

Bible Reading Notes  
**Job**

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## Job 1

Though the book doesn't say, most commentators believe Job can be placed chronologically around the time of Abraham. This is based on similar customs.

**1:1 - Uz** – We are uncertain as to its exact location.

**1:1** – Job's uprightness is made explicit in the beginning. This is repeated in 1:8 and 2:3.

**1:5** – This is one example of Job's righteousness as he acted as a priest for his family.

**1:6 – Satan** – Satan is still able to come into heaven to accuse the people of God. This privilege on his part will be removed once Christ has died and won victory over him (Revelation 12:9).

**1:20-21** – Job's response to the disaster including mourning over the loss (v. 20) and a statement of faith to the Lord (v. 21).

**1:22 – Job did not sin** – Satan lost the challenge.

## Job 2

Job continues to function as the Lord's champion as the Lord allows Satan to strike Job with physical harm.

**2:10** – Job utters a profound statement of faith.

**2:10 – Job did not sin with his lips** – Once again Satan is defeated by Job, the champion of the Lord.

**2:11 – Job's three friends** – According to 15:10 these men were older than Job.

**2:13 – no one spoke a word** – So often people suffering need our presence much more than they need our advice.

## Job 3

**3:1** – **cursed the day of his birth** – This is a song of lament much like Jeremiah will do later (Jeremiah 20:14ff).

**3:8** – **Leviathan** – This was the name of a mystical sea creature.

## Job 4

**4:1-5** – Eliphaz appears to be commending Job for his righteousness.

**4:6ff** – But Eliphaz quickly turns to his constant theme that Job is suffering because he is unrighteous.

**4:7-11** – These verses outline the Retribution Principle. The righteous are blessed but the wicked suffer. This is clearly not true. Abel, Christ, and others were righteous and yet suffered greatly.

**4:12-21** – Eliphaz reveals a vision he received that he accepts as authoritative and that supports his position.

## Job 5

Eliphaz continues his speech against Job.

**5:8** – He calls on Job to repent of the great sin that Eliphaz is sure Job has committed.

**5:17** – Eliphaz communicates the same message as Hebrews 12 and other passages that when God disciplines his children it is a great blessing.

Eliphaz has sound theology but he misapplies it to Job. The Lord has already said that Job is blameless and upright (1:1). Whatever is happening to Job, it is not caused by his disobedience to the Lord.

## Job 6

**Job 6-7** contains Job's response to Eliphaz. Job will claim that he is innocent and undeserving of what he is going through.

Job does not claim to be sinless, but he does claim to be godly, just as God had affirmed at the beginning of the book.

**6:24-30** – Job responds to Eliphaz and wants him to lay out his case against Job and point out the specific sins Job has done which warrant his situation.

## Job 7

Job was sinless at the beginning of the book, but he is clearly sinning when he directs his anger against the Lord in this chapter and other sections of the book.

**7:3** – **months of emptiness** - Job has now been suffering for many months.

**7:16** – Job knows that his life is short already. He pleads with God to leave him alone and let him enjoy the remaining time he has left.

## Job 8

Bildad now will give his direction to Job. Each friend is progressively less compassionate in their remarks.

**8:4** – The reason your children died is because of their sin.

Bildad's basic argument is that Job's suffering is due to his own sin and God will only show him mercy if he acknowledges and repents of his sin.

**8:11-19** – Eliphaz used a vision to bolster his position. Bildad uses illustrations from nature.

## Job 9

Job begins his response to Bildad, which will continue through chapter 10.

**9:1-13** – Job focuses on God’s power and wisdom and acknowledges that the Lord is too powerful for Job to contend with (v. 3).

**9:13 – Rahab** – This is another name for Egypt.

**9:14-35** – This is a low point for Job, especially vv. 21-24. In these verses Job accuses God of being unjust in that he treats both the righteous and wicked the same.

## Job 10

Job is continuing his response to Bildad.

**10:7** – Job contends that the Lord knows Job is not guilty of the great sins his friends have accused him of. Yet, the Lord has brought this suffering upon Job.

Job’s struggle, as well as his friends’ is that when your theology assumes only wicked people suffer, God appears unjust when a righteous man does. Bad theology leads to great spiritual suffering.

**10:20** – Job mistakenly believes he would be better off if God would just leave him alone.

## Job 11

The final friend, Zophar, brings his counsel to Job. Zophar will be the most critical and severe of the three friends.

**11:6** – Job has lost everything but his life. Zophar’s response is that Job deserves more judgment than he has received!

**11:13ff** – Zophar’s answer is the same as the other friends – Job must repent of his great sin and then your life will be better.

## Job 12

This is the beginning of Job's response to Zophar and to the other friend's advice.

**12:2-3 – You** – This is a plural and these comments are directed against all three of the men who have counseled Job.

**12:7 – you** – This is in the singular and refers to Zophar. The following comments are aimed at him in particular.

**12:13-25** – Job's confession of faith about the Lord. The Lord is great and does whatsoever he chooses to do.

**12:24 – takes away understanding** – An example of this is found in Daniel 4 where Nebuchadnezzar's understanding is taken away by the Lord to humble him.

## Job 13

**13:4 – worthless physicians** – His friends came to show sympathy and comfort to Job (2:9), but they have done just the opposite. Their misinterpretation of God's acts has only worsened Job's situation.

**13:15 – I will hope in him** – In the midst of the darkness of Job's suffering, there is still the light of Job's faith in God. But it is mixed faith in that Job desires to see God to argue his case. He will get the chance in chapters 38ff, but it will not end as he hoped.

**13:20-28** – Job's prayer to the Lord.

## Job 14

This is a continuation of Job's response to Zophar that started in Job 12.

**14:1-11** - Job's comments are centered on man's cycle of life. He lives a short life, dies, and then has no more earthly existence.

**14:12 – till** - But Job does believe that there is a future resurrection for the dead, after this creation is no more.

## Job 15

**Job 15** begins a second cycle of speeches, beginning once again with Eliphaz.

Eliphaz is much more confrontational and condemning than he was in his first speech.

**15:4** – Eliphaz accuses Job of not fearing the Lord, based on Job's responses.

**15:17ff** – Eliphaz returns to the standard argument that Job is suffering because that is what happens to the wicked. This is the argument of Job's friends: If a man suffers, it is because he is wicked.

## Job 16

**16:2 – miserable counselors** – They have provided no help for Job because of their misapplication of God's word to his situation.

**16:7ff – God has worn me out** – Job is convinced that it is God who is sovereign, in control, and allowed these things to happen.

**16:19** – Job has a witness in heaven = Christ. Job recognizes that the Lord has not deserted him.

## Job 17

The hopefulness that ends chapter 16 does not continue as Job continues his response to Eliphaz. Scripture reflects the reality of the mood and emotional swings that a believer enduring great suffering goes through.

**17:6ff** - Job moves back to hopelessness and longs for death to end his suffering.

## Job 18

Bildad once again speaks but with the same argument that Job's suffering is due to his sin.

Today we might take the opposite position: I have been faithful to God, so I should not suffer. God owes me for my goodness. That argument is just as wrong as the one Bildad is making.

## Job 19

Many commentators see Job 19 as the high point of the book, particularly vv. 25-29.

**19:1-20** – Job blames God for what has happened to him. He believes that God is sovereign and has decreed all that takes place in history. Therefore, Job also believes that God decreed his great losses.

**19:23-24** – Job wants a permanent record of what has happened to him. His desire was fulfilled. That record was found in Scripture.

**19:25-29** – Once again Job returns to his great hope in the midst of his loss – he has a Redeemer in whom he has put his trust.

**19:26 – I shall see God** – Job will die, but he is confident that he will also be raised and will behold God in his resurrection body on the last day.



## Job 20

This is Zophar's last speech to Job.

**20:1-3** – He is offended by Job's final comments in 19:28-29.

The life of the wicked is full of pain and despair. The godless suffer and quickly perish for their sins. If Job will not repent, he will experience the same fate.

## Job 21

Job now responds to Zophar.

Zophar had declared that wicked people live a life of pain and despair. Job's response is point out how wrong Zophar is (vv. 7ff).

Job's response is similar to Psalm 73 where the psalmist points out what a good life the wicked seem to have in comparison to the righteous.

## Job 22

**Job 22** begins a third cycle of speeches by Job's friends to convince him that his problem is his sin.

**22:5-11** – Eliphaz produces a list of accusations against Job but provides no evidence of their application to Job.

**22:21** – Eliphaz offers his tired remedy to Job; a remedy that God has already said was wrong.

## Job 23

**23:1-12** - Job wants to argue his case before God and is sure he will be acquitted.

**23:13ff** – Job is realizing that he cannot win an argument with God.

## Job 24

In this chapter Job returns once again to his unbelief and accuses God of being unjust.

**24:1ff** – The wicked continually commit grievous sin.

Yet it appears to Job that God does not judge the wicked.

## Job 25

This will be Bildad's last speech to Job.

The speeches have been shorter and more pointed to Job.

There will be no speech from Zophar; Job's friends have given up on Job.

**25:6 – maggot...worm** – This is contrary to God's own testimony of the glory of man as made in the image of God (Psalm 8).

## Job 26

Start of a speech by Job that will continue through chapter 31.

Job agrees that God is indeed great. Therefore, it is presumptuous for his friends to believe they know the mind of God.

**26: 5ff** – God acts and knows things that man can never know.

Ought to be warning for those who presume to know the mind of God.

## Job 27

**27:1-6** – Job refuses to lie to his friends by agreeing with their false assessment of his situation.

**27:7-23** – Job agrees with the friends of how God deals with the wicked but still rejects that he falls into that category.

## Job 28

Job 28 is a beautifully crafted discourse on wisdom.

28:1-11 – Job uses the imagery of mining and searching for hidden things. Mankind has gone to great lengths to search for and find precious things.

28:12ff – But wisdom cannot be found out in the same way because wisdom comes from God

28:28 28- Content of wisdom. This verse is also found in Psalm 111:10; Proverbs 1:7; 9:10.

## Job 29

Job focuses on the great loss he has suffered by looking back to who he once was and what he once had.

29:3 – **when** - Note the ten uses of “when” in vv. 2-11.

29:14ff –**righteousness** – Job refers to his own righteousness in contrast to Eliphaz’s accusations in 22:5ff.

29:18-20 – Thought he would be rewarded by God because of his righteousness.

## Job 30

Job shifts to lament his present reality.

30:4 – **Saltwort** – bush with sour tasting leaves.

30:4 – **Broom Tree** – shrub with poisonous roots

30:16ff – God has done this to me and won’t respond to my prayers.

## Job 31

This is Job's closing argument. Job argues his innocence in his life in the areas of lust (vv. 1-4), shady business dealings (vv. 5-8), adultery (vv. 9-12), in the way he treated his servants (vv. 13-15), and in caring for the poor (vv. 16-23).

**31:35-37** – Job still wants the opportunity to present his case to the Lord.

## Job 32

The account now introduces a new speaker. We don't know anything about Elihu apart from the text. He apparently had been listening to the discussion between Job and his friends.

**32:6-10** – Elihu was a younger man than the others, and so out of respect refrained from joining the discussion.

**32:11ff** – But Elihu determined to speak because, in his judgment, the older men were ineffective in dealing with Job.

## Job 33

**33:8-11** – Rather than focusing on Job's past actions, Elihu determines to center on Job's words.

**33:19-28** – These verses reflect Elihu's theology of suffering. He tells Job that God speaks through affliction and Job would be healed if he would only respond with repentance.

## Job 34

**34:3** – Elihu quotes Job's words back to him.

**34:6-7** – Elihu seems to be referring back to Job's comments in Job 27:2-6.

**34:10ff** – God has not acted unjustly but has repaid Job for his sin.

**34:21ff** – God is omniscient and knows the wickedness of man.

God sometimes acts quickly against the wicked because he does not need to investigate. Other times he waits. But in both situations, the Lord is just.

## Job 35

**35:1-8** - Job's claim of righteousness does not give him the right to expect blessings from God.

**35:9ff** - God sometimes does not heed the cries of people because they are full of pride.

## Job 36

**35:2** – Now Elihu claims to speak a word in God's behalf.

**36:5-21** - God is almighty and uses affliction to accomplish his his purpose.

## Job 37

This chapter will conclude Elihu's speech to Job.

Elihu continues the theme of God's greatness that he began in chapter 36.

**37:1-13** – Focus on the wondrous works of God with emphasis on examples from meteorology.

**37:14-24** – This is Elihu's application to Job: The Almighty is far greater than you.

## Job 38

Lord comes to confront Job. Job had wanted an audience with God, but this will not turn out as Job had expected.

**38:3** – **Dress for action like a man** = pull up your flowing robe and tuck it into your belt in preparation to wrestle with the Lord.

**38:4ff** – The Lord will wrestle with Job through a series of questions. These questions are designed to show Job how little he knows.

**38:31-32** – These are constellations familiar to Job.

## Job 39

God's greatness is revealed in his control over specific animals he has created.

**39:18 – laughs at the horse** - Because the wild ostrich is taller and faster than a horse.

If Job is not stronger than these animals, how does he think he can compete with the Lord?

## Job 40

**40:3-5** – Job is shamed into silence but has not yet reached repentance.

**40:6-41:34** – Lord uses these large animals as pictures of the forces of evil.

**40:15 – Behemoth** – probably a large hippopotamus.

## Job 41

**V. 1 – Leviathan** – probably a large crocodile .

Leviathan is too much for men to handle. How did Job believe he would handle or combat the Lord?

**41:11** – Paul quotes this verse in Romans 11:35 as part of his doxology of praise to the Lord.

## Job 42

**42:1-6** – Job's repentance.

**42:7-9** – Job's three friends are rebuked by the Lord. Notice the repetition of "**my servant Job.**" The friends were wrong in their condemnation of Job and the Lord is stressing his special relationship with Job.

Job is restored with double blessing of what he had prior.