



Provided by the Church of the Lutheran Confession - Board of Missions

## Old Testament Survey

### Lesson 8 –The Story of Job (Job 1-42)

#### The Story of Job

Job probably lived about the same time as the patriarchs Abraham, Isaac, and Jacob. Perhaps he received his knowledge of God from one of the old ancestors like Shem or Eber (Shem's great grandson).

The book of Job is the first book of poetry in the Bible. We do not know for sure when the book was written, but most scholars believe it was probably written in the golden age of Israel: the age of David and Solomon.

The story of Job is the story of a godly, believing man's sufferings and God's reasons for permitting such sufferings.

Job's three friends argue that his suffering must be the result of some terrible sin on Job's part. But Job maintains that he is innocent. He calls on God to show that he (Job) is right, and he complains bitterly of God's treatment of him, which he considers unfair. But even though his faith is very weak at times, Job continues to trust in God as his God.

After Job's three friends have nothing more to say, a young man Elihu speaks. Finally, the LORD Himself comes down and reveals His almighty majesty, power, and wisdom. Strangely enough, God never does tell Job why Job had to suffer. That is the way it is in our lives too: God the Creator does not give His creature man all the reasons for His deeds.

When reading Job, it is important to look at who is speaking. At the end of the book, God condemns the words of Job's three friends, saying, **"you have not spoken of Me what is right, as My servant Job has"** (42:7). One must not assume that the words of Eliphaz, Bildad or Zophar are correct. God does not, however, condemn the words of Elihu.

Read as many of the chapters of Job as you can but read at least the first two chapters and the last two chapters, and study the outline and notes below. If you have any questions about what you have read, please ask them.

#### I. The Prologue (Chapters 1-2)

Job was a just and prosperous man of the East (1:1-5).

The LORD permits Satan to take away all Job has (1:6-12).

Four messengers report terrible losses to Job (1:13-19).

Job responds to his losses without cursing God (1:20-22).

**"The LORD gave, and the LORD has taken away; blessed be the name of the LORD"** (v. \_\_\_\_)

The LORD permits Satan to do anything to Job except kill him (2:1-6).

Job is struck with a terrible disease, but he does not yet complain (2:7-10).

Job's wife says: **"Curse God and die"** (v. \_\_)

Job says: **"Shall we indeed accept good from God, and shall we not accept adversity?"** (v. \_\_\_\_)

Job's three friends come to comfort him (2:11-13).

II. **Job's Complaint (Chapter 3)** – “May the day perish on which I was born” (v. \_\_\_)

III. **The Speeches of Job's Three Friends and Job's Replies (Chapters 4-31)**

Eliphaz' first speech and Job's reply (Chapters 4-7)

Bildad's first speech and Job's reply (Chapters 8-10)

Bildad: **“The hope of the hypocrite shall perish”** (8:\_\_\_)

Zophar's first speech and Job's reply (Chapters 11-14)

Job: **“You forgers of lies, you are all worthless physicians”** (13:\_\_\_)

Eliphaz' second speech and Job's reply (Chapters 15-17)

Job: **“Miserable comforters are you all!”** (16:\_\_\_)

Bildad's second speech and Job's reply (Chapters 18-19)

Job: **“I know that my Redeemer lives, and He shall stand at last on the earth; ...in my flesh I shall see God, whom I shall see for myself”** (19:\_\_\_\_\_)

Zophar's second speech and Job's reply (Chapters 20-21)

Eliphaz' third speech and Job's reply (Chapters 22-24)

Eliphaz: **“Is not your wickedness great? ... If you return to the Almighty, you will be built up”** (22:\_\_\_\_\_)

Bildad's third speech and Job's reply (Chapters 25-31)

Job recalls God's blessings on him in the past and defends his own innocence.

Note: Zophar has nothing to say in this third round of speeches.

IV. **The Speeches of Elihu, the Young Man (Chapters 32-37)**

Elihu: **“If there is...a mediator, ...then He is gracious to him, and says: ‘Deliver him from going down to the Pit; I have found a ransom.’”** (33:\_\_\_\_\_)

V. **The LORD Speaks to Job, and Job Confesses His Sin (Chapters 38-42:6)**

The LORD's first speech (chapters 38-39).

**“Where were you when I laid the foundations of the earth?”** (38:\_\_\_)

Job's reply (40:1-5).

**“Behold, I am vile; what shall I answer You?”** (v. \_\_\_)

The LORD's second speech (40:6-41:34).

**“Would you condemn Me that you may be justified?”** (40:\_\_\_)

**“Have you an arm like God?”** (If so), **“then I will also confess to you that your own right hand can save you”** (40:\_\_\_\_\_)

Notice: God points out two of His creatures: behemoth and leviathan (dinosaurs?).

Job's reply (42:1-6).

**“I abhor myself, and repent in dust and ashes”** (42:\_\_\_)

VI. **Epilogue in Prose (Chapter 42:7-17)**

The LORD condemns Eliphaz, Bildad, and Zophar, saying to them: **“You have not spoken of Me what is right, as My servant Job has”** (42:\_\_\_)

Notice that God does not condemn the words of Elihu.

The LORD blesses Job with prosperity, **“twice as much as he had before”** (42:\_\_\_\_)

Notice: Job lived for 140 years after this terrible experience in his life.

### Questions

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1. What is the theme or main idea of the book of Job?
2. What was the false idea of Job's three friends?
3. Why should we be cautious quoting the words of Eliphaz, Bildad and Zophar?
4. How was Elihu different from Eliphaz, Bildad and Zophar?
5. How did Job reveal that he was still holding on to God's promises?
6. Why did God describe to Job the two creatures behemoth and leviathan?