**Harmony Church – Chronological Bible Study Guide – Job Chapters 3-31**

**Video:** [**https://www.youtube.com/watch?v=xQwnH8th\_fs**](https://www.youtube.com/watch?v=xQwnH8th_fs)

**Job’s three friends, Eliphaz, Bildad, and Zophar, have historically been known for offering lengthy speeches that resulted in their being condemned by God (Job 42:7–9). At one point Job, weary of their unhelpful rhetoric, told them, “You are miserable comforters, all of you!” (Job 16:2). But did they get everything wrong? Perhaps they got a few things right.**

**Job’s friends did at least three things right that can be seen in Job 2:11–13. First, they came to him when he was suffering. Second, they empathized with him: “they began to weep aloud, and they tore their robes and sprinkled dust on their heads” (verse 12). Third, they spent time with him. Verse 13 states they were with him for seven days before they offered their advice. They commiserated with their friend in silence.**

**But their silence did not last forever, and these three men gave a series of speeches to Job, recorded in chapters 4—25. The speeches of Job’s three friends include many inaccuracies, primarily involving why God allows people to suffer. Their overarching belief was that Job was suffering because he had done something wrong. As a result, they repeatedly encourage Job to admit his wrong and repent so that God would bless him again.**

**Book of Job Outline**

1. **JOB’S DISTRESS (**[**Job 1-3**](https://www.blueletterbible.org/kjv/job/1/1-22/s_437001)**)**
   1. **HIS PROSPERITY (**[**Job 1:1-5**](https://www.blueletterbible.org/Job/1/1-5)**)**
   2. **HIS ADVERSITY (**[**Job 1:6**](https://www.blueletterbible.org/Job/1/6-22)**-**[**2:13**](https://www.blueletterbible.org/Job/2/1-13)**)**
   3. **HIS PERPLEXITY (**[**Job 3**](https://www.blueletterbible.org/Job/3/1-26)**)**
2. **JOB’S DEFENSE (**[**Job 4-37**](https://www.blueletterbible.org/kjv/job/4/1-21/s_440001)**)**
   1. **THE FIRST ROUND (**[**Job 4-14**](https://www.blueletterbible.org/kjv/job/4/1-21/s_440001)**)**
      1. **Eliphaz (**[**Job 4-5**](https://www.blueletterbible.org/kjv/job/4/1-21/s_440001)**)\_Job’s reply (**[**Job 6-7**](https://www.blueletterbible.org/kjv/job/6/1-30/s_442001)**)**
      2. **Bildad (**[**Job 8**](https://www.blueletterbible.org/Job/8/1-22)**)\_Job’s reply (**[**Job 9-10**](https://www.blueletterbible.org/kjv/job/9/1-35/s_445001)**)**
      3. **Zophar (**[**Job 11**](https://www.blueletterbible.org/Job/11/1-20)**)\_Job’s reply (**[**Job 12-14**](https://www.blueletterbible.org/kjv/job/12/1-25/s_448001)**)**
   2. **THE SECOND ROUND (**[**Job 15-21**](https://www.blueletterbible.org/kjv/job/15/1-35/s_451001)**)**
      1. **Eliphaz (**[**Job 15**](https://www.blueletterbible.org/Job/15/1-35)**)\_Job’s reply (**[**Job 16-17**](https://www.blueletterbible.org/kjv/job/16/1-22/s_452001)**)**
      2. **Bildad (**[**Job 18**](https://www.blueletterbible.org/Job/18/1-21)**)\_Job’s reply (**[**Job 19**](https://www.blueletterbible.org/Job/19/1-29)**)**
      3. **Zophar (**[**Job 20**](https://www.blueletterbible.org/Job/20/1-29)**)\_Job’s reply (**[**Job 21**](https://www.blueletterbible.org/Job/21/1-34)**)**
   3. **THE THIRD ROUND (**[**Job 22-37**](https://www.blueletterbible.org/kjv/job/22/1-30/s_458001)**)**
      1. **Eliphaz (**[**Job 22**](https://www.blueletterbible.org/Job/22/1-30)**)\_Job’s reply (**[**Job 23-24**](https://www.blueletterbible.org/kjv/job/23/1-17/s_459001)**)**
      2. **Bildad (**[**Job 25**](https://www.blueletterbible.org/Job/25/1-6)**)\_Job’s reply (**[**Job 26-31**](https://www.blueletterbible.org/kjv/job/26/1-14/s_462001)**)**
   4. **YOUNG ELIHU SPEAKS (**[**Job 32-37**](https://www.blueletterbible.org/kjv/job/32/1-22/s_468001)**)**
      1. **Contradicting Job’s friends (**[**Job 32**](https://www.blueletterbible.org/Job/32/1-22)**)**
      2. **Contradicting Job himself (**[**Job 33**](https://www.blueletterbible.org/Job/33/1-33)**)**
      3. **Proclaiming God’s justice, goodness, and majesty (**[**Job 34-37**](https://www.blueletterbible.org/kjv/job/34/1-37/s_470001)**)**
3. **JOB’S DELIVERANCE (**[**Job 38-42**](https://www.blueletterbible.org/kjv/job/38/1-41/s_474001)**)**
   1. **GOD HUMBLES JOB (**[**Job 38:1**](https://www.blueletterbible.org/Job/38/1-41)[**-42:6**](https://www.blueletterbible.org/Job/42/1-6)**)**
      1. **Through questions too great to answer (**[**Job 38:1**](https://www.blueletterbible.org/Job/38/1-41)[**-41:34**](https://www.blueletterbible.org/Job/41/1-34)**)**
      2. **Job acknowledges his inability to understand (**[**Job 42:1-6**](https://www.blueletterbible.org/kjv/job/42/1-6/s_478001)**)**
   2. **GOD HONORS JOB (**[**Job 42:7-17**](https://www.blueletterbible.org/kjv/job/42/7-17/s_478007)**)**
      1. **God rebukes his critics (**[**Job 42:7-10**](https://www.blueletterbible.org/kjv/job/42/7-10/s_478007)**)**
      2. **God restores his wealth (**[**Job 42:11-17**](https://www.blueletterbible.org/kjv/job/42/11-17/s_478011)**)**

**Chapter 3- Job is Perplexed**

**Key Verse “After this opened Job his mouth, and cursed his day.”**

**Summary**

After those seven days have passed, Job finally speaks—he curses the day he was born. He laments that he didn’t die at birth, and that he wasn’t stillborn. If he had been, he would now be at rest in the grave, along with all others, both small and great, who have died. Job wonders why the miserable, who long for death, are nevertheless granted life. His sighing is like bread, and his groanings are like water. He has no peace.

From the prologue’s prose narrative, the book now moves into poetry, which will take up the whole central section. The poetry opens with Job’s anguished outburst as he stops silently enduring his suffering, doing what he’d earlier refused to do—resist God. He particularly questions the justice of being allowed to live when life is nothing but constant suffering (signified by the idea that he eats and drinks suffering).

**Eliphaz the Temanite- “Remember: who that was innocent ever perished? Or where were the upright cut off?” (Job 4:7)\_**

Eliphaz poses a loaded question to Job: "**Who that was innocent ever perished?" (4:7).**

At the core of that question is the statement that all humans mess up. None of us are totally innocent. Eliphaz notes that God disciplines even angels. So yeah, humans have no chance of being sinless.

With that in mind, Eliphaz interprets Job's musings as whining. When he sees how massive Job's punishment is, he compares that to his handy dandy chart of sin-to-punishment ratios, and concludes that Job must have done something awful (22:4-5).

Here's the thing, though. The same God is both the punisher and the healer in life. That complicates things quite a bit. Eliphaz and Job would agree that God gives and God takes away, but Eliphaz believes that this system corresponds to who does evil and who does good. Job, on the other hand, recognizes that the system is more randomized (and thus scarier, hence 6:20), and this leads him to the idea of making his case to God directly.

**Bildad the Shuhite** - **“Does God pervert justice? Or does the Almighty pervert the right?” (Job 8:3)**

Bildad feels the same way as Eliphaz, but he has another idea on top of it. What if it was Job's kids or ancestors who had sinned?:

**Does God pervert justice?/ Or does the Almighty pervert the right?/ If your children sinned against him,/ he delivered them into the power of their transgression. (8:3-4)**

Remember, back in the day you could be punished for what your relatives did. The sins of your children could mess with you, too. That means it would be possible for God to inflict a punishment on Job for something his kids did.

Is Bildad trying to give Job an out? Well, maybe. But he's still pretty harsh. Like Eliphaz, he's putting it on Job to admit fault, suck it up, and start over.

**Zophar the Naamathite** **-“Do you not know this from of old, since man was placed on earth, that the exulting of the wicked is short, and the joy of the godless but for a moment? (Job 20:4–5)**

Surprise, surprise, Zophar follows the same line as his two friends: God is just, and Job must have done something to offend him. If God's power is absolute, and God's law is that the righteous are rewarded and the wicked are punished, then Job's predicament is his own fault. The end.

Zophar's street cred mostly comes from his gruesome details about how the wicked are, um, hurt by asps: **"They will suck the poison of asps; the tongue of a viper will kill them" (20:16).** Pure Biblical showmanship at its best—the writer gets a chance to show off his literary bling, and it scares people into believing that the wicked are majorly in for it.

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