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JOB

STUDY GUIDE



JOB

SCRIPTURE READING

Job 1 (NKJV)

There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil. And seven sons and three daughters were born to him. Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East. Now his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them. So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly. Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 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." 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?" So Satan answered the Lord and said, "Does Job fear God for nothing? Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!" So 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. Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house; and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, when the Sabeans raided them and took them away--indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!" While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!" While he was still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!" While he was still speaking, another also came and said, "Your sons and daughters

were eating and drinking wine in their oldest brother's house, and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!" Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. 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." In all this Job did not sin nor charge God with wrong.

Job 2:1-10 (NKJV)

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. 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." 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? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause." So Satan answered the Lord and said, "Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!" And the Lord said to Satan, "Behold, he is in your hand, but spare his life." 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. And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes. Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!" But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.

THEME

Many people try to relate to Job without fully realizing the circumstances surrounding Job. We must look at Job's integrity and his faithfulness to God. We must understand that Satan, not God, was Job's adversary. By studying the book of Job, we can develop a better understanding of the adversities that touch our lives.

I. INTRODUCTION

- A. Job is believed to be one of the earliest books of the Bible. These events are believed to have occurred during the time of the patriarchs Abraham, Isaac, and Jacob; they could have occurred earlier. Job lived one forty-seven years after recovering from all his adversities, and his children who were killed were already grown. (Job 42:16)
- B. The author of Job is unknown. Many suggestions have been made, but none conclusive.
- C. Job seems to have been a unique man who loved the Lord more than anything or anyone. He had a revelation of a living Redeemer and resurrection of the physical body.
- D. The book of Job begins with blessing, immediately turns to attack because of blessing, then moves to ungodly counsel spoken through supposedly godly men; afterward, God comes on the scene and speaks with Job, and the book concludes with God blessing Job.
- E. People tend to dwell more on the poverty and plight of Job than the prosperity and integrity of Job.
- F. Job's calamities did not last a lifetime; they were temporary.
- G. Job did not realize that it was Satan, not God, who was out to destroy him.
- H. In order to relate to Job's calamities, we must also relate to Job's dedication to God.
- I. Job's calamities came in one day, and the physical attack came later. The intent of these attacks was to turn Job against God.
- J. Job did not succumb to either of the attacks; he overcame both.
- K. For the sake of study, we have divided the book of Job into the following topics: God's view of Job; the prosperity of Job; Satan's accusations and attacks against Job; Job's response to Satan's attacks; the comforters of Job; and Job's encounter with God.

II. GOD'S VIEW OF JOB

- A. God called Job a perfect and upright man. (Job 1:1, 8)
 - 1. The Hebrew word *tam*, which was translated “perfect,” means complete or blameless. In the moral sense, it means pious.
 - 2. The Hebrew word *yashar*, which was translated “upright,” means straight, righteous, or just.
- B. Job was recognized by God as a God-fearing man. (Job 1:1, 8)
 - 1. A God-fearing man is one who reverences and respects God.
 - 2. Job desired to talk with God about his situation, but when he had the opportunity to talk with Him, he demonstrated his respect for God by remaining silent. (Job 40:4)
- C. According to God, Job abstained from evil. (Job 1:1, 8)
- D. Job habitually worshipped God and covered his children by offering sacrifices. (Job 1:5)

III. THE PROSPERITY OF JOB

- A. Job was the greatest of all the men of the East. (Job 1:3)
- B. Job had many huge herds. (Job 1:3)
 - 1. He had seven thousand sheep. (Job 1:3)
 - 2. He had three thousand camels. (Job 1:3)
 - 3. He had five hundred yoke of oxen. (Job 1:3)
 - 4. He had five hundred female donkeys. (Job 1:3)
- C. Job had a very large household. (Job 1:3)

IV. SATAN'S ACCUSATIONS AND ATTACKS AGAINST JOB

- A. When God asked Satan if he had considered Job, Satan immediately accused Job of serving God for what he could get. (Job 1:9-11)
- B. Satan complained to God because of His protection that covered Job and his family. (Job 1:10)
- C. Satan tried to get God to take Job's possessions, declaring that Job would curse Him to His face if he lost his possessions. (Job 1:11)
- D. God gave Satan permission to attack Job's possessions and, thereby, proved Satan's accusation to be false. (Job 1:12)
- E. When his first strategy failed, Satan once again accused Job. (Job 2:4)
 - 1. Satan's second accusation suggested that Job was serving God because of the benefit of health. (Job 2:4)
 - 2. Once again, God gave Satan permission to attack Job; this time, the attack was directly against Job's body. (Job 2:6)

V. JOB'S RESPONSE TO SATAN'S ATTACKS

- A. Job did not realize who had attacked him.
- B. Job worshipped God in the midst of his crisis.
- C. Job proved his integrity and loyalty to God when he said, "Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised." (Job 1:21 NIV)
 - 1. This statement is truly stated, but it is **not a statement of truth.**
 - 2. The Lord did give unto Job, but it was the devil, not God, who took from Job.

3. The truth of this statement is not that God gives and takes. The message of truth is that we must trust God, regardless the circumstances.
- D. When Job's wife suggested that he curse God and die, Job told her that she was talking like one of the foolish women. (Job 2:9-10)
 - E. Job did not sin with his mouth. This statement means Job did not accuse or speak evil of God. (Job 2:10)

VI. THE COMFORTERS OF JOB

- A. Eliphaz, Bildad, and Zophar were the three friends of Job who came to comfort him in his affliction. Elihu was also with them. (Job 2:11; Job 32:1-6)
- B. When these men saw Job, they were overwhelmed at his appearance. They cried, they rent their mantles, and they sprinkled dust upon their heads. (Job 2:12)
- C. These men sat down with Job, and for seven days and nights no one spoke a word. (Job 2:13)
- D. Job was the first to break the silence by cursing the day he was born. (Job 3:1)
- E. Job told his friends that the thing he greatly feared had come upon him. (Job 3:25)
 1. This verse literally reads, "I feared a fear, and it came upon me."
 2. Some suggest that Job's fear opened the door to the devil, but Job 1:1, Job 1:8, and Job 2:3 do not agree with this suggestion.
 3. Job 3:26 suggests that Job was not doing anything wrong, yet trouble came.
- F. Eliphaz the Temanite was the first to counsel Job. (Job 4 & 5)
 1. Eliphaz began by suggesting that Job had sinned, otherwise he would not have experienced these calamities. (Job 4:7)

2. Eliphaz told Job of a vision which he had seen in the night. (Job 4:12-21)
 3. His counsel to Job was “do not despise the chastening of the Almighty.” (Job 5:17 NKJV)
 4. Job countered Eliphaz’s counsel by saying, “Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.” (Job 6:24 NKJV)
 - a. Eliphaz was accusing Job of doing wrong, but he was not revealing the wrong which had supposedly been done.
 - b. Job told Eliphaz that right words were powerful, but arguing did not prove anything. (Job 6:25)
- G. Bildad the Shuhite was the next to give counsel to Job. (Job 8)
1. Bildad rebuked Job for maintaining his integrity. (Job 8:1-2)
 2. He then accused Job of sinning. (Job 8:3-6)
 3. Bildad assured Job that no one suffered calamities such as these unless there was sin in his life. He questioned Job’s uprightness. (Job 8:2-6)
 4. Job responded to Bildad’s accusation by asking, “How can man be just with God?” (Job 9:2 ASV)
 5. Job reminded Bildad that God is not a man; otherwise, he could meet with Him face to face and find out why these things were happening to him. (Job 9:32-33)
- H. Zophar the Naamathite entered the conversation and accused Job of lying. (Job 11:1-6)
1. Instead of being sympathetic toward Job, Zophar became angry with him.
 2. Zophar refused to believe that Job had not sinned and actually wanted God to bring accusation against Job. (Job 11:3-6)

3. Following Zophar's counsel, Job sarcastically commented that surely these men were "the wise men," and wisdom was certain to die with them. (Job 12:1-2)
 4. Job let it be known that he was as wise as these self-proclaimed counselors. (Job 12:3)
 5. Job also let it be known that even if God killed him, he would still trust Him, but he refused to admit to any sin. (Job 13:15)
- I. Once again, Eliphaz entered the conversation by accusing Job and ridiculing his knowledge. (Job 15:1-5)
 - J. Job told his friends they were miserable comforters. (Job 16:1-2)
 - K. Job saw the need for an intercessor, but he could not find one. (Job 16:21)
 - L. He told his friends that he could not find one wise man among them. (Job 17:10)
 - M. Bildad suggested that Job remain quiet so that he and his friends could continue with their counsel. (Job 18:1-2)
 1. Job asked Bildad how long he would continue to vex his soul. (Job 19:1-2)
 2. He then asked his friends to have pity on him. (Job 19:21)
 3. Job asked his friends why they desired to persecute him, suggesting that they had placed themselves in the position of God. (Job 19:22)
 4. Job made this very profound statement to his friends: "I know that my Redeemer lives, and that in the end He will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God." (Job 19:25-26 NIV)
 - N. Zophar answered Job by suggesting that he was wicked and a hypocrite. (Job 20:4-5)

- O. Job recommended that his friends diligently listen to his speech; afterward, they could continue their mocking. (Job 21:1-3)
- P. Eliphaz once again accused Job of wrongdoing. (Job 22:6-10)
- Q. Job seemed to ignore Eliphaz's accusations and assured his friends that his suffering was worse than his complaint. (Job 23:1-2)
 - 1. Job longed to know where he could find God so that he could talk with Him and present his argument. (Job 23:3-4)
 - 2. In his frustration, Job said, "Look, I go forward, but He is not there, and backward, but I cannot perceive Him; when He works on the left hand, I cannot behold Him." (Job 23:8-9 NKJV)
 - 3. Then, Job makes another profound statement: "But He knows the way that I take; when He has tested me, I shall come forth as gold." (Job 23:10 NKJV)
 - a. Although Job did not know what was taking place, his statement suggests that he was being proven by God.
 - b. Job determined in his heart and said with his mouth that he would pass God's test.
 - c. By maintaining his trust in God, Job disallowed Satan the opportunity to defeat him.
- R. Once again, Bildad responded to Job's comments. (Job 25)
 - 1. Bildad asked Job these two questions: "How then can man be just with God? Or how can he be clean that is born of a woman?" (Job 25:4 ASV)
 - 2. Bildad refused to believe that Job was blameless before God.
- S. Job answered Bildad with a strong rebuke. (Job 26:1-4)
 - 1. Job refused to relinquish his stand of integrity.

2. Job let Bildad know that he would not denounce his integrity as long as he lived. (Job 27:5)
 3. Job longed for the previous days when things were going well and he had the respect of those around him. (Job 29:2-25)
 4. When Job finished his dialogue, his three friends did not respond. They felt that Job was righteous in his own eyes; consequently, he refused their counsel. (Job 32:1)
- T. Afterward, Elihu the Buzite became angry with Job and Job's three friends. (Job 32:2)
1. Elihu was angry with Job because Job had justified himself. (Job 32:2)
 2. He became angry with Job's three friends because they could not prove or convince Job of wrongdoing, yet they continued to condemn him. (Job 32:3)
 3. Elihu addressed these men and reminded them of his respect to their age. Then, he made them aware of the fact that great men are not always wise; neither do they always understand judgment. (Job 32:6-9)
 4. Elihu then gave **his opinion** of Job's situation. (Job 32:10)
 5. Elihu challenged Job. He told Job to stand up and answer him if he thought he could. (Job 33:5)
 6. Elihu continued his discourse for six chapters. (Job 32-37)
- U. We have no record of Job responding to Elihu's comments.
- V. Job's friends left him. They did not help Job. They only accused him.

VII. JOB'S ENCOUNTER WITH GOD

- A. Without warning, God started speaking to Job out of a whirlwind. (Job 38:1)

1. The first question God asked Job seems to be overlooked by many.
 - a. God asked, “Who is this who darkens counsel by words without knowledge?” (Job 38:2 NKJV)
 - b. It appears that God is referring to the counselors of Job, as well as to Elihu. (Job 42:7 seems to substantiate this belief.)
 2. Teaching and preaching the dialogue of these men as truth is inaccurate.
- B. God told Job to prepare to defend himself. (Job 38:3)
1. Then, God began by asking Job questions that he could not possibly answer.
 2. When God asked, “Where were you when I laid the foundations of the earth?” Job’s wisdom and knowledge seemed very inadequate. (Job 38:4 NKJV)
 3. God asked Job if he would like to instruct Him. Job wisely replied, “What shall I answer You? I lay my hand over my mouth.” (Job 40:1-5 NKJV)
 4. Once again, God told Job to prepare to defend himself. (Job 40:7)
 5. God again reminded Job of His omnipotence and asked Job if he could compare himself to God. (Job 40:9)
 6. When God completed His dialogue with Job, Job was a very humbled man.
- C. Finally, Job answered God, but not as he originally intended.
1. Job recognized that God could do everything and that no thought could be hidden from Him. (Job 42:2)
 2. He replied to God’s question, recorded in Job 38:2.
 - a. Job did not accuse his friends before God.

- b. Job saw his own inadequacies and told God that he was the one who talked about things that he did not understand, things too wonderful for him to know. (Job 42:3)
- 3. Job brought forth a powerful revelation to which we all can relate. (Job 42:5)
 - a. Job realized that his previous knowledge of God was the result of information.
 - b. Once Job encountered God, he knew Him by revelation.
 - c. When Job saw God for Who He is, he saw himself and repented. (Job 42:6)
- D. After God spoke these things to Job, He spoke to Eliphaz, the Temanite. (Job 42:7)
 - 1. God told Eliphaz that He was angry with him and his two friends. (Job 42:7)
 - 2. God told him that the things they had told Job were not accurate. (Job 42:7)
 - 3. God told these men to go to Job and offer a burnt offering, and then get Job to pray for them. (Job 42:8)
 - 4. God told these men that if they did not do as He had commanded, He would deal with them according to their folly. (Job 42:8)
 - 5. Job's three friends obeyed God and went to Job, and Job prayed for them. (Job 42:9-10)
- E. When Job prayed for his three friends, God turned Job's **captivity**. (Job 42:10)
 - 1. Job had been in captivity to Satan.
 - 2. God restored to Job both wealth and family. He gave Job twice as much as he had in the beginning. (Job 42:10-13)
 - a. Job acquired fourteen thousand sheep.

- b. He acquired sixteen thousand camels.
 - c. He acquired a thousand yoke of oxen.
 - d. He acquired a thousand female donkeys.
 - e. He also fathered seven more sons and three more daughters.
- F. Because of his faithfulness to God, God restored to Job more than he lost, and Job lived an additional one hundred forty years.

VIII. SUMMARY

- A. Job was a blameless and upright man who feared God and abstained from evil.
- B. Job was the greatest of the men of the east.
- C. Satan appeared before God; God boasted of Job before Satan.
- D. Satan accused Job of serving God for what he could get.
- E. God allowed Satan to afflict Job, thereby proving the integrity of Job.
- F. Job's friends proved to be miserable comforters.
- G. God rebuked Job's friends for misrepresenting Him.
- H. When Job encountered God, he saw things from a different perspective.
- I. When questioned by God, Job wisely held his peace.
- J. Job realized the difference between knowing God by information and by revelation.
- K. Job prayed for his three friends, and God turned Job's captivity.
- L. In the end, God gave Job twice as much as he had in the beginning.

IX. CONCLUSION

- A. We must be cautious with our counsel and explanations. We cannot always explain why bad things happen to people.
- B. Are we blameless and upright before God?
- C. Do we fear God and abstain from evil?
- D. Can God boast about our lifestyles?
- E. When referring to “poor ole Job,” we must remember that he was not poor in the beginning or end, and his calamities were temporary.
- F. Job’s afflictions did not come because he did wrong; they came because he did right.
- G. Job’s adversary was Satan, not God.
- H. God did not afflict Job; Satan did.
- I. God blessed Job; God made Job wealthy.
- J. Unless we can identify with Job’s integrity, we should not try to identify with his calamities.