

PREFACE TO THIS WORKBOOK ON JOB

The first time I studied Job I was left with the impression that Hebrew poetry is hard to understand because of the word usage. I was right, but the next opportunity to study this great book came at the feet of my friend, mentor, and teacher, Curtis A. Cates. His understanding of the book is with me as I write this brief look at this tremendous poetic literature that was written somewhere around the time of Abraham. Job was a Patriarch.

This workbook is designed to be used in a Sunday school setting and other sources may be necessary, but the student will also find it helpful to read the text straight through, again and again, and he will be comforted with the wisdom he finds for the vexation just living can bring. The concept that only the wicked suffer is forever denied in this wonderful study of an innocent person's trials. Job did not suffer from his own actions, but from God's allowing such. The former thought is hard to comprehend and is impossible to accept by unbelievers. But all of man's trials can occur to anyone and not just to the wicked (cf. 1 Cor. 10:13).

As difficult as it may be to accept suffering, Job's book and its benefits were illustrated by the grandson of Curtis A. Cates, who said to me in the hospital room where Curtis lay dying: "If Job knows that granddaddy is coming, he will have to study up on his own book." Curtis' grandson had great comfort in knowing that his grandfather's suffering would end in eternal bliss. I am eternally grateful to brother Cates and to Job for helping me so much with the sorrows of life. I pray that those who use this workbook will be as blessed.

To use this workbook when filling in the blanks of the worksheet, one will have to know that all of the answers are contained in the paragraphs at the head of each chapter study. The worksheet is designed to encourage the student to study and "search the text" as he enters the wonderful study of the innocent Job and his agony. If the student is still puzzled as to what word is needed in each blank, the answers can be found in appendix A at the back of the workbook.

In teaching this class at the Forest Hill Church of Christ for a period of several months, I discovered that the students were looking forward to this workbook and, thus, it seemed to me that they wanted to go through the study again. Job is that kind of a text, for all who live in this life will have troubles and all of us need comforting at various periods in our lives.

Keith A. Mosher, Sr.

A STUDY OF JOB: INTRODUCTION

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The book of Job is the record of the history of a good man who is beset with troubles. Job is stripped, [acts allowed by God and carried out by Satan, chapters one and two] of his wealth, family [except for his wife], and his health. Some supposed friends came to visit Job after the calamities and they insist that Job was suffering because of his sins. After three cycles of conversations a new character appeared on the scene named Elihu, who makes four speeches that change nothing from what was already said, and then God appeared to address Job. The consequences of all the events are recorded in the very last chapter. ***The theme of Job seems to be an answer to the question as to why the innocent suffer. Since Jewish theology never answered the question, it is through a patriarch that we learn it. Job lived in the time of Abraham, or even before, and his record is the oldest Hebrew text, coming to us in paleo-Hebrew.***

Job's name probably means: "where is God?" And, if so, certainly fits the account of a man, innocent of sin, who is suffering and thinks that God attacked him! The account and the teaching, that mostly consist of an ancient poetic style, begin with the history of Job before the calamities strike him, so that the reader knows what happened in heaven and that Job is innocent, although he does not know any of this until the end. According to chapter one, God's praise of Job prompted Satan to challenge God's concept of Job and, thus, Satan dared to think that the only reason Job followed God was for His blessings. God then permitted Satan to attack and later (chapter two) allowed Satan to strike the final blow against Job's health. But Satan is

not allowed to slay Job (Job 2:6). ***Perhaps the most important fact in this study is that one will never read that Job accused God of an evil act, even though Job could not understand why he lost everything.***

Because the reader knows the outcome (chapter 42) some have tried, in sundry ways, to interpret Job as an allegory, as fictional, and as non-canonical! The text begins, however, with ***there was a man***, and is the same linguistic construction as in the well-known history book called 1 Samuel (25:2) and in a parable (2 Samuel 12:1), so that no one can be dogmatic and argue for fiction against actual history.

The characters in the book are not only named, but even the areas in which they resided are given. Satan and God, of course, are real. The other characters are Eliphaz, Zophar, Bildad, and Elihu. Ezekiel mentions the historical Job (Eze. 14:14) and so does James (Jam. 5:11). The Jewish Talmud [comprised of the Mishna and Gemara; the Mishna records about 613 laws of the Jews added to the Mosaic code and the Gemara is commentary on the Mishna, for the most part] lists Job as a prophet and a pseudipigrapha, called the *Wisdom of Job* has been found. The majority of the Rabbinical works list Job as a real person.

The purpose of the book is to point out the answer to the problem of human suffering. The difficulty of evil in the world is not handled in any abstract fashion, but directly through one man's agony. Strictly speaking, the problem of human misery overwhelms the child of God more than it would for a non-believer, since the belief in an all-powerful, all-loving God can cause one to question His sovereignty and maybe even His goodness. As written above, but repeated here in the Jewish

style for emphasis, the book was written during the patriarchal age and Job may have lived even before the time of Abraham.

***THE PROBLEM OF EVIL IN THE WORLD AS TAUGHT IN THIS BOOK OF JOB
WRITTEN DURING THE PATRIARCHAL AGE***

The three “friends” and Elihu, who visit Job in his agony, do their best to apply the general principle of that time to Job’s situation; that men experience evil and suffering ***only because they are sinners***. The four do not help Job at all, but are said by God not to have “spoken of me the thing that is right, as my servant Job hath” (Job 42:7b).

There have been numerous philosophical, and secular reasons given concerning evil (i.e suffering) throughout man’s history. The arguments have been expressed, philosophically, as: “If God were perfectly good, He could not tolerate the existence of violence and disease; therefore there must be some limit to His ability to control such events, and thus He is not almighty.” Or, as the secular atheist is prone to argue: “If God does not have complete power over everything that happens, His failure to cure evil and disease must be because of the fact that He is not good, and thus there is no God.” Many thoughtful people, terrified by the hopeless feeling during some disaster or outraged by the violence of mankind, have lost faith in the goodness of God. The latter concepts ignore the freewill of man, who is the one who brought sin and trouble into the world, and also ignore the dangers of being a creature in a dangerous world.

In the book of Job, it is obvious that all of the characters believe that God exists and that He is the Supreme Being Who is unquestionably just in all of His acts. However, all but Job think that suffering is limited to the sinner and given as

punishment. Polytheism has long taught that evil exists as the antithesis of good and the deist (i.e. naturalist) has long insisted that God created, but then He left the world alone and, in the strictest sense, then, God is dead! The book of Job has no suggestion in it, in any text, that limits either the power or goodness of God. The five human speakers all take the world seriously, for it is God's making and God's property and it was created well. In fact, humans are pictured in the text of Job as God's special friends who can talk with God and God answers them. The latter fact accounts for Job's reluctance to charge God with evil and for Job's "postponing" any answers to the suffering until Job dies.

In this world, evil is not often punished in proportion to its actions, and good is not often rewarded according to its merit, but suffering can be the ***severest form of the test of faith. The book of Job pictures, forever, the latter idea.*** There can be no doubt that God allowed all that happened to Job, and such suffering cannot be blamed on nature or the devil, for they are all God's creatures. The acceptance of creature-hood in the land of the living is essential to faith and Job confidently expressed the concept that he would continue to live with God ***after*** his suffering.

The moral teaching, that surfaces in this account of Job's history, is from the biblical doctrine that one reaps what one sows, sometimes in this life (Galatians 6:7). Suffering can never be postponed and many believe that God is not fair in what He allows.

WHY, THEN, DOES GOD ENTRUST HIS CHILDREN WITH TRIALS?

One may ask: "If I am serving God should not my life be easier?" The problem is that God's most used tool to test one's faith is trial (Jam. 1:2-3). God has not

announced a change in this strategy and a brief reading of the Bible would show the honest student that all of God's people have been tried. If one wants to be used by God, such usage will not be easy (Mat. 5:10-12). The following are some biblical concepts that indicate why God allows His children to face trials.

First, trials are a part of God's work (Heb. 12:6). God is in control and even if I cannot see how, God is working for His glory. The faithful never need to worry about how things are going to work out, for God promised eternal joy (1 Pet. 1:3-4).

Second, trials put God's power on display (Heb. 13:5-6). When God allows his children to be in a trial, He is ready to work for His glory. Gideon was taught this when he, as a creature of God's, brought 10,000 men as an army, but God said that that judge only needed 300 (Jud. 7:22). God, alone, was to be credited with the victory. The latter concept is very hard for His people, for it demands strict faith in a victory from God.

Third, trials prepare God's people for service (Rom. 5:3). If God is working in a big way, one might face a big trial, and that which gets one ready for the big test is all the little trials (Heb. 10:32). [Compare the pain suffered by athletes in practice, who are getting ready for the big game.]

Fourth, trials purify one who is a child of God (2 Cor. 12:10). [I do not always handle trials well and often they reveal what is really inside me, for trials reveal my weaknesses.] A child of God needs to remember that trials are a part of growth and are used to make him strong. Wars make generals and trials make Christians (Jam. 1:3).

Fifth, trials cause one to depend on God (2 Cor. 12:9). The greatest battle one wages in life is not outward, but inward. Trials break one's dependence on self and lead one to depend on God (1 Cor. 1:28-31). [Throughout Job's misery, God was still his friend.]

Sixth, trials show the world that God is dependable and takes care of His children (Psa. 55:22). The world is watching as to how a Christian handles his trials, for having peace in the midst of comfort is normal, but having peace in the midst of discomfort is not a popular worldview (Phi. 4:6-7).

Seventh, trials show all of mankind, and especially Christians, that God is infinitely valuable (Jam. 1:17). When a Christian has joy in the midst of loss, it shows the world that the Christ is better. Too often, those in the trial complain, feel self-pity, and seek sympathy. [Note, however, Job 1:21, Psalm 73:25-26, and Habakkuk 3:17-19.]

Eighth, trials are to be seen by a child of God as an opportunity for reward! God entrusts his children with trials and they are a *gift* from God, if one responds in faith (1 Pet. 1:6-7).

Ninth, one should be aware that trials might be spiritual warfare (Eph. 4: 10-16). Satan is the avowed enemy (1 Pet. 5:8); but he only can do what God allows (Job 1:12; 2:6); Satan, *who is like a dog on a leash*, will be working, but Christians are fully aware of the tactics of this enemy (2 Cor. 2:11; cf. Psa. 27:14 and 1 John 4:4).

Tenth, one must understand that trials may be for one's discipline (Heb. 12:11). Trials expose one's weaknesses and reveal sin, if present (Heb. 12:5-6). And one should ask: "Search me, O God, and know my heart: try me, and know my

thoughts. And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23-24).

Then, when it comes to trials, the Christian must gain the perspectives listed above. God **entrusts** His children with difficulties so that they learn not to run from God. One who runs from the trials misses out on being used by an all-knowing God. This study of Job helps the student to learn how to trust God, no matter what.

THE BOOK OF JOB: Work Sheet
(FIRST OLD TESTAMENT BOOK WRITTEN)

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1. Job's name probably means: _____
2. The poem begins with: _____
3. God's praise of Job prompts Satan to _____
4. God permits Satan to _____
5. Job never accuses God of: _____

The book mostly consists of _____
Many interpretations of Job's writings stem from the last chapter.

The characters in the book are: _____

Job is mentioned by _____ and _____. Job is discussed as a prophet in the _____. He is the protagonist in a pseudepigraphal book called the _____ of Job. The Mormons mention him in the "Doctrine and Covenants," one of the four sacred texts of the church of Christ of Latter Day Saints.

The majority of Rabbinical texts recognize Job as a _____ character. Job was a real person. Can you find the apostle Paul's quote from Job? _____

The purpose of the book seems to be: _____

1:1-5 (CHAPTER START) OF JOB

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Chapter one is the record of who Job is and the account of the first *test* of his faith allowed by God in response to Satan's attack on the righteousness of God (Job 1:9-11). For an individual living where Job is said to have resided, west of the river Jordan, everything across the river would be to the east, yet Job is said to be the "greatest of all the men of the east" (Job 1:3b). Job lived as a Patriarch (Job 1:4-5) and at that time there were marauding robbers and wild areas surrounding him (cf. Jud. 6:3, 33; 7:12; and 8:10). Even the Sabeans and Chaldeans terrorized this area (Job 1:15, 17). ***[Note: Since Job is given no tribal identification, we cannot know if he were a Hebrew from Transjordan, but he was certainly a believer in God.]***

Verses 1-5 are the record of Job's integrity. The words, "there was a man" are explicit, simple, and are either the beginning terms of an actual history (cf. 1 Sam. 25:2) or a parable (cf. 2 Sam. 12:1). So the style of writing does not indicate prose or fiction. But, Job is mentioned by Ezekiel as historical (14:14) and Job's name came to mean "alienated" (from God) to later Judaism and originally seems to have meant something like "where is father?" ***The most important fact to remember all through this study is that Job was innocent of sin for he was "blameless and upright;" terms that mean "complete and straight," which characteristics made Job pleasing to God (Job 1:8; 2:3).*** Also, always keep in mind when studying this text that Satan was cynical about Job and, therefore, proved that the devil is not omniscient, nor is he omnipresent (Job 1:6-7).

Job had an ideal family of seven sons and three daughters, and offered sacrifices for them, as a Patriarchal priest would (Job 1:5). Job was not a nomad, but a farmer with considerable holdings (Job 1:14). Job's children are pictured as having lived a blessed life and, evidently, residing in their own homes (cf. Job 1:18). [Some commentators (such as Zockler) believe that the feast being enjoyed by the children was a birthday party (Job 1:5).]

Note the application that, as a godly parent, Job was trying to make sure that his children were protected and he feared that his children might "curse God in their hearts," which is the same sin that Satan thinks Job will commit (Job 1:11; 2:5). Note also that Job's faith was blameless inwardly, but he also understood the need for the act of sacrifice. One should be a "doer of the Word and not a hearer only" (cf. Jam. 1:22).

WORKSHEET

Job 1:1-5 is the record of Job's _____. Job was blameless and _____ and was considered as the greatest man of the _____. Under what dispensation did Job live? [Remember that he offered the sacrifices for his children.]

Job's name came to mean _____, but originally may have meant "_____."

The fact of Job's _____ is essential to an understanding of the book.

The numbers seven and three are symbols of perfection in Hebrew apocalyptic language. How many sons did Job have and how many daughters? _____ and _____.

What passage in the prophetic text of Ezekiel insists that Job was a historical person along with Noah and Daniel? _____

Job was a wealthy _____, who had great numbers of herds and flocks and a huge amount of land. He lost it all!

CHAPTER ONE (OF JOB), VERSES 6-22

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The first test of Job's uprightness began in heaven because of a "contest" between Satan and God (Job 1:6-12). Satan came among the host of heaven consisting of all the angels and/or superhuman beings (cf. 1 Kin. 22:19). As God's attendants, such beings are called *messengers* (cf. Psa. 103:20) and as associates of God they are *holy ones* (Job 5:1). Such beings are also called *watchers* (Dan. 4:13, 17, 23) for they are active, somehow, in the affairs of men (Zec. 1:10-11; 6:5-6). To call God "the Lord of hosts" means that He created all such beings and, thus, Satan is also one who was one of those created and is subject to God's control. Sometimes such angelic beings are called *sons of God* or simply *gods* (Psa. 97:7) or *spirits* (Zec. 6:5; cf. Psa. 82:1; 89:5, 7). Note very carefully that the Lord presided over the meeting of Satan and the host (Job 1:6).

Job 1:7—Note that Satan is pictured as a vagabond and restless being (cf. 1 Pet. 5:8).

Job 1:8—The Lord's question is in the form of a four-line poem and He repeats what is written about Job at verse one. Note that when God sees a just man, He is delighted!

Job 1:9-10—Satan is cynical, which is the characteristic of all that is evil, for he believes that there is nothing good. Faith in God's goodness is at the heart of true faith, and so the unfaithful Satan asks, no doubt with a sneer, "Doth Job fear God for nought?" Satan thinks that all religious people are only in it for what they can get! [Such may be true for some; see Mark 4:19.] But not all have an artificial faith. Satan's question is clever, for Job has never been tested.

Job 1:11—This verse is the record of the basic theology of the text: Both God and Job had been slighted, for Satan insinuated that God was not good enough to be loved just for Himself! And, Satan insisted that Job would not hang on to God, if there were no benefits. In fact, Satan "commands" God to test Job! The cynicism of evil knows no bounds!

Job 1:12—God accepted Satan’s challenge, but controls the test by limiting Satan to do what he wishes with Job’s property, but not Job’s person. [Satan lost this round and came back for more (Job 2:1).] At this time Satan rushed out to do his evil.

Job 1:13-19—A series of disasters overtakes Job’s family and holdings and his happy world falls into ruin. Just when Job thought he had protected his children (Job 1:5) they were dead and every bit of his property was gone in a moment. There were no survivors, which is the supreme disaster (cf. Exo. 14:28).

Job 1:20-22—Job’s first reaction is most telling, for his remarks are deliberate and dignified (cf. 2 Sam. 12:20; 2 Kin. 19:1). [In that day, men of stature wore a robe over their tunics and it was ripped in grief when bad news came.] Shaving the head was also a part of mourning then, but was later forbidden in the Law of Moses because it was then associated with heathenism. Job, however, was a Patriarch and was, in a sense, still worshipping God by his actions! His expression is the most noble of all of man’s statements in accepting the will of God in the midst of trial. Job passed the first test for he did not find *tiplah (translated foolishness in verse 22; has the meaning of tastlessness)*; that is, Job did not give offence to God.

WORKSHEET

Job 1:6-12 is the record of a meeting between _____ and _____ that took place in heaven. What did Satan insinuate? _____

Job 1:14-19 is the record of the first _____. What limit did God put on Satan at the first? _____ What does the fact that God could control Satan tell about the devil’s limitations?

Who **allowed** the test? _____

Job 1:20-22 is the record of Job’s first _____. ***Note here a very important concept and that is thAT Job’s faith did not ease his agony; in fact, it caused it to be greater, for he did not know why his God would allow such trials. Job loved the Lord and had a good concept of God’s blessedness, but his faith did not survive without a tremendous struggle with the thought that God would allow something so bad!***

It is harder to say “praise the Lord” when he takes away, than when He gives!

Job knew no reason for his suffering, and neither may we, but Job’s attitude is the primary one for God’s children. In the trial, can we also have the faith of Job that God is; otherwise Job would have been wondering about a non-existent Being and his complaints would be groundless. Job is not paying for any sins he may have

committed, and his answer to why he is suffering will not be known to him until the end of the trials. Perhaps we will never know why we may suffer, but our wonder is because of the fact that we do believe in a good and benevolent God.

2:1-13 (CHAPTER) OF JOB

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This section, probably written after the trials were over, is the record of the second test of Job that resulted from Satan's returning to the presence of God and insisting that Job had not been tested to the limits and, therefore, still would not turn from God. The same verbal formula is used here, with a few variations, from the first round between Satan and God (cf. Job 1:6-12 and 2:1-4). This time, after insisting that Job still holds his integrity, the Lord added that Satan had moved the Lord against Job. This attack on God's righteousness is a central theme of the book, and shows that God **allows** the innocent to suffer. Satan's first efforts to discredit Job had failed, but the Lord is pictured here as having good reason to allow Job to be tested; for Satan's slander that no one serves God without reward, had to be challenged! Satan desired "skin for skin;" that is, he wanted, physically, to hurt Job.

WORKSHEET

Job 2:1-4—The second _____ is recorded and God concluded that Job still held his _____. Whom did Satan move against Job? _____! [One should note that Satan had to move "to and fro" upon the earth, and this proved that Satan is not deity, for he is not omnipresent. Compare 1 Peter 5:8.] According to Job 2:4, Satan said: "skin for _____." What did Satan want per such a request? _____

Job 2:5—Note Job 1:12 and the fact that Satan, during the first test, had not been permitted to do what? _____

Job 2:6—Satan is the instigator of the second test of Job, but there is a reason that God would not allow Satan to kill Job. What is it? _____

[The answer is in the concept of what the test was to prove.]

Job 2:7-9—Note how fast Satan went to work! The term, *boils*, in verse seven is *sehin* in Hebrew and is the general term for some disease of the skin. At Job 30:17 the text

reads that Job felt *pierced* in his bones by the affliction. Job's disease was putrid sores, on his body, of some kind, described as *black* and *burning* at Job 30:30.

Job 2:9-10 is the record of Job's second reaction to being tested. Job's wife enters the scene and many have been hard on her, especially the "church fathers," who called her "Satan's ally!"

Job 2:11-13 is the record of Job's friends arriving. What are their names and residences? _____

[How they became his friends is not explained. The fact that they met by appointment (verse 11) shows that all knew each other prior to their coming to Job. Their motives for coming seems to be sympathetic ones, and Job was so "black" that they did not recognize him at first! Note that they sat with Job "upon the ground," which fact, reported by the Holy Spirit's inspiration, means that Job was not suffering from leprosy as some have claimed; they sat quite close to Job. [See Leviticus 13:1ff.]

Lesson: When a child of God knows the "why" and the "what" of his suffering, he is better able to endure. Job knows neither.

3 (CHAPTER) OF JOB

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In the present layout of the Old Testament there are at least seventeen speeches in the section from chapter three through chapter twenty-seven: nine by Job; three by Eliphaz; three by Bildad and two by Zophar. It should be noted that the later chapters 28-31 are not included here in counting Job's speeches with his friends for chapter 27 is introduced as a new speech.

I found it hard to know what to call this section, for it is not a discussion, speaker "contributions," or a debate; for the friends and Job were not involved so much in an intellectual exercise; nor are they ordinary conversations, for they are all speeches and each speech is a distinct piece. Some historians call this poetry "contest" literature; that is, a form of debate where a "prize" is awarded to the one that develops the best case; such debates are decided by their inherent quality not in their effectiveness in refuting the opponent and an audience is implied. This is why it is hard to find the connection between one speech and the next. There is much emotion and ad hominem in the speeches. The difference between Job's speeches and the friends is that Job addresses God and them, but they talk to God about Job, which is the reason I write that the idea of a debate is lost here. Job is not arguing a point; he is trying to understand what he is experiencing. Two essential features of Job's speeches are: He tells God exactly how he feels, and he never bewails his losses!

WORKSHEET

Job's lamentation: (3:1-26). Note 2:13; Job broke the seven-day silence. Job's exasperation is not based solely on his "friends'" rebukes. Job _____ the day of

his birth, but did not curse God. The strain is great, but Job _____ gives up and Satan does not “win.” Note Jeremiah 29:14-18 and Matthew 27:46 with Psalm 22 and the cry of grief when mankind suffers. Note the phrase “day and night.”

Leviathan may be a reference to _____. At verse 11 Job’s speech turns from cursing to _____.

Life for Job is intolerable and _____ is desirable (Job 3:11-19). In fact, Job longs for death (3:21). [There is an intensity in the Hebrew words that makes them very bitter in tone.] Job ended his first speech with four thoughts: “I cannot relax; I cannot settle; I cannot rest; The trouble keeps returning.

Pay close attention to 3:25: Job insisted that he had not been complacent in his prosperity; he had taken precautions against forfeiting God’s favor [Job 1:5]. Yet calamity had struck just the same. The term *fear* is translated *haunted* in some versions and illustrates the difficulty of translating Hebrew verb forms. *Fear* is the word in English most closely resembling the Hebrew original and I prefer it. The very thing Job dreaded the most had happened to him.

4 AND 5 (CHAPTERS) OF JOB

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The first round of speeches begins here with Eliphaz, as the silence of Job's friends is broken by, at first, sympathetic speech (Job 4:1). Job's desperate words, not addressed to his friends, did demand some comment. Eliphaz is, at first, tactful and not as obnoxious here as he becomes later. He does not, openly, charge Job with any sin, but gently disapproved of Job's contentions and complaints. [Eliphaz's speech is constructed in such a way, and so are all of the discourses, that special attention is called for here; for there is never any logical neatness in any of the records. The speeches are arranged with the point in the center and a developing theme before and after the main thought. Too, not all of the material is of equal size or is it uniform in its literary constructions. That is, the reader is *listening* to conversations that he has to decipher as to meaning.]

In a very pleasing way, Eliphaz paid tribute to Job's reputation and said that Job had instructed many (a technical term for *training* in Hebrew literature). The reader may be able to give Eliphaz the compliment that he meant well, but his reliance on a lie about supernatural dreams takes a great deal away from his ideas.

WORKSHEET

Eliphaz speaks: 4:1-5:27. Job's desperate words evoked a response from Eliphaz, who claimed to have supernatural information! Eliphaz did not, immediately, openly charge Job, but there is much disapproval in the speech. Eliphaz did begin politely according to verse 2.

4:3-4: Eliphaz paid _____ to Job's reputation. The word translated *instructed* is the Hebrew for _____ used in *Wisdom literature for training in life through discipline*.

4:5—There is the insinuation here that Job was unable to apply to himself what he had trained others to do.

4:6—Note 1:1. Job's fear of God, according to Eliphaz, should have provided confidence to face the troubles!

4:7-8—Eliphaz tried to apply a "universal rule" that only the wicked suffer, but he went too far.

4:9-11—Eliphaz tried to make up with rhetoric what he lacked in substance.

4:12—Eliphaz *set forth the source of his wisdom*.

4:13-14. *Was Eliphaz lying?* See Job 42:7. The *deep sleep* was said of Adam (Gen.2:21); of Abraham (Gen. 15:12) and Saul (1 Sam. 26:12). Of the latter three events, all the happenings were induced by God. The word translated *thoughts* is used here and one other time in Job 20:2 and suggests the agitation in the presence of the supernatural which Eliphaz described as fear and shaking of his bones.

4:15—The word *spirit* can mean wind, a phantom, or the Spirit of God. It seems that Eliphaz claimed that the Spirit of God, Himself, made Eliphaz' hair bristle with fright!

4:16-17. Eliphaz' dream does not become clearer and all he says he heard was a universal truism.

4:18-19—Eliphaz began an exposition of his dream and actually made it impossible for Job to refute the truism for the differences between God and His creatures is infinite and Job would have had to admit such a premise and then try to contradict the conclusion. [The word *folly* [verse 18] is only used here in the OT and is unknown as to its meaning. Some translators used *error* there.]

4:20-21. Eliphaz drove home his point on man's frailty.

5:1-2. Eliphaz strikes at Job with the idea that it is futile for Job to ask God anything!
5:3-5. Later Job will object to the doctrine that a man's sins are visited on his children (Job 21:19-20). Eliphaz was insisting that every event was an act of God and no one could resist.

5:6-7. Eliphaz insisted that man's troubles are innate and inevitable. In the poetry of 5:9-16 Eliphaz ascribes each experience to God, for He must be the cause of every "fools" troubles.

5:17-26. When disaster hits the godly man, Eliphaz sarcastically remarks, that man recognizes such as part of God's training.

5:27—Eliphaz said that he spoke for all wisdom scholars, and he is quite confident that what he says is true.

Job is being tested. It is essential that he not know why. He must ask why, but he must test and reject all the answers given and accepted by men. In the end God will tell Job what happened.

6 AND 7 (CHAPTERS) OF JOB

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Anderson wrote: "Job and his friends discuss the Lord's character. Eliphaz's speech presents to Job's mind the horrible thought that God is not merely indifferent, but perverse, even demonic. Eliphaz's analysis forces Job to face this squarely, and it drives his torment to a higher pitch. His loss of certainty about God's goodness is a poverty and a pain, more desolating than all his other troubles. Everything else may go without loss, if God remains. It is the threat to his faith, not his running sores, that becomes the upper hurt in his mind. The friendship of God (29:4) is all that matters now" (*Commentary* 126). Actually, however the friends discussed Job's character and Job talked about a just God to them.

The "conversations" between Job and his friends has the essence of a living dialogue, even though it is Hebrew poetry. There is no formal debate in the text, nor is there any direct answer to what another has said. The formal, theological disagreements, between Job and the others, is extensive. Job claimed that his vexation outweighed any wrong behavior on his part and that he was truly terrified (Job 6:2-4). His troubles seemed to him as an army (Job 6:6). Job, asked rhetorical questions, and considered that it is all right for him to bray like a wild donkey or to bellow like a starving bull (Job 6:6-7). [Rhetorical questions, in Hebrew literature, are used to point out the absurd.] In fact, Job cried out that Eliphaz's concepts were like tasteless food, and so Job prayed and longed to die (Job 6:6-9). The suffering patriarch did not deny God's holiness, and never ceased to reply that Job's troubles were not caused by sin (Job 6:10). Job is never insolent toward God, but he is simply

full of trouble and hopelessness (Job 6:10-13). Job, toward the end of chapter six, (verses 14-20) is recorded as making a direct attack on the friends. Job decided to charge the friends with fear of suffering and his recriminations became personal as he accused them of sin (Job 6:21-30).

The last part of Job's speech resembles a soliloquy and he remonstrated that Patriarchs who ended up in poverty had been hirelings without self-respect, [a common view of the ancients], and that Job was neither, for he was not being paid for his troubles (Job 7:2-3). The innocent sufferer sought relief in sleep, but his mental anguish, inseparable from the physical pain would not allow for rest (Job 7:4-7). Job desired to die, but he also wanted to be able to ask God why (Job 7:8-10). To Job, life was meaningful and he could not understand his sufferings in any sense (Job 7:10-11). His lack of sleep resulted from his terror and he wanted to question God and ask why (Job 7:12-21).

WORKSHEET

6:1—Note the lack of formal _____ and the lack of a _____ answer to what the other has said. This pattern occurs throughout the discussions between Job and his "_____."

6:2-3—Job insisted that his behavior is justified by the infinite weight of his _____.

6:4—Job is _____! He describes his trouble as if an _____ were set against him.

6:5-7—The questions are _____. [In wisdom literature this usage of language is often done to point out something _____.] To Job, Eliphaz's speech was very much like _____ food.

6:8-9—At this point Job _____. [Note 5:8.] Job still has only one desire, and it is to ____!

6:10—Job continued to insist that his troubles are not because of any ____.

6:11—Job is not insolent, but he is _____.

6:12-13—Job says he has no _____ left.

6:14-20—Job makes a more _____ attack on his friends.

6:21—Job's recriminations were _____.

6:22-30—Job can accuse too! 7:1—The rest of Job's speech resembles a _____. He claimed that he was not a slave.

7:2-3—A Patriarch, who was forced into poverty, thought of himself as a _____ or _____. But Job is not even getting _____ for his trouble!

7:4-7—Job hoped to find relief in _____, but the _____ anguish is inseparable from the physical pain. Life is so brief and horrible to Job and he does not know, at all, what to ask of God!

7:8-10—The desire to _____ God is central to Job's need.

7:11-12—To Job, life is _____!

7:13-15—Job's lack of sleep was the result of _____ dreams!

7:16—Each part of this verse insists that Job wants God to _____!

7:17-19—Compare Psalm 8 and the asking of why and what.

7:20-21—Job, again, asks _____?

The Hebrew text of the above two chapters portrays Job's thoughts as violent, and so Job appealed to God to make his agony endurable by making it meaningful. Otherwise, the Patriarch wanted God to show Job pity by putting him to death!

8-10 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

At the end of his last speech, Job returned to the question of why (Job 7:20-21)? Job's thoughts were as violent as testing was from Satan, and now Bildad spoke (8:1-22). [As one reads Job one is struck by the fact of how much shorter each speech of one of the "friends" becomes.] The disagreements between Job and his friends will widen and, noticeably, Bildad does not begin as politely as Eliphaz did.

Bildad accused Job of being a windbag and in an analytical way, stated his case to Job in this speech, for Bildad is a moralist who sees men as either blameless or secretly wicked (Job8:2). Job never said what Bildad accused, but Bildad was harsher than Eliphaz and believed that a confession from Job would bring a blessing (Job 8:4-7). As the others, Bildad reverted to the traditional ideas of the ancients, for all they said was surely common knowledge to this friend, and Bildad seemed to be ironic in his remarks, for his wisdom derived solely from humanity (Job 8:8-10). Bildad is right about the eventual destruction of the wicked, and his wonderful poem is in contrast to Eliphaz's excellent description of a good man (Job 8:11-19; compare Job 5:17-26). To Bildad, all human wisdom contained the concept that only the wicked suffer (Job 8:20-22).

Job, in an outburst of angry words, insisted that his friends were lacking in his strong faith and, without being hostile toward God, stated that he had more trust in God than they and he began to address God as if in prayer (Job 9:1-22). Among the ideas that Job reiterated, one new one emerged. Job is a sick man, and he could not believe that God would cause his suffering, so he engaged in asking God not to

condemn him and not hate the work of His own hands (Job 9:1-3). [Note how despair causes such outcries of grief in the suffering one! Such a poem is called a **complaint**, and is an appeal to God's compassion.]

There is a lack of poetic parallelism in Job 10:4-7 and this change may indicate Job's hatred of his own condition. Job continued to "remind" God, that He made Job, and that God had "good intentions;" and so Job asked, again, why he was suffering (Job 10:8-13). Job was very agitated and demanded that if he were wicked, why did God not just slay Job (Job 10:14-17)? God is powerful and good, according to Job's theology, and such attributes were known from creation and in disaster, so why let Job be born at all (Job 10:18-22)?

WORKSHEET

8:1-3: Bildad accused Job of being a _____. [The Hebrew in verse two means something like "wild and whirling words," but in reality as one reads Bildad's speech one is aware of how _____ of a thinker he is. Bildad is a _____ and he sees men as either _____ wicked or _____. [Verse three is a poetic device of ancient Hebrew wisdom literature that spreads out two parallel lines that make up a single phrase and is not normal parallelism.]

8:4-7: Job never said that his children had sinned against him. Bildad made this up, for he reasoned backwards from his idea of God that His actions always match man's behavior; so Job's children must have sinned! Job had offered for his children (Job 1:5) but Bildad was much more _____ than Eliphaz and Bildad thought that confession by Job would bring a _____ from God about Job's children.

8:8-10: Bildad appealed to the _____ of the ancients, as if what he said was _____ knowledge. The passages here have a touch of _____. [Job may have written this in order to question such traditional error.] Bildad and Job started from the same point that life is short (verse 9 here and Job 7:7, 16), but they came to different conclusions: to Bildad wisdom derived solely from _____ (verse 10), but to Job, God held all the answers.

8:11-19: Bildad's case was well stated and the poetry is excellent; and this section about the _____ of the wicked is well stated and is the contrast to Eliphaz's speech about the _____ man (5:17-26). The speech at this point turns to rhetoric, and the fact that the godless can appear to be _____. The speech also

has many terms in it that have more than one meaning, as if Bildad just threw together his best poetry!

8:20-22: Compare Psalm 1:3. Bildad summarized with the human wisdom that God never allowed or caused the righteous to _____.

Job now speaks again: 9:1-10:22: ***There is a large amount of difficulty from the ambiguity of the terms and from the obscurities of the problems Job discussed. The trend of Job's thinking at this point seems to be muted, because he neither tells us what his temper is at the moment nor what his mood is and if I guess at his meanings, my views would simply be guesswork. Job is serious about what he says and it is not appropriate, to me, to argue that this speech is "bitter irony" as some commentators have done.***

9:1-- Job insisted that his _____ was stronger than his friends.'

9:11-35--Job is not being _____ toward God, as some commentators insist, but he did believe that God cared and did listen.

10:1-22—Job next addressed God as if in _____. Job's outburst brought forth one new idea, that surely God could not destroy the work of his _____ (Job 10:1-3).

10:8-17—Job wondered, since God had made him, why he was _____. And, further, why had Job been _____ at all (Job 10:18-22)?

11-14 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

Of the three “friends” of Job, Zophar is the least engaging (Job 11:1-20). Zophar, the Naamathite, is also the least effective of Job’s friends. There is not a hint of compassion in the record of this speech. Zophar was blunt and also told Job he was a donkey (Job 11:4, 12). Redundantly, Zophar insisted that Job was suffering because of his sins (cf. 11:5) and he added that Job should repent. This record of the end of the first round of speeches by the “friend” finds Job still standing where he was. He is still submissive to the will of God, and he is still fighting for assurance about why he is suffering.

The record, labeled chapters thirteen and fourteen, contains Job’s response to Zophar and is only exceeded in length by Job’s final speeches recorded in chapters 29-31. An important change in Job’s mood can be seen in chapters twelve through fourteen in that his former despair caused him to be unintelligible at times; but during these remarks here, Job is calmer and more lucid (Job 12-13).

It is not enough just to talk about God, which Job did very well, but chapter 13 has the unique statements from Job that he knew, intellectually, that what his friends had said was common knowledge, but that Job also knew the very same. Job struck out at his friends with strong language (Job 13:4). To “lift up his face” carries the idea of showing favoritism in judging others (Job 13:8), and because of his friends’ attacks and his suffering, Job is terrified (Job 13:11).

Job’s utterances, again, vacillated between hope and despair (Job 14:1-22). Many commentators find, in this latter chapter, a return to Job’s former, angry

remarks. But, I found a remarkable surge of faith in Job 14:14-17. Job spoke of a strong desire to fellowship God (Job 13:20-28), and I see no change in that attitude in chapter 14. Job said, very strongly, that even if he descended into *sheol* (Hebrew for *abyss, meaning* death), God would call Job to life again (Job 14:14). To Job, the saddest fact about death is its loneliness (Job 14:22).

WORKSHEET

11:1-2: Job's speeches, so far, have had elements of impatience and exaggeration, and Job will later regret these (Job 42:6). But, the latter is an _____ to God not to Job's friends. Zophar, however, says that Job's words are babble and mockery (11:2).

11:3: The word, *babble*, (cf. Isa. 16:6 and Jer. 48:30), refers to the boasting of Moab as the prophets used the term, and they said such boasting was false. So, Zophar is accusing Job of _____ when he says he is innocent.

11:4: Zophar is blunt. Job, however, never applied the adjectives _____ and _____ to himself. [The term, *clean*, suggests moral purity; the word *pure* has reference to doctrine.]

11:5: Zophar expressed a _____ for God to speak, because only He can settle the issue. [Zophar, to me, is mocking Job's desire to ask God why concerning the suffering.]

11:6: Only God's abundant _____ could give *understanding*, a word translated *success* at Job 5:12.

11:7-12: This is a _____ suggesting that God is beyond the range of the human mind.

11:13-20: Zophar stopped lecturing and started preaching! He assumed, as the others, that Job's problem is _____ !

12:1-14:22 is the record of Job's response to Zophar and is next in _____ to Job's last speech (Job 29-31).

12:2: This is _____ by Job and is the first time such language is recorded concerning Job's speech.

12:3 Job refuted the idea that he was a donkey (11:12) by asserting that he was at least as _____ as his "friends."

12:4-6: Job contradicted his friends' theories.

12:7-8: Job seemed to be quoting something one of them said to him.

12:9-12: Only "YaWeH" (Hebrew, *I Am*; used here for the only time in Job) has control. [See Exodus 3:14 and John 8:24, 58 and that *I Am* is the term Jesus applied to Himself, indicating His Deity.]

12:13-25: God is _____ over all.

13:1-11: Job heaped reproaches on his "friends."

13:12: ***Job never doubted the nature of God, and he warned his friends on the certainty that they cannot deceive God.***

13:13-19: Job was fully _____ and believed he had "cleared the air."

13:20-28: Job's will to fellowship with God was _____, but it is not clear what the ***two things*** Job wanted are. Perhaps Job wanted relief from his misery and an explanation for it all from God.

14:1-12: Job's utterances seemed to waver between _____ and despair.

14:13-17: This is a poem. Job insisted that even if God killed Job, Job would still have hope and God would raise Job to _____ again.

14:18-22: This is the final poem of the speech in which Job returned to a dismal note. It is kind of an antithesis to Job's faith recorded in verses 13-17. Here Job insists that God can destroy the hope of man as water can destroy a rock. (See Job 10:21.) To Job, the sadness of death is its _____.

15-17 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

The second “round” of speeches starts here, according to most scholars. [Some commentators start the second round at chapter 12:1, but I believe they start here.] Actually, I think that no division of the speeches is really necessary, for they just follow one another. The assumption here is that Eliphaz began each round of dialogues, but I also know that some Bible “scholars” start the speeches at different points. Chapter 15 is the record of Eliphaz’s second speech, and he, as the other “friends,” became more severe toward Job.

Eliphaz seemed to be hurt by Job’s insistence on his innocence and accused Job of being a windbag and of lacking wisdom (Job 15:2-3). To this friend, Job’s words were dangerous and undermined true religion (Job 15:4). Job needed a reminder of God’s wrath on the wicked (Job 15:5) and Eliphaz bluntly stated that Job was a sinner (Job 15:6).

Eliphaz tried to overwhelm Job with a string of questions intended to humiliate Job, and the queries were about foolishness and irreligion and were placed in inverted order, later in this text, for emphasis (Job 15:7-10). Eliphaz then added a series of sentences in which he claimed that Job had injured this friend’s vanity. Job had contradicted Eliphaz about death, the camp of the wicked, and traditional wisdom (Job 15:17-35). To Eliphaz, Job is godless, for he has no fear of God (Job 15:25-26) and this friend ended his second speech with a whole lot of meaningless verbiage and so became the windbag which he had said of Job (Job 15:31-35)!

Job, in defense of himself, hurled back the taunts of his “friends” in a most hostile manner and even claimed that God was against him, and that death was a different matter for him in contradiction to their arguments (Job 16:6-17). Job had confidence that God would acquit him, and that hope would die only when Job died (Job 17:13). Job described God’s attack on him as vicious (Job 16:7-14), and then appealed to the earth and sky as “witnesses” to his situation and his use of the word *blood* indicated that he thought he was about to die (Job 16:18-22; 17:1-4). [The ancients thought that earth and sky were silent witnesses to men’s actions and guardians of all covenants; *Andersen, Commentary*, 182.] Job 17:5-9 is difficult to interpret for it is a proverb and seemed to be saying that the “friend’s” were false eyewitnesses and had wrongly accused him of hypocrisy.

WORKSHEET

15:1-3—The more that Job protested, the more _____ his friends became. At first Eliphaz was gentle (Job. 4:2), but he became very blunt and said that Job had _____ the feelings of his friend. He accused Job of being full of _____ or a windbag (Job 15:2).

15:--Job’s claims of innocence were said by Eliphaz to be _____ (Job 15:4-5). And so Job needed a reminder of _____ (Job 15:5). Eliphaz said that, because of Job’s guilty speech, that Job was a _____ (Job 15:6).

15:7-10—The questions were intended to _____ Job.

15:11-16—Eliphaz said that his character had been _____.

15:17-35—Job had contradicted (cf. Job 5:26) the idea by Eliphaz that there is such a thing as a “happy death” (Job 7:9-10). Bildad’s picture of the camp of the wicked had also differed from Job’s (Job 8:22); so Eliphaz once again appealed to traditional _____ that the wicked have a miserable life and a premature death. See especially verse 18 here and compare it to verse 10. Do not the wicked fear to walk in _____ (15:22)? Did not death frighten the wicked (15:23)? Eliphaz intimated that Job was _____, because the wicked pit themselves against God and Job is

wicked (15:25-26). The wicked are self-indulgent, wither rapidly, and Eliphaz ended as a "_____" which he had said of Job (Job 15:2; 31-35).

16:1 through 17:26—Job answered Eliphaz because now the "friends" were arguing that if Job were as good as he claimed, he would have had no troubles. Job hurled Eliphaz's taunts back at him (Job 16:2-5); then Job said that God was being _____ toward him (Job 16:6-17); Job claimed that he was not hostile toward God (Job 16:7-16; paralleled in the verses); Job is confident of being _____ by God (Job 16:18-17:9). Job, again, insisted that death had a _____ meaning for him from Eliphaz's concept (Job 17:10-16). Finally, Job claimed that _____ would die when Job died (Job 17:13).

16:6-14—Job described God's "attack" on him as _____!

16:15-17—Job insisted that he had not fought back against God.

16:18-22—Job appealed to the _____ and the _____ as vindication.

17:1-4—There is no break between these "chapters." Job confirmed his belief that his _____ was imminent.

17:5-9—Job's "friends" are _____ eyewitnesses, is what I believe these verses teach.

17:10-13—The word **look** has the same meaning as **hope** in 14:15. It is, however, hard to know whether Job has hope or fear in death, from the record here.

18 AND 19 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

Bildad's second speech is just a long diatribe on the fate of the wicked for he was a traditional moralist who was trying to curb Job's speech (Job 18:1-4). He described the fate of the wicked as he understood it (Job 18:5-21). He said no more than Eliphaz had (Job 15:17-35) and, again, parts of this chapter are hard to interpret because some of the Hebrew words, especially in verses 5-7 are unknown as to exact meaning even to modern Hebrew students. Job 18:14 is of special interest, for Bildad called the body a tent which men faced the **terror** of death.

Job had no one in heaven to argue his case (Job 19:1-29), but the patriarch did refute Bildad's harangues which had put Job into despair (19:2-6); Job's devastation [caused by God according to Job] (Job 19:7-12); and destitution from being forsaken, gave him no hope (Job 19:13-22). Job thought that his "friends" attacks were just warfare (Job 19:7-12).

Job claimed that he needed a **redeemer (Hebrew: go-el or kinsman redeemer)** in heaven to argue his case (Job 19:25) and, contrary to modernistic interpretations, I believe this is an Old Testament and future reference to the true Redeemer Kinsman, Christ.

First, Job wanted a permanent, written record of his presentation of his innocence whether on a scroll or on stone (Job 19:23-24). Second, Job insisted on emphasizing his desire to see **God** and then spoke of a **Redeemer** who lives (Job 19:25). Therefore, the Redeemer who lives is Deity and would "stand in the latter day upon the earth" (Job 19:25b). According to Gesenius, a **go-el** was one, nearest of

kin, who could protect and free from calamities, and then added: "The Redeemer here is Christ" (*Hebrew and Chaldee Lexicon*, Baker 150). Job did not have a protector, but Christians do now (1 John 2:1-2). Satan accused Job before God, but cannot do so to the righteous today, for the "accuser of our brethren" is cast down (Revelation 12:10; cf. Romans 8:34 and Hebrews 7:25). Christians have a "lawyer" in heaven Who argues for them (1 John 2:1-2). Job faced a judgment and his "friends" will face too (Job 19:26-29).

WORKSHEET

18:1-4: Bildad was a _____. The context seems to indicate that Bildad was trying to _____ Job's speech.

18:5-13: Bildad said, again, that the wicked lived in darkness and were tripped by their own speeches (verses 5-7). Six different descriptions of human devices are mentioned in verses 8-10 and even the Jews do not know what these terms actually mean! The imagery of hunting appears in verse 11, as if the hunter were caught in one of those six "traps" just mentioned. If demons caused Job's problems, they would be the "demons" of famine, disease, and death (verses 11-13).

18:14: The body is a _____, Bildad insisted, whose collapse meant death; for the "king of terrors" is death.

18:15-20: Natural disasters are also terrifying, and in verses 16 through 20, Bildad dragged, again, into his speech the trite comparison of an _____ man with a "blasted" tree (cf. Job 8:11ff.). Bildad (verse 20) listed the three things most dreaded by the ancients: no _____, no descendant, no _____, which, he said, are what happened to the wicked Job.

18:21: Bildad's description of the "dwellings of the ungodly" indicated how preoccupied he was with _____ and how he ignored the fact that Job did not have a bad _____ at all.

19:1-29--Job's confident rebuttal of the charges is brought to the climax at Job 19:25. He knew he needed a "_____" or redeemer-kinsman, and one would come some day! ***Job is certain of his final vindication.***

19:2-5: Job rejected the friends' interference in a matter which, Job said, was between him and _____.

19:6: Many commentators accuse Job of openly stating that God is _____. Therefore, the interpretation of this verse is vital to understanding what Job really said. The record is that Job said that God "made him crooked." The term, *crooked*, is translated *pervert* at Job 8:13 and Elihu will later say that God never does such a thing (Job 34:12). How to explain Job's use of *crooked* must be understood in light of what he said about God in (Job 19:7:12), for Job had said, all along, that God would proclaim him innocent. Job is made *crooked* [KJV has *net*] only by the fact that he has had to endure, what to him, is a _____ of justice (cf. Job 27:2).

19:7-19: Job had received no response to his _____ for answers and his friends attempts to ally themselves with God are just a "warfare" against Job.

19:20-22: Job is a spectacle who should be pitied.

19:23-27: The central point and the most difficult of all the passages to interpret, in Job, are found here. (See the discussion above.)

19:28-29: The text, here, seems to be the record of a warning from Job that his friends must face _____ too. The phrases here, as is the case elsewhere, are very difficult to interpret; especially such as "my reins are consumed within me" which has the Hebrew meaning of "my kidneys are in my chest!"

20-21 (CHAPTERS) OF JOB

Keith A. Mosher, Sr. D.Min.

Zophar's remarks here are a retort to Job's warning that his friends also face a judgment. Evidently Zophar considered the warning an insult, but then continued his theme that only the wicked suffer for their sins (Job 20:4-29). To Zophar the wicked are happy for just a short time, and their wrongdoings are self-destructive. As we have already learned, all three friends dwelt on this subject and, thus, were insinuating that Job was wicked, but Job (chapter 12) had already rebutted such arguments.

Zophar was so high-minded in his first speech that he claimed great clarity of mind (chapter 11), but the speech here is full of so much anger that in the heat of his words, he seemed to lose control (Job 20:3). In fact, Zophar is so angry that he, as all the other friends, reverted to timeless knowledge for his arguments (Job 20:4). Zophar even evaded Job's counter that all men live only for a short time, and the evasion indicated that he conceded Job's point. Zophar's use of strong, poetic language (Job 20:12-18) cannot be taken literally, but shows how angry Zophar was [i.e snakes do not "slay" with their tongues for example] (job 20:16).

Zophar is right that God can use the wicked, and he is right that the ancients did regard mistreatment of the poor as the worst sin (Job 20:19). The wicked will not prosper forever (Job 20:21), but Zophar seemed to be calling God's wrath on Job (Job 20:23-29). Note that Zolphar's speech contains no hint that the wicked could repent!

Job's second speech was unusual in that he confined his remarks to his friends and said nothing to God (Job 21:1-34). Job was angry because of the lack of empathy from his friends (Job 21:2-6) and he denied, again, that only the wicked suffer (Job 21:7-16). Job also insisted that the wicked do and can prosper (Job 21:17-22). Job noted, in truth, that there are no earthly theories or explanations as to why some suffer and others do not (Job 21:23-26). Job added that his friends were dishonest and that their lies were based on malice toward him (Job 21:27-28).

Zophar had proudly pointed to common knowledge in his last remarks, so Job sarcastically answered that Zophar must not have gotten around much (Job 21:29)! The wicked are often not exposed (Job 21:31), but they do die and are buried (Job 21:32-33). Job's friends had used vain (empty) words in their remarks (Job 21:34).

WORKSHEET

Job 20:1—Zophar seemed to have interrupted Job, but his theology will never let him concur that the innocent _____.

Job 20:2-3—Zophar lost _____ of his answers because of his anger.

Job 20:4-29—Zophar repeated his theme of how the wicked suffer, but not the innocent. The difference between this second speech and his first is that Zophar here will revert to traditional _____.

Job 20:5-11—Zophar insisted on a _____ life for the wicked, a fact Job had already refuted.

Job 20:12-18—Zophar's use of poetry, and the unreasonable use of such, showed how _____ he was! [People, in this life, can see rivers and floods (Job 20:17) and all enjoy the fruits of their labors in contrast to Zophar's statement (Job 20:18).]

Job 20:18-29—Zophar seemed to call the _____ of God down on Job!

Job 21:1-34--Job answered Zophar, but in this speech Job said nothing to God but confined his remarks to his _____.

Job 21:2-6—Job is _____ by his friend's speech and a more fitting response from them would have been to remain silent as they did at first (Job 21:5; cf. Job 2:13). For the friends just to listen would have brought more _____ (Job 21:2).

Job 21:7-16—The friends had insisted that suffering only came to the wicked, but Job replied that the wicked can reach old _____ (Job 21:7), prosper, have children, and live in safety and thus claim they do not need God (Job 21:8-15; cf. Proverbs 30:7-9). [Verse 16 is hard to interpret for it seems to be a quote from one of Job's friends, but also sounds quite like something Job said (cf. Job 12:6).

Job 21:17-22—The wicked can, and do, _____.

Job 21:23-26—There are no earthly _____ for why some suffer and others do not.

Job 21:27-28—Job claimed that his friends were _____ and full of _____.

Job 21:29—Job, sarcastically said that Zophar must not get _____!

Job 21:30-34—The wicked do _____ and are _____ and the friends words were just _____ ones.

22-24 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

What scholars call “the third round of speeches” begins here. There is no steady progression of topics through any of the dialogues, but there is a great deal of repetition and back-tracking throughout the conversations. Sometimes there is even a delay before the next speaker takes up the statements made by the previous one, but the student of the text is still able to detect a certain movement toward an end as the speeches of the friends become shorter and shorter and Job becomes more frustrated by the attacks.

In the first cycle of speeches the “friends” were content to speak in general terms, and did not apply their doctrines directly to Job. In the second round the major theme by the “friends” was the fate of the wicked and Job’s rebuttals began to contradict Eliphaz, Bildad, and Zophar. Thus, the relationship between Job and his “friends” deteriorated and even became angry discussions. Once Job was certain that they were calling him wicked, the discussions shortened and soon came to an end. [Chapter 22 can be divided into three parts: Eliphaz made a strong effort to describe Job’s sins (verses 2-11); Eliphaz paid tribute to the greatness of God (verses 12-20); Eliphaz called on Job to repent (verses 21-30).

The “friends” could not comprehend Job’s innocence, for the concept of a good man suffering never can enter their minds because of the common beliefs during the Patriarchal dispensation. To the “friends” an innocent’s suffering would undermine all religion (Job 15:4). Of all of the “friends,” Eliphaz, whose last speech is recorded as chapter 22:1-30, is the one with the least malice. But, it was

impossible for Eliphaz to feel or see as Job did, and Eliphaz thought that Job had charged God with moral indifference and branded Job a sinner and even listed his crimes (Job 22:5-9). The worst sin by Job, according to Eliphaz, was mistreating his fellow man. Eliphaz then insisted that everyone agreed that God is great (Job 22:12-20) which point was completely irrelevant to Job's situation! This friend must have thought he was God's mouthpiece (Job 22:21-22)! Job must repent, according to Eliphaz (Job 22:23-25) which is common wisdom (Job 22:25-30).

The first part of Job's last speech is wonderful, for Job has become very clear in his thinking and chapter 23 is a soliloquy. Chapter 24, however, presents many problems of interpretation and many scholars just follow the Latin Vulgate's text. [The Vulgate, was translated from the Hebrew into Latin by Jerome around AD 400., K.M.] ***Chapter 24 seems to express sentiments that many Bible students have found very hard to apply to Job. It is possible that Job was, sarcastically, using his friends statements against them.***

Job expressed a desire to talk to God, but was honest about his fear of such a meeting (Job 23:1-7). Job admitted he was powerless to arrange such a meeting (Job 23:8-12) and that he knew that the Lord was One (Job 23:13-14). Job's fear of God was an essential part of his faith (Job 23:15-17). ***The student is left to his own devices as to what to say about chapter 24. Job thinks, evidently, that he has been left in the dark and that the possibility of bringing his complaints to God would never happen (Job 24:1-17.) His pathos for the oppressed is most evident (Job 24:8-11). Job ended with desperate words that did not sound like him (Job***

24:18-25), but may be sarcasm and that Job was using the words his "friends" had already said.

WORKSHEET

Job 22:1-3—Eliphaz cannot _____ what Job _____ nor _____ what Job _____.

Job 22:4-11--_____ is what Eliphaz thinks Job is saying about God. So Eliphaz openly brands Job as an _____ who _____ his fellow man.

Job 22:12-20—God is _____ says Eliphaz.

Job 22:22-25—Did Eliphaz think he was God's _____? He says that Job must _____.

Job 22:25-30—Common _____ teaching is the end of Eliphaz's speech.

Job 23:1-7—Job _____ a meeting with God, but had an honest _____ of such.

Job 23:8-14--Job cannot _____ such a meeting, for the Lord is _____.

Job 23:15-17—Job's _____ of God is an essential part of his faith.

Job 24:8-11—Job was as oppressed as wretched workers and Job's _____ is desperate.

25-27 CHAPTERS OF JOB

Keith A. Mosher, Sr.

The discussion between Job and his “friends” is nearly exhausted and the very short, last speech by Bildad (only six verses in the English Bible, Job 25:1-6) and no last speech on record from Zophar are strong indications that the “friends” had run out of any more or better arguments to use against Job. Bildad’s final statements had all been heard before, and his traditional theology that only the wicked suffer was repeated. In fact, the sense of the six verses here seems to indicate that Bildad had retreated from assaulting Job directly and confidently.

Verses 2 and 3 are actually questions, according to the ancient Greek translators of the Septuagint Old Testament. Bildad was stating that God had limitless resources and no one could imagine all that God could do (Job 25:2-3). The heavens and man are wonderfully made by God, but are dull in comparison to God. Bildad is right, but only to a point (Job 25:30-6).

Job’s next dialogue is the longest discourse in the book (Job 26:1-31:40) and is handled in three studies in this workbook. [Elihu will appear on the scene at chapter 32.] However, there are actually *two* speeches here (note 27:1 and 29:1), and so I identify chapter 26 as the last answer by Job directed toward his “friends.” Chapter 28 seems to me to be an interlude between the last two speeches of Job.

Job first addressed Bildad (Job 26:1-4). Job resented Bildad’s concepts of Job’s being powerless, strengthless, and stupid. Therefore, Job decided to instruct Bildad on the ways of man and God (Job 26:5-14). The latter passage is a fascinating study on the cosmos and eleven other elements and Job knew that the earth was

round! Job also knew something that only modern astronomy has discovered; i.e directly north into space there is nothing (Job 26:7a)! Job also knew that the earth hung on nothing and did not ride on Atlas' shoulders who stood on a turtle's back as ancient pagans taught (Job 26:7b). To Job, man's mind is lost in the wonder of God's creation (Job 26:14).

Job 27:1 marked a new way for Job to begin a speech and indicates that there is a difference from the answers Job gave to his "friends." This chapter continued the "parable" Job began at 26:7, but was not tootally directed at Bildad. Job had challenged his "friends" answers as lies (Job 21:34), and he had refuted their ideas that he had said nothing of importance (Job 24:25). But here, Job reaffirmed the justice of God (Job 27:7-23) and could only insist, at this point, on Job's own righteousness (Job 27:6).

Job knew that the ungodly would be punished, which was not a conversion to his "friends'" positions, but a general truth. [Some misguided Bible interpreters have labeled chapter 27 as Zophar's lost speech, but Job is not inconsistent in his concepts that God is just and the wicked are punished. Job just knew that he was innocent.] Job handed his case over to God using a powerful oath (Job 27:2-6). Job 27:7-12 is an imprecatory psalm expressing Job's faith in God's justice and His punishment of the wicked. [The *enemes* are Job's "friends;" Job 27:7]

Job knew that the portion of the wicked was retribution or an "inheritance of their sins" (Job 27:13-23). But, by wickedly accusing Job, his "friends" would become the targets of their own wrongful words, if they are right! The list of calamities that await the wicked is conventional: war, famine, and disease. It is interesting to note

that Job used the term *widows*, plural to indicate how evil polygamy was (Job 27:15).

The wicked would, at last, be mocked by the righteous (Job 27:23).

WORKSHEET

25:1-6—Job should have known, Bildad said, that God had _____ powers and was beyond man's _____.

26:1-14—Job _____ Bildad's ideas and so the patriarch decided to _____ Bildad. [What modern scientific facts did Job know, but only from by being inspired of God?]

27:1—Job began a _____ and seemed to stop instructing his "friends."

27:2-5—Job handed his case over to God using a powerful _____.

27:6—Job knew God was righteous and could only insist on his own _____.

27:7-23—What did Job know about the *inheritance* of the wicked?

28 (CHAPTER) OF JOB: THE "INTERLUDE"

Keith A. Mosher, Sr.

Chapter 28 is a bit of a puzzle in that it seems to be an "interlude" between two different speeches from Job; for it stands all by itself without any connection to the preceding chapters 26-27 and the following chapters 29-31. [It seems to me that the textual statements of chapter 28 will be balanced by Elihu's efforts (chapter 32). There is little doubt that chapters 26-27 are self-contained as are chapters 29-31. One should keep in mind that the chapter numbers are man-made.] The "poem" called chapter 28, is wonderfully constructed in answer to the question: "Where can wisdom be found" (Job 28:11, 20)?

The last recorded statement of the "friends" was that man is a *worm* (Job 25:6). In Job 28:1-4, the record is that Job refuted such a claim as the latter and added that there is no sense in mocking God's creation. [Job drew his example from mining technology and no pagan records have such concepts of mining and smelting!] The idea of bread arising from the earth is a reference to wealth from mining and how Job knew that the earth's core was fire (which it is) is astounding (Job 28:5-6). The "vulture" of verse 7 is a falcon and Job recognized that the eyesight of such a magnificent creation could not, however, penetrate into a mine, nor could the powerful lion enter there (Job 28:7-8). Job was arguing that all of God's creatures have their limitations, but such does not detract from the greatness of God. Job knew his limits, but such restrictions did not mean he was wicked.

Job 28:9-11 is the record of the "counter-balance" to verses 1-6. [For example, the term *precious thing* is a term covering all the metals mentioned in

verses 1, 2, 5, and 6.] The *streams* of verses 11 and 12 have parallel thoughts in verses 3 and 4 and the concepts of light and darkness. It is as if Job were trying, by a literary device, not to belittle anything about the creation or about God. Job even compared the magnificently created eyes of man with the eyes of the falcon (Job 28:10, 7). [Such pauses in the dialogue, as chapter 28, are called *rests* in Hebrew poetry.]

Since God's creation is a physical one, Job decided that it was impossible to buy true wisdom from anything or anyone on earth (Job 28:12-13). Man has had spectacular successes on this planet, and his superiority to all animals emphasizes the sad fact that wisdom cannot be found in man (cf. Jeremiah 10:23). God knows such (Job 28:23), but none of Job's friends knew the truth about Job's suffering and, eventually, God did not keep the answer a secret (cf. Job 42:7).

The creation was, originally, chaos and certainly such materials have no understanding of true wisdom (Job 28:14). And even if wisdom were found in earthly things, no one could buy it, for the price is not materially sourced, but is found in the mind of God. The valuables of gold and silver, and onyx and sapphire, and crystal, and coral and pearls, and topaz can never be enough cash to purchase God's wisdom (Job 28:15-19). James insisted that if one lacked wisdom, that one would have to ask God for it (James 1:5).

The next statement by Job is written as a refrain that separates the two ideas in the text about how to discover true wisdom and then how to secure it: "Whence then cometh wisdom? where is the place of understanding" (Job 28:20)? One cannot

buy God's wisdom nor understand such without **revelation** from God, and the last part of chapter twenty (verses 21-28) contains the latter concept.

God's wisdom is in contrast to **abaddon** (translated *destruction in the King James Version*. cf. Job 26:6; the word can mean *dissolution*) and **death** (Job 28:22). God's wisdom also differed from what the **deep** and the **sea** say (Job 28:14; the material are not true wisdom's source). God has the ability to see everything, but human and animal eyes cannot (Job 28:24, 21). The **realm** (translated **way** in the King James Version; cf. Proverbs 8:22) of wisdom is found in what God thinks and from what He sees (Job 28:23-24)! God must reveal such wisdom to man (Romans 1:18-20). Since God can see everything, then He is the only fountain of wisdom; for in Him is the **thunderstorm**, of wind, water, rain, and thunder of truth (Job 28:25-26). From the beginning, wisdom began with the **fear** of God (Job 28:27-28; cf. Ecclesiastes 12:13-14).

WORKSHEET

28:1—This chapter seems to be an _____ between two speeches by Job and contains the answer to the question as to where true _____ can be found.

28:2-4—Job refuted the idea of his "friends" that man is a _____.

28:5-6—Job used an illustration from _____ that included the knowledge that the earth's core is _____.

28:7-8—All of God's creatures have _____, but such a fact did not detract from the _____ of God.

28:9-11—Where shall _____ be found? Job 28:12-19—Wisdom is not sourced in the material nor in _____. One cannot _____ true wisdom.

28:20—From where does _____ come?

28:21-27---True wisdom must be _____! The whole of man is to _____ God and to keep His _____.

29-31 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

After the end of the dialogues between Job, Eliphaz, Bildad, and Zophar, there remain just three main speakers: Job and Elihu (chapters 29-37), and God (chapter 38 and following). Job's final speeches are chapters 29-31 and are the essence of the study in this section of the workbook.

What Job is recorded as having said is, in one sense, integral to the whole discussion that the patriarch had with his "friends," for Job was not talking to himself as he described his former, happy state in life (chapter 29); his present terrible condition (chapter 30); and his final oath (chapter 31). Job began with a description of his former relationship to God (Job 29:1-5a) and his family (Job 29:5b-6). He then spoke of his community recognition (Job 29:7-10; 21-25). Job's review of his life is a wonderful study of ancient patriarchal ethics. They had lofty moral standards and right social conduct and a duty toward God (cf. Job 31:26-27 where Job mentioned idolatry). To the patriarch, to do wrong to anyone was an offense against God and from Job 29:7-11, one learns that Job knew that wealthy men are seldom loved. Job felt that his former position of prominence in this life had resulted from his solid achievements as a benefactor (Job 29:12-17) and as a righteous man (Job 29:18-20). He had been the leading man of the town (Job 29:21-25).

Job's present humiliation came, he said, because the Lord gave (chapter 29) and the Lord took (chapter 30). Job had become the most contemptible after having been the most respected (Job 30:1-8). Outcasts, said Job, had to gather *leaves* and

roots for food! Using the figure of hyperbole, Job said that he had treated such outcasts better than he was being treated at that time, for he was now the outcast (Job 30:9-15). In a final burst of grief, Job described the terrifying pain he was suffering and even addressed God with the patriarch's complaints (Job 30:16-23). Job's present condition from his former state is as different as *darkness* from *light*, for he looked for good but evil came (Job 30:24-31). To Job, his appearance was repulsive; his voice was harsh; and his cry was not heard by God and was ignored by mankind (Job 30:20, 28). Job's "friends" had sat with him (Job 2:13), but they did not weep for him.

The "words of Job" (Job 31:40) are the climactic statement from the patriarch, who issued his ultimate challenge (Job 31:1-40). One reading chapter 31 is met with a style of speaking that was known in ancient courtrooms. It is a *negative confession* in which one would call down a curse on oneself, if he had committed the crime (cf. I Samuel 12:3). Job was addressing his *negative confession*, not to men, however, but to God as the patriarch listed specific crimes [not a complete list] and denied them all.

Job denied lusting (Job 31:1-4). He denied dishonesty and added the thought that integrity was inward (Job 31:5-8). He denied adultery (*grinding for another*) and described sexual impurity as a sin punished both by God and men (Job 31:9-12). [References to fire in sheol or abaddon are rare in the Old Testament.] He denied oppressing his fellows and said he followed a humane ethic; Job boasted that he would win any lawsuit brought against him (Job 31:13-15). Job denied Eliphaz's earlier accusation that Job was a miser; a charge Job twice refuted (Job 31:16-23; cf.

chapters 24 and 29). Job denied ever being greedy (Job 31:24-25; cf. Eliphaz and Job 22:24-25). He denied idolatry, which was a capital offense in those days (Job 31:26-28; cf. Deuteronomy 17:2-15). He insisted that he had never been vindictive, but “if” he had been, (negative confession style), there would be a curse. [Job 31:29-30 are the records of Job’s highest ethic, for he had, in his heart, never wished his worst enemy harm. See Matthew 5:43-48.] Job denied parsimony and said he even treated the Gentile correctly (Job 31:31-32). He was not a hypocrite (Job 31:33-37) nor had he ever exploited anyone (Job 31:38-39). Job demanded poetic justice (Job 31:40).

WORKSHEET

After chapter 26, only three main speakers remain. They are _____, _____, and _____.

29:1-6—Job began with a discussion of his former _____.

29:7-11—Job had had a good relationship with the _____.

29:12-17-- Job had been a _____ to all. However, Job knew that wealthy men are seldom _____.

29:118-20—Job had formerly been a _____ man.

29:21-25—Job was once the _____ man of his town.

30:1-8—Job felt that he had become _____.

30:9-15—Job felt that he was now an _____ or *scum!* (The Hebrew can mean the latter.)

30:16-23—Job spoke of his _____ pain, even to God!

30:24-31—Job had looked for _____ but _____ came.

List the various things Job denied doing as recorded in chapter 31. What was Job’s primary ethic? _____

32 (CHAPTER) OF JOB: INCLUDING A DISCUSSION OF THE ELIHU TEXT'S AUTHENTICITY

Keith A. Mosher, Sr.

The text from chapter 32 through 37 is the record of the speeches of Elihu. It is somewhat necessary, here, to set forth the case for the authenticity of this section of Job, for some commentators have denied its place in the book. In fact, this text is generally rejected as any part of the original. It is speculated that sometime after Job wrote a later writer added the section and that the latter had a different theological perspective from Job and gave a better answer to the problem of an innocent person's suffering (Andersen, *Commentary*, 50). [Some commentators even go so far as to castigate the supposed writer for meddling in the discussion!] Modernistic commentators use structural, theological, stylistic, or linguistic "arguments" trying to prove their positions.

Elihu, in reference to the rest of the book, does abruptly enter the scene and when he is finished, he is never heard from again. He does claim to have heard the previous discussions, but none of the four [Job, Eliphaz, Bildad, or Zophar] ever mentioned him during their debates. Elihu claimed to have the true solution to the problem of innocent suffering, but when God spoke to Job about his friends, He ignored Elihu (Job 42:7). The foregoing *structural* situation causes some commentators to say that Elihu was never a part of the original. However, to say the latter ignores the fact that Elihu was a protagonist and not the answer to the problem. Elihu gave the human impression, but God will give the true answer. [God also ignored Satan's part in His last comments to Job.]

The *theological* arguments are all subjective and based on creedal bias by those commentators who say Elihu's answer is unnecessary to understand the concept of the book. Subjective feelings are no argument at all. Those who argue that the *style* is different from Job's writings and that the poetry of chapters 32-37 is inferior to the rest of the book are also subjective, for Job magnificently wrote of a young man who is pompous in his utterances, and, by inspiration, Job captured Elihu's psyche in a very clever and deliberate way. [A good author never has his characters speaking in exactly the same way.] The last human words on the problem of innocent suffering, in spite of Elihu's pretentious claims, are weak and sad in contrast to God's final word on the subject.

The *linguistic* arguments, and many larger commentaries have long lists of words found only in chapters 32-37, are no arguments at all. In fact, some such writers go so far as to say that the text seems to be Aramaic rather than the early (paleo) Hebrew language. Again, Job was trying to record Elihu and to note, very carefully, that he was different from the three friends of Job, but that he could add nothing to the discussion except for human or traditional wisdom. Elihu often referred to what we call chapters 3-31, which is proof he was listening, not that someone added his words.

CHAPTER 32

Elihu is introduced in prose (Job 32:1-5) and is from the Buzite tribe, which clan had Arabic and Aramaean connections (Jeremiah 25:23; Genesis 22:21) just as the land of Uz did (Job 1:1). Elihu, four times, is said to be angry about the stalemated discussion and that he thought that Job had made himself out to be more

righteous than God; and so Elihu joined the friends in their estimate of Job (Job 32:2).

Job 32:6-7 is the record of the poetic beginning by Elihu, which part of his speech ends at Job 33:33. The rest of chapter 32 is Elihu's self-introduction and his defense for having intervened in the discussion. Elihu said that he had given the elders the first word, but that he was disappointed in their conclusions (cf. Job 15:10 and the record of the friends' appeal to age as giving wisdom). [The word translated *opinion* in the King James Version, means *knowledge*, Job 32:6b.]

Where Elihu got his "knowledge" is not made clear, but he did think that God's *breath* can give such; but Elihu was wrong to say that man's spirit has an innate wisdom (Job 32:8-9; cf. Jeremiah 10:23). Elihu did say later that he had a dream vision (Job 33:14-15). [The word translated *wise* (KJV) actually means *aged*—Job 32:9.] Job 32:10-12 is repetition of what was already said.

Job 32:13 seems to be a repeat of verse 9, and seems to be saying that only God could refute what Job was saying. If so, this is sarcasm on Elihu's part, because he thought he had the answer. It is also the case that it is hard to find the connection between verses 13 and 14, unless Elihu meant that Job had not included him in the discussion. The irony is that Elihu, at this point, added nothing to the dialogue. Elihu seemed to turn and speak directly to Job (Job 32:15; cf. Job 33:1; 34:2 and the record of Elihu's speaking to the friends). Elihu then insisted that his words were definitely needed; is this not just like a young upstart (Job 32:16-17)? He even thought that his impulse to speak was as irresistible as wine ready to burst its wineskin (Job 32:19-20)!

Job had warned his friends not to be one-sided in their speeches (Job 13:7-8), and Elihu seemed to agree, and insisted that he would speak plainly (Job 32:21-22).

He had already excused himself from having to show any respect to his elders!

WORKSHEET

What are the four areas used by some commentators to say that the speeches of Elihu are not authentic? _____

Can you answer such "arguments?"

32:1-5—Elihu was from the _____ tribe and is said, _____, to be full of wrath. Elihu thought that Job had said that he was more righteous than _____!

32:6-7—Elihu said that he had been _____ in the friends' speeches.

32:8-9—Elihu argued that human wisdom was _____! He was _____ (Jeremiah 10:23).

32:13—Elihu was being _____.

32:14-15—It seems that Elihu was upset that Job had not _____ him in the discussions. He should have, said Elihu, for the friends had quit.

32:16-17—Elihu bragged that his words were _____.

32:18-19—Elihu was ready to _____, he was so full of wisdom!

32:20-21—Elihu would speak _____. [He did, but he was wrong!]

33-34 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

The record of Elihu's speech is continued from chapter 32. He had excused himself from the respect normally bestowed on his elders, but his reasoning for interrupting and disregarding distinctions of age or class is a good one. Job had already stated that social distinctions should be abolished (Job 31:13-17). Elihu knew that God would punish those who were prejudiced and the punishment would apply as much to insult as to false flattery (Job 32:13).

In the first seven verses of chapter 33, the reader peruses the courtesy on Elihu's part that Job's three "friends" had forgotten in the heat of their discussions. Hailey noted that: "in chapter 32 Elihu had introduced himself and the *four* speeches that followed. In the four speeches he addressed Job directly by name three times, and referred to him indirectly six times, something none of the previous speakers had done" (*A Commentary on Job* 281). Elihu, however, cannot avoid his self-important protests about his sincerity that lead to the patronizing of Job (Job 33:2-3; note that verse 3 is a repeat of verse 2). Some even think that Elihu claimed special revelation from God (cf. 32:8 and 33:4). The latter claim would really be the height of pompousness, but seems to be the truth about Elihu when one notes Elihu's surprising claim that he, alone, spoke for God (Job 33:6)!

Elihu then gave an extended summary of Job's claim that he was innocent (Job 33:8-12). Elihu thought he was introducing what he had heard Job, himself, say (Job 33:9, cf. verse 8 and Job 13:24-27). Elihu is somewhat fair in his estimation of Job's position, but Elihu seemed to forget that Job also claimed to have sinned in the

fact that Job had asked God what Job's transgressions were (Job 13:23). Elihu believed that Job fought God (Job 33:12).

Another of Job's complaints had been that God had not answered Job's call. But God does speak, Elihu contended (Job 33:13-18); although the methods Elihu mentioned for such speech are rather fanciful; such as dreams and visions.

Elihu then brought home his thought that God often answered man through *sickness* (Job 33:19-22). Job was not unfamiliar with such a traditional argument, but Elihu's horrible symptoms of sickness as messages from God did end with another reference to death confronting the sick. It seems to me that Elihu thought that Job feared death above all. Elihu thought that righteous men would make good use of the warnings of sickness and death (Job 33:23-28). Elihu insisted that any *messenger* or *interpreter (mediator)* from God would have told Job how wrong he was about being innocent, for sickness and death are the kinds of things God uses, per Elihu (Job 33:29-33; cf. Jam. 1:2-5).

As Elihu began his second speech he reminded Job of the fact that ritualized myths had been banned by God (Job 33:29-34:1-9). Only the Word of God should be savory to the righteous. Therefore, Elihu said, Job was impious and not wise for the righteous should "delight himself with God" (Job 34:9). Elihu even quoted from Job (Job 2:11; and Job 34:3). Of course Elihu numbered himself with all of the wise men (Job 34:4).

Elihu repeated the self-evident concept that God can do no wrong (Job 34:10-15). Illogically, Elihu surmised that if everything God *does is right* and he brings evil, then evil would be right. This is a dangerous theological concept and

contradicts James 1:17. Elihu was arguing that *might makes right*, but he did understand that every person's behavior is included in God's judgment, which is the crux of traditional wisdom and no answer to Job's problems (Job 34:11).

Elihu argued that if human government cannot be questioned, then one cannot question God's control (Job 34:16-30). Elihu's argument is sophomoric, for what if the ultimate power were demonic? But God is good, and Elihu actually questioned that concept! To Elihu, as to the three "friends," all that Job needed to do was admit his guilt (Job 34:31-37). Job must choose to repent (Job 34:33).

WORKSHEET

33:1-7—Elihu was so pompous that he seemed to claim special _____ from God.

33:8-12—Elihu summarized what he had heard from Job about the latter's _____. Elihu claimed that Job _____ God!

33:13-18—In response to Job's claim that God had not answered him, Elihu insisted that God did answer man, even in _____ and _____.

33:19-22—God even answered man through _____, according to Elihu! Elihu claimed that any _____ or _____ from God would say what Elihu was teaching Job.

33:23-28—To Elihu, righteous men would make good use of the warnings of _____ and _____.

33:29-33—Elihu claimed that God would tell Job how _____ he was!

34:1-9—The righteous, said Elihu, would _____ in God's Word, and since, according to Elihu, Job did not; Job was _____. Elihu was so pompous, however, that he even said he should be listed among all _____ men!

34:10-15—To Elihu, God did everything, and everything God did was _____.

34:16-37—Elihu, at the last of this speech, argued that human government was sovereign, and so was God, so Job should repent and admit he had _____.

35 (CHAPTER) OF JOB

Keith A. Mosher, Sr.

Chapter 35 is the record of the beginning of Elihu's third speech. Elihu dealt with his ideas about two of Job's questions in this discourse (Job 35:1-16). At Job 34:9, Elihu is recorded as claiming that Job had asked: "What is the use of being good?" Elihu's theological concepts are really not good enough to believe that God can be delighted with a good man and only grieved by sin. So, as the self-proclaimed wise one, Elihu stated that as the administrator of justice, (Job 34:19), God applied the law to all men, good or wicked, alike. Therefore, Elihu is confused about the other side of the first question that he claimed came from Job about: "What do I gain from sinning?" [Elihu's answer is given in verses 4-8 here.] Elihu thus decided that Job's claim was that he was more righteous than God (Job 35:2). [The word, *right*, at verse 2 is a legal one, as if before a judge. "Was Job within his legal rights to claim to be more just than God?" is the essence of Elihu's outburst. Also, the righteousness mentioned in verse 3 is the moral standard by which one would be judged.]

The second question with which Elihu dealt is: "Why are the cries of the afflicted not answered by God?" [Elihu's answer to the foregoing question is recorded in verses 9-14.] Elihu decided that certain faults of man may be the reasons for not being given answers, for God is the only righteous One (Job 35:3). Elihu failed to note the possibility, as in Job's case, that back of the unheeded cries of the afflicted, God was working out His purposes in the life of the sufferer that were unknown to him. [The only text I can remember that comes close to what Elihu claimed Job was saying is Job 9:20-31. Also, Job often did say what the wicked said

(Job 21:15).] Elihu's self assurance seemed to know no bounds, and he now said he was "perfect in knowledge" (Job 35:4). Elihu is typical of the young who think they know everything!

Elihu knew that God dwelt in a region far above man (Job 35:5), but Job, Zophar, and Eliphaz had already pointed out this obvious concept (Job 9:8-10; 11:7-10; 22:12-14). [Was Elihu trying to impress Job?] God cannot be affected by man's actions according to Elihu (Job 35:6), and the translation of verse 6 is more like: "If you have sinned, what effect does that have on God?" Job had confessed to some sin, (Job 7:20), but not to the things charged by his friends. So, with some sarcasm, Elihu stated something like: "Job, if you are righteous, what do you give to God, for He can establish kings" (Job 35:7)? In other words, Elihu was asking the obvious by his query about whether man can put God in debt to Him by man's righteousness. The young, "wise" man was accusing Job of thinking that God owed him something. It is true that man is affected by wickedness and righteousness, but is it also true that none of the foregoing have an emotional effect on God? He "feels" neither pain nor joy over such *legal* matters according to Elihu (Job 35:8).

The context here is somewhat jumbled and it is not easy to see the connection of verses 9-14 to verses 1-8. Neither is it perfectly clear as to who are the oppressed and the oppressors and who are the ones who give no answer (Job 35:9, 12). It seems to me that Elihu was trying to get Job to admit that his view of his relationship to God was standing in the way of his cries to God about his suffering. It seems as if Elihu summed up all that Job had said about the wicked (Job 35:9-14) as an answer to why there was no answer, for the wicked do not hear the cries of the

wicked and God will not either, according to Elihu. The wicked, per Elihu, cannot cry to God in faith in order to hear a “song in the night” (Job 35:10). That is, only God could bring a blessing for man out of the darkness of suffering, for righteous men are treated much better than animals (Job 35:11). Was Elihu accusing Job of no more understanding of God than a beast has (Job 35:12)? Delitzsch thought, and it seems to be correct, that Elihu was saying that the wicked are the actual source of complaints about God (*Job Commentary*, II 271). Elihu truly believed that Job was evil, and that God would not hear him (Job 35:13-14).

At the end of this third speech, Elihu’s anger came to the fore and he just told Job that God was angry with him (Job 35:15)! Job, according to Elihu, had really not received all from God that was due Job’s sin, and it was definitely the case that Job did not know what he was saying (Job 35:16).

WORKSHEET

35:1-3—The _____ speech of Elihu begins. Two questions were discussed in chapter 35. They are: _____

35:4-8—Elihu’s answer to the first question was: _____

35:9-14—Elihu’s answer to the second question was: _____

35:1—Elihu said, plainly, that God was _____ with Job.

35:16—After all, said Elihu, Job had not received all that was _____ him!

36-37 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

Elihu's fourth speech is the record here. His "last word" separates into two distinct parts and they give the impression that they are independent speeches, and may well have been. In chapter 36:1-21, the recorded speech continues the themes of the preceding ones, but the second part (chapters 36:22-37:24) introduces a new concept, although incomplete, from Elihu. ***This last idea, of Elihu's, forms the connection between the human wisdom of Job's antagonists and his encounter with God and truth.***

Elihu's use of you, [thee], and your, [thou], show that Elihu was speaking directly to Job, and not talking around him. Some commentators feel that the best, and most distinctive of Elihu's human wisdom shows forth here, for he seemed to present a new idea about human suffering as having a remedial effect, and Elihu seemed to be more sensitive to Job's agony than in the preceding speeches. Elihu had seemed to say to Job that it was his choice as to how he viewed and used suffering (Job 34:33), and now it is as if the young man had decided that the full answer to Job's problems was not justice, but depended on how Job viewed his suffering.

Had Elihu now decided that beyond justice there is a benevolent God Who has called men to hear and trust Him? In other words, in the midst of terrible suffering, can one continue to believe that God is good and continue to hear a "song in the night," wondered Elihu (cf. Job 35:10)? The search for an explanation by tracing Job's agonies to their origin and cause failed, and Elihu evidently decided

that more light would be gained by searching for their outcome and goal. He did ask Job's permission, this time, to "speak further" (Job 36:1-4).

Elihu began by affirming again that God is just and treated rich and poor alike (Job 36:5-9). All men, said Elihu, were to heed the instruction of God in turning from sin, for men reap what they sow (Job 36:10-15). [The word translated *pleasures* in verse 11 means something like *prosperity*, K. M.] Elihu insisted, still, that God would have removed Job's distress and given him freedom and liberty, if he repented, and this traditional wisdom was again an affirmation that all suffering is punishment for wickedness (Job 36:16). [Job 36:17-26 has given commentators problems because it seems to be disjointed from the first and last part of this first point in Elihu's fourth speech, but to me, Elihu was appealing to Job to yield to God and admit to having sinned.]

Elihu then insisted that man's search for answers was limited to experience, creation, and revelation (Job 36:27-32) and the end of the speech and its translation are the most difficult to understand. Did Elihu mean that even animals know when a storm is coming or that thunder's crashing declared God's anger against sin (Job 36:33)?

As the speech continued, Elihu called on Job to recognize God's wonderful works (Job 37:1-13) and then came the personal appeal to Job to use his suffering in a remedial way (Job 37:14-20), for, Elihu added, man has no control over anything from God (Job 37:16-18). Although God may be invisible said Elihu, He is majestic (or so seems to be the translation) (Job 37:21-22). God was excellent and needed to

be feared, and for Job to expect God to answer him, Job had to approach God with those thoughts in mind (Job 37:23-24).

WORKSHEET

36:1-4—Elihu's _____ speech was introduced and he asked for Job's _____ to continue speaking.

36:5-9—Elihu claimed, correctly, that God treated _____ and _____ alike.

36:10-15—All men reap what they _____.

36:16—Traditional wisdom at that time taught that all suffering was the result of _____.

36:17-26—Elihu seemed to appeal to Job to admit his _____.

36:27—Did thunder heard mean something, and did not Job's suffering mean that God was _____ with him? [This is my understanding of the passage, K.M.]

37:1-13—God's works are to be recognized as _____.

37:14-20—Man has _____ control over this life.

37:21-22—God must be _____ for He is _____.

37:23-24—For Job to have peace, Elihu insisted that the sufferer must approach God with thoughts of the _____ of God in mind.

38 (CHAPTER) OF JOB

Keith A. Mosher, Sr.

God speaks, exclusively to Job, “out of the whirlwind” (Job 38:1; cf. Job 40:6). What God said is surprising in content and style, for He was responding to Job’s final request to question Him (Job 31:35). But, Job did not get what he asked in the way of an indictment as to the specific charges he thought that God must have had against him. Job thought he was prepared to answer charges of sin, for he is confident that he is innocent. But no such verdict was forthcoming from God and Job is said to be foolish in using “words without knowledge” (Job 38:2). God’s lengthy reply, may seem to a casual reader, to have nothing to do with Job’s complaints that have tormented him and which his “friends” failed to answer. In fact, the central issue of why Job had suffered so severely when he had done everything humanly possible to keep a good relationship with God, seems to be unanswered! What Job hears is a flood of questions, the function of which must be clearly understood.

Rhetorical questions from God are, in fact, invitations to Job [as suggestions] as he tries to find his own answers. God was treating Job with the highest dignity (cf. Psa. 8:4-5). The primary effect on Job may have shown his ignorance, but God was not humiliating him, but showing him that the place to learn is the world God created. The two things everyone must learn from the Bible are about God and His creation, and Job was privileged to hear such directly from heaven. The very fact that God did not give Job a non-existent list of his sins, as his friends had, is proof that all that was needed was to trust God. Everything was still right between God and Job, and any topic will do in a conversation between true friends!

The term translated God is YaWeh or Jehovah and means "I Am that I Am," indicating the holiness and eternity of the One speaking (Job 38:1-3). He spoke to Job out of a whirlwind, and Hailey noted this usage at other passages (cf. Exo. 19:16; Eze. 1:4; Nah. 1:3; Hab. 3:5-6, Commentary 332). The "friends" had "darkened counsel," but God showed the real truth in the whole event that began in a contest with Satan (Job 1-2).

God had laid the foundation of the earth. That is, every aspect of creation was accomplished by Jehovah (Job 38:4-7; cf. Pro. 3:19; Psa. 104:5). His infinite wisdom made Him the master workman (cf. Pro. 8:22-31). He, alone, determined all of the "measurements" needed, and no one else gave Him counsel. The idea of the foundations being "fastened" or having "sockets," is to be understood as a metaphor, because He hung the earth on nothing (Job 26:7). [Some think the "morning stars" are angels, while others take the term to be literal using Psalm 148:3.] In any case, the idea is that God's creation was beautiful and able to sustain the life of man.

God also created the sea (Job 38:8-11). To focus Job's attention on Himself, God likened the creation of the sea to a baby born of a woman. God asked Job if he knew how, when the sea was "born," it was held by some mysterious force in its own beds! God provided clouds and darkness to cover His "baby sea," and so reminded Job of what the earth was when first spoken into existence (Gen. 1:9-18). That "baby" can also destroy when out of control as "proud waves."

The dawn was also God's invention (Job 38:12-15). He asked Job whether, in his lifetime, he had ever commanded the dawn to appear or whether Job knew its "place" at all. God pictured the dawn as a giant who grabs a huge sheet and shakes

wickedness out of it so there is light. "Clay under a seal" is a reference to an official document and the fact that the clay is changed when marked, as the night is changed when the dawn comes. [God also affirmed that He does deal with the wicked at the appropriate time.]

The "springs of the sea" are God's doing (Job 38:16-18). God was now asking Job about the unseen world. And, no one in Job's day had any idea that there were fresh water springs in the ocean (cf. Psa. 95:5)! Today, in a bathysphere, it is possible for man to explore such wonders, but how Job would have known such shouts aloud that he had to be inspired of God to write this. Job had asked about death, and had, previously (Job 26:5-6) answered, in the negative, the present question from God. Job knew no one who had returned from death, but God knew how such was and also that the earth on which Job stood was spherical and had a measure! Such scientific questions are amazing, and an uninspired patriarch could not have asked them!

God had made a "way" for light and darkness (Job 38:19-20). [See Genesis 1:3-5.] Light is "bent," so for one to find its place, or darkness' location, when either goes, is a fact known only to God.

God then asked Job about the "treasures" of the snow and hail (Job 38:22-24). Modern science has discovered the nitrogen properties of snow and its value to soil, but Job would have had no idea of such. And, how God used hail and wind in some battles is still a mystery (cf. Jos. 10:11).

God is in control of all: rain, ice, and frost (Job 38:25-33). That is, all of Job's ordinary experiences were under God's control. His the One Who even cares for the animals as well as the stars!

God can control the clouds (Job 38:34-38). A mystery still unsolved by man who has no "voice" in their workings. [Many complain about the weather, but no one can do ought about it!] The meaning of verse 36 is somewhat obscure, but it seems to me that Job was being instructed about how limited man is in this life, even in his mind.

WORKSHEET

38:1-3—God's title of Jehovah indicated His holiness and _____. God's questions allowed Job to find his own _____.

38:4-7—God laid the _____ of the earth is a _____, for He hung the earth on _____.

38:8-11—In that pre-scientific world, Job wrote that God asked him about the _____ of the seas!

38:12-15—Can man order the _____ to arrive?

38:16-18—Job was told by God that there were fresh water _____ in the seas!

38:19-21—God wanted to know if anyone could find where _____ and _____ dwelt!

38:22-30—God stated that _____ of His creation was under His _____.

38:31-38—God even controls the _____.

39-40 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

God's survey of the natural phenomena He selected ends at Job 38:38. The second part of the Lord's first speech actually begins at Job 38:39 and is the record of discourses about living things that man can observe, but are hard to relate to as to any service to man's purposes; for who would hunt prey for a lioness and search for food for a blackbird (Job 38:39-40)? It is the case that hungry men do seek for food as do the birds and animals.

The Ibex, or wild mountain goat, has her young without man's help, as do wild deer (Job 39:1). [Job is being asked to reflect on the mystery of instinct; for wild animals "grow up in the corn;" i.e. the field (Job 39:2-4).] Thus, the thought is not so far away in understanding that God has His own, wide ranging existence, just as wild donkeys do, and so God is not to be explained by the service He renders men (Job 39:5-8). It was God who set the animals free, and Who made no claims He might have on their services! The wild ox is contrasted to his tame cousin, even though the wild one is stronger and would be more desirable as a draft animal (Jon 39:9-12). God can make such an animal, and control it, but man cannot. [There existed an *aurouchs* or *wild ox* that became extinct at least since 1627. It was third in size to the elephant and hippopotamus and is the standard symbol of strength in the Old Testament. (Alexander, *Commentary*, 281). Such a wild animal would never spend a night with tame ones. "Is its Creator even more unmanageable by man?" is the question God asked.

The record at Job 39:13-18 always brings a smile to my face. [Alexander called this sketch of the ostrich hilarious (*Commentary* 281)!] Some things God created are there for His entertainment (cf. Rev. 4:11)! How would Job, or anyone, explain that? [So how would man know the answer to innocent suffering?]

The following text about the horse is, to me, the most brilliant of all the poems found in Job (Job 39:16-25). The horse is pictured as one that goes to war, and Job is asked if he can make such an animal and also control it. The instinct given a hawk is mentioned next, and the same is asked about an eagle (Job 39:26-30; the King James Version has vulture).

The text starting at what is called chapter 40 is the record of the end of the Lord's first speech and is a repetition of the challenges made to Job. Job had nothing to say, but some (as Rowley) have surmised that Job "confessed and submitted" (326). Andersen, however, as I, felt that just because Job declined the invitation from God to answer is no implication that he repented at this point (285). Job's reply, seems to me, to be evasive and no good end to the matter (Job 40:1-5). Job did admit that he had no answer, as he covered his mouth with his hand, but he still maintained his innocence. If not, the tenor of the entire book would collapse here.

God's second round of questioning begins at Job 40:6 and continues through Job 41:34. It is duly noted here that if Job had "repented" after the first session, this repetition from God would not have been necessary. God chose some new things to add to His questions, but there is a somewhat different mood to these inquiries from the former. First, God dealt directly with the moral issues raised by Job (Job 40:8-14). God, though, unlike the "friends," raised the question of responsibility for right

and wrong. For Job, or anyone, to take over control of the universe would require one to be as splendid as God. There are monstrous animals, for example, that are way beyond man's control (Job 40:15-24). [The term, *behemoth* is the plural form of the Hebrew word for *beast*.] Man is not given creative control over suffering or his environment!

WORKSHEET

39:1-4—The animal here is an _____ or mountain goat and Job was asked to reflect on its _____. What is God doing, when questioning Job? _____

39:5-8—The Lord, afar off, has his own _____ and their presence before God cannot be explained by the _____ the animal gives. God created all the animals because He desired to do so!

39:9-12—Wild animals do not spend the night with _____ ones, and Job (man) is also outclassed by God!

39:13-18—God made an ostrich for His _____.

39:19-25—God also made a horse and even he has many _____.

39:26-30—Man is limited in his _____ of God's creation, and hawks and eagles soar where man cannot.

40:1-2—God's first speech _____ here.

40:3-5—Job cannot _____ God!

40:6-7—God's _____ speech began.

40:8-14—God dealt directly with _____ issues.

40:15-24—Man cannot create nor control the huge _____ of the earth as _____ can.

41,42 (CHAPTERS) OF JOB

Keith A. Mosher, Sr.

Job 40:19b causes me and all other commentators despair over trying to interpret it, but the statement may be an allusion to Genesis 1:24—“And God said, Let the earth bring the living creature after his kind, cattle, and creeping thing that creepeth upon the earth after his kind: and it was so.” [The question is, what sword did God give to beasts? The answer from my study is not forthcoming, unless it meant that some animals are dangerous.] And, the next subject for Job was, evidently, about an animal over which he had no control. Could Job catch *Leviathan* with a *hook* or would the animal even beg man for mercy (Job 41:1-4)? [If Job 40:19b is troublesome, it has a twin in the perplexing statements of chapter 41!]

Leviathan was the name given to a seven-headed monster in ancient pagan myths, and God used the word to describe a crocodile, it seems to me, that required man to get special equipment for its capture. [Others think this may be a dinosaur, but a theologian named Pope did extensive studies on this term and decided it was a crocodile (329ff; Job 41:1-2). The New English Bible has it to be a whale. One does use a hook to catch a creature from the ocean!] Again, God was instructing Job as to the limitations of his powers and his control of his environment. He had no right to question God!

No one would make a pet out of such a large and dangerous creature and there would be little market for such a thing, yet God made it (Job 41:3-4). If man had ever tried to catch one or pet it, he should remember such a fight and not do it again; it cannot be conquered (Job 41:5-8). Yet, God had provided for such an

animal, and He provided for man, which concept is a great answer to Job's complaints (cf. 31:35-37). God continued His description of Leviathan, part by part (Job 41:12-34). Jehovah was driving home His point about His creation, His care, and His control. [A crocodile has many fewer fears than complaining man!]

Job finally confessed and was restored (Job 42:1-6). At last, Job had recognized God's wisdom and power, and he had to admit he had been wrong to demand an answer; the latter is Job's true sin. Job's "friends" were then rebuked by God, and Job, in his capacity as a patriarchal priest, offered a prayer for them (Job 42:7-9). Job's wife had 10 more children, and Job received his relatives, friends, and fortune again (Job 42:10). In fact, Job had more than before!

WORKSHEET

41:1-34—The last animal used by God to instruct Job about who is in control is called _____. This is most likely a _____.

42:1-6—Job confessed that _____.

42:7-9—Job offered a _____ for his "friends" after they offered animal _____ for their sins.

42:10-17—Job was given back _____ than before.

CONCLUSION

Keith A. Mosher, Sr.

I believe that the fact that when all was restored to Job (except the original children) and that the new daughters are named, but not any new sons, that the omission indicated an additional expression of gratitude by Job to God; for the fathers had the discretion, in those days, as to whom the inheritance went (Job 42:14; cf. Num. 27). Andersen noted that: "Some scholars have complained that the story is ruined by the happy ending" (294). I would explain that this is not a "story," as the term is commonly used, but an actual historical record. God does what He pleases, not what some "scholars" think He should. I think that such "scholars" must have missed the entire instructive points given to Job by God Himself! God did not have to keep Job in misery just to satisfy someone's theology.

Job not only admitted his erroneous views, but in his new righteousness he was appointed by God to be an advocate for his friends. [I dropped the quotation marks here for they were, truly now, friends (cf. Gen. 8:20; 22:13). The large numbers of animals needed for the sacrifices implies that the friends' sins were grievous in God's sight (Job 42:8). The latter statement also implies that God's children need to get out of the sinful habit of deciding why God did something, when there is no revelation from Him.

My studies show me that the book is a unit and that the misery of Job resulted from a challenge from Satan concerning the righteousness of God (Job 1:9-11; 2:5ff.). Satan used every trick he had to destroy Job's faith, but the adversary failed. Even though Job had no *go-el* or redeemer kinsman to help him, Job endured.

Satan is now limited in such an arena, and Christians do have an advocate (1 John 2:1-2). His name is Jesus.

The friends, using traditional wisdom, had argued that only the wicked suffer. Their position was dead wrong, and since the innocent do suffer, it is the case that their very faith in a good God can cause a believer more grief over his misery! He may want to know why, and may never get the answer. But Job's greatest discovery was, that through it all, God was still his friend.

Job had defended his innocence to his friends, but I learned that Job did cry for an explanation and that God never brought that complaint up to Job. We who are His children can be ever so grateful about the help we have when we suffer (cf. Rom. 8:26-27, 34). Hailey wrote that: "God has been so gracious to give us a panoramic view of the struggle that has been wrought in the heart of man as he has striven to harmonize his suffering and adversities with the goodness of God" (373). The difference for some who suffer from Job's handling of the agony is that many quit God when they are suffering, but Job did not! The book closes with the victory of faith.

WORKSHEET APPENDIX

(EACH WORD, OR WORDS, FITS A BLANK IN THE WORKSHEET FOUND AFTER EACH LESSON.)

INTRODUCTION

“where is God;” praise of Job; challenge God; take Job’s possessions; servants; children; doing wrong; God; Satan; Job; his wife; Eliphaz; Bildad; Zophar; Elihu; Ezekiel; James; Talmud; wisdom; historical; to point out the answer to the problem of innocent human suffering.

CHAPTER 1:1-5

life; upright; East; patriarchal; alienated; “where is father?”; innocence; 7; 3; Ezekiel 14:4; farmer.

CHAPTER 1:6-22

God; Satan; that God was unrighteous; trial; he could not touch Job; Satan is not omnipotent; God; reaction.

CHAPTER 2

test; faith; God; skin; to harm Job’s body; touch Job’s health; to prove that innocent suffering does not change the faithful and always causes him to turn away from God, for this is the point of the whole narrative; Eliphaz; Bildad; Zophar.

CHAPTER 3

rules; never; suffering can be daily; dinosaur; questioning; death.

CHAPTERS 4, 5

tribute; trained.

CHAPTERS 6, 7

debate; concrete; friends; trials; afraid; army; rhetorical; absurd; tasteless; cried; die; sin; hopeless; hope; direct; personal; soliloquy; hireling; slave; paid; sleep; mental; ask; meaningful; terrible; why.

CHAPTERS 8, 9, 10

windbag; shallow; moralist; blameless; secretly wicked; cruel; reaction; tradition; common; irony; experience; condition; goodness; righteous; suffer; faith; angry; person; good friend; suffering; born.

CHAPTERS 11, 12, 13, 14

apology; lying; pure; clean; wish; wisdom; poem; sin; size; sarcasm; intelligent; absolute; alert; strong; hope; life; loneliness.

CHAPTERS 15, 16, 17

cruel; hurt; hot air; lies; God's wrath; sinner; humiliate; attacked; wisdom; light; evil; windbag; hostile; acquitted; different; hope; vicious; earth; sky; death; false.

CHAPTERS 18, 19

traditionalist; refute; tent; evil; children; survivor; externals; conscience; "go-el;" God; unjust; miscarriage; pleas; judgment.

CHAPTERS 20, 21

suffer; control; wisdom; cruel; confused; wrath; friends; offended; comfort; age; prosper; reasons; hateful; spite; around much; die; burned; vain.

CHAPTERS 22, 23, 24

feel; felt; see; saw; morally indifferent; oppressor; mistreats; great; mouthpiece; repent; tradition's; desired; fear; arrange; One; fear; situation.

CHAPTERS 25, 26, 27

great; understanding; refuted; challenged; soliloquy; analogy; righteousness.

CHAPTER 28

interlude; wisdom; worm; mining; fire; limitations; greatness; truth; metals; buy; understanding; sought; fear; commandments.

CHAPTERS 29, 30, 31

Elihu; Job; God; state in life; community; helper; loved; generous; noblest; despised; outcast; mental; good; evil; never wishing to hurt his worst enemy.

CHAPTER 32

structural; linguistic; style; words; Buzite; four times; God; disappointed; right; wrong; repetitive; included; needed; burst; precisely.

CHAPTERS 33, 34

revelation; claims; fought; visions; dreams; sickness; messenger; interpreter; sickness; death; wrong; heed; wicked; wise; right; sinned.

CHAPTER 35

third; what is the use of being good?; why are the cries of the afflicted not answered by God?; because God makes no difference between the good and the wicked (incorrect, K.M.); because God does not answer the wicked (incorrect; K.M.); angry; due.

CHAPTERS 36, 37

fourth; permission; rich; poor; sow; wickedness; sin; angry; great; no; feared; just; wisdom.

CHAPTER 38

eternality; answers; foundations; metaphor; nothing; bounds; dawn; springs; light; darkness; creation; control; weather.

CHAPTERS 39, 40

Ibex; instinct; flocks; service; tame; pleasure; purposes; control; ends; answer; second; moral; beasts; God.

CHAPTERS 41, 42

Leviathan; crocodile; he should not have demanded an answer from God about his complaint; prayer; sacrifices; more.

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