

Job – Part 1

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I. Introduction.

A. Job's friends jumped to the wrong conclusion regarding Job. We should not jump to the wrong conclusion regarding people. (Galatians 6:1; 1 Corinthians 4:5; Matthew 7:1)

B. Job blessed the latter end of Job more than the beginning. We should not quit.

C. Problems.

1. The problem of disinterested deity. Nothing is trivial to God. (Job 36:5; Luke 12:7; Malachi 3:3)

2. Why good people suffer.

a. Because of a sin sick world. (Ecclesiastes 7:29)

b. Because of a test from God. (Deuteronomy 8:2)

c. Because of discipline from God. (Hebrews 12:6)

d. To purify and cleanse us. (1 Peter 1:6)

e. To bless others. (2 Corinthians 1:3-4)

d. To act as an example for those to follow. (Romans 15:4)

D. The purpose of the book.

1. To reveal God's laws and man's duties.

2. To reveal man's stay after death.

3. To reveal man's judgment.

4. To reveal the Father as approachable.

5. To reveal the need for a mediator and redeemer.

II. Overview.

A. Job was a wealthy and righteous man.

B. Satan asked God to test Job, and Job lost all his possessions and his children. Job then fell under a form of leprosy.

C. It is difficult to know why things fall on us that seem like injustices. (Deuteronomy 29:25; Isaiah 55:8-9)

D. Things to know from the book of Job.

1. God is trustworthy.
2. Faith is necessary.
3. Suffering is a reality.
4. The Devil is real.

E. Things to feel from the book of Job.

1. Feel for Job's suffering.
2. Feel Job's puzzlement.
3. Feel the power of the Word of God.
4. Feel a deeper love for God.

F. Things to do.

1. Trust God more.
2. Have a greater mindset to finish the race.

III. Background.

A. The place is Uz, called the East Country.

B. Job lived in patriarchal days.

C. Characters.

1. Job was not a Jew.
2. Eliphaz was a Jew.
3. Bildad was another Jew.
4. Zophar was an Amorite.
5. Elihu was some kind of kinsmen to Job.

D. Job is part of the Bible and should have been canonized. (Ezekiel 14:14; James 5:11)

E. Moses probably wrote the book of Job.

IV. Outline.

A. Historical setting and introduction. (Job 1-2)

B. Poetic discourses. (Job 3:1-42:6)

1. Job's complaint. (Job 3)

2. The debate of Job and his friends. (Job 4-26)
3. Job's restatement of his case. (Job 27-31)
4. The interruption by Elihu. (Job 32-37)
5. The intermission of God. (Job 38-42:6)

C. Epilogue. (Job 42:7-17)

V. The story.

- A. Job was religious.
- B. Satan said to God that the reason he was so faithful was that he was protected, so he challenged God to drop the protection.
- C. Job lost his possessions, children and was stricken with leprosy.
- D. Job's wife challenged his integrity.
- E. Job's friends came to mourn with him and comfort him, but they ended up debating about him.
- F. Eliphaz was a stoic who opened the debate in a calm and dignified way.
- G. Bildad was a keen observer of life from a business viewpoint.
- H. Zophar was a man of strong conviction.
- I. Elihu said Job was wrong for justifying himself.
- J. God rebuked the men and told them to get Job and pray for them.
- K. What these men said could be backed up by Scripture elsewhere—they jumped to the wrong conclusions here.

Application questions:

1. Why do good people suffer?

2. What does the book of Job contribute to our understanding of suffering?

3. What are one or two key themes in the book of Job? Explain.
