

## OVERVIEW OF BOOK OF JOB

Don't you hate it when politicians quote a Bible verse out of context and misapply it as they try to prove that they are connected somehow to the Christian faith? Maybe they reference a famous verse like "*As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth.*" But what gives them away is when they quote the reference as "**Job**" 19:25 . . . or maybe they quote "**Two Chronicles**" 7:14. Who says that? Obviously they have not spent much time sitting under the teaching of God's Word.

This morning we come to the first of the five poetical books, the book known not as "Job", but Job. We are going to take up these beautiful poetical books in the next five weeks: **Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon**. We read some shocking passages last week from the book of **Esther**. I am sure you all cannot wait to see how I treat the **Song of Solomon**.

Title: "Job" – 2 possible meanings –

- Arabic word for repenting; one who comes back to God;
- but the word may be derived from Hebrew verb = to hate or be at enmity – an object of enmity; Job became an object of enmity

First, before introducing you to the book of Job, just a quick observation about Parallelism in Hebrew poetry.

This is the most defining feature of Hebrew poetry. Instead of relying on rhyme or strict meter, Hebrew poetry emphasizes the repetition and development of ideas across lines.

- **Synonymous:** (Complements / Restates) Second line restates the first in different words.  
*Example:*     *"I know that You can do all things,*  
                  *And that no purpose of Yours can be thwarted."* (42:2)
- **Antithetic:** (Contrasts) The second line contrasts the first. (21:23-24)  
*Example:*     *"One dies in full vigor, completely secure and at ease,*  
                  *His body well nourished, his bones full of marrow.*  
                  *Another dies in bitterness of soul, never having enjoyed anything good."*

The contrast between the **prosperous death** and the **bitter death** of two people presents a poetic antithesis. Job is highlighting the **apparent injustice** in life — that outcomes are not always determined by righteousness or wickedness.

This contrast supports Job's broader argument that **the wicked often prosper**, challenging the traditional view of **retribution theology** held by his friends.

- **Synthetic or Climactic:** (Completes) **Synthetic parallelism** occurs when the second line **builds upon or completes** the first line **without repeating the same idea** (as in synonymous parallelism) or contrasting it (as in antithetic parallelism). Instead, it adds

further thought or development.

*Example: "I had heard of You by the hearing of the ear,  
but now my eye sees You." (Job 42:5)*

**Line 1:** "*I had heard of You by the hearing of the ear*" — Job speaks of a previous, indirect knowledge of God.

**Line 2:** "*but now my eye sees You*" — He now has a direct, personal experience of God. The second part **adds a new dimension** to the first. It's not a repetition or a contrast, but a **progression**: from hearing (indirect experience) to seeing (direct encounter), which reflects Job's spiritual journey and transformation.

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### Quick Overview of the Book of Job:

The drama of the book of Job predates Moses and deals with **timeless questions** that remain relevant today. The familiar opening scene in heaven features a classic confrontation between God and Satan. The Accuser of the brethren claims that righteous Job, a man of considerable integrity, only serves God because he has been blessed with abundant prosperity. Strip everything away from him and he will fall away from the faith. That sets the stage for the cascading calamities that the Lord allows to afflict Job in rapid-fire succession. Job loses his possessions; then his children and finally his own health comes under attack. He ends up on the ash heap, scraping his boils, while his wife counsels him to "*Curse God and die.*"

As if that were not enough provocation to abandon his loyalty to God, three of his closest friends assume the role of counsellors and take turns advising him from a rigid perspective of **Retribution Theology** ("*you reap what you sow*"). With slightly different approaches, they build their arguments on the main premise that such severe suffering must be an indication that Job needs to repent of some particular sin – whether hidden or known to his conscience. But Job maintains that he is **suffering unjustly** – highlighting the perplexing issue of "**Why do the righteous suffer?**"

After a long period of perplexing silence, and a theological bridge through the intervention of another counselor Elihu, eventually **the Lord engages with His servant** and steers the discussion to the more foundational issues of His **sovereignty** in governing His creation according to His power and wisdom. The false perspectives of the counsellors are exposed and the limited perspective of Job forces him to admit his presumption and pride in challenging the ways of God in His life.

While the ultimate questions regarding "**Why God allowed such suffering in this particular instance**" are never really answered, the proper orientation of fearing and trusting God is reinforced so that Job is eventually vindicated and his fortunes restored. In addition God is vindicated as righteous in all His dealings.

**Big Idea:** SUBMISSION TO GOD'S INSCRUTABLE DIVINE SOVEREIGNTY FORTIFIES PERSEVERANCE AND VINDICATES GOD'S RIGHTEOUSNESS IN THE MIDST OF PERPLEXING HUMAN SUFFERING

**Derek Kidner:** To avoid making shipwreck, it is necessary to obtain keys in order to unlock the mysteries of the book of Job. One key is provided for us in the book of James: “*You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy*” (**James 5:11**). The book of Job swivels on two hinges:

- Job as a man of enduring, persevering godliness under the most acute sufferings;
- and God as a sovereign, covenantally faithful Father who will not abandon his own children.

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### Structure of the Book:

- (1:1 – 2:13) **PROLOGUE – HARSH REALITY OF PERPLEXING SUFFERING**
- I. (3:1 – 31:40) **DIALOGUES OF DEBATE – 3 CYCLES**
- II. (32:1 – 37:24) **ELIHU’S SPEECHES – THEOLOGICAL BRIDGE – ENHANCED PERSPECTIVE ON SUFFERING**
- III. (38:1 – 42:6) **DIVINE RECKONING OF INSCRUTABLE SOVEREIGNTY**
- (42:7-17) **EPILOGUE – HAPPY RESOLUTION OF DIVINE BLESSING – THE OUTCOME – JOB VINDICATED AND RESTORED**

Chuck Swindoll:

JOB									
Introduction to the Suffering		Discussion of the Suffering				Correction in the Suffering		Submission under the Suffering	Restoration from the Suffering
Scene 1 Job's purity and prosperity		Words of Job (Eyes on Self)	Words of Three Friends (Eyes on Humanity)			Words of Elihu (Eyes on Yahweh)	Words of Yahweh (Emphasis on Sovereignty)	Job's admission  Job's confession	Yahweh's anger with the three friends  Yahweh's blessing on Job
Scene 2 Satan's proposition and Yahweh's permission									
Scene 3 Satan's persecution and Job's patience									
Scene 4 Satan's persistence and Yahweh's permission									
Scene 5 Poverty and plagues									
CHAPTERS 1-2		CHAPTER 3	CHAPTERS 4-14	CHAPTERS 15-21	CHAPTERS 22-31	CHAPTERS 32-37	CHAPTERS 38-41	CHAPTER 42:1-6	CHAPTER 42:7-17
Historical		Theological / Philosophical				Logical	Revelational	Confessional	Historical

We are going to jump right into the first 2 chapters of Job which constitute the **Prologue**

### (1:1 – 2:13) **PROLOGUE – HARSH REALITY OF PERPLEXING SUFFERING**

#### A. (1:1-5) Introduction to Job’s Character – Piety, Prosperity and Priestly Precaution –

The Hero of the Story Is Introduced as a Godly Man of Unrivaled Integrity, Wealth and Family Blessing

The historical setting is important:

- Job is unquestionably a **historical figure** – not some idealized mythical or legendary figure as modern scholars would suppose -- **Ezek 14:14**– put side by side with Noah and Daniel, both historical figures -- and **James 5:11**; when stories in the bible are told of idealized people – like the story of the prodigal son – the characters are introduced as not historical people
- He lived during the **patriarchal period** outside of the land of Canaan in **Uz** – northern Arabia -- adjacent to Midian where Moses lived for 40 years;

**Ken Boa:** Arguments for events occurring during the patriarchal period (Abraham, Isaac, Jacob, Joseph):

- Job's total lifespan must have been close to 200 years – this fits the patriarchal period (**Gen. 25:7** – Abraham lived 175 years)
- Job's wealth measured in terms of livestock (**1:3; 42:12**) rather than gold and silver
- Job is the priest of his family and offers sacrifices
- No references to Israel, the Exodus, the Mosaic Law or the tabernacle
- The social unit is the patriarchal family clan
- The Chaldeans who murdered Job's servants (**1:17**) are nomads and have not yet become city dwellers
- Names used for God suggest that this is not a Jewish book; *YHWH* is Israel's name for their God – Occurs only 13 times; *Elohim* = Gentile name, is the common name used; *El Shaddai* -- God Almighty -- occurs 31 times in this book

Authorship:

Not sure who wrote the book of Job or when. It is not only a poetical book, but it bears the characteristics of **wisdom literature** which places it closer to the time of Solomon.

basic precepts and principles for a successful life and a life pleasing to God; “*If you do this, then this will happen*” – general principles

No great events occur in these wisdom books; not like the history books before them. Directed more towards the individual and the issues we face in our lives.

Several observations from these opening verses:

1 (:1) Job's Piety and Integrity – His Wisdom

No question that Job is a man of outstanding integrity; not without sin; but blameless in the same sense that is required of a NT elder. Fearing God and turning away from evil – same language that is used in Proverbs to describe a wise man.

***Reverence, Awe, Obedience, Worship***

It is surprising to see such a righteous man come under such brutal attack – gives the book extra relevance for each of us for none of us have suffered to the extent that Job did.

2. (:2-3) Job's Prosperity – His Wealth and Family

Full quiver of 7 sons and 3 daughters – interesting that the restoration at the end will include the exact same family makeup instead of being doubled.

As an innocent man, Job enjoys great rewards: wealth, health, and a large and happy family.

3. (:4-5) Job's Priestly Precaution to Preserve Holiness – His Watchfulness

Closeness of his family reflected in the quality time they spent together. They enjoyed their regular meals together. What a blessing when a family displays such closeness.

The matter of **cursing** or not cursing God becomes a key theme in the development of this drama.

**B. (1:6 – 2:13) Introduction of Job's Shocking and Severe Trials**

1. (1:6-12) The Challenge Initiating Job's Trials –

The Removal of Prosperity Puts Our Devotion to God to the Test –  
God Allows Satan to Test Job's Motivation for Worship

**1:8** – God bragging on Job – *“Have you considered my servant Job”*

Throughout all of the philosophical wrangling, God never reveals to Job this critical challenge scene which sets up Job for all of his suffering.

**Roy Zuck:** Satan's subtle suggestion that **worship is basically selfish** hits at the heart of man's relationship to God. The Book of Job does more than raise the question of the suffering of the righteous. It also, through Satan's words, deals with the **motives for godly living**. Will anyone serve the Lord if he enjoys no personal gain from it? Is worship a coin that buys a heavenly reward? Is piety part of a contract by which to gain wealth and ward off trouble?

2. (1:13-22) Passing the First Test –

Maintaining Devotion to God When Overwhelmed by Disasters –  
Seemingly Undeserved Disasters Test Our Spiritual Foundation

**Vs. 19** -- There is no comparing the grief that arises from losing children.

**Vs. 20-22** – Job's famous response

3. (2:1-10) Passing the Second Test –

Maintaining Integrity in Times of Perplexing Suffering –  
Satan's Intensified Attacks Fail to Cause Job to Fail

**Cyril Barber:** The nature of Job's illness can only be understood if we consider all that the Bible tells us. **Dr. Charles Ryrie** has a note in his study Bible in which he draws together all of the ailments which made Job's disease both repulsive and painful:

“The skin covering his entire body was affected (**2:7**), he itched intensely (**v. 8**), and he was in acute pain (**v. 13**). His flesh attracted worms and became crusty and hard (**7:5**). It oozed serum and turned dark in color (**7:5; 30:30**). Job also experienced fever and aching bones (**30:17, 30**). He may have had **elephantiasis** or a leukemia of the skin.”

4. **(2:11-13)** Job's 3 friends show up "*to sympathize and comfort him*"

- You have to give them credit for showing up – Do you show up for your friends?
- You have to give them credit for putting empathy before counsel
- You have to give them credit for their perseverance

**Bill McRae: Lessons Regarding the Activity of Satan –**

- A. Name means adversary – believer faces the world, his own carnal sinful nature and Satan as enemies; accusing Job (as the accuser of the brethren) of unfaithfulness and lack of integrity; in contrast the Lord is our Advocate who represents us before God
- B. Satan attacks the integrity of God – You are not really a righteous God because you are blessing Job who is only serving you because you are treating him so well
- C. Satan has great power but in every area is subordinate to God's power and authority and cannot touch Job without God's permission

**I. (3:1 – 31:40) DIALOGUES OF DEBATE – 3 CYCLES**

**John Piper:** Job has about 29 chapters of **misapplied theology** in the middle. It's very hard to navigate your way through those chapters and determine what is true and what is not, because these guys are mixing up truth and falsehood all over the place. I think you're supposed to get the big picture that God was not happy with these three friends, Eliphaz, Bildad, and Zophar.

And when Elihu shows up, he, I believe, begins to set it right.

Finally God speaks and he sets it completely right.

**A. (3:1-26) Initial Complaint of Job – 3 Death Wishes —**

When Tranquility Erupts into Unrelenting Turmoil Our Troubled Spirit Can Strenuously Complain

**(:1)** Prologue – Job Speaks and Curses His Birth

1. **(:2-10)** The Wish that He Had Not Been Born

2. **(:11-19)** The Wish that He Had Died at Birth

3. **(:20-26)** The Wish that He Could Die Now

Book of Job explores serious questions about human suffering and the difficulties faced by the righteous. We are all prone to ask **Why?**

Illustration:

You have probably heard the story about the son who was especially inquisitive and kept asking his father fairly difficult questions. The Son asked "Why is my uncle bald when he is still pretty young?" The Father responded, "I don't know, Son ... I guess that is just how God made him." A few minutes later the Son asks "Why is that car ahead of us going so slowly?" The Father responds "I don't really know, Son." This continued on for several more questions until the Son

finally quieted down. But the father then spoke up and encouraged his child: **“Keep asking, Son. It is the only way you will ever learn.”**

It can be frustrating when we ask God questions but don’t receive a satisfying answer.

It takes patience for us to answer the **“Why”** questions of a toddler. We have never had a child that was especially prone to such questions. But if my patience is wearing thin, I might turn the question around and respond with a simple **“Why not”** – sort of a “Tag, you’re it” type of approach. Think of how patient God is with us. Job’s friends are not so patient with him.

**Bill McRae: Suffering can be traced to several sources:**

- **The nature of the world in which we live** – bombs of war drop on the good and the bad; tragedy hits; e.g. massive earthquake
- **The retribution of God** – Canaanites annihilated for their sin
- **The chastening of God** – to bring a moral improvement in their life; that is what Job’s friends thought was the cause; **Heb. 12**
- **The wisdom of God** – allows trials to develop Christian character; **Rom. 8:28-29** – conforming us to the image of Christ; **1 Pet. 1** – faith is developed; **James 1** – perseverance is developed
- **The vindication of God** – before Satan; Job’s steadfast perseverance was for this purpose; an opportunity for God to be vindicated – an amazing thing; God did not tell Job what was happening

**Ken Boa: Book of Job Reveals 5 ways that God uses hardships** (also reflected in **Deut. 8**)

- To humble us (**22:29; Deut. 8:2**)
- To test us (**2:3; Deut. 8:2**)
- To rearrange our priorities (**42:5-6; Deut. 8:3**)
- To discipline us (**5:17; Deut. 8:5**)
- To prepare us for future blessings (**42:10; Deut. 8:7**)

**B. (4:1 – 14:22) Cycle #1 – Eliphaz / Bildad / Zophar**

Main Argument: Suffering a direct result of sin  
Cf. **John 9** – Who sinned?

Job’s defenses are much longer than his friends accusations.

In the process of defending his innocence he becomes guilty of **self-righteousness**.

**John Hartley:** In the **first cycle** the friends clearly state their positions.

- Eliphaz posits that no human being is righteous before God;
- Bildad argues that God never perverts justice;
- Zophar holds that God assuredly punishes every evildoer.

All of them exhort Job to **seek God** that he might again enjoy a prosperous life. Although they wish to console Job, they are so chagrined at the severity of his misfortune that they feel they must reprimand him for some wrong he certainly must have committed. In his responses Job laments his suffering and begins his search for some way to gain reconciliation with God.



In this cycle his responses have two basic divisions;

- in the first division he interacts with his friends,
- and in the second he addresses God with a lament.

As this cycle moves along Job becomes increasingly disappointed in the friends' counsel and searches more earnestly for some way to win an acquittal from God, his Judge.

### C. (15:1 – 21:34) Cycle #2 – Eliphaz / Bildad / Zophar

[Chap. 21] **John MacArthur**: Job's reply to Zophar's last speech, ending the second cycle of speeches, refuted the simplistic set of laws by which the mockers lived. He showed that **the wicked prosper**, and since it is clear that they do (they had argued that the wicked *only* suffer), then by inference, perhaps the righteous suffer. This presented serious problems for their supposed open and shut case against Job.

You can learn so much about the wicked from studying the book of Job.

**David Thompson**: There are six descriptions that Job gives here that are true:

1. Wicked people continue through life and become powerful. **21:7**
2. Wicked people give their prosperity to their children and live to see them become prosperous. **21:8**
3. Wicked people have households that are safe havens seemingly free from God's wrath. **21:9**
4. Wicked people prosper and multiply in business. **21:10**
5. Wicked people prosper and multiply in pedigree. **21:11-13**
6. Wicked people have no interest in God. **21:14-16**

### D. (22:1 – 26:14) Cycle #3 – Eliphaz / Bildad

#### **Eliphaz the Temanite (Philosopher/Theologian)**

- **Key Argument**: Based on observation, experience and visions—he appeals to a personal vision (**Job 4:12-21**).
- **Unique aspect**: Eliphaz blends human wisdom and divine revelation (via visions). He suggests Job's suffering is a **form of divine correction**, not outright punishment.

#### **Bildad the Shuhite (Historian/Legalist)**

- **Key Argument**: Appeals to the wisdom of the ancestors (**Job 8:8-10**); upholds a strict retributive justice.
- **Unique aspect**: Bildad leans heavily on **tradition** and assumes that history confirms divine justice. No room for exceptions.



### **Zophar the Naamathite (Moralist/Dogmatist)**

- **Key Argument:** God's wisdom is beyond human understanding, but Job clearly deserves his punishment—and possibly worse.
- **Unique aspect:** Zophar is the only one who **doesn't get a second speech**, perhaps reflecting the extremity of his accusations. He offers no room for doubt or nuance.

### **Mark Dever:** Approaches to trying to make sense of suffering:

- God can't do anything about it; He would like to; has good intentions; but unable – but Job and all his counselors agree that God is all-powerful and sovereign
- I must conclude that God is not really Good; He doesn't clearly punish evil and reward good – but Job and all his counselors agree that this God is good
- Some despair of there being any meaning to life at all besides that which we can figure out ourselves
- Our problem: demanding that we can arrive at a solution that fits our scope of understanding – Why assume that we should be able to understand the solution? Will we condemn God if we cannot understand?
- We need to understand that we have a limited perspective and don't have access to all the facts pertaining to our situation
- Must trust in God Himself and His character – not in our own clever ability to figure things out

### **Ken Boa:** Job makes 3 basic complaints:

1. God does not hear me (13:3, 24; 19:7; 23:3-5; 30:20)
2. God is punishing me (6:4; 7:20; 9:17)
3. God allows the wicked to prosper (21:7)

### **E. (27:1 – 31:40) Final Defense of Job**

## **II. (32:1 – 37:24) ELIHU'S SPEECHES – THEOLOGICAL BRIDGE – ENHANCED PERSPECTIVE ON SUFFERING**

Elihu gives a more accurate perspective in 32-37

- Job needs to humble himself before God
- Job needs to submit to God's process of purifying his life through trials

### **A. (32:1-22) Elihu's Introduction: Impassioned and Impelled to Speak –**

The Burden for Imparting Wisdom Falls on Those Truly Inspired by God Regardless of Age or Experience

### **B. (33:1-33) Elihu's First Speech: God Does Speak – But in Unexpected Ways –**

God Uses Dreams, Pain and Mediation to Communicate How One Can Avoid the Tragic Consequences of Sin and Enjoy His Grace

### **C. (34:1-37) Elihu's Second Speech: Defense of God's Justice –**

Both the Character and Governance of God Refute Any Charge of Injustice

**D. (35:1-16) Elihu's Third Speech: Waiting for God When He Is Silent –**  
Defending the Justice of God Involves Wrestling with Difficult Questions

**E. (36:1 – 37:24) Elihu's Fourth Speech: Not WHY Do You Suffer — But WHAT Can You Learn –**

God's Power and Wisdom as Displayed in Nature Reinforce His Justice and Use of Affliction for Discipline to Recover the Wayward Righteous

**Elihu (Theologian/Intellectual) –**

- **Key Argument:** Suffering may be **preventative** or **educational**, not always punitive.
- **Unique aspect:** Elihu introduces a **more sophisticated** theology: suffering isn't always punishment—it can be part of divine **instruction**. He paves the way for God's final speeches.

### **III. (38:1 – 42:6) DIVINE RECKONING OF INSCRUTABLE SOVEREIGNTY**

**A. (38:1 – 40:2) First Interrogation of Job Regarding God's Created Order –**

God's Awesome Design and Providential Control of the Universe and All that Is in It Should Cause Us to Humbly Submit

(38:1) Prologue – The Lord Answers Job

(38:2-3) Opening Challenge and Rebuke – Putting Job in His Place

1. (38:4-15) Interrogation Regarding Creation

2. (38:16-38) Interrogation Regarding Control over the Inanimate World

3. (38:39 – 39:30) Interrogation Regarding Control over the Animate World

(40:1-2) Closing Challenge and Rebuke – Will You Now Submit?

God reveals His power and wisdom as Creator and Preserver of physical and animal world.  
Job responds by acknowledging his own ignorance and insignificance.  
Can offer no rebuttal. **40:3-5**

**B. (40:3-5) Job's First Reply – Job Humbled and Silenced –**

Confronted with His Relative Smallness, Job Is Humbled and Silenced

(:3) Prologue – Job's First Reply

1. (:4) Job Is Silenced in Light of His Relative Smallness

2. (:5) Job Offers No More Challenges to God's Justice

### **C. (40:6 – 41:34) Second Interrogation of Job – Who Is Calling the Shots in God’s Moral Universe?**

Only the Creator and Controller of the Most Powerful and Impressive Creatures Can Determine What Is Just in Overall World Governance

(40:6) Prologue: Second Set of Questions Issued by the Lord

1. (40:7-14) Challenging Questions to Put Job in His Place
2. (40:15 – 41:34) Reflecting on God’s Creation and Control of the Ultimate Land and Sea Creatures – Behemoth and Leviathan

God reveals His sovereign authority and challenges Job with 2 illustrations of His power to control the uncontrollable.

Job responds by acknowledging his error with a repentant heart. **42:1-6**

If Job cannot understand God’s ways in the realm of nature how then can he understand God’s ways in the spiritual realm?

### **D. (42:1-6) Job Responds in Humble Repentance –**

An Appreciation of God’s Person and Sovereign Working in Our Lives (His Power and His Wisdom) Removes All Presumption and Pride

**Alfred Edersheim:** We cannot understand the meaning of many trials; God does not explain them. To explain a trial would be to destroy its object, which is that of calling forth simple faith and implicit obedience. If we knew why the Lord sent us this or that trial, it would thereby cease to be a trial either of faith or of patience.

**Francis Andersen:** Men seek an explanation of suffering in cause and effect. They look backwards for a connection between prior sin and present suffering. The Bible looks forward in hope and seeks explanations not so much in origins as in goals. [Scripture teaches us that] the purpose of suffering is seen, not in its cause, but in its result.

(:1) Prologue

1. (:2) Confession of Divine Sovereignty – Two Components
2. (:3) Confession of Human Presumption and Pride
3. (:4-6) Repentance that Humbles Oneself in Submission before God

**Mark Copeland:** It is common to suggest that the purpose of the book is to answer the age-old question, “**Why does God allow the righteous to suffer?**” That is certainly the question Job raises, but it is worthy to note that he himself never receives a direct answer. Nor is one given by the author, other than to answer Satan’s challenge, “*Does Job fear God for nothing?*” We are

privileged to know of the challenge of Satan, and that God allows Job to suffer in answer to that challenge, but Job is never told of this. Therefore, I suggest that the purpose of the book is: To answer the question, “**How should the righteous suffer?**” While Job’s questions and complaints often come close to charging God with wrong, he never crosses the line and humbly submits to God when told that the answers to his questions are beyond his ability to understand. Thus the book shows us **how the righteous should bear up under suffering** (“*You have heard of the perseverance of Job*” - **James 5:11**).

Job never finds out why he is suffering; confesses that he is wrong to ask “Why?”  
God is powerful and all wise and always good; peace comes not from knowing **Why** but from knowing God and seeing Him as He really is; submitting to God  
We can’t unscrew the inscrutable.

**Solution** to the Problem of Evil given by God through sacrifice of Christ

## **(42:7-17) EPILOGUE – HAPPY RESOLUTION OF DIVINE BLESSING – THE OUTCOME – JOB VINDICATED AND RESTORED**

### **(:7a) Prologue**

#### **A. (42:7b-9) Job Vindicated – Yahweh’s Verdict**

1. (:7b) God Rebukes Eliphaz, Bildad, and Zophar
2. (:8) Intercession of Job
3. (:9) Obedience and Divine Acceptance

**The Book of Job vindicates the righteousness of God** by showing that:

- God is just, even when His justice is not immediately apparent.
- Suffering is not always a sign of divine punishment.
- God's ways are wise, sovereign, and beyond full human comprehension.
- Genuine faith can exist without immediate reward.
- God desires honest relationship, even if it includes lament and protest.

#### **B. (42:10-17) Job Restored – God Restores Job’s Fortune, Family and Fullness of Life**

1. (:10-12) Restoration of Job’s Fortune
2. (:13-15) Restoration of Job’s Family
3. (:16-17) Restoration of Job’s Fullness of life

### WHY STUDY THIS BOOK?

- To help us better understand and endure suffering so we can respond appropriately and better comfort others – finding hope in the midst of pain.
- To honestly grapple with some of the more difficult and perplexing issues of living in a fallen world as we grow in our intellectual humility.
- To expose the tactics of Satan as the curtain is lifted to help us see the activity in the invisible realm.
- To broaden our understanding of the operation of God's sovereignty and the inscrutability of His divine plan as we better understand God for Who He Is and How He Operates.
- To caution us against accepting superficial human interpretations of our circumstances (based on limited, finite knowledge) that fail to encompass the overall divine perspective.
- To contrast the inadequacy of human friendship with the faithfulness and sufficiency of God's commitment to His children.
- To increase our fear and awe of God's character and His outworking of His kingdom agenda.
- To view our suffering against the backdrop of the ultimate righteous sufferings of Jesus Christ who brings us grace in the gospel.

**John MacArthur:** we can see the following truths in Job's experience:

- 1) There are matters going on in heaven with God that believers know nothing about; yet, they affect their lives;
- 2) Even the best effort at explaining the issues of life can be useless;
- 3) God's people do suffer. Bad things happen all the time to good people, so one cannot judge a person's spirituality by his painful circumstances or successes;
- 4) Even though God seems far away, perseverance in faith is a most noble virtue since God is good and one can safely leave his life in His hands;
- 5) The believer in the midst of suffering should not abandon God, but draw near to Him, so out of the fellowship can come the comfort -- without the explanation; and
- 6) Suffering may be intense, but it will ultimately end for the righteous and God will bless abundantly.

**Big Idea:** SUBMISSION TO GOD'S INSCRUTABLE DIVINE SOVEREIGNTY FORTIFIES PERSEVERANCE AND VINDICATES GOD'S RIGHTEOUSNESS IN THE MIDST OF PERPLEXING HUMAN SUFFERING