



CHRISTIANITY WITHOUT THE RELIGION

# BIBLE SURVEY

THE UN-DEVOTIONAL

JOB

Week 1

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# *Before You Begin Your Journey...*

Job is a unique book. It opens with a clear declaration of Job's prosperity as well as his righteousness as a believer in God. The plot of this story begins to unfold as the antagonist, the devil, presents himself before God to accuse Job, claiming that Job's love for God is motivated by his prosperity and abundant blessings from God. "Why shouldn't he be happy, God? Look at how rich he is!"

So God, as the drama unfolds, allows Satan some latitude to afflict and torment Job. Satan takes away his children, his wealth and his health. But these catastrophes are not due to Job's sins or based on any bad choices he had made in life.

The story is remarkable. Three of Job's friends accuse him of hidden sins, for they believe that God certainly would not be punishing Job otherwise. Job argues against their theories, but falls into the trap of believing that God is purposefully (and unjustly) punishing him.

Is this conclusion also made by many today? That God must be actively involved in every action—whether beneficial or destructive? That God is always doing things, reacting in kind as a result of their sins? Don't many religious people react to crisis and tragedy by glibly assuring themselves (and anyone else who accepts their judgment): "God has a plan"?

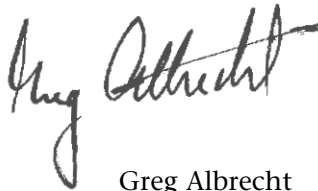
The prevailing religious belief in the first century was that God's plan can normally be understood as cause and effect—blessings follow obedience and curses are justly given as a result of disobedience. In this context, you may want to read how Jesus countered this prevailing religious value and belief (then and now) in Luke 13:1-5. Job's story is still relevant today—as the vast majority of people

continue to view God dealing with humanity on a *quid pro quo* basis.

Read carefully the wonderful poetry in the drama of Job, as speeches eloquently resound with emotions of love, anger, accusation, and even remorse. Listen for sarcasm, especially on the lips of Job. Listen to the power and wisdom of God as he speaks to Job in chapters 38 through 41.

And be sure to note Job's responses in chapters 40 and 42. How did righteous Job grow in his appreciation of God and his understanding of a world overwhelmed with evil?

May this biblical story help you grow in the grace and knowledge of our great God.

A handwritten signature in black ink, reading "Greg Albrecht". The signature is written in a cursive style with a long horizontal stroke extending to the right.

Greg Albrecht  
President, Plain Truth Ministries

# *How to Use the CWR Bible Survey...*

**1**—Read and study at your own pace. This is a devotional. It is designed to help you consider and ponder the great truths of God’s written revelation. It is designed to help you worship and come to know God. We plan to cover the entire Bible in 43 volumes, and while that sounds like a long time, don’t be in a hurry. Take your time! Even though each volume is divided into bite-size daily lessons, you may want to take two days on each “daily” lesson.

**2**—We suggest you set aside a special time for the *CWR Bible Survey* every day. We recommend allowing 30-45 minutes, but even if you can only spare 15 minutes, try to make it part of your regular schedule. You will find that the *CWR Bible Survey* will be an invaluable resource for facing your daily challenges.

**3**—You will need a good Bible. This might be an excellent time for you to consider purchasing a study Bible. Plain Truth Ministries has reviewed many of the study Bibles that are available, and in cooperation with Thomas Nelson and Zondervan, we are pleased to be able to offer two superb study Bibles that will be an excellent resource and help to you. Please see the back pages of this book for more details.

**4**—Always read the assigned passage of the daily lesson in your Bible first. Each daily lesson builds upon the portion of the Bible being covered that day. You may want to begin by praying about what God has in store for you as you read, and then look at the questions and background information.

**5**—Consider the format of each daily lesson. Almost every daily lesson will include:

- **Opening Up to the Word** —a section designed to help you open your mind to the teaching God has inspired.
- **Digging Into the Word**—this section will encourage you to get your nose into the Bible and think deeply about what it says.
- **Living Out the Word**—here you will be challenged to consider the practical implications for your life. How does this passage help you live?

• **Window On the Word**—will offer key insights to help you more clearly understand the daily Bible passage.

**6**—After you finish the daily lesson, take some quiet time. You may simply think, look out the window, take a walk, or even get down on your knees. But use this time to let this daily lesson sink in. Ask God to show you what he wants you to understand from your reading and study.

**7**—Consider the *CWR Bible Survey* for small groups in which you may be involved. Tell your friends about it. If you are involved in a small group that meets for prayer and Bible study, introduce your group to it. Many are seeking an easy-to-read guide to help them understand the Bible and to help them know God. The *CWR Bible Survey* can do that!

• **Abbreviations Used in the *CWR Bible Survey***—

Genesis	Ge	Nahum	Na
Exodus	Ex	Habakkuk	Hab
Leviticus	Lev	Zephaniah	Zep
Numbers	Nu	Haggai	Hag
Deuteronomy	Dt	Zechariah	Zec
Joshua	Jos	Malachi	Mal
Judges	Jdg	Matthew	Mt
Ruth	Ru	Mark	Mk
1 Samuel	1Sa	Luke	Lk
2 Samuel	2Sa	John	Jn
1 Kings	1Ki	Acts	Ac
2 Kings	2Ki	Romans	Ro
1 Chronicles	1Ch	1 Corinthians	1Co
2 Chronicles	2Ch	2 Corinthians	2Co
Ezra	Ezr	Galatians	Gal
Nehemiah	Ne	Ephesians	Eph
Esther	Est	Philippians	Php
Job	Job	Colossians	Col
Psalms	Ps	1 Thessalonians	1Th
Proverbs	Pr	2 Thessalonians	2Th
Ecclesiastes	Ecc	1 Timothy	1Ti
Song of Songs	SS	2 Timothy	2Ti
Isaiah	Isa	Titus	Tit
Jeremiah	Jer	Philemon	Phm
Lamentations	La	Hebrews	Heb
Ezekiel	Eze	James	Jas
Daniel	Da	1 Peter	1Pe
Hosea	Hos	2 Peter	2Pe
Joel	Joel	1 John	1Jn
Amos	Am	2 John	2Jn
Obadiah	Ob	3 John	3Jn
Jonah	Jnh	Jude	Jude
Micah	Mic	Revelation	Rev

# JOB

Why Do  
Righteous People  
Suffer?

# *Introduction to Job*

**Authorship:** The book of Job does not identify its author, however the central character is Job. He is known by Ezekiel (Eze 14:19) and James ( Jas 5:11) to be an historical character.

Some speculate that Job is the same person as Jobab of Genesis 10:29. Jobab was a descendent of Shem, through Eber and Joktan. Nothing more is known about this Jobab.

**Date:** Scholars do not agree about the date of the writing of this book, placing it as early as shortly after the flood, the time of Abraham, the time of Moses or even as late as the exile.

**Setting and purpose:** The setting of the book seems to be before or about the time of the patriarch Abraham. Job's lifespan of 140 years (Job 42:16) is comparable to that of Abraham's 175 years (Ge 25:7) and Abraham's wife Sarah at 127 years (Ge 23:1).

Job was priest of his family (1:5), as Abraham, Isaac and Jacob were both patriarchs and priests. Since no mention is made of the nation of Israel, Moses, or Mount Sinai where the covenant was given, some believe that the story predates the book of Exodus.

**Distinctive features:** The age-old question is addressed throughout the book of Job: If God is sovereign and he loves us, why do the righteous suffer? A common belief at the time of Job that continues until the present day, is that God blesses the obedient while any suffering or catastrophe is God's punishment for sin.

A distinctive feature in Job is its reliance on poetry to convey the speeches from chapters 3 through 41. Accusatory speeches by Job's three friends, Eliphaz, Bildad and Zophar, find responses from Job. Three cycles of speeches are delivered (chs. 4–31). Then a fourth friend Elihu, responds (chs. 32–37). God's profound oration follows (chs. 38–41).



**Outline:**

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- A. The Calamity of Job, 1
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- C. Why Me, Lord? 3

**II. ACCUSATORY SPEECHES BY THREE FRIENDS, 4-31:**

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- C. Does God Pervert Justice? 8
- D. You May Be Right, but..., 9-10
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- G. The Judge Will Acquit Me, 13:13-14:22
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- P. Let's Get to the Point, 25-26
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**III. ELIHU'S ACCUSATIONS, 32-37**

- A. Feel the Breath of God, 32-33:
- B. What's God Waiting for? 34-35
- C. How Great Thou Art! 36-37

**IV. GOD ADDRESSES HIS SERVANT JOB, 38-41**

- A. God Speaks, 38:1-38
- B. The Animal Kingdom, 38:39-39:30
- C. Can You Top This? 40-41
- D. I Repent... 42:1-6

**V. CONCLUSION, 42**

- A. Happily Ever After... 42:7-17



*“He was the greatest man among all the people of the East. His sons used to take turns holding feasts in their homes, and they would invite their three sisters to eat and drink with them.”*

Job 1:3-4

# The Calamity of Job

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DAY 1

## Job 1

Have you ever known someone who has suffered an unexpected calamity? Were you able to help?

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**1.** What kind of man was Job (vs. 1-3)? (a) morally upright, (b) feared God, (c) shunned evil, (d) family man, (e) financially responsible, (f) all of the above.

**2.** What did Job do to avoid sin and to maintain purity (vs. 4-5)?

**3.** Examine the story of the meeting at God's throne in heaven (vs. 6-9). Do you think a loving God lets the devil have his way with people?

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**1.** Why do you respect and obey God? Because of his blessings? Or because you love him?

**2.** How do you respond when calamity strikes people close to you? How do you support them? How is God included (vs. 20-22)?

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**Job** is the central character of the book. He was a prosperous patriarch of Uz during this ancient time. Uz is referred to in Lamentations 4:21 as part of the territory of Edom, southeast of the Dead Sea in the land now known as Jordan.

### **OPENING**

up to the Word

### **DIGGING**

into the Word

### **LIVING**

out the Word

### **WINDOW**

on the Word

## Satan Meets With the Lord

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Job 2

**OPENING**  
up to the Word

Comedian Flip Wilson became famous for his catch-phrase: “The devil made me do it!” Do you think the devil can really *make* you do anything?

**DIGGING**  
into the Word

**1.** Notice how chapter 2 begins in the same way as 1:6-8? How did Job’s trial become more severe (2:3-6)?

**2.** Do you think the devil’s appearance in heaven is a literal historical account or a literary device providing an introduction to the story of Job? Why or why not? How does the devil’s interest in Job set up the “rest of the story”—including what transpires here in chapter 2?

**3.** Note Job’s three friends—Eliphaz, Bildad and Zophar. What were their intentions (vs. 11-13)?

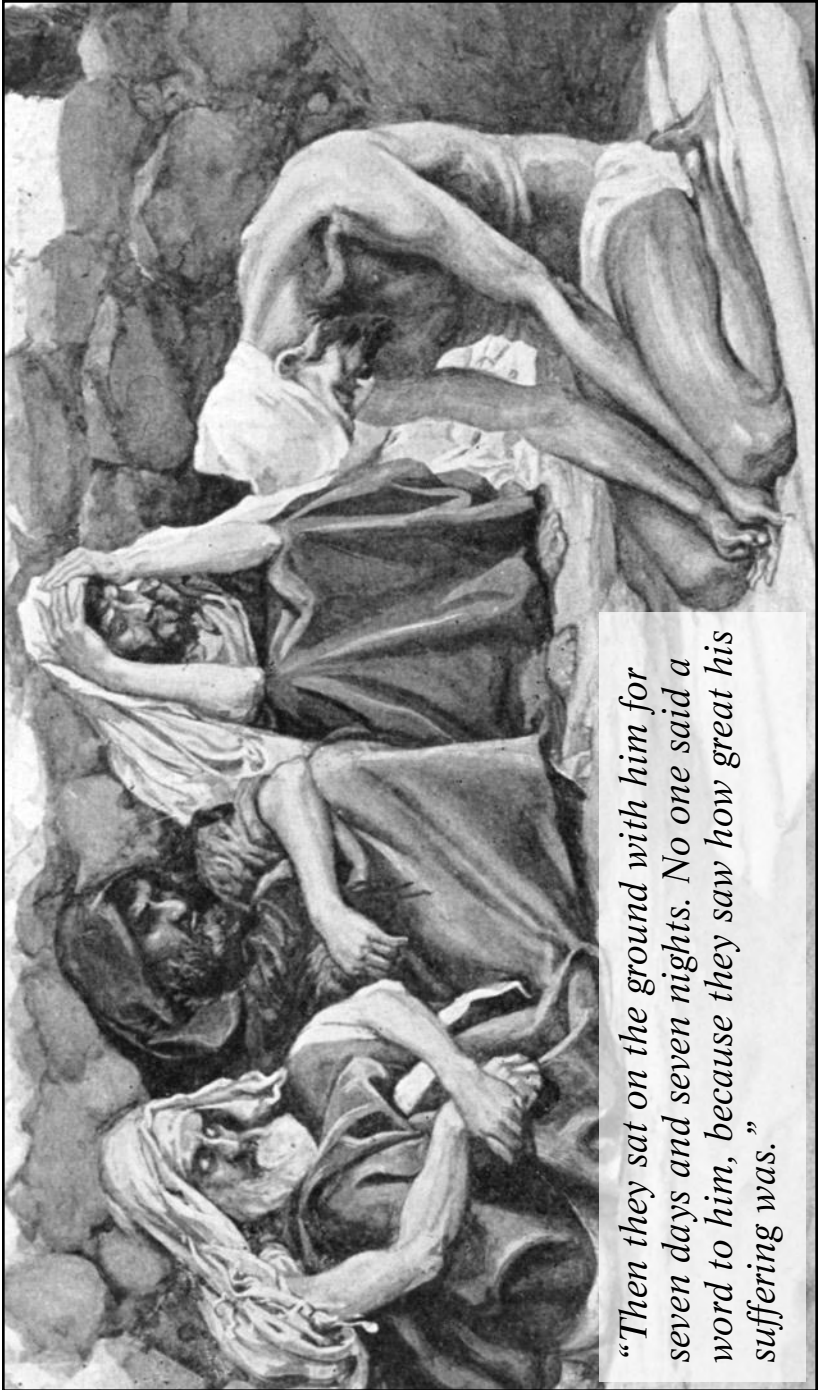
**LIVING**  
out the Word

**1.** How do you comfort a friend who is suffering? Can just “being there” (v. 13) be as or even more comforting than something you might say?

Keeping in mind the incarnation of God in the person of Jesus, when he became one of us, to be with and for us, do you feel “being with” those who suffer is a significant fruit of Christ in us, the hope of glory?

**WINDOW**  
on the Word

*“Curse God and die” (v. 9). A common belief was, and too often still is, that God blesses the righteous and punishes the evil by direct action. Mrs. Job believed that if Job cursed God, God would immediately punish him and put him out of his misery. It is difficult to know how she meant this, for the story reveals nothing more about her.*



*“Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was.”*

## DAY 3

# Why Me, Lord?

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Job 3

**OPENING**  
up to the Word

Have you ever heard the saying, "I'm going to eat worms and die!"? What do you think it means?

**DIGGING**  
into the Word

**1.** Why do you think the literary style has changed from prose in the introductory two chapters to poetry (v. 2)? (a) for better graphic analogy, (b) for speeches, (c) for romance.

**2.** When his suffering intensified, how did Job reflect on his life (vs. 3-10)? What analogy did he use to describe his emotional state (v. 9)?

**3.** As Job continues to pity his own life, he reflects on his birth (v. 12). Yet, what did he wish had happened to him (vs. 16-19)?

**4.** Why did death seem to be the answer to his problems (vs. 10-20)?

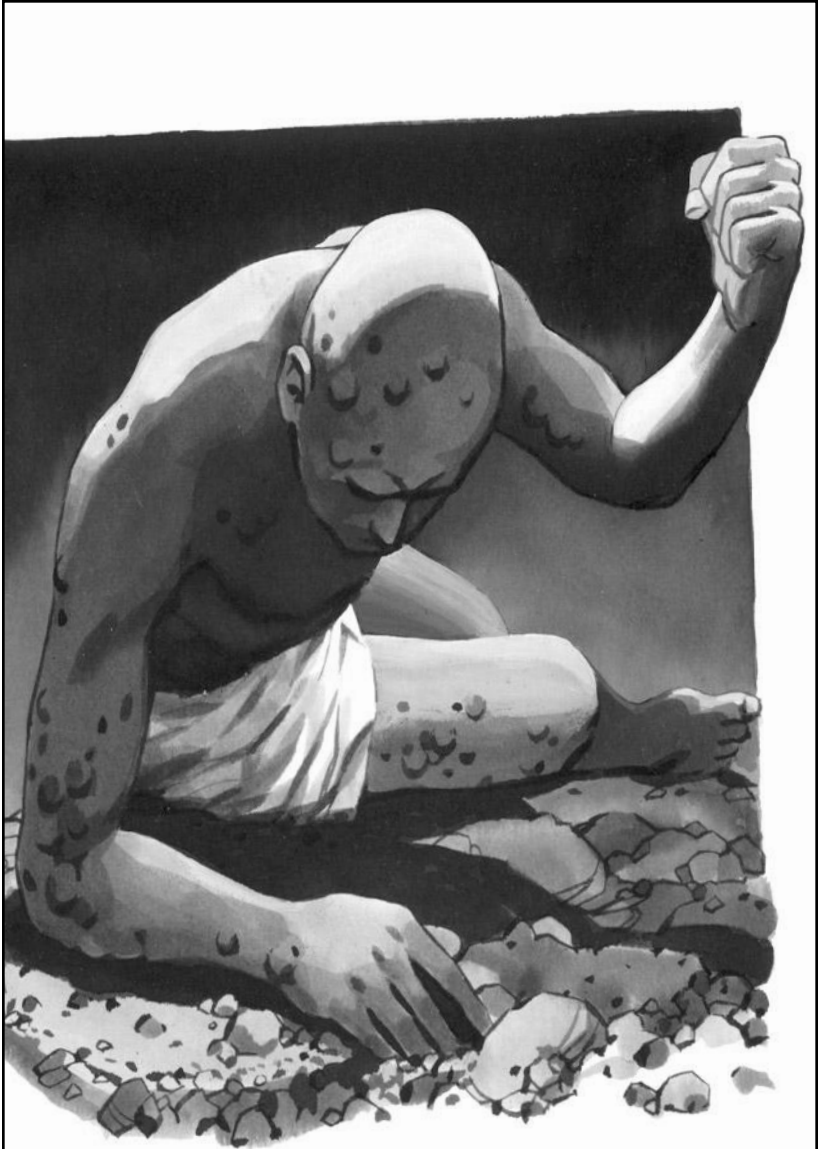
**LIVING**  
out the Word

**1.** When you are sick and suffering, how are you affected emotionally and spiritually?

**2.** Do you empathize with those who are suffering? How can the life of our risen Lord that lives within us guide and direct us to listen to those who suffer without criticism, and understand the depth of their depression?

**WINDOW**  
on the Word

*Leviathan* (3:8, 41:1-34) is apparently some kind of aquatic beast. Many scholars believe the name Leviathan refers to crocodiles.



*“After this, Job opened his mouth and cursed the day of his birth. He said: ‘May the day of my birth perish, and the night it was said, “A boy is born!”””*

Job 3:1-3

## Job, Are You Ready to Listen?

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Job 4–5

**OPENING**  
up to the Word

Do you have friends closer than brothers or sisters (Pr 18:24)? Are they “there for you” when you need them?

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**DIGGING**  
into the Word

**1.** Eliphaz was the first to offer his opinion. Believing that suffering is an act of retribution from God, Eliphaz asserted that Job had fallen into some secret sin (4:1-11). What examples did Eliphaz use to support his assertions (vs. 8-11)?

**2.** Why did Eliphaz (vs. 12-16) conclude that a dream he had was a message for Job (vs. 17-21)? Although no human is perfect (v. 17), was there any evidence that God was punishing Job for sins?

**3.** Why did Eliphaz apply his past experience with a fool (5:1-7) to Job? Why did Eliphaz believe repentance was the answer to Job’s dilemma (vs. 8-27)?

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**LIVING**  
out the Word

**1.** How patient are you (4:2)? When friends correct you, do you at least listen? Might their input occasionally help you? Can you discern when it doesn’t?

**2.** Have you ever acted like the fool Eliphaz described (5:2-3)? If we act foolishly, are the consequences of our actions curses from God or simply the result of poor decisions?

**3.** Have you ever acted like Eliphaz—assuming that suffering must be evidence of sin? When a friend is struggling with a calamity, is your first instinct to condemn them and probe for some hidden sin?

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**WINDOW**  
on the Word

*The “cords of their tents pulled up” (4:21) refers to death, as the tent collapses when the cords supporting it are released.*





*“Call if  
you will,  
but who  
will answer  
you? To  
which of  
the holy  
ones will  
you turn?  
Resentment  
kills a fool,  
and envy  
slays the  
simple.”*

Job 5:1-2

# DAY 5

## Woe Is Me!

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Job 6-7

**OPENING**  
up to the Word

Have you ever had to say: "With a friend like you, who needs enemies?"

**DIGGING**  
into the Word

**1.** Was Job excusing his impatience with God based on the severity of his pain (6:1-13)? Did he call for fair play? Can we hold god responsible to be "fair" according to our definition and understanding, especially given our limited perspective?

**2.** Why did Job compare his suffering to the hard life of a hired hand (7:1-6)?

**3.** Did Job's anguish give him justification to complain bitterly (vs.7-16)? Was he guilty of any sin against his friend Eliphaz (vs.17-21)?

**LIVING**  
out the Word

**1.** Think of times when you rashly condemned a friend or family member. How long did it take before you realized how foolish you had been, and the depth of hurt and pain your words and actions may have caused?

**WINDOW**  
on the Word

*Job refers to the "caravans of Tema" looking for water in the desert and "traveling merchants of Sheba" looking for hope (6:19). These Arabian caravans sought desert brooks and oases, for without water they would die. For Job, his friends' advice was like a stream that failed to flow in the dry season.*

# Does God Pervert Justice?

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DAY 6

Job 8

In our criminal justice system, how often do you think people are falsely accused? Do you believe the police ever fabricate evidence to convict someone who is later shown to be innocent? Do you think perversions of justice are common?

## **OPENING**

up to the Word

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**1.** Bildad the Shuhite (perhaps a descendent of Shuah, son of Abraham and Keturah, Ge 25:2) spoke up. Whom did Bildad think was to blame for Job's problems (Job 8:1-7)?

## **DIGGING**

into the Word

**2.** How large of a role did perceived cause and effect play in Bildad's argument (vs. 3-4, 8-12)?

**3.** How accurate was Bildad in his concern about the human need to trust in God and not forsake him (vs. 13-19)? Did he apply it appropriately to Job's situation?

## **LIVING**

out the Word

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**1.** Bildad's argument rests on the foundational premise: God does not pervert justice (v. 3). Have you wondered why life, even for Christians, often seems extremely unfair? But, are we promised a "fair shake" and equality in terms of suffering and pain in the New Testament? How might the new covenant be understood as a covenant of adversity?

## **WINDOW**

on the Word

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***Bildad** rests his case on the belief that God always blesses the obedient and always curses the disobedient. He sees the evil person withering away in this life (v. 19) to make room for better people. If that were true, how perfect the world would have become, all without the coming of the Messiah.*

# Praying for Family

Our families can be a source of both sorrow and joy in our lives. Job saw his children as a blessing from God, and was overwhelmed with grief when they were tragically taken away.

Do you pray for your family? Do you let God hear your deepest hopes and feelings for them?

Here are some family-related prayers in the Old Testament.

Abraham	Prayed about his and Sarah's childlessness, complaining that he had no heir (Ge 15:1-6).
Abraham's servant	Prayed for help in finding a wife for Isaac (Ge 24:12-14).
Isaac	Prayed about Rebekah's childlessness (Ge 25:21).
Jacob	Prayed in preparation for meeting his estranged brother Esau, whom he had not seen in many years (Ge 32:9-12).
Moses	Prayed for God's mercy on his brother Aaron after the incident with the golden calf (Dt 9:20).
Hannah	Prayed for a son and promised to give him back to God (1Sa 1:9-20).
David	Prayed that God would spare the life of his infant son born to Bathsheba (2Sa 12:15-16).
David	Prayed for his son Solomon, that God would grant him a faithful heart to lead Israel and build the Temple (1Ch 29:16-19).

# You May Be Right, but...

DAY 7

Job 9–10

This life is filled with ups and downs. Do you believe God or your own decisions are responsible for most of them? Or, are there other factors involved in the circumstances that challenge you?

**1.** Job, in his reply to Bildad, agreed that no mortal can be righteous before God (9:2). How does the creation itself expound God's infinite power (vs. 4-12)?

**2.** Did Job believe he would get a fair hearing from God (vs. 13-20)? How did he view God? (a) angry, (b) breathing fire, (c) crushing, (d) denouncing, (e) loving.

**3.** Since Job declared his own integrity (v. 21), how did he view the value of his life in the throes of suffering (vs. 21-31)?

**4.** Job appealed directly to God (10:1-22). How did Job see God—perhaps too busy to investigate the facts (vs. 3-7)? Why does the story present the Potter as caring so little for the clay that had seemingly done him no wrong (vs. 8-22)?

**1.** Does your view of God make you paranoid that God is out to get you (10:13-16)? How does the coming of Jesus, God in the flesh coming to reveal the fullness of God, give us a full and complete understanding of the nature of our loving heavenly father?

***"Cohorts of Rahab"** (9:13). The mythological character Rahab (not to be confused with Rahab the harlot in Joshua 2) represented pride—a monster who rose up against heaven, a rebel who could only be subdued by God.*

## OPENING

up to the Word

## DIGGING

into the Word

## LIVING

out the Word

## WINDOW

on the Word