***Job: A Study in Suffering…And Faith***

**Answers to Study Questions**

Lesson Seven: The Speeches of Bildad and Zophar and Job’s Replies

Text: Job 18:1 – 21:34

Lesson Objectives:

1. Be able to summarize the speeches of Bildad and Zophar.

2. Be able to identify the yearning of Job.

1. **What is missing in Bildad’s second speech that was present in his first speech?**

**Job 8:5–7 (ESV)**

**5** If you will seek God and plead with the Almighty for mercy, **6** if you are pure and upright, surely then he will rouse himself for you and restore your rightful habitation. **7** And though your beginning was small, your latter days will be very great.

**Job 8:21–22 (ESV)**

**21** He will yet fill your mouth with laughter, and your lips with shouting. **22** Those who hate you will be clothed with shame, and the tent of the wicked will be no more.”

In Bildad’s first speech, he made mention of blessings which would occur if Job would just repent (8:5-7, 21-22). There was no such mention of blessings in his second speech.

He appears to have hardened in his approach to Job as did Eliphaz.

1. **List some details in Bildad’s description of the fate of the wicked man that indicate that he had Job in mind.**

Bildad’s comments:

a) physical description of the wicked (vv. 12-14)

Job:

**Job 2:7–8 (ESV)**

**7** So Satan went out from the presence of the Lord and struck Job with loathsome sores from the sole of his foot to the crown of his head. **8** And he took a piece of broken pottery with which to scrape himself while he sat in the ashes.

**Job 7:4–5 (ESV)**

**4** When I lie down I say, ‘When shall I arise?’ But the night is long, and I am full of tossing till the dawn. **5** My flesh is clothed with worms and dirt; my skin hardens, then breaks out afresh.

**Job 19:20 (ESV)**

**20** My bones stick to my skin and to my flesh, and I have escaped by the skin of my teeth.

**Job 30:30 (ESV)**

**30** My skin turns black and falls from me, and my bones burn with heat.

b) fire destroys dwellings/divine punishment (vv. 14-15)

Job:

**Job 1:16 (ESV)**

**16** While he was yet speaking, there came another 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.”

**Job 2:8 (ESV)**

**8** And he took a piece of broken pottery with which to scrape himself while he sat in the ashes.

c) no posterity (vv. 19)

Job:

**Job 1:18–19 (ESV)**

**18** While he was yet speaking, there came another and said, “Your sons and daughters were eating and drinking wine in their oldest brother’s house, **19** and behold, a great wind came across the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you.”

d) loss of respect (vv. 18-19)

Job:

**Job 29:7–11 (ESV)**

**7** When I went out to the gate of the city, when I prepared my seat in the square, **8** the young men saw me and withdrew, and the aged rose and stood; **9** the princes refrained from talking and laid their hand on their mouth; **10** the voice of the nobles was hushed, and their tongue stuck to the roof of their mouth. **11** When the ear heard, it called me blessed, and when the eye saw, it approved,

**Job 29:21–25 (ESV)**

**21** “Men listened to me and waited and kept silence for my counsel. **22** After I spoke they did not speak again, and my word dropped upon them. **23** They waited for me as for the rain, and they opened their mouths as for the spring rain. **24** I smiled on them when they had no confidence, and the light of my face they did not cast down. **25** I chose their way and sat as chief, and I lived like a king among his troops, like one who comforts mourners.

**Job 30:1 (ESV)**

**1** “But now they laugh at me, men who are younger than I, whose fathers I would have disdained to set with the dogs of my flock.

**Job 30:9–10 (ESV)**

**9** “And now I have become their song; I am a byword to them. **10** They abhor me; they keep aloof from me; they do not hesitate to spit at the sight of me.

**Job 19:14 (ESV)**

**14** My relatives have failed me, my close friends have forgotten me.

1. **What fact added greatly to Job’s suffering (19:13-19)?**

**Job 19:13–19 (ESV)**

**13** “He has put my brothers far from me, and those who knew me are wholly estranged from me. **14** My relatives have failed me, my close friends have forgotten me. **15** The guests in my house and my maidservants count me as a stranger; I have become a foreigner in their eyes. **16** I call to my servant, but he gives me no answer; I must plead with him with my mouth for mercy. **17** My breath is strange to my wife, and I am a stench to the children of my own mother. **18** Even young children despise me; when I rise they talk against me. **19** All my intimate friends abhor me, and those whom I loved have turned against me.

Note the NKJV in verse 17: (see lesson notes)

**Job 19:17 (NKJV)**

**17** My breath is offensive to my wife, And I am repulsive to the children of my own body.

He had no person to whom he could turn. All those who could have offered comfort (excluding the three friends) had turned away from Job. Even the three friends offered little comfort, but instead specialized in condemning Job. Personal suffering is easier borne if one has the comfort of close friends. See Ecclesiastes 4:9-12 and Proverbs 19:4.

**Ecclesiastes 4:9–12 (ESV)**

**9** Two are better than one, because they have a good reward for their toil. **10** For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! **11** Again, if two lie together, they keep warm, but how can one keep warm alone? **12** And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

**Proverbs 19:4 (ESV)**

**4** Wealth brings many new friends, but a poor man is deserted by his friend.

1. **What conviction did Job express in 19:23-27?**

**Job 19:23–27 (ESV)**

**23** “Oh that my words were written! Oh that they were inscribed in a book! **24** Oh that with an iron pen and lead they were engraved in the rock forever! **25** For I know that my Redeemer lives, and at the last he will stand upon the earth. **26** And after my skin has been thus destroyed, yet in my flesh I shall see God, **27** whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

Job expresses the conviction that he has a redeemer (see song # 479 – “I Know That My Redeemer Lives”). The Scriptures often describe God as a redeemer (e.g., Is. 43:14; 44:6, 24; 49:7; Gen. 48:16; Ps. 19:14; 103:4).

His statement that “after my skin has been thus destroyed, yet in my flesh I shall see God” seems to be both an affirmation of God's justice and the existence of an afterlife (ESV textual note: “without” my flesh).

“The word ‘redeemer’ translates the Hebrew term *goel*. The various derivatives of this world are found some 118 times in the Old Testament. The *goel* was the next of kin. ‘It was his responsibility to restore the fortune, liberty, and name of his relative, when necessary, and to redress his wrongs, especially to avenge the shedding of innocent blood’ (Kline, p. 476). Other kinsmen may forsake him, but he has an abiding confidence that there is One who ultimately will not! Who, in Job’s mind, was this Redeemer? Certainly not man; *only God was qualified for such a task!* Job envisions his Redeemer standing at last upon the earth [literally ‘dust’]. He may mean that in spite of the fact that he will presently die and return to the dust (cf. Genesis 3:19; Job 7:21; 17:16, etc.), nonetheless, he will eventually be vindicated. Job, of course, could not have realized it at the time, but his innate need for a kinsman-redeemer – indeed, the need that each of us has – could only be satisfied by Him who became our kinsman in the flesh, namely, the Son of God (cf. Hebrews 2:14) and who also functions as our Redeemer as well (cf. Luke 1:68; Ephesians 1:7).” (Jackson, pp. 51-52)

Note the difference in v. 26 between the ESV, NKJV and ASV, NIV. As it reads in the KJV & NKJV, Job seems to be affirming a bodily resurrection.

**Job 19:26 (ESV)**

**26** And after my skin has been thus destroyed, yet in my flesh I shall see God,

**Job 19:26 (NKJV)**

**26** And after my skin is destroyed, this *I know,* That in my flesh I shall see God,

**Job 19:26 (ASV 1901)**

**26** And after my skin, *even* this *body*, is destroyed, Then without my flesh shall I see God;

**Job 19:26 (KJV 1900)**

**26** And *though* after my skin *worms* destroy this *body*, Yet in my flesh shall I see God:

**Job 19:26 (NIV)**

**26** And after my skin has been destroyed, yet in my flesh I will see God;

1. **What was Zophar’s emphasis in 20:4-11?**

**Job 20:4–11 (ESV)**

**4** Do you not know this from of old, since man was placed on earth, **5** that the exulting of the wicked is short, and the joy of the godless but for a moment? **6** Though his height mount up to the heavens, and his head reach to the clouds, **7** he will perish forever like his own dung; those who have seen him will say, ‘Where is he?’ **8** He will fly away like a dream and not be found; he will be chased away like a vision of the night. **9** The eye that saw him will see him no more, nor will his place any more behold him. **10** His children will seek the favor of the poor, and his hands will give back his wealth. **11** His bones are full of his youthful vigor, but it will lie down with him in the dust.

He clearly emphasized that the prosperity of the wicked is brief.

1. **What did Job affirm about the wicked in 21:7-15?**

**Job 21:7–15 (ESV)**

**7** Why do the wicked live, reach old age, and grow mighty in power? **8** Their offspring are established in their presence, and their descendants before their eyes. **9** Their houses are safe from fear, and no rod of God is upon them. **10** Their bull breeds without fail; their cow calves and does not miscarry. **11** They send out their little boys like a flock, and their children dance. **12** They sing to the tambourine and the lyre and rejoice to the sound of the pipe. **13** They spend their days in prosperity, and in peace they go down to Sheol. **14** They say to God, ‘Depart from us! We do not desire the knowledge of your ways. **15** What is the Almighty, that we should serve him? And what profit do we get if we pray to him?’

Job affirmed that the wicked often live long prosperous lives--free from punishment. Note that Job made it plain that he was not sympathetic to wickedness (21:16).

**Job 21:16 (ESV)**

**16** Behold, is not their prosperity in their hand? The counsel of the wicked is far from me.

Note especially the comment of 21:17. Job’s statement was a direct response to Bildad’s comment in 18:5-6.

**Job 21:17 (ESV)**

**17** “How often is it that the lamp of the wicked is put out? That their calamity comes upon them? That God distributes pains in his anger?

**Job 18:5–6 (ESV)** [Bildad]

**5** “Indeed, the light of the wicked is put out, and the flame of his fire does not shine. **6** The light is dark in his tent, and his lamp above him is put out.

1. **What important conclusion concerning God’s dealings with man did Job reach (21:30-33)?**

**Job 21:30–33 (ESV)**

**30** that the evil man is spared in the day of calamity, that he is rescued in the day of wrath? **31** Who declares his way to his face, and who repays him for what he has done? **32** When he is carried to the grave, watch is kept over his tomb. **33** The clods of the valley are sweet to him; all mankind follows after him, and those who go before him are innumerable.

Death comes without regard to prosperity or poverty. The man who lives at ease and the man “never having tasted of prosperity” (21:25) both die (“lie down alike in the dust” – 21:26).

Job was very close to affirming that one cannot look at suffering or death and then draw “hard and fast” conclusions about whether the sufferer or dead person was pleasing to God.

**Further discussion:** Suppose that the wicked did die suddenly and the righteous prospered? Would man be encouraged to serve God? If so, out of what motive? See chapter 1 and the charge made by Satan against Job (God).