperity (**42:7–17**)

Theodicy



Why does a good God allow bad things happen to good people? The answer to that question is the study of theodicy. Theodicy is the vindication of divine goodness and providence and omnipotence in view of the existence of evil. It comes from putting together the Greek words "theos" (which means god) and "dike" (which means justice).

Agree/Disagree: The most important thing I can do for a Christian struggling with the Problem of Evil is be prepared to give reasonable answers for why God would allow evil.

One apologist (defender of the Christian faith) stated that there were three types of doubt: factual, emotional, and volitional. Volitional doubt is choosing to doubt something without a reasonable cause to do so. Factual doubt comes into play when a person receives new information which causes them to question things previously unquestioned. Emotional doubt is a feeling of uncertainty regarding something.

When it comes to answering someone's doubts, there's not really much that can be done with a person acting on volitional doubt other than to point out that their doubt is unreasonable and encourage them to seek reasons for their doubt.

Someone with factual doubt is generally helped by giving apologetic, reasonable, logical responses to reconcile the idea of an omnipotent, all good God who also allows evil to come upon "good" people. Instead of trying to justify God with our own answers, what does God have to say about why he allows evil in the world?

Isaiah 57:1–2 (NIV) ¹ The righteous perish, and no one takes it to heart; the devout are taken away, and no one understands that the righteous are taken away to be spared from evil. ² Those who walk uprightly enter into peace; they find rest as they lie in death.

Hebrews 12:4–11 (NIV) ⁴ In your struggle against sin, you have not yet resisted to the point of shedding your blood. ⁵ And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you, ⁶ because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son." ⁷ Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? ⁸ If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. ⁹ Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of spirits and live! ¹⁰ They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. ¹¹ No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Revelation 3:19–21 (NIV) ¹⁹ Those whom I love I rebuke and discipline. So be earnest and repent. ²⁰ Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me. ²¹ To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne.

Genesis 50:20 (NIV) ²⁰ You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

Romans 5:3–5 (NIV) ³ Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; ⁴ perseverance, character; and character, hope. ⁵ And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us.

James 1:2–4 (NIV) ² Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, ³ because you know that the testing of your faith produces perseverance. ⁴ Let perseverance finish its work so that you may be mature and complete, not lacking anything.

2 Corinthians 1:3–5 (NIV) ³ Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, ⁴ who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God. ⁵ For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ.

2 Corinthians 7:9–10 (NIV) ⁹ yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. ¹⁰ Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

John 9:1–3 (NIV) ¹ As he went along, he saw a man blind from birth. ² His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” ³ “Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him.

2 Corinthians 12:7–10 (NIV) ⁷ Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me. ⁸ Three times I pleaded with the Lord to take it away from me. ⁹ But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me. ¹⁰ That is why, for Christ’s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

1 Corinthians 10:13 (NIV) ¹³ No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.

Luke 9:23–26 (NIV) ²³ Then he said to them all: “Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me. ²⁴ For whoever wants to save their life will lose it, but whoever loses their life for me will save it. ²⁵ What good is it for someone to gain the whole world, and yet lose or forfeit their very self? ²⁶ Whoever is ashamed of me and my words, the Son of Man will be ashamed of them when he comes in his glory and in the glory of the Father and of the holy angels.

Romans 8:18–39 (NIV) ¹⁸ I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. ¹⁹ For the creation waits in eager expectation for the children of God to be revealed. ²⁰ For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope ²¹ that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God. ²² We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. ²³ Not only so, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. ²⁴ For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? ²⁵ But if we hope for what we do not yet have, we wait for it patiently. ²⁶ In the same way, the Spirit helps us in our weakness. We do

not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. ²⁷ And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God. ²⁸ And we know that in all things God works for the good of those who love him, who have been called according to his purpose. ²⁹ For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters. ³⁰ And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. ³¹ What, then, shall we say in response to these things? If God is for us, who can be against us? ³² He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? ³³ Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴ Who then is the one who condemns? No one. Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ³⁶ As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." ³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

Respond to the following quote: "Was it God's plan for us to be happy? Happiness is a feeling based on what happens. The focus is on you. It can easily be disrupted by circumstances outside of your control. Instead, Jesus came to bring joy. Joy is selfless. You can still have joy in trying times. Joy runs deep and lasts eternally."

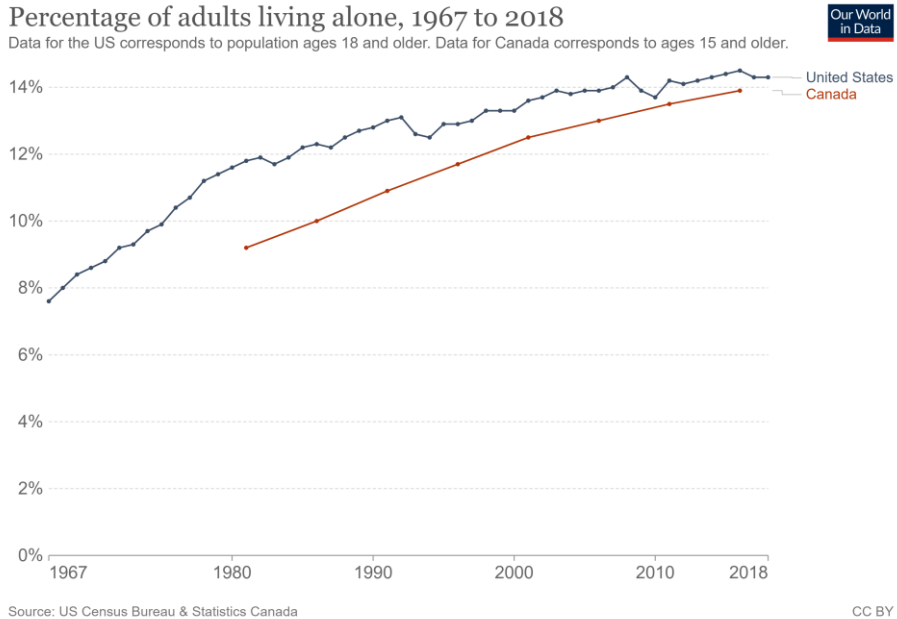
Let's watch [The Problem of Evil: Crash Course Philosophy #13](#). As we watch, what points are upheld by the Bible? What points aren't?

Watch Stand to Reason's video [Christianity's Road Block: The Problem of Evil](#) and then discuss the following statement: "Without God, we would not only have to live with pain but with something far worse: meaningless pain."

Being a Christian Friend



Now we have logical and reasonable defenses as to how an all-powerful and all-good God can also allow evil. However, 80% of all those who doubt the existence of an all-powerful, all-good God are emotional doubters. It's in their feelings. Our logical, rational, reasonable answers are not what the emotional doubter needs. They need a friend.



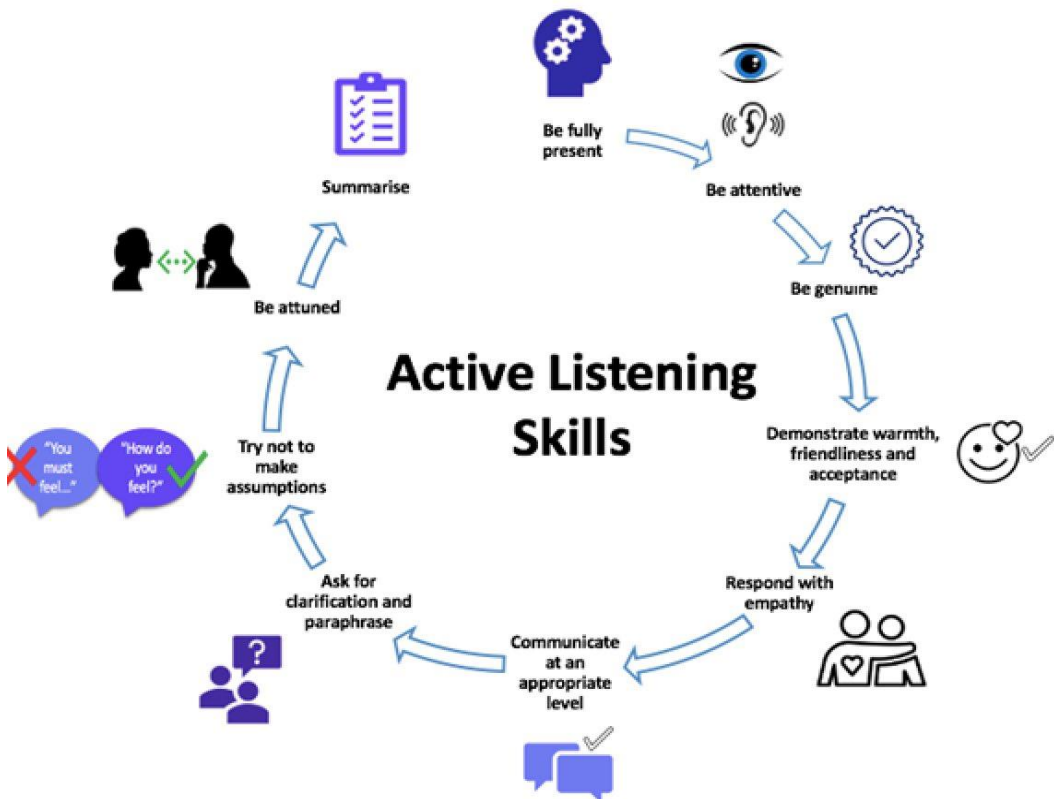
More People are Living Alone Now more than Ever...

How would you go about exploring the possibility of God (and his relationship with evil) if you weren't sure he existed? How about if you didn't attend a church?

How do you think people having smaller circles of friends, less confidants, and less people in general to talk about important matters affect their ability to deal with pain, suffering, and injustice in their life?

If a person is struggling with reconciling their faith with the pain, suffering, and injustice in their life, what do you think a person's greatest need will be? How useful do you think it will be if you can demonstrate logically that God and evil can coexist?

Instead, we need to actively listen to what a person is feeling and respond to that. So, how do you actively listen to a person?



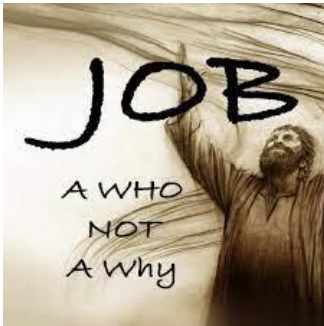
Watch the video [It's Not About the Nail](#) . What's one component of active listening?

What are more ways that you can be fully present & attentive?

After watching [Brené Brown on Empathy](#), how can you better define what responding with empathy looks like?

Consider the following graphic. When have you heard the following phrases? When have you found them helpful when said to you? When have you said these phrases? Why do these phrases get said?





Job 1:1-2:10

Before the tragedies, how is Job described? What do we know about him?

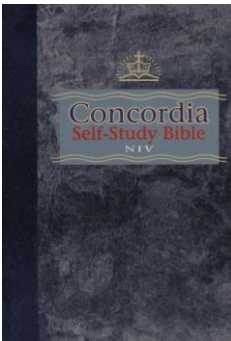
Read the following passages to see what else the Bible tell us about Job.

Ezekiel 14:12-20

James 5:10-11

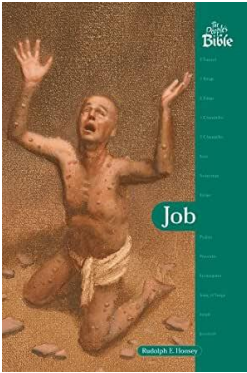
What do the interactions in this section tell us about the relationship between God, Satan, and humankind?

CONCORDIA SELF-STUDY BIBLE: The Adversary



When God calls up the name of Job before the accuser and testifies to the righteousness of this one on the earth—this man in whom God delights—Satan attempts with one crafty thrust both to assail God’s beloved and to show up God as a fool. True to one of his modes of operation, he accuses Job before God. He charges that Job’s godliness is evil. The very godliness in which God takes delight is void of all integrity; it is the worst of all sins. Job’s godliness is self-serving; he is righteous only because it pays. If God will only let Satan tempt Job by breaking the link between righteousness and blessing, he will expose the righteous man for the sinner he is.

PEOPLE'S BIBLE COMMENTARY: For Nothing



After God had commended Job, Satan had the audacity to contradict God. He cynically asked, "Does Job fear God for nothing?" The Hebrew word translated as "for nothing" is related to the precious word meaning "grace," the free, undeserved favor of God. The expression "for nothing" literally means "relying completely on God's grace." In his childlike faith, Job implicitly trusted in God and loved him for his (God's) sake alone, without any consideration of material reward. Satan not only questioned this but denied it. The form of Satan's question really implies that Job did not fear God for nothing. Satan suggested that Job was a phony; he feared God only because God had greatly blessed him with wealth and honor.



What is Job's response to all his tragedies?



Job 2:11-13

Are Eliphaz, Bildad, and Zophar great friends or horrible friends in these verses? Why do you think so?

What would you have done differently? Why would you have done that?

Job 3: The Good, the Bad, the Better

Our goal through this Bible study is to be a good friend to Job. In order to do that, we will be examining Job's statements as well as his friends. Picture yourself as sitting with this group of people. Engaging our active listening skills, we will summarize the content of the speeches. After summarizing, mark with a "G" what good, biblical things were said and then mark with a "B" the bad, unbiblical things. We will then come up with better responses.

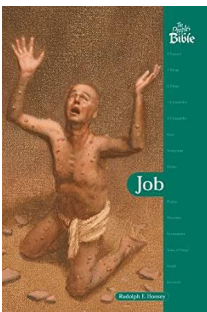
Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 4-5: The Good, the Bad, the Better for Eliphaz

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

The Better: How could we respond as a good friend to Job?



PEOPLE'S BIBLE COMMENTARY: Ascending Numeration

[Eliphaz] used a common literary device employed by ancient writers in that part of the world. It is called ascending numeration, where a number that would be complete by itself is increased by one. It is used several times in the Old Testament. Three is raised to four in **Proverbs 30:15, 18** and **Amos 1:3, 6, 9, 11, 13**. There are other similar examples. In this passage six is raised to seven: "From six calamities he will rescue you; in seven no harm will befall you" (**verse 19**). It has the effect of further emphasizing what the speaker is saying.

Job 6-7: The Good, the Bad, the Better for Job

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 8: The Good, the Bad, the Better for Bildad

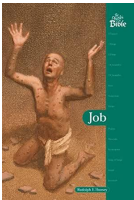
Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 9-10: The Good, the Bad, the Better for Job

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

The Better: *How could we respond as a good friend to Job?*



PEOPLE'S BIBLE COMMENTARY: The Cohorts of Rahab

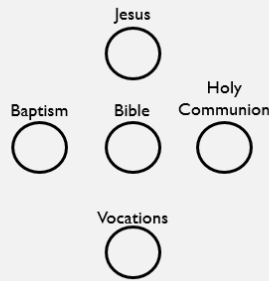
In [Job 9:] 13 we find the expression "the cohorts of Rahab." Here "Rahab" refers to enemies of God and the forces of evil, as also in **Psalm 89:10**. In some passages (**Psalm 87:4**; **Isaiah 30:7**) it is applied to Egypt, an enemy of God's people.

Job 11: The Good, the Bad, the Better for Zophar

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

THE THEOLOGY OF THE CROSS: THE HIDDENNESS OF GOD



God conceals Himself in things that we would least expect – a crucified criminal, a book, water, bread, wine, trials and sufferings, human beings working and raising their families.

Martin Luther coined a name for a biblical teaching which he called, "The Theology of the Cross." Others have called it the "The Hiddenness of God."

As sinful human beings we would much prefer a theology of glory. We want to see God's power at work in our lives bringing us peace and happiness, physical health, and financial wealth based on what we do. We want to be rewarded for good behavior now. This is often called the "opinio legis," or "the opinion of the law."

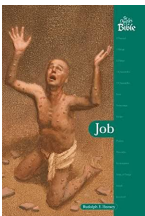
But that's not what God promises us. Instead, God gives us the cross. The theology of the cross reminds us that God hid himself and all his glory in the man Jesus whose head was crowned with thorns, whose hands and feet were pierced with nails, and whose side was stabbed with a spear. It is in this humble man on the cross, this place of shame and suffering, that the full power and glory of our Almighty God is hidden.

God continues to hide his glory in the most humble and unlikely places. First in the man Jesus, and now in the waters of Baptism, the bread and wine of Holy Communion, the simple words and pages of the Bible, as well as in our daily vocations as we go about living out our ordinary lives. These are the places where the hidden God makes himself known to us.

Job 12-14: The Good, the Bad, the Better for Job

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

The Better: *How could we respond as a good friend to Job?*



PEOPLE'S BIBLE COMMENTARY: Carry Their God in their Hands

The closing line of **Job 12:6** is difficult. It has been translated various ways, as we can learn from a comparison of English versions. We might improve the NIV translation by changing the words "their god" to "God." It would then read "those who carry God in their hands." Having no respect for God, the wicked would presume to control and manipulate him as if he were a magical object.

Job 15: The Good, the Bad, the Better for Eliphaz

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 16-17: The Good, the Bad, the Better for Job

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 18: The Good, the Bad, the Better for Bildad

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 19: The Good, the Bad, the Better for Job

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

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I Know that My Redeemer Lives



1 I know that my Re - deem - er lives; What com-fort
 2 He lives tri - um - phant from the grave; He lives e -
 3 He lives to bless me with his love; He lives to
 4 He lives to grant me rich sup - ply; He lives to
 5 He lives to si - lence all my fears; He lives to



this sweet sen - tence gives! He lives, he lives, who
 ter - nal - ly to save. He lives all - glo - rious
 plead for me a - bove. He lives, my hun - gry
 guide me with his eye. He lives to com - fort
 wipe a - way my tears. He lives to calm my



once was dead; He lives, my ev - er - liv - ing Head!
 in the sky; He lives ex - alt - ed there on high.
 soul to feed; He lives to help in time of need.
 me when faint; He lives to hear my soul's com - plaint.
 trou - bled heart; He lives all bless - ings to im - part.

6 He lives, my kind, wise, heav'nly friend; 7 He lives and grants me daily breath;
 He lives and loves me to the end. He lives, and I shall conquer death.
 He lives, and while he lives I'll sing; He lives my mansion to prepare;
 He lives, my Prophet, Priest, and King. He lives to bring me safely there.

8 He lives, all glory to his name!
 He lives, my Jesus, still the same.
 Oh, the sweet joy this sentence gives:
 "I know that my Redeemer lives!"

Text: Samuel Medley, 1738–99, abr.

Tune: DUKE STREET (LM) attr. John C. Hatton, d. 1793.

Job 20: The Good, the Bad, the Better for Zophar

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 21: The Good, the Bad, the Better for Job

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 22: The Good, the Bad, the Better for Eliphaz

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 23-24: The Good, the Bad, the Better for Job

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 25: The Good, the Bad, the Better for Bildad

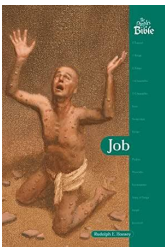
Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 26: The Good, the Bad, the Better for Job

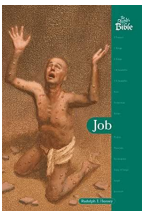
Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

PEOPLE'S BIBLE COMMENTARY: Destruction Lies Uncovered



Job describes God as the one who has complete power over the dead. When death beckons, all must yield. Even "Destruction lies uncovered." (**Job 26:6**) The word "Destruction" is Abaddon in the Hebrew text. That very word in its untranslated form is used by John in **Revelation 9:11**: "They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon." There the name is attributed to Satan. God has full power over death, the grave, hell, and Satan.

PEOPLE'S BIBLE COMMENTARY: Rahab



The word "Rahab" in **verse 12** must not be confused with the name of the former prostitute who kindly helped Israelite spies at Jericho (**Joshua 2**). In Hebrew the two words are written differently. This Rahab referred to in **verse 12** is not a person but rather the personification of all evil forces. The "gliding serpent" in **verse 13** may be another designation for a sea monster that also pictures an evil enemy.

The Better: *How could we respond as a good friend to Job?*

Job 27-28: The Good, the Bad, the Better for Job

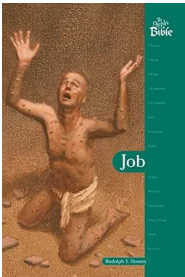
Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 29-31: The Good, the Bad, the Better for Job

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

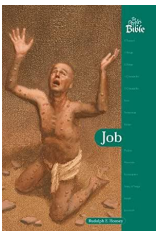
PEOPLE'S BIBLE COMMENTARY: Phoenix?



If you compare various English versions, you will notice that some have a different translation for the last words in **[Job 29:] 18**. Instead of “grains of sand,” they have the word phoenix. The same Hebrew consonants with slightly different vowels may read either “sand” or “phoenix,” a bird mentioned in ancient literature. According to legend, this bird lived for several hundred years and would eventually die by burning itself in its nest, and then from its ashes a new bird would spring to life. That is a fanciful and questionable interpretation. We strongly prefer the translation of the

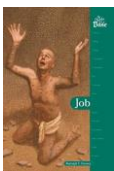
NIV: “My days as numerous as the grains of sand.” The Bible frequently uses that expression to indicate a large number.

PEOPLE'S BIBLE COMMENTARY: God Becomes Like Clothing to Me



While the word “God” is not in the Hebrew text of **[Job 30:] 18**, the NIV is justified in inserting it, for God is the implied subject. As a result of his severe physical affliction, Job had become grossly misshapen. No doubt he had lost so much weight that he was a bag of bones, and he had also suffered boils so that parts of his body swelled. No wonder his three friends had difficulty recognizing him when they came to visit him (**2:12**). Job’s clothes no longer fit him.

PEOPLE'S BIBLE COMMENTARY: A Fire that Burns to Destruction



"It is a fire that burns to Destruction; it would have uprooted my harvest." (**Job 31:12**) In the NIV the word "Destruction" is capitalized. The Hebrew word is Abaddon, the very word Saint John uses in **Revelation 9:11** when he speaks of the king of hell, Satan, as we noted in our comments on **26:6**.

The Better: *How could we respond as a good friend to Job?*



TIME OF GRACE

Time of Grace Playlists: Happiness vs. Joy

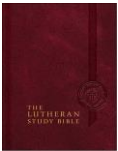
A helpful resource for someone who focuses on life's circumstances for their happiness is found with two Time of Grace video devotion series.

"Happiness" Series Compilation: <https://www.youtube.com/watch?v=N09d9IEhBI>

"Joy and Peace" Series Compilation: <https://www.youtube.com/watch?v=hGVVhdABBKA>

Job 32-33: The Good, the Bad, the Better for Elihu

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)



THE LUTHERAN STUDY BIBLE: "Let God Refute Him"

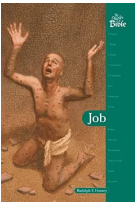
In **Job 32:13**, Elihu warns against the pride in Job's friends. They presume that if they could not overcome Job's self-righteousness, only God could—no other person could.

The Better: *How could we respond as a good friend to Job?*

Job 34: The Good, the Bad, the Better for Elihu

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

PEOPLE'S BIBLE COMMENTARY: Drinks Scorn Like Water



In **Job 34:7-9**, Elihu pictures Job as one who drinks scorn as a thirsty person gulps down water. He tells Job that by his complaints against God, Job had lowered himself to the level of evildoers and wicked men. Then Elihu closes this sharp attack against Job by asserting that Job had said, "It profits a man nothing when he tries to please God."

The Better: *How could we respond as a good friend to Job?*

Job 35: The Good, the Bad, the Better for Elihu

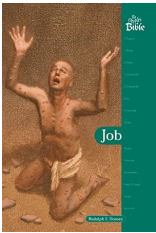
Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

The Better: *How could we respond as a good friend to Job?*

Job 36-37: The Good, the Bad, the Better for Elihu

Summary: (Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)

PEOPLE'S BIBLE COMMENTARY: Preaching Elihu



In his article "The Book of Job in Its Significance for Preaching and the Care of Souls," August Pieper gives a good summary of Elihu's speeches. We list them here in abbreviated form, numbered according to Elihu's four discourses:

1. God is good, even when he sends great afflictions to the God-fearing.
2. God is just, because he is the almighty Creator and Lord of all things.
3. God does not exercise justice in accordance with our thinking.
4. In afflicting the God-fearing, God has only good in mind.

Pieper adds two great truths: God is good, even when he smites. God is just, even when we do not understand him.

The Better: *How could we respond as a good friend to Job?*

256

How Great Thou Art



1 O Lord my God, when I in awe-some won-der
 2 When through the woods and for-est glades I wan-der,
 3 And when I think that God, his Son not spar-ing,
 4 When Christ shall come with shout of ac-cla-ma-tion



Con-sid-er all the works thy hand hath made,
 And hear the birds sing sweet-ly in the trees;
 Sent him to die, I scarce can take it in,
 And take me home, what joy shall fill my heart!



I see the stars, I hear the might-y thun-der,
 When I look down from loft-y moun-tain gran-deur
 That on the cross my bur-den glad-ly bear-ing
 Then I shall bow in hum-ble ad-o-ra-tion



Thy pow'r through-out the u-ni-verse dis-played.
 And hear the brook and feel the gen-tle breeze,
 He bled and died to take a-way my sin.
 And there pro-claim: "My God, how great thou art!"

Refrain



Then sings my soul, my Sav-ior-God, to thee, "How great thou



art! How great thou art!" Then sings my soul, my



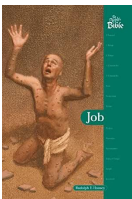
Sav-ior-God to thee, "How great thou art! How great thou art!"

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 Tune: HOW GREAT THOU ART (11 10 11 10 with Refrain) Swedish folk tune. © 1949, 1953 The Stuart Hine Trust. U.S. print rights admin. by Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission.

Job 38:1-40:2: The LORD Speaks

Since the Word of the LORD is perfect, we no longer have to categorize the bad things being said. However, we still want to actively listen to summarize what the LORD is saying. Then we will seek to understand why his Word is good and how we might use it with someone suffering tragedy.

Summarize what God is saying and explain why these are good things for God to say to Job.



PEOPLE'S BIBLE COMMENTARY: Unicorns?

The King James Version translates the Hebrew word for this animal [wild ox in **Job 39:9**] with the word "unicorn," following the ancient Greek and Latin versions. That translation is questionable and misleading, since the same word is used in **Psalm 22:21**, which refers to the "horns" of the wild oxen. A unicorn would have only one horn.

How might we use God's words in future conversations with someone suffering through tragedy?



William Blake
(1757–1827)

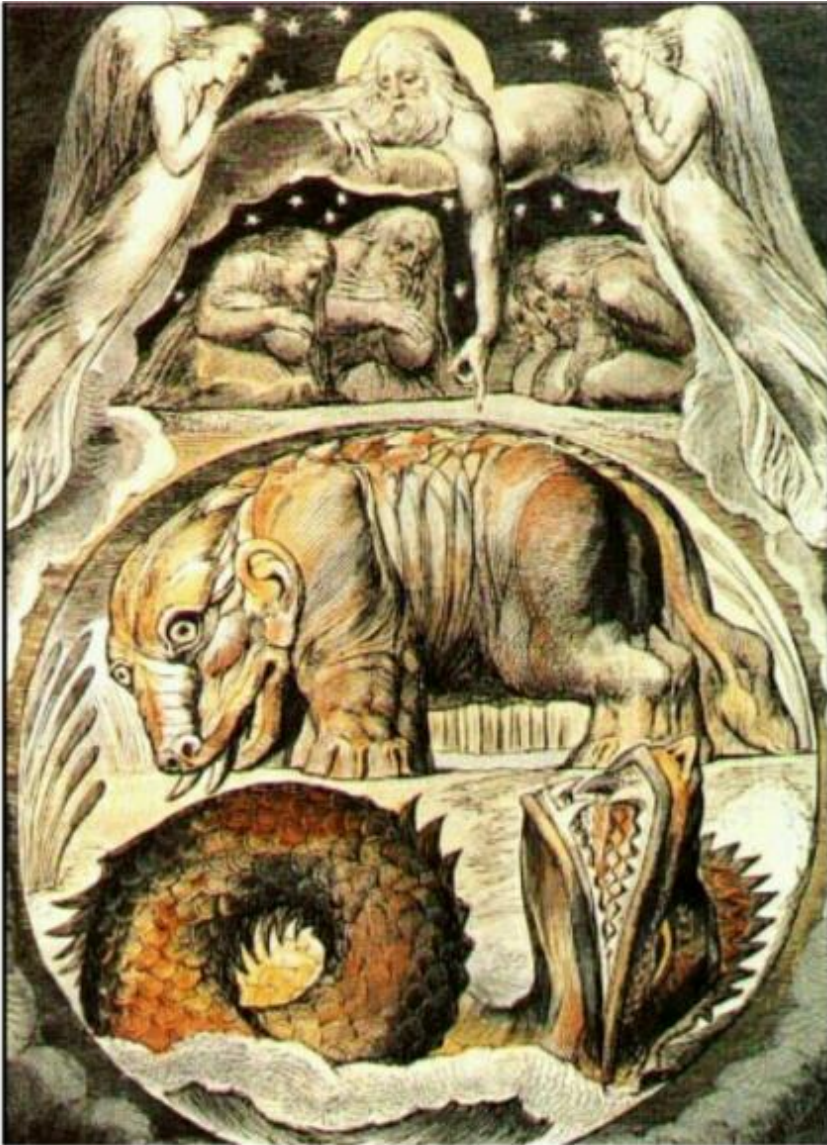
"When the Morning Stars Sang Together"

Job 40:6-41:34: The LORD Speaks

In **Job 40:3-5**, Job is silenced. He has nothing to say. There is a confession of unworthiness, but nothing else. God then speaks to Job again out of the storm. The lesson is not over. Job's heart needs a little more work.

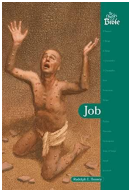
Summarize what God is saying and explain why these are good things for God to say to Job.

How might we use God's words in future conversations with someone suffering through tragedy?



*Behemoth and Leviathan, watercolour by William Blake from his *Illustrations of the Book of Job.**

PEOPLE'S BIBLE COMMENTARY: Behemoth and Leviathan



Perhaps no other section of the book of Job has been the subject of as much discussion and controversy as these passages describing the behemoth and the leviathan. Throughout the centuries people have speculated about those creatures and have tried to identify them. We will mention four general classes of interpretation and add a few brief comments.

1. Mythological monsters. This interpretation held by a number of ancient Jewish scholars is also accepted by some scholars today. They point to the legends of dragons and other fierce animals in ancient folklore and identify the behemoth and the leviathan as such fictitious animals. We would reject that interpretation for two reasons: (a) The Lord describes the behemoth and the leviathan as actual animals that Job could see, not as imaginary creatures taken from folklore. (b) It would be unworthy of the Lord to resort to speaking of imaginary creatures that never existed.

2. Wild animals in general. This applies particularly to the behemoth. The form of the word "behemoth" appears to be in the plural, although that is not absolutely certain. Yet the animal is consistently described as one creature, not many. If the form "behemoth" is, in fact, in the plural, it rather suggests the majestic power of the creature, as the plural may occasionally be used.

3. Animals that are still in existence. Most commentators favor this interpretation. In their attempts to identify the behemoth, they have suggested many animals: the hippopotamus, the rhinoceros, the elephant, the water buffalo, and the ox, among others. The overwhelming favorite is the hippopotamus. In fact, it is given in the marginal notes of many English Bible versions. There are, however, some problems that make it difficult to accept this interpretation, as we will attempt to point out in our comments. With reference to the leviathan, there are two chief candidates: the crocodile and the whale. Most commentators identify the leviathan as the crocodile, and that word appears in the marginal notes of English versions. As in the case of the behemoth, there are certain statements that lead this writer to question that identification.

4. Animals that once lived but are now extinct. In many respects this appears to be the most plausible interpretation. Since Job lived long ago, possibly four thousand years ago or longer, the animals God describes might well have lived at that time but later became extinct. Even within our lifetime we know of animals that are endangered species or are no longer in existence. Some animals that lived a century or two ago now no longer exist. Surely, then, it is possible that Job saw animals that are unknown to us.

Job 42:1-6: The Good, the Bad, the Better for Job

Summary: *(Mark with a "G" the good, biblical things said and a "B" for the bad, unbiblical things.)*

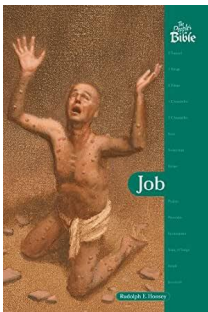
The Better: *How could we respond as a good friend to Job?*

Job 42:7-17: The Epilogue

Even though the three friends had sinned, what did God provide for them? How might we use that in comfort for ourselves when we reflect on unsympathetic or unbiblical advice that we have given?

How was Job further comforted after all that God let Satan do to him? What's the lesson for us?

PEOPLE'S BIBLE COMMENTARY: Job's Daughters



Perhaps in most passages of the Old Testament in which names of children are given, the names of the sons are listed and the names of the daughters are omitted. That is evident in **Genesis chapters 5, 10, 11, and 46**, as well as in other passages. In this closing chapter of the book of Job, the opposite is the case. The names of Job's three daughters are also interesting. His first daughter was named Jemimah, which means "dove." In the Song of Songs, Solomon addresses his beloved with the words "my dove" (**2:14**). The name of Job's second daughter was Keziah, meaning "cassia" or "cinnamon bark," suggesting pleasing fragrance. The third daughter, Keren-Happuch, had a name meaning "horn of eye paint," indicating facial beauty enhanced by eye shadow. (They used cosmetics in ancient times too!) All of those names suggest beauty, and the sacred writer states that no women in the land were as beautiful as Job's daughters. Beauty is also a gift of God.

Not only were Job's daughters beautiful; they also were given an inheritance along with their brothers. That fact indicates that women held a high status in the patriarchal culture at the time of Job. It also suggests that Job lived at about the time of Abraham. Special mention is

made of the beauty of Sarah (**Genesis 12:11**) as well as Rebekah (**Genesis 24:16**) and Rachel (**Genesis 29:17**). All three women also exerted considerable influence in their households, as was probably the case with the three daughters of Job. During the time of Moses and the Israelites, the general rule was that only the sons in a family received an inheritance. The daughters had no share in it. An exception to that rule is recorded in **Numbers 27:1–11**, which mentions that a man named Zelophehad had no sons. His five daughters appealed to Moses, who sought a solution from the Lord. In response to his request the Lord instructed Moses to divide the father's property among the five daughters.

The equal distribution of Job's property to his ten children gives evidence of the harmony and peace that prevailed in his household again as at the beginning of this remarkable book.



"Sir, we would like to see Jesus." Where is Jesus throughout the book of Job?

JOB'S DEBATE WITH THE FRIENDS



JOB



CYCLE 1
CHAPTERS 13-14

CYCLE 2
CHAPTERS 15-21

CYCLE 3
CHAPTERS 22-28

FOCUS OF DEBATE

- 1 IS GOD JUST?
- 2 DOES GOD RUN THE UNIVERSE ON THE STRICT PRINCIPLE OF JUSTICE?
- 3 HOW IS JOB'S SUFFERING TO BE EXPLAINED?



BIG ASSUMPTION

| HUMAN ACTION | GOD'S JUSTICE |
|---------------|-----------------------|
| WISE & GOOD | SUCCESS & REWARD |
| EVIL & STUPID | DISASTER & PUNISHMENT |

3-37

JOB'S P
EMOTIONAL R

1-2



JOB

- BLAMELESS
- RIGHTEOUS
- HONORS GOD

HAVE YOU CONSIDERED THE BLAMELESS, RIGHTEOUS JOB?

JOB IS ONLY RIGHTEOUS BECAUSE YOU REWARD HIM. LET HIM SUFFER, THEN SEE HOW RIGHTEOUS HE IS.



THE SATAN



3-28



JOB

JOB IS RIGHT

ARGUMENT
I'M INNOCENT!

IMPLICATION
MY SUFFERING IS NOT DIVINE JUSTICE

CONCLUSION A
GOD DOESN'T RUN THE WORLD ACCORDING TO JUSTICE

OR
CONCLUSION B
GOD IS UNJUST



"WHY HAS GOD MADE MY

"GOD ATTACKS ME, TEARS ME UP AND GNASHES HIS TEETH AT



"HE DESTROYED THE WICKED OF THE

WHY? BUT: WE ASSUME THE BOOK WILL ANSWER WHY GOD ALLOWS SUFFERING. IT DOESN'T...

THE REAL QUESTIONS: IS GOD JUST? DOES HE RUN THE WORLD ACCORDING TO JUSTICE?

JOB'S WIFE

CURSE GOD AND DIE!

ELIPHAZ THE RESPONDER

BILDAD THE SHUNNITE

ZOPHAR THE NAATHALITE



JOB



ELIPHAZ



BILDAD



ZOPHAR

↑ BEST OF ANCIENT ↑
↑ NEAR EASTERN THOUGHT ↑



JOB

ASHES



THE FRIENDS

ARGUMENT
GOD IS JUST

IMPLICATION
GOD RUNS THE WORLD ACCORDING TO JUSTICE

CONCLUSION
JOB "MUST HAVE" SINNED



SEE JOB 22

32-37



ELIHU

ARGUMENT
GOD IS JUST

IMPLICATION
GOD RUNS THE WORLD ACCORDING TO JUSTICE

CONCLUSION
SUFFERING MAY BE A WARNING TO AVOID FUTURE SIN BECAUSE IT BUILDS CHARACTER

BTW: DON'T ACCUSE GOD, DUDE!

JOB'S LAST

- ASSERTS IN
- DEMANDS I



PROLOGUE

JOB & THE FRIENDS

JOB

TRUST GOD'S WISDOM

UNIQUE BOOK IN THE BIBLE



- SET IN "UZ," FAR AWAY FROM ISRAEL
- ALL CHARACTERS ARE NON-ISRAELITES
- THERE IS NO CLEAR HISTORICAL SETTING

INTENTIONAL!

The Point

THE AUTHOR WANTS US TO FOCUS ON THE QUESTIONS RAISED BY JOB'S SUFFERING

PROTEST

WELLERCOASTER

"WHY DID HE DENY ME JUSTICE AND LIFE BITTER?" 27:2

"I AM IN ANGER, O LORD, BECAUSE YOU HAVE ANSWERED ME." 16:9



"WHY DO YOU REPROACH ME? YOU ARE THE BLAMELESS AND UPRIGHT, HE MOCKS THE DESPAIR OF THE INNOCENT." 9:22-23

"WHY DO YOU HIDE WHEN I AM CALLED? WHEN I SPEAK YOU LAUGH AT ME." 27:8



STATEMENT

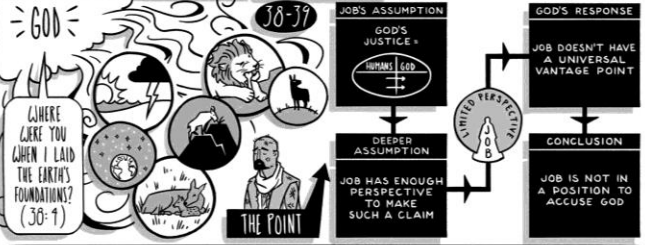
29-31

"I AM INNOCENT, WITHOUT SIN, AND I HAVE NO SINCE I WAS BORN. I HAVE NO REPROACH TO MY CONSCIENCE, AND I HAVE NO SINCE I WAS CONCEIVED."

"I SIGN MY DEFENSE, LET THE ALMIGHTY ANSWER ME!" (31:35)

A VIRTUAL TOUR OF THE UNIVERSE

38-41



10A



EVIL INJUSTICE MURDER LIES

IT'S COMPLEX, AIN'T IT? GOD

BEHEMOTH



10B-11

SEE ISAIAH 27:1 & PSALMS 74:13-11

LEVIATHAN



SYMBOLS OF DISORDER & DANGER

GOOD ORDERED BEAUTIFUL

NOT PERFECT WILD DANGEROUS



| QUESTION | RESPONSE |
|--------------------------------------|-----------------------------------------------------------------------|
| WHY IS THERE SUFFERING IN THE WORLD? | WE LIVE IN AN AMAZING WORLD THAT IS NOT DESIGNED TO PREVENT SUFFERING |

JOB



YOU ARE UNJUST! I DEMAND AN EXPLANATION!

YOU'RE NOT IN A POSITION TO MAKE THAT CLAIM. I INVITE YOU TO TRUST MY WISDOM.

GOD

GOD'S RESPONSE

42

92A

I RETRACT & I REPENT

JOB HAS SPOKEN RIGHTLY ABOUT ME

YOU THREE SPOKE LAUGHINGLY ABOUT ME

JOB

GOD HONORS

- JOB'S STRUGGLE
- JOB'S HONESTY
- JOB'S PRAYER

12B JOB'S FAMILY & FORTUNES RESTORED

JOB

14K

6K

1K

1K

EPILOGUE



LIGHT OF THE VALLEY

—LUTHERAN CHURCH—

SHINING THE LIGHT OF JESUS

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Worship

Sundays at 10:30 am

Mondays at 7:00 pm

Bible Study for All Ages

Sundays at 9:15 am

This Bible study was written and produced by Pastor Jon Klein.

Call, text, or e-mail with any question.

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