Praise be to the name of our Lord Jesus Christ. Welcome to another study of the Bible. We have already covered several books from the beginning.

Today, we continue our journey by exploring another book, the Book of Job.

THE BOOK OF JOB

The Book of Job is the oldest book in the Bible, written long before the Book of Genesis. While Moses is credited with writing the Book of Genesis, he is also believed to have written the Book of Job.

Moses wrote the Book of Job first, and after that, the other books of the Torah, like Genesis, Exodus, and so on. It’s important to note that Moses did not live during Job’s time. Job lived many years before Moses, and the events of Job’s life were initially recorded by Job himself and those around him, such as his friends and family. Even after Job’s death, his story lived on, though it wasn’t organized into a formal book. When Moses came much later, under divine guidance, he gathered all the details about Job and presented them in an orderly form, resulting in the Book of

Job we read today.

The Book of Job starts by introducing Job’s background: where he was born and his devotion to God. Job was from the land of Uz, which today is located in the southern part of Jordan (you can check a map to see where Jordan is).

Job lived before Abraham, meaning he was not an Israelite, but he knew the true God and feared Him, following the faith passed down from his ancestors (like Noah).

The Book of Job is divided into four main sections:

1. Part 1 (Chapters 1–2): This section tells the story of Job’s life and the trials he faced.

2. Part 2 (Chapters 3–38): This section focuses on the dialogues between Job and his three friends.

3. Part 3 (Chapters 39–41): God intervenes in the discussions and

brings them to an end.

4. Part 4 (Chapter 42): God passes judgment on Job and his friends for their words.

Let’s begin with Part 1:

Part 1:
This part includes the first two chapters, which are easier to understand than the others that follow. These chapters describe how Job was upright and righteous before God he was a man who feared God and avoided evil (Job 1:1, ESV).

Additionally, these two chapters provide us with a glimpse of the spiritual realities above us. They show that, while we live our lives, there is someone accusing us before God, and this is the cause of the trials we face. It’s just one chapter in the Bible, but it reveals a profound truth: the righteous can go through suffering. If you want to understand more about how these accusations are taking place in heaven, you can explore the topic further here >>> HOW SATAN BLOCKS OUR PRAYERS. But for now, let’s not

dive too deep into that.

In Job 1:6-12, we witness Satan presenting himself before God and accusing Job, stating that Job only fears God because of the blessings he enjoys. God permits Satan to test Job's faith through suffering, but He sets limits on how far Satan can go. This highlights the theological concept of the sovereignty of God even in the midst of trials, God is in control and allows suffering within His divine purpose. Job's faithfulness is tested, but his response,

> *"The Lord gave, and the Lord has taken away; blessed be the name of the Lord" (Job 1:21, ESV),*

sets a theological example of how believers are called to respond to suffering.

Part 2:
From Chapters 3 to 38, this part focuses on the conversations between Job and his three friends: Eliphaz, Bildad, and Zophar.

These three friends had known Job for a long time and were filled

with wisdom. When they heard about the terrible misfortunes Job was experiencing, they came to comfort him and offer advice (Job 2:11-13). However, they did not realize that their counsel was not in line with God's will. They believed with certainty that Job must have sinned against God in some way to deserve such suffering. Their advice was based solely on their human reasoning, and they were unaware of the spiritual battle taking place in heaven. They came with the sole purpose of convincing Job to repent for hidden sins, which they assumed caused his calamities. They argued that no one could face such suffering unless they had offended God.

Despite Job's insistence that he had done nothing wrong, his friends didn't believe him. They continued to accuse him of sinning. This led to a prolonged back-and-forth of arguments, each of Job's friends offering their wisdom to explain his suffering. Job, in turn, defended himself, stating he had done nothing wrong. The conversation went on for a long time, and eventually, they all became exhausted. At that point, a younger man named Elihu entered the scene and tried to offer his advice as well.

The theological principle of retributive justice (that suffering is always a direct result of personal sin) is a key concept addressed throughout these dialogues, particularly through Eliphaz, Bildad,

and Zophar’s arguments (Job 4:7-9; 8:4-7; 11:6-7). However, God later rebukes these friends for misrepresenting His character and actions, showing that while suffering can sometimes be a result of sin, it is not always the case (Job 42:7-9). This teaches us that human understanding of suffering is limited, and we must trust in God’s higher wisdom.

Part 3:
After all the debates and arguments, God responds to Job in a mighty way, through a storm a whirlwind. This was something Job had never seen before, and it made him realize the vastness and mystery of God’s wisdom.

In Job 38:1, it says: “

> Then the Lord spoke to Job out of the whirlwind and said,”

And then God asks Job a series of questions, the first of which is:

> “Who is this that obscures my plans with words without

> knowledge?” *(Job 38:2, ESV)*

Essentially, God was saying, “Who are you to question my work with ignorant words?” This question was directed not only at Job but also at his three friends, whose words were accusing God of wrongdoing in how He dealt with Job. God’s response is not to answer Job’s questions directly but to point him to the greatness and majesty of His creation, highlighting Job’s limited understanding of divine sovereignty.

As you read on through to Chapter 41, you’ll see that God continues to question Job about the greatness of His creation and His sovereignty, questions which Job could never answer. One example is found

> *in Job 38:4:*
> “Where were you when I laid the earth’s foundation? Tell me, if you understand.”

This was a question Job had no answer for, and there were many

other questions like it. Through these questions, God teaches Job and the reader a profound lesson about humility and the limits of human wisdom (Isaiah 55:8-9).

Part 4:
After God finishes asking Job all these questions, Job realizes he cannot answer them. He humbles himself and repents for questioning God's ways. Although Job never doubted God's existence, he recognized that challenging God's actions was wrong. So, he repented by putting on sackcloth and remaining silent. You can read about this in Job 42:1-6.

> *In Job 42:1-6, Job says:*
> "I know that you can do all things; no purpose of yours can be thwarted. You asked, 'Who is this that obscures my plans without knowledge?' Surely I spoke of things I did not understand, things too wonderful for me to know."

Job then admits that he has sinned by questioning God and repents in dust and ashes.

This is an act of repentance and humility, showing that even the most righteous must acknowledge their limitations and trust in God's greater plan. This repentance echoes throughout Scripture as a model for how believers should approach God, especially when faced with suffering and mystery (Psalm 51:17).

After Job repents, God turns to Job's three friends Eliphaz, Bildad, and Zophar—and expresses His anger toward them. Their words had been more destructive than Job's, and they had falsely accused God's ways. God tells them to offer a sacrifice and go to Job for prayer, promising to forgive them through Job's intercession.

> *In Job 42:7-9, it says:*
> "After the Lord had said these things to Job, he said to Eliphaz the Temanite, 'I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has.'"

God then commands them to offer a sacrifice and have Job pray for them.

Finally, God restores Job’s fortunes, blessing him with twice as much as he had before (Job 42:10).

Conclusion:

From the Book of Job, we learn several key lessons:

1. Fear God and avoid evil, as Job did (Job 1:1).

2. Patience during trials (James 5:11: “As you know, we count as blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.”)

3. Living a pure life because our accuser, Satan, accuses us daily (Revelation 12:10). If Satan accused Job because of his righteousness, imagine how he might accuse us if we are living in sin.

4. Avoid religious arguments (Even if you know the truth, it's unwise to argue with someone who refuses to believe it. Job knew he was right, but engaging in argument was still displeasing to God—Job 40:4-5).

5. The righteous suffer but that does not mean God has abandoned them (1 Peter 4:12-13). Many people today wrongly believe that if a believer faces hardship, God has forsaken them.

6. Pray for our friends and enemies. Despite being wronged by his friends, Job prayed for them and did not curse them. This opened the door to God's blessing upon him (Matthew 5:44).

As it says in Job 42:10,

> "After Job prayed for his friends, the Lord restored his fortunes and gave him twice as much as he had before."

May this understanding deepen our faith and give us a better perspective on the sovereignty of God over all circumstances.

JIUNGE NA GROUP LETU LA WHATSAPP HAPA >> WHATSAPP GROUP....

Share on:
WhatsApp