

Correspondence Bible Study

Lesson #16 – Job

PRAYER:

Merciful Father, show me how You give me the strength to bear whatever comes my way in this life. I ask You to help me use the sufferings of this life to make my faith strong. When others look to me for consolation and support, show me how to point them to their Redeemer, Jesus Christ. It is in His name that I pray. Amen.

Notes on Job:

The book of Job is different from most all the other books of the Bible in the fact that the character has no direct connection with the chosen families and God's plan of salvation. Job is a story to help us understand the grace of God and how the Lord uses suffering in our lives to test and to teach us. This lesson is a very hard one to learn. Even the devout servant of God, Job, struggles as he tries to understand God's workings in his life. The same is true for us. 1 Peter 5:6-11 is an excellent New Testament parallel to the Book of Job.

There are no specific dates in the book. It is generally thought that Job lives around the time of the Judges 1300-1100 B.C. or just before this time.

Questions:

1. Chapter 1 - We get a good look at Job. He was not perfect, but by the grace of God he had the blessings of faith - family - and great wealth. Why do you think Job did what he did in 1:5?
2. Compare 1:7 to 1 Peter 5:6-11 – Satan is aggressively seeking out those who will join him in hell. What does this fact tell us about living out our Christian lives?
3. Chapters 1 & 2 – If I were Job I might say, “Thanks, Lord, for pointing me out to Satan,” with a sarcastic tone of voice. Many times we might say, “Why me?”, when suffering comes our way. 1:21 and 2:10 show Job's reaction. What do you think of what he says?
4. Chapter 1 & 2 – What do you think Satan is driving at in 1:9-11? Do you agree that he might be correct in his assessment of the reasons why some people believe in the Lord?

5. The three “friends” of Job try to help him understand his misfortune. From chapter 3-31, Job listens to their advice and they listen to him. Read selections from this section and write a few of their insights. Are they comforting to you?

6. In the middle of all the discourses of 3-31 and then Elihu’s speech of 32-37, Job says some of the most famous words of the Bible in 19:25-27. What do these words mean to you?

7. Chapters 38-41 is the Lord’s response. What does God make very clear in His discourse?

8. 40:1-5 is Gods answer and Job’s reply. The evil that had happened to Job was not because of any particular sin he had done. His sorrow here and in 42:1-6 is because he did not accept his plight – but he sat around and finally blamed God. Are we today any different?

9. Chapter 42 – Job learned his lesson. His three friends are chastised by the Lord to be repentant like Job. What are a couple lessons you learned from Job?

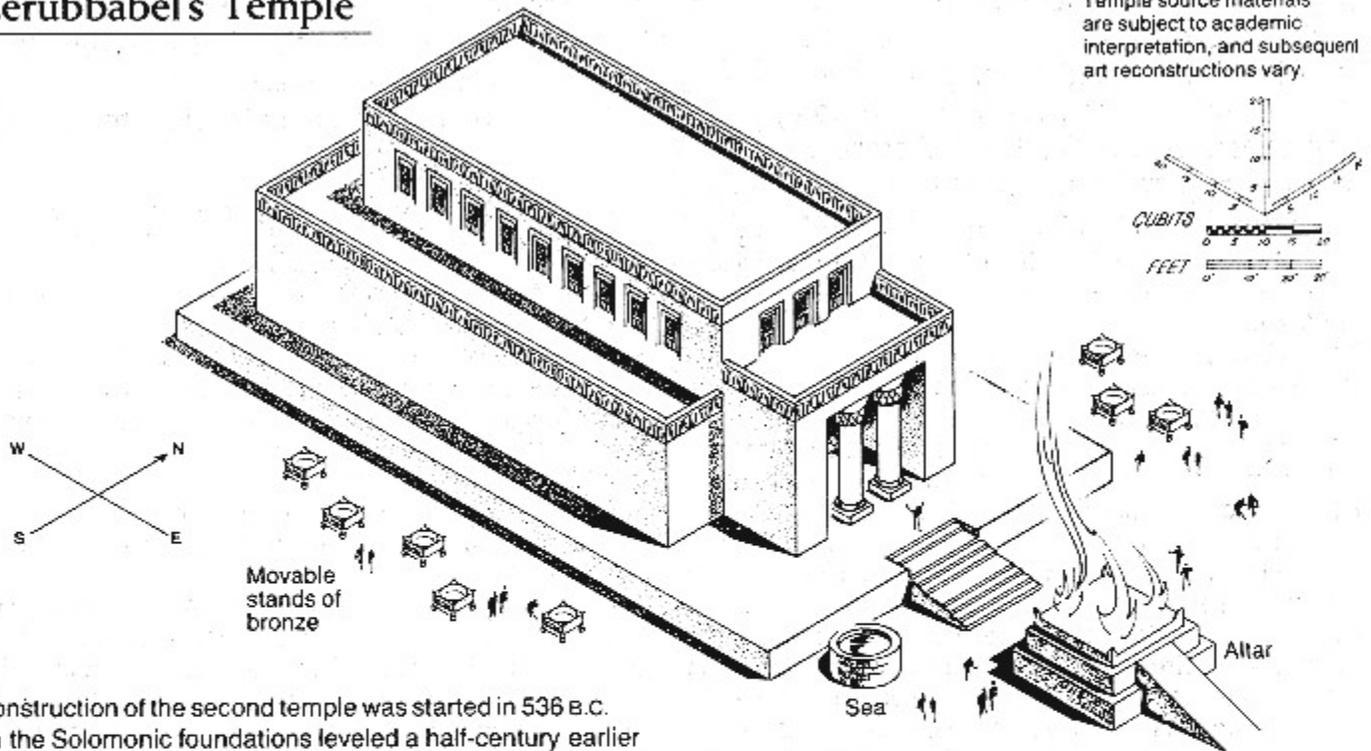
10. God restores everything to Job double-fold. I don’t think we can promise that God will always bless his followers with great earthly possessions. Jesus tells us to have our treasure in heaven. Our ultimate treasure is our faith in Jesus Christ.

Your questions on Job...

The next two lessons will be on the Psalms...

Zerubbabel's Temple

Temple source materials are subject to academic interpretation, and subsequent art reconstructions vary.



Construction of the second temple was started in 536 B.C. on the Solomonic foundations leveled a half-century earlier by the Babylonians. People who remembered the earlier temple wept at the comparison (Ezr 3:12). Not until 516 B.C., the 6th year of the Persian emperor Darius I (522-486), was the temple finally completed at the urging of Haggai and Zechariah (Ezr 6:13-15).

Archaeological evidence confirms that the Persian period in Palestine was a comparatively impoverished one in terms of material culture. Later Aramaic documents from Elephantine in Upper Egypt illustrate the official process of gaining permission to construct a Jewish place of worship, and the opposition engendered by the presence of various foes during this period.

Of the temple and its construction, little is known. Among the few contemporary buildings, the Persian palace at Lachish and the Tobiad monument at Iraq el-Amir may be compared in terms of technique.

Unlike the more famous structures razed in 586 B.C. and A.D. 70, the temple begun by Zerubbabel suffered no major hostile destruction, but was gradually repaired and reconstructed over a long period. Eventually it was replaced entirely by Herod's magnificent edifice.

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