

One Year Through the Bible

Week 3: January 13th through 19th

Bible Texts for the Week

Sunday:	Gen. 40-42
Monday:	Gen. 43-46
Tuesday:	Gen. 47-50
Wednesday:	Job 1-4
Thursday:	Job 5-7
Friday:	Job 8-10
Saturday:	Job 11-13

Chapter Titles

Genesis

40. Joseph's Butler-Baker Dream
41. Joseph, Minister of Agriculture
42. Joseph's 10 Brothers to Egypt to buy corn
43. Joseph's 11 Brothers to Egypt to buy corn
44. Benjamin's Silver Cup
45. Joseph Reveals All
46. Jacob and family move to Egypt
47. Joseph sells corn for land for Pharaoh
48. Joseph's Sons, Double Portion
49. Jacob's Evaluation of His Sons
50. Bones of Joseph (Jacob & Joseph Die)

Genesis 40

1. God the Father sovereignly arranged for Pharaoh's cupbearer and baker to be imprisoned with Joseph (Gen. 40:1-4).
2. God the Father sovereignly provided for Pharaoh's cupbearer and baker to have troubling dreams for Joseph to interpret (Gen. 40:5-19).
 - a. Joseph was sensitive to their troubled demeanor (vv.6,7).
 - b. Joseph uses the opportunity to give glory to God (v.8).
 - c. Joseph interprets the cupbearer's dream, and asks that the cupbearer remember him before Pharaoh when he is released (vv.9-15).
 - d. Joseph also interprets the baker's dream, but doesn't bother to ask for the baker's assistance ☺ (vv.16-19).
3. Joseph's dream interpretations were accurate (Gen. 40:20-22).
4. The cupbearer failed to remember Joseph's ministry, and failed to make mention of him to Pharaoh for an additional two years (Gen. 40:23; 41:1,9-13).

Genesis 41

1. God the Father sovereignly provided for Pharaoh to have two troubling dreams in the same night (Gen. 41:1-7).
2. Pharaoh's Satanically-empowered magicians and wise men were unable to interpret the dreams (Gen. 41:8).
3. God the Father sovereignly chose this precise time for Pharaoh's cupbearer to remember Joseph in prison (Gen. 41:9-13).
4. God the Father sovereignly chose Joseph as His Hebrew steward to communicate Bible doctrine to Gentile Pharaoh (Gen. 41:14-32).
 - a. Pharaoh highlights the human (Satanic) inability to understand the matter (v.15).
 - b. Joseph uses the opportunity to give glory to God (v.16).
 - c. The two dreams contain the same message (v.25), and the repetition is for certainty and urgency (v.32).
 - d. Egypt will be blessed with seven years of plenty, followed by seven years of famine (vv.25-31).
5. Joseph recommends a course of action for Pharaoh to follow (Gen. 41:33-37).
 - a. Wisdom from God is freely given, but must be volitionally acted upon through faith (Prov. 8:1-11).
 - b. God's wisdom may be compared and contrasted with the world's wisdom (Jms. 3:15,17).
 - c. There may be an advantage to an abundance of counselors (Prov. 11:14), but they must be Godly counselors, and not worldly counselors (2nd Sam. 17:1-14; 1st Kgs. 12:6-11).
6. Pharaoh recognized the Divine blessing upon Joseph, and entrusted him with the survival of his nation (Gen. 41:38-45).
 - a. Pharaoh recognizes that no human (Satanic) wisdom can compete with Joseph's wisdom (vv.33,38,39).
 - b. Pharaoh imparted virtually all his national authority to Joseph, placing him in the office of vizier (vv.40-44).

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- c. Pharaoh renamed Joseph Zaphenath-paneah: “God speaks, he lives” (v.45a).
 - d. Pharaoh arranged a powerful marriage alliance for Joseph (v.45b).
7. Joseph’s faithfulness as a shepherd, family priest, house steward, and prison warden prepared him for even greater responsibility—ruling the Egyptian empire (Gen. 41:46-57).
- a. Joseph worked with great diligence, and enjoyed career success (vv.46-49).
 - b. Joseph was also blessed in his family life, and never lost sight of God’s faithfulness in his life (vv.50-52).
 - c. Joseph has the spiritual maturity to pass a prosperity test of world-wide proportions (vv.53-57).

Genesis 42

1. Jacob (not as Israel) is preoccupied with his physical death, and sends his ten oldest sons to obtain Gentile provision from outside the land of promise (Gen. 42:1,2).
 - a. He does not seek the Lord’s will.
 - b. He won’t risk sending Benjamin (v.4).
2. The ten brothers don’t recognize Zaphenath-paneah as the young Joseph they sold over 20 years ago (Gen. 42:3-8).
3. Joseph recognizes the fulfillment of his childhood dreams (Gen. 42:9a; 37:5-11).
4. Joseph interrogates his brothers (through an interpreter, v.23), and inquires about Jacob and Benjamin (Gen. 42:9b-13).
5. Joseph proposes a test to prove that the brothers are not spies (Gen. 42:14-20). In reality, he is desirous to see young Benjamin (vv.15,16,20; Gen. 43:7).
 - a. He imprisons them all for three days to sweat it out, and think it over (vv.16,17).
 - b. He keeps one brother as a hostage, and releases the rest to prove their innocence (vv.18-20).
6. God the Father sovereignly designated the brothers’ memories to recall their evil against Joseph (vv.21-23). This nearly brings about Joseph’s emotional breakdown (v.24a).

7. Joseph keeps Simeon as his hostage, and sends the brothers back to Canaan (Gen. 42:24b-38).
 - a. Joseph provided for their food, and secretly refunded the entire sum of money (vv.25-28).
 - b. The brothers’ reported to Jacob, and he responded with the human viewpoint of despair (vv.29-36).
 - c. Reuben’s offer is no comfort, and Jacob intensifies his depression (vv.37,38).

Genesis 43

1. Jacob’s food supply is exhausted, and once again he must look to Egypt to provide (Gen. 43:1,2).
2. Judah offers comfort and encouragement to Jacob by emphasizing *life* rather than death, and reminding Jacob of his responsibility to the grandchildren & great-grandchildren (Gen. 43:3-10).
3. Jacob, *as Israel*, responds to the encouragement, and blesses the journey to Egypt (Gen. 43:11-15).
 - a. He designates a gift to Zaphenath-paneah (vv.11,12).
 - b. He allows Benjamin to go (v.13).
 - c. He commends them to the compassion of El Shaddai (v.14).
4. Joseph observes Benjamin with his brothers, and orders the brothers to his house for a noon meal (Gen. 43:16-25).
 - a. The brothers are fearful that Zaphenath-paneah’s invitation has ulterior motives (v.18).
 - b. Joseph’s house steward put their fears to rest (vv.19-25).
5. Joseph greets his brothers (Gen. 43:26-).
 - a. He questions them concerning their father (vv.27,28).
 - b. Joseph’s closer examination of Benjamin nearly brings about another emotional breakdown (vv.29-31).
 - c. They dine at separate (small) tables because of the Egyptians’ racial prejudice (v.32).

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- d. The brothers are amazed when they realize that Joseph has seated them from Reuben to Benjamin in age-order (v.33).
- e. The brothers were relaxed by Zaphenath-paneah's generosity, and Benjamin was especially blessed (v.34).

Genesis 44

1. Joseph sends his brothers back to Canaan (Gen. 44:1-3).
 - a. He again has each man's money returned (v.1).
 - b. He also has his silver cup planted in Benjamin's sack (v.2).
2. Joseph dispatches his house steward to arrest the brothers for stealing his silver cup (Gen. 44:3-13).
3. Back in the house of Zaphenath-paneah, Judah takes the leadership, and pleads for the life of his brother Benjamin (Gen. 44:14-34).
 - a. Judah expresses compassion for the sorrows of his father Jacob (vv.30,31).
 - b. Judah accepts the responsibility he had previously taken (v.32; Gen. 43:9,10).
 - c. Judah offers to bear the penalty as a substitute for Benjamin, sacrificing himself for the benefit of his father (vv.33,34).

Genesis 45

1. Judah's expression of sacrificial love was too much for Joseph, and he finally broke down in his emotions (Gen. 45:1-3).
 - a. He ordered all Egyptian servants out of their presence (v.1).
 - b. He weiled in his grief, and could not believe that his father was still alive (vv.2,3a).
 - c. The brothers had no answer for him, as they were caught up into and by his emotional outburst (v.3b).
2. Joseph pulls himself together, and draws his brothers near (Gen. 45:4-15).
 - a. Joseph urges them to not dwell upon past failures, but to rejoice in God's overruling will (vv.5-8).

- b. Joseph recommends a course of action for his brothers to follow (vv.9-13).
 - c. With all the secrets and deceptions past, Joseph and his brothers are able to have a true reunion and fellowship (vv.14,15).
3. Pharaoh rejoices with Joseph's rejoicing, and eagerly provides for Joseph's family to relocate to Egypt (Gen. 45:16-23).
4. The brothers return to Canaan and share the good news with their father (Gen. 45:24-28).
 - a. The good news is sufficient to revive Jacob's soul (v.27).
 - b. The revival of soul reminds Jacob that he truly is Israel (v.28).

Genesis 46

1. Israel set out to sojourn in the land of Egypt, after determining that the move was according to the will of God (Gen. 46:1-7).
 - a. He offered sacrifices at Beersheba, a prominent place in Isaac's spiritual life (v.1; Gen. 26:32,33).
 - b. The assurance that the Lord offered matched the prophetic vision He had previously given to Abraham (vv.2-4; Gen. 15:12-16).
 - c. Jacob and the entire nation of Israel (67 men, including Jacob, v.26) migrated to Egypt (vv.5-7).
2. The Seventy who Descended (Gen. 46:8-27).
 - a. At the time of the Exodus, Jacob is 130 years old (Gen. 47:9), and Joseph is 39 (Gen. 41:46, plus 9 years). Jacob's ten older sons, Reuben through Zebulun are therefore 40-46 years old, and Benjamin is 23-25 years old.
 - b. Moses records the Sons of Israel by their tribes and families as they enter into Egypt, and will do so again when they depart (Num. 26:5ff.).
 - c. 70 is a significant number in Biblical numerology.
 - 1) The nations of the earth are divided into 70 divisions (Gen. 10; Dt. 32:8).
 - 2) The families of Israel are divided into 70 divisions (Num. 26:5ff.). Consequently, Israel has a body of 70 elders (Ex. 24:1,9; Num. 11:16,24,25).

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- 3) The Lord will appoint 70 disciples to go forth and preach the gospel (Lk. 10:1-17).
- d. Some scholars are skeptical that all 70 listed here are actually alive at this time, but the Scripture record is consistent (Dt. 10:22).
3. Judah lead the tribes into Goshen, where Joseph was reunited with Israel (Gen. 46:28-34).
 - a. Judah exercises leadership once again, and will shortly be prophesied over concerning the rulership of the nation (Gen. 49:8-12).
 - b. Joseph recommends a course of action for his father and brothers to follow when they are presented before Pharaoh (vv.31-34). His advice: *stress livestock, downplay sheep.*

Genesis 47

1. Joseph presents his brothers and father before Pharaoh (Gen. 47:1-10).
 - a. The brothers followed Joseph's advice poorly, stressing their flocks rather than their herds, and Pharaoh granted them the land of Goshen to settle in (vv.3,4).
 - b. Pharaoh provided beyond what they could ask or think, and offered them positions in his own house, to care for his own livestock (vv.5,6).
 - c. Jacob blessed Pharaoh upon his arrival, and at his departure (vv.7,10).
 - d. Jacob confesses that his sojourn has been 130 "few and unpleasant" years (Gen. 47:8,9).
2. Joseph settles his family in the land of Goshen/Ramses (Gen. 47:11,12).

The Septuagint identifies Goshen with Pithom, which is identified today with Tell er-Ratabeh in Wadi Thumeilat. The Bible also refers to the land of Goshen as the 'land of Rameses' (Gen. 47:11), which was the later name for Zoan (Tanis), to the north. Egyptian sources also mention the granting of grazing rights in the region of Pithom.*
3. Joseph purchased all the land of Egypt for Pharaoh's private ownership, and the

Egyptian people's feudal working (Gen. 47:13-26).

- a. As the famine was prolonged, the Egyptian people no longer had money to purchase grain (vv.14,15).
- b. Livestock became the medium for exchange until Joseph possessed all the livestock of Egypt (vv.16,17).
- c. Land became the medium for exchange until Joseph possessed all the land of Egypt (vv.18,19).

It is recognized that for some reason during the reign of Sesostris III (1878–1843 B.C.) the provincial nobles were shorn of their traditional rights and privileges and the provinces became administered by appointed officials (Williams C. Hayes, "The Middle Kingdom in Egypt," CAH, rev. ed., fasc. 3, pp. 44 f.)**
- d. Joseph humbly exercised all his stewardship in Pharaoh's name (vv.20-26).
4. Israel and the Sons of Israel prospered under Joseph's rule for the remaining 17 years of Israel's life (Gen. 47:27-31).
 - a. Whereas the Egyptians were moved from lands to cities, in their service to Pharaoh, Israel prospered in their own land of Goshen (vv.27,28).
 - b. Israel charged Joseph with burying him in the land of promise (vv.29-31).

Genesis 48

1. Jacob's terminal illness worsens, and Joseph takes the opportunity to present Manasseh and Ephraim to their grandfather (Gen. 48:1,2,9-11).
2. Jacob reviews the Abrahamic Covenant for Joseph, and then adopts Manasseh and Ephraim as his own sons with equal standing to Reuben, Simeon, and the other Tribes of Israel (Gen. 48:3-6).
 - a. Thus, Joseph is blessed with double portion, the blessing normally reserved for the firstborn (Gen. 48:22; 1st Chr. 5:1,2).
 - b. All of Joseph's subsequent children are considered Ephraimites or Manassites, and do not have their own Tribe within Israel (Gen. 48:6).

* The archaeological encyclopedia of the Holy Lands / Avraham Negev.

** Wycliffe Bible Encyclopoedia

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3. Israel blessed the sons of Joseph, and exalted the younger over the older (Gen. 48:13-20).
4. Israel prophetically teaches that God would deliver his sons back to the land of Canaan, and he blesses Joseph with an extra portion of land (Gen. 48:21,22).
 - a. This is the only reference to a military conflict by Jacob against the Amorites.
 - b. The word for “portion” is a wordplay on the name of the town Shechem. שֵׁכֶם *sh^ekem* ^{#7926}: *shoulder* cp. ^{#7927}: *Shechem*.
 - c. Joseph will later be buried in Shechem, and this territory was bequeathed to Joseph’s sons (Josh. 24:32).

Genesis 49

1. Following the special blessing of Joseph, Israel delivers twelve prophetic blessings upon his twelve sons.
2. The twelve patriarchs are summoned and commanded to assemble themselves for prophetic messages of the end of days (Gen. 49:1).
3. Judah is the first of two focal points in these prophetic messages.
 - a. Judah is eternally promised the scepter, and the coming of Shiloh (the Messiah; Shiloh, like Solomon, from Shalom, meaning peace) (Gen. 49:10).
 - b. Although Joseph will be granted the birthright aspect of “double portion,” Judah is the tribe that is granted the birthright aspect of “rulership” (1st Chr. 5:1,2).
 - c. Judah is promised the praise from his brothers, and victory over his enemies. Judah will be noted for their military achievements, both under David, and under the Lord Jesus Christ (Rev. 5:5).
4. Dan has a Satanic inference, with its comparison to a serpent (Gen. 49:17).
 - a. Dan instituted an alternative priesthood (Judg. 18).
 - b. The Tribulational False Prophet (beast from the earth, Rev. 13:11) likely is a Jew from the tribe of Dan. Dan is omitted from the

- Divine protection of the sealed remnant of 144,000 (Rev. 7:4-8).
5. Joseph is the second focus of the chapter (Gen. 49:22-26).
 - a. Joseph’s future fruitfulness is seen by the booming populations of the tribes of Manasseh and Ephraim.
 - 1) In Num. 1, the total population of Ephraim and Manasseh (i.e., the *tribe* of Joseph) is 75,900, compared to the 74,600 of the next largest tribe, Judah.
 - 2) In Numbers 26, their total population was 85,200 while Judah’s was 76,500. Jacob prophesied that the tribes of Ephraim and Manasseh would “grow into a multitude in the midst of the earth” (Gen. 48:16).
 - b. The promise of blessings is seen in both tribes of Ephraim and Manasseh.
 - a. Manasseh had the largest territory of any tribe, and extended its boundaries on either side of the Jordan river.
 - b. Ephraim became so prominent, that in many of the later prophets, the northern ten tribes of Israel are referred to as Ephraim (Hos. 11:3; 12:1; Jer. 31:9,20).
 6. Benjamin
 - a. Benjamin the wolf is prophetically noted for his vicious, warlike nature.
 - b. This prophecy is fulfilled in such examples as the Judge, Ehud (Judg. 3:12-30), King Saul (1st Sam. 9:21; 11:1-11; 14:47b), Prince Jonathan (1st Sam. 14), Esther & Mordecai (fighting for their people) (Est. 2:5), and Saul of Tarsus (Rom. 11:1; Phil. 3:5; Gal. 1:13; Acts 8:3; 9:1,2; 22:4; 26:9-10).
 7. Israel’s last living action was to charge his sons with burying him in the Cave of Machpelah (Gen. 49:28-33).

Genesis 50

1. Joseph and his brothers faithfully fulfill their charge in burying Jacob in Machpelah (Gen. 50:1-14).
 - a. Jacob was mummified and mourned by the Egyptians for 70 days (v.3).

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| <p>b. Jacob was transported to Machpelah with a significant Egyptian guard of honor (v. 9).</p> <p>c. Canaanite observation of Egyptian activity is important here (v.11), but will be more important later (Ex. 15:14,15).</p> <p>2. Joseph’s brothers grow fearful of Joseph’s revenge, and this becomes yet another opportunity for Joseph to teach a Bible class on the Will of God, and forgiveness (Gen. 50:15-21).</p> <p>a. The brothers’ fear of murder motivates their lie to Joseph (vv.15-18).</p> | <p>b. Joseph teaches them the principles of vengeance (v.19), God’s overruling will (v.20), and God’s logistical grace supply (v.21).</p> <p>3. At Joseph’s death, he charges the Sons of Israel to carry his bones out of Egypt when God delivers them back to their own land (Gen. 50:22-26).</p> |
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Job יוֹב אִיּוֹב

<i>Focus</i>	Dilemma of Job	Debate of Job						Deliverance of Job	
	1:1 2:13	3:1				37:24	38:1	42:17	
Divisions	Controversy between God and Satan	First Cycle of Debate	Second Cycle of Debate	Third Cycle of Debate	Final Defense of Job	Solution of Elihu	Controversy of God and Job		
	1:1 2:13	3:1 14:22	15:1	22:1	27	32:1	38:1 42:17		
Topics	Conflict	Debate					Repentance		
	Prose	Poetry					Prose		
<i>Place</i>	Heaven and Earth	Land of Uz (North Arabia)					Heaven and Earth		
<i>Time</i>	Patriarchal Period, c.2000B.C.								

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Job is the Book of Persecution. The Hebrew root for Job's name is the word for persecution. The Book has an Arabian setting, and the Arabic root for Job's name is the Arabic word for repentance. Both ways, & either way, the name of the main character communicates the subject of the Book.

Genesis answers much of humanity's primary question: why are we here, and how did we get here? Job answers perhaps humanity's second most important question: why do the righteous suffer?

Title: Job is named after the book's central character.

Author: The author is not known, and much speculation has occurred since the earliest of times. Jewish traditions are greatly divided, but if Job himself is not the author, then Moses is often considered the most likely alternative. If so, then it is likely that he learned the story of Job during his Midianite exile (Ex. 2:15-4:20). Elihu (Job 32-37) also receives a number of considerations for authorship.

Job 1

1. This book is about a man (Job 1:1). אִישׁ הָיִהּ.
 - a. In the land of Uz.
עֵיץ 'uwts ^{#5780}: *wooded*.
Uz refers to 3 people (A son of Aram, & grandson of Seth, Gen. 10:23; A son of Nahor, & nephew of Abraham, Gen. 22:21; & an Edomite, Gen. 36:28), and 1 land.
Note: See the comments at Gen. 36, Week 2 Study Guide, p.11, for the similarity in names between the Edomites, and characters in the Book of Job. The time-frame for this book is Abraham's generation, or earlier, and does not fit within an Edomite era.
 - b. Job was his name. אִיּוֹב 'iyyowb ^{#347}:
enemy, persecuted one. אֵיבָב 'ayab ^{#340}: *to be hostile to, be an enemy to*.
2. That man was blameless, upright, fearing God, and turning away from evil (Job 1:1b).
 - a. Job is the most spiritually mature believer on planet earth at this time (Job 1:8).
 - b. Job is one of the top three spiritually mature believers with a Gentile ministry in the entire Old Testament (Ezk. 14:14,20; cp. Jer. 15:1).

3. Job had tremendous temporal-life wealth (Job 1:2-4), and extraordinary spiritual-life wealth (Job 1:5).
4. This man is not only an object lesson for us today (Rom. 15:4; 1st Cor. 10:11; Jms. 5:11), but he is an object lesson in the angelic realm (Job 1:6-8; 2:1-3; Eph. 3:10; 1st Pet. 1:12).
5. The sons of God are angelic beings, who are required to report to the Lord on their observations in the human realm.
6. Though Satan no longer belongs with the faithful angels, he inserts himself among them, and comes before the Lord's seat of instruction.
 - a. Satan roams the earth (scouting) and walks around (influencing human affairs) (Job 1:7).
 - b. Satan considers the effectiveness of God-fearing believers (Job 1:8).
7. Believers have a Divine hedge of protection placed around them (Job 1:10), and can only be Satanically afflicted within strict limitations (Job 1:12).
8. God permits Satan to afflict believers, but only for God's purposes (Eph. 1:11), and only with the Lord Jesus Christ's prayer ministry (Lk. 22:31,32) as our Advocate (1st Jn. 2:1; Zech. 3:1).
9. The proper response to adversity is the same as the proper response to prosperity—worshiping the Sovereign God Who provides us with all good things (Job 1:20-22; 2:10; Jms. 1:17; Ps. 84:11).

Job 2

1. Victorious believers may find that the Satanic affliction is permitted to increase (Job 2:6).
2. Your help-mate (Gen. 2:18), fellow-heir (1st Pet. 3:7) may become a Satanic tool in the most extreme testing (Job 1:9; Gen. 3:1-6).

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3. In times of testing, believers need encouragement from their fellow believers (Job 2:11,12; 30:25; Rom. 12:15).
4. Job has three friends, who come to offer him sympathy and comfort (Job 2:11).
 - a. Eliphaz the Temanite. אֵלִיפָז ^{#464}: *my God is fine gold*. תֵּימָנִי ^{#8489}: *Temanite, southward*.
 - b. Bildad the Shuhite. בִּלְדָד ^{#1085}: *confusing love?* (meaning uncertain). שׁוּחִי ^{#7747}: *wealthy*.
 - c. Zophar the Naamathite. צוֹפָר ^{#6691}: *sparrow*. נְעֻמָּתִי ^{#5284}: *pleasant*.
 - d. Job's friends seem to come from the extremities of the Arabian peninsula: Eliphaz the Temanite from NW Arabia, Bildad the Shuhite from NE Arabia, and Zophar the Naamathite from S Arabia.*

Job 3

1. After a week of silence, Job uttered a lament (Job 2:13; 3:1-26).
2. Job curses his day (life). Divine statements of Job's sinlessness are made in chapter one (v.22), and chapter two (v.10), but are not made in chapters three and following. The undeniable facts that God rebukes Job (Job 38-41), and that Job repents (Job 42:6), indicates that there is sin on Job's part some time during chapters three through thirty-one.
3. Job did not curse God, as Satan had predicted (Job 1:11; 2:5). In this "death wish," Job regretted his birth (Job 3:1-10), wished he had been born dead (vv. 11-19), and longed to die (vv. 20-26).*
4. Job's wish to be dead places him in other good company: Moses (Num. 11:15), Elijah (1st Kgs. 19:4), Jeremiah (Jer. 20:14-18), & Jonah (Jon. 4:3,8).

* Anchor Bible Dictionary, David Noel Freedman, editor-in-chief.

* The Bible Knowledge Commentary : an exposition of the scriptures / by Dallas Seminary faculty ; editors, John F. Walvoord, Roy B. Zuck.

5. Job expresses an awareness of Satanic sorcery (3:8,9).
 - a. Leviathan is the twisting, fleeing serpent, dragon of the sea, that the Lord will ultimately slay (Job 26:12-14; Isa. 27:1).
 - b. Job has, perhaps, lived his life in opposition to these unreasoning animals (Jude 8-10,14; Job 29:17).
6. Job views himself as "hedged in" rather than "hedged about" (3:23 cp. 1:10).

Job 4 and 5

1. Eliphaz reminds Job of Job's past achievements, and urges him to return to that life of integrity (Job 4:3-6).
2. Eliphaz judges Job based upon his personal observations (Job 4:8). The righteous are blessed in life, and the wicked are judged in life (Job 4:7-11).
3. Eliphaz tells Job that he has received a night vision communicating Job's rebuke: *you cannot justify yourself before God* (Job 4:12-21).
4. Eliphaz challenges Job to call upon any holy angels he'd care to, and ask them to provide wisdom (Job 5:1). Eliphaz believes that Job will receive no reply because he is carnal (Job 5:2-7).
5. Eliphaz urges Job to seek God (Job 5:8), accept His discipline (Job 5:17), and return to blessing (Job 5:24-26).
6. Eliphaz concludes by affirming that he, Zophar, & Bildad have already investigated everything, and are in agreement to their conclusion (Job 5:27).

Job 6 and 7

1. Job admits that his words (ch. 3) were rash (Job 6:3), but he spoke them in his anguish (Job 6:26).
2. Job really does want to die, as death would be an easier work-assignment than his present near-death suffering (Job 6:8-13).
3. Job takes pride in his continued adherence to God's Word in spite of God's affliction of him (Job 6:10).

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4. Job insists that times like these call for kindness, and yet his friends/brothers have come in deceit (Job 6:14-23).
5. Job orders them to teach him accurate Doctrine from the Word of God, and stop wasting his time with human wisdom/philosophy (Job 6:24-30).
6. Job complains over his difficult life in this fallen world (Job 7:1-10).
7. Job complains that he is not God's enemy, but that God is treating him as such (Job 7:11-21).
 - a. In this paragraph, Job demonstrates a remarkable understanding of angelic conflict (v.12). Am I the sea, or the dragon? תַּנִּינַן ^{#8577}: *dragon, sea monster*.
 - b. Job identifies mankind as an inferior creation, yet magnified & tested (vv.17,18).
 - c. Job again declares his desire to die—God is being unfair, so I may as well die right now.

Job 8

1. Bildad opens his arguments, agreeing with Eliphaz, and rebuking Job (Job 8:1,2).
2. Bildad asserted that God is always fair (Job 8:3), Job's sons had obviously sinned (Job 8:4), and Job himself needed to return to a pure and upright life (Job 8:5-7).
3. Bildad judges Job based upon the wisdom of past generations (Job 8:8-10).
4. Bildad urges Job to return to a life with God, because a life without God is hopeless (Job 8:11-22).

Job 9 and 10

1. Job agrees with Bildad's basic argument, but disputes that it applies to him (Job 9:1,2).
2. Job ponders how he can initiate a legal dispute before God's judicial throne, since He is so far beyond the realm of humanity (Job 9:3-35).
3. Job's knowledge of angelic conflict is again revealed as he takes notice of the judged and condemned "helpers of Rahab" (Job 9:13,14).
4. Job insists in his innocence, and considers God to be an unjust judge, who rules by

- might alone, and has no concern for the righteous of the earth (Job 9:15-24).
5. Job also wonders why he bothers living righteously, since there appears to be no reward for it (Job 9:29-31).
6. Job laments that there is no umpire who can place him on a level footing with God, and allow them to contend on equal terms (Job 9:32-35).
7. Job concludes with a full venting of the bitterness of his soul (Job 10:1).
 - a. God's unfair (Job 10:2-7).
 - b. I wish I was dead (Job 10:8-22).

Job 11

1. Zophar opens his arguments, agreeing with Eliphaz & Bildad, and rebuking Job (Job 11:1-6).
2. Zophar insists that Job's desire to initiate a legal dispute with God is hopeless (Job 11:7-12).
3. Zophar urges Job to confess, and repent, and return to a life of blessing (Job 11:13-20).

Job 12, 13, 14

1. With all three friends in agreement, convinced of Job's guilt, Job presents an argument of one who finds himself alone in the world (Job 12:1-6).
2. Job asserts that he can preach wisdom as well as the three critics can, and delivers a tremendous sermon on God's Sovereignty from the standpoint of creation (Job 12:7-13:2).
3. Job restates that his legal case is not with them, but with the Almighty God (Job 13:3), and urges his three friends to stop representing God's interests in this dispute (Job 13:4-12).
4. Job is confident in his legal case before God, and knows that he will be vindicated at whatever time God chooses to hear the evidence (Job 13:13-28).
 - a. Job is willing to risk physical death in order to argue his case before God (v.15).
 - b. Job understands that he is qualified to approach God's presence through prayer,

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- and intends to do so until God answers him (v.16).
- c. Job is ready and eager to cross-examine any witnesses God may put forth (vv.22,23).
5. Job is willing to wait until death and resurrection, if necessary, to present his case before the Lord (Job 14:1-22).
- a. Physical life is short and difficult (vv.1-6).
 - b. Human resurrection is not like the natural realm (vv.7-12).
 - c. Accountability will come in the next life (vv.13-17).
 - d. The mountains may erode, but Job will see justice at some point (vv.18-22).

Note:

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Sources:

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