

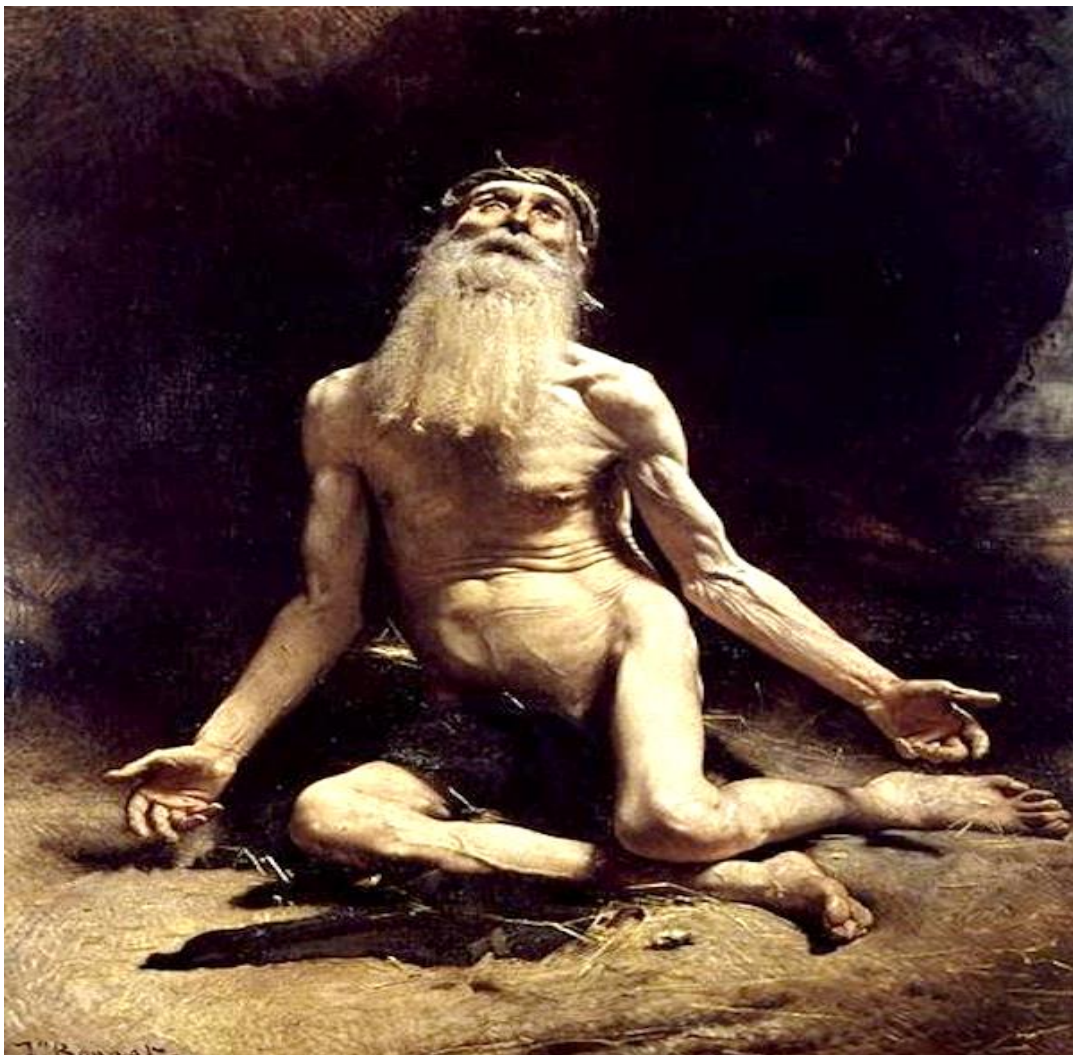
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# THE HOLY BIBLE **NKJV** REFERENCE GUIDE

**OLD TESTAMENT**

**BOOK 18**

**JOB**



**Job by Léon Bonnat**

## SUMMARY

Job lives as a good rich man from Uz. He has seven sons and three daughters. Job makes offerings when his sons feast, in case they sinned. Satan meets with God and obtains permission to test him by making him suffer.

A string of servants come to tell Job that his property has been destroyed by fire, his livestock taken away, and his children when a wind collapses the house they were in. At the end of each servant's news, there is the refrain, and I alone have escaped to tell you. Job says that the Lord gives, and the Lord has taken away; blessed be the name of the Lord.

Satan and the Lord discuss Job. The Lord gloats that Job did not lose his integrity. Satan replies that Job will curse God if he is afflicted in the body. Job is afflicted with boils from tip to toe.

Job's wife tells him to curse God, but Job says he must accept adversity as well as prosperity from the Lord. Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite visit Job, and stay with him seven days in silence while he is afflicted.

Job curses the day of his birth, wishing it to be consumed in darkness. Job wishes he had died that day, so he could have lain at rest with the kings and counsellors of the earth. Why is light given to him that is in misery?

Eliphaz says that Job may be guilty of some sin, because the upright do not suffer. He talks of an angel who visited him in a vision and talked about man's frailty, unholiness and mortality: Can a mortal be more righteous than God?

Eliphaz speaks to Job: people bring trouble on themselves. He encourages Job to turn to God, listing examples of his goodness and willingness to help people. Happy is the man whom God corrects, for he bruises, but he binds up.

Job speaks to friends: he says his grief cannot be weighed, and he laments his weakness. Job's friends are not helping him; he challenges them to point out his unrighteousness to him.

Job speaks to friends: his present suffering like the futile, discouraging work of a servant or a hired man, with no hope or reward, only weariness. My days are swifter than a weaver's shuttle. Job wishes God to leave him alone, and that he has been made God's target inexplicably.

Bildad rebukes Job: Job and children must have sinned to cause Job's trouble. We were born yesterday. Man without God withers like a papyrus without a marsh. God will bless the blameless.

Job expresses frustration with the unknowable power and majesty of God. Such a mighty God who can crush him with a tempest cannot be answered or argued with. Because Job despises his life, he feels that there is nothing to fear in accusing God of destroying the innocent. Job's days are swifter than a runner. There is no point in him defending himself. There can be no legal mediator between Job and God.

What Job would say if he could: show me why You contend with me. Is it good that you should oppress me in this way? Why are you afflicting me if I am your creation?

## SUMMARY Continued

(This is exactly the sort of speech Job says in chapter 9 that it is not worth making.) Job wishes to go to the land of darkness.

Zophar: God exacts less from you than your iniquity deserves. Can you search out the deep things of God? Repent and stretch out your hands to God. The eyes of the wicked shall fail.

Job dismisses his friends' wisdom. All creation understands God's power. God underthrows the mighty, and his judgment is irrevocable. Job's friends are worthless physicians. Your proverbs are platitudes and ashes. Job asks why God hides from him and does not reveal his sins.

Job laments man's frailty, which comes forth and fades like a flower. God has appointed the length of man's days. Man lies down and does not rise. Job considers the limitless power of God and despairs.

Eliphaz says that Job is accused by his own words. Job is arrogant: were you born before the hills? Man is universally impure. The wicked man writhes with pain all his days, despite his transient life of wealth and luxury.

Job reproaches his friends: shall words of wind have an end? God has delivered me to the ungodly (which seems to be a satirical swipe at his friends as well as a more general lament about his misfortunes). He wishes that a man might plead with God.

Job's spirit is broken. If I say to corruption, you are my father, and to the worm, You are my mother and my sister, where then is my hope? Bildad is offended by Job's criticism. The wicked suffer and their memory perishes from the earth.

Job again complains about his friends and describes how God has attacked and estranged him. I am nothing but skin and bones; I have escaped with only the skin of my teeth. Then, there is a flash of faith in the otherwise unremittingly dark language: I know that my redeemer lives and shall stand at last on the earth.

Zophar: the triumph of the wicked is short-lived. Wickedness and injustice is described using the imagery of venom (particularly of snakes). A violent death awaits the wicked man. Job: the wicked prosper and become old.

Eliphaz describes Job's wickedness: he has not given the weary water to drink, withheld bread from the hungry. If Job returns to the Almighty, he will be built up. Job would present his case to God if he could find Him. Job asserts his own righteousness. No one can compel God to change the way he acts.

The wicked oppress the poor. The wicked perform their deeds in darkness, in apparent security. Bildad: How then can man be righteous before God? Or how can he be pure who is born of a woman? If even the moon and stars are not pure, how much less so is man?

Job describes God's power over all creation. How small a whisper we hear of Him! Job is committed to righteous behavior despite the fact that God has made his soul bitter. The wicked do not prosper in the long term.

## SUMMARY Continued

The earth is a treasure house of value and riches for those who are willing to work hard and search for them. Wisdom, however, cannot be found out in the same way. Only God understands its place and knows its way.

Job wistfully remembers more prosperous days when he was surrounded by family. He was righteous and had authority. Now men younger than Job mock him. He suffers both physically and spiritually and is ignored by God. His suffering is undeserved.

Job proclaims his innocence: he is not guilty of lust, falsehood, adultery, cruel treatment of servants, callous indifference to the poor, greed or idolatrous worship of the sun or moon. He has no means of making his case to God, however. Job curses himself if he has not always acted righteously.

Elihu (not previously mentioned) speaks: he stresses his youth, but then criticizes Eliphaz, Bildad, and Zophar as ineffective. Elihu is compelled to speak. Elihu speaks: you think yourself without sin. God is not accountable and may have spoken to you in a dream. Job must receive God's messenger.

Elihu (inaccurately) says Job has accused God of injustice. Elihu asserts that God is just and impartial. Sinners may not hide from God, who does not operate on the same terms as men. Job adds rebellion to his sin.

Elihu speaks: do you think you are more righteous than God? God is further above you than you can imagine. God does not answer the proud, even if they are oppressed. God does not want to hear your empty talk.

Elihu speaks: God rewards the obedient, while the disobedient perish. God would have helped you had you not been full of the judgment of the wicked. God has an unsearchable greatness – who can understand the works of nature, such as clouds, thunder and lightening?

Elihu speaks: God is transcendent, and His voice is like thunder. He controls the rain and the clouds. You do not understand how God works through nature. Stop trying to speak to God, and simply fear Him instead.

The Lord answers Job from the whirlwind. He speaks disapprovingly of words without knowledge. Where were you when I laid the foundations of the earth? Where were you when the morning stars sang together, and all the sons of God shouted for joy?

Do you understand the nature of the earth? God asks a series of rhetorical questions about all the things Job can have no knowledge of. Do you know the ordinances of the heavens?

Can you hunt the prey for the lion? More rhetorical questions, about the mountain goats, the wild donkey, the wild oxen, ostriches, horses and hawks.

God: shall the one who contends with the Almighty correct Him? Job: behold, I am vile. God: would you condemn me that you may be justified? God mentions the Behemoth, an example of His might.

God: can you draw out Leviathan with a hook? Everything under heaven is Mine.

## SUMMARY Continued

Leviathan's awesome might and appearance is described in detail: he is king over all the children of pride.

Job confesses his presumption and lack of knowledge and repents. God rebukes Job's friends and vindicates Job. Job's losses are restored; he is blessed and received by friends again. He has seven sons and three daughters and dies at a ripe old age.

## NKJV SELECTED SCRIPTURE

- 1:6** Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.
- 1:7** And the Lord said to Satan, *From where do you come?* So Satan answered the Lord and said, *From going to and fro on the earth, and from walking back and forth on it.*
- 1:8** Then the Lord said to Satan, *Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?*
- 1:12** And the Lord said to Satan, *Behold, all that he has is in your power; only do not lay a hand on his person.* So Satan went out from the presence of the Lord.
- 1:21** And he said: Naked I came from my mother's womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord.
- 2:6** And the Lord said to Satan, *Behold, he is in your hand, but spare his life.*
- 2:7** So Satan went out from the presence of the Lord, and struck Job with painful boils from the sole of his foot to the crown of his head.
- 4:6** Is not your reverence your confidence? And the integrity of your ways your hope?
- 5:17** Behold, happy is the man whom God corrects; Therefore do not despise the chastening of the Almighty.
- 5:18** For He bruises, but He binds up; He wounds, but His hands make whole.
- 5:19** He shall deliver you in six troubles, Yes, in seven no evil shall touch you.
- 5:20** In famine He shall redeem you from death, And in war from the power of the sword.
- 5:21** You shall be hidden from the scourge of the tongue, And you shall not be afraid of destruction when it comes.
- 5:22** You shall laugh at destruction and famine, And you shall not be afraid of the beasts of the earth.
- 5:23** For you shall have a covenant with the stones of the field, And the beasts of the field shall be at peace with you.
- 5:24** You shall know that your tent is in peace; You shall visit your dwelling and find nothing amiss.
- 5:25** You shall also know that your descendants shall be many, And your offspring like the grass of the earth.
- 5:26** You shall come to the grave at a full age, As a sheaf of grain ripens in its season.
- 5:27** Behold, this we have searched out; It is true. Hear it, and know for yourself.
- 8:5** If you would earnestly seek God And make your supplication to the Almighty,



**NKJV SCRIPTURE Continued**

- 8:6** If you were pure and upright, Surely now He would awake for you, And prosper your rightful dwelling place.
- 8:7** Though your beginning was small, Yet your latter end would increase abundantly.
- 12:7** But now ask the beasts, and they will teach you; And the birds of the air, and they will tell you;
- 12:8** Or speak to the earth, and it will teach you; And the fish of the sea will explain to you.
- 12:9** Who among all these does not know That the hand of the Lord has done this,
- 12:10** In whose hand is the life of every living thing, And the breath of all mankind?
- 21:7** Why do the wicked live and become old, Yes, become mighty in power?
- 21:9** Their houses are safe from fear, Neither is the rod of God upon them.
- 21:13** They spend their days in wealth, And in a moment go down to the grave.
- 21:14** Yet they say to God, Depart from us, For we do not desire the knowledge of Your ways.
- 21:15** Who is the Almighty, that we should serve Him? And what profit do we have if we pray to Him?
- 21:17** How often is the lamp of the wicked put out? How often does their destruction come upon them, The sorrows God distributes in His anger?
- 21:30** For the wicked are reserved for the day of doom; They shall be brought out on the day of wrath.
- 22:26** For then you will have your delight in the Almighty, And lift up your face to God.
- 22:27** You will make your prayer to Him, He will hear you, And you will pay your vows.
- 22:28** You will also declare a thing, And it will be established for you; So light will shine on your ways.
- 22:29** When they cast you down, and you say, Exaltation will come! Then He will save the humble person.
- 22:30** He will even deliver one who is not innocent; Yes, he will be delivered by the purity of your hands.
- 33:14** For God may speak in one way, or in another, Yet man does not perceive it.
- 33:15** In a dream, in a vision of the night, When deep sleep falls upon men, While slumbering on their beds,
- 33:16** Then He opens the ears of men, And seals their instruction.
- 33:17** In order to turn man from his deed, And conceal pride from man,
- 33:18** He keeps back his soul from the Pit, And his life from perishing by the sword.
- 33:28** He will redeem his soul from going down to the Pit, And his life shall see the light.
- 33:29** Behold, God works all these things, Twice, in fact, three times with a man,
- 33:30** To bring back his soul from the Pit, That he may be enlightened with the light of life.
- 36:10** He also opens their ear to instruction, And commands that they turn from iniquity.
- 36:11** If they obey and serve Him, They shall spend their days in prosperity, And their years in pleasures.

## NKJV SCRIPTURE Continued

- 36:12** But if they do not obey, They shall perish by the sword, And they shall die without knowledge.
- 42:10** And the Lord restored Job's losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before.
- 42:12** Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.
- 42:13** He also had seven sons and three daughters.
- 42:16** After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations.
- 42:17** So Job died, old and full of days.

## CHARACTER Definitions

**JOB** - Job was a wealthy landowner and father. He is one of the best-known biblical heroes. But we know little more than that he was stripped of everything, without warning, and that his faith was severely tested.

Though the text does not directly identify its setting, internal clues indicate that Job lived during the time of the patriarchs, approximately 2100 to 1900 BC. Job lived an additional 140 years after his tragedies occurred, perhaps to around 210 years total.

His long lifespan generally corresponds to that of Terah (Abraham's father), Abraham, Isaac, and Jacob. Also, Job's wealth was measured in livestock, as was Abraham's. Like the patriarchs, Job used God's unique title "El Shaddai" (God Almighty).

The book of Job does not mention the Mosaic Law; indeed, Job's daughters were equal heirs with his sons, and Job himself, though not a priest, offered sacrifices—things not possible under the Law. Though we cannot be certain, Job may have lived during the time of Jacob or shortly thereafter.

Job lived in the land of Uz, but no one really knows where Uz was located. Scholars believe it was outside of Canaan, near the desert because the customs, vocabulary, and references to geography and natural history relate to northern Arabia.

**SATAN** - The Book of Job helps us to understand the following: Satan cannot bring financial and physical destruction upon us unless it is by God's permission. God has power over what Satan can and cannot do. It is beyond our human ability to understand the "why's" behind all the suffering in the world.

The wicked will receive their just dues. We cannot always blame suffering and sin on our lifestyles. Suffering may sometimes be allowed in our lives to purify, test, teach or strengthen the soul. God remains enough, deserves and requests our love and praise in all circumstances of life.

At the moment, Satan is not in hell. Rather, Satan roams the earth, seeking people to tempt into sin and thus separate from God. First Peter 5:8 states, "Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour."

## CHARACTERS Continued

In John 14:30, Jesus called Satan the “prince of this world,” and the apostle Paul referred to him as the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. Satan does not live in hell; he lives and works on the earth and in the heavens circling it.

Satan is the “father of lies”, and he influences and rules the world right now. Satan desires worship, and he uses deceit and distractions to draw man’s focus to himself. The world worships Satan in one way or another, except for those who are of the kingdom of God and are therefore called out of the Devil’s deceptions.

If a person is not a child of God, he is by default a child of Satan. First John 3:10 tells us how to distinguish the two: This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not God’s child, nor is anyone who does not love their brother and sister. James 4:4 explains that anyone who is a friend of the world is an enemy of God.

**ELIHU** – Elihu was one of Job’s friends—not one of the three who had come to comfort Job at the beginning of the book, but one who arrives later and offers the last and longest single speech to Job. Elihu is identified only as the son of Barakel the Buzite, of the family of Ram. Elihu offers a response to Job that lifts up the Lord, condemns Job’s three friends, and rightly confronts Job.

Elihu focuses his response on rebuking Job’s three friends, Eliphaz, Bildad, and Zophar. In verse 12 he notes, I gave you my full attention. But not one of you has proved Job wrong; none of you has answered his arguments. Because Elihu was younger than the other friends of Job, he had held his peace during their conversation to that point.

But he could finally take no more. Elihu speaks up because he is very angry with Job for justifying himself rather than God and with Job’s three friends, because they had found no way to refute Job, and yet had condemned him.

Elihu turns his attention to Job. He declares Job wrong in saying he was without any sin and that God would not answer. Elihu says, But I tell you, in this you are not right, for God is greater than any mortal.

Elihu shifts to declaring God’s justice. He specifically states, It is unthinkable that God would do wrong, that the Almighty would pervert justice.

Elihu turns again to Job in condemnation. Elihu says, Indeed, God does not listen to [the arrogant person’s] empty plea; the Almighty pays no attention to it. How much less, then, will he listen when you say that you do not see him, that your case is before him and you must wait for him.

Elihu highlights God’s greatness. This lengthy portion declares many of God’s attributes. Elihu states, how great is God—beyond our understanding! The number of his years is past finding out. Elihu rightly points Job to God’s might, saying, listen to this, Job; stop and consider God’s wonders.

In short, Elihu condemns Job’s friends and Job’s claim of being without sin, declares God’s justice, condemns Job’s attitude toward God, and exalts God’s greatness.



## CHARACTERS Continued

Elihu's four-part speech is followed by God breaking His silence to directly answer Job. In Job 42:7 the Lord condemns Eliphaz, Bildad, and Zophar. Elihu is not mentioned again after he finishes his speech, but, significantly, he is not rebuked by God.

Elihu's life and speech offer many insights for today. First, he dealt with the real issues of the situation rather than looking at the situation from a human perspective. Second, he emphasized God and His greatness rather than focus on a human response to problems. Third, he responded with respect, allowing others to speak first before offering his own response. These traits can help us today as we seek to understand why God allows suffering and as we attempt to help others who face suffering.

## BIBLE TIMELINE

Before 2100 BC

Job's Suffering and Faith

Job 1 - 42

## MAP REFERENCES

