



The Books of
Wisdom
and **Poetry**



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Welcome

Welcome to *Guiding Word*. This six-volume collection will help you better read and understand the Bible, the most important book ever written. In it, we read and hear God's Word, which is written so that we may believe that Jesus is the Christ, and that by believing we may have eternal life in His name (John 20:31).

Why have another Bible resource? First, the Bible is a complex library of books, and it is often intimidating for people to read on their own. Second, while there are many resources designed to help you read and understand the Bible, each has its own format and style and may not be suitable for every learner. We hope this resource will fill a gap and be useful for you.

Think of this series of books as a travel guide to the Bible. Just as a travel guide helps you prepare for and better enjoy a trip, this resource will enable you to better understand and appreciate the Bible as you journey through it. The sections have been designed to help you prepare for reading and understanding difficult passages, to explain the overall course of the Scriptures, to prompt you to reflect on the text as you read, to point out important milestones and events, and to guide you to Jesus' presence throughout the Bible.

If you are already familiar with the organization of the Bible, feel free to skip ahead to the section titled "What's in *Guiding Word*?"

What's in the Bible?

The Bible is all about God's plan to restore fallen humanity and His broken creation by sending His Son. But what's in the Bible? How do we look at it? How do we use it? Though we call the Bible a book, it's actually a collection of sixty-six books. These were written over a period of 1,500 years by many authors.

The Bible has two divisions: the Old Testament and the New Testament. We don't use the word *testament* too often today. It's related to words like *covenant* and *contract*.

The Old Testament includes the first thirty-nine books of the Bible. These are the books written about the events that happened before Jesus was born. They all point us toward Jesus. The name *Old Testament* is a little misleading because sometimes we think of old things as not important or out of style. Instead, these books can be thought of as the first covenant or promise that God made to His people to send the Savior, Jesus. And as you will see, Jesus is present throughout the Old Testament. The New Testament includes the last twenty-seven books of the Bible, which record Jesus' life and mission, as well as the life of Jesus' early followers in the church. These books point us back to Jesus and how He fulfilled all of God's promises made for us in the Old Testament. Again, these are all about Jesus.

The books of the Bible are organized in a way that may seem confusing at first but makes sense when you know the system. How are the books in a library organized? In libraries,

books are organized by their type. Fiction is in one section, and nonfiction is in another; magazines are in one spot and children’s books in another. The same goes for the Bible. Instead of the books being ordered by the date they were written or by their authors, the books of the Bible are put in categories, or genres; then the books are generally organized by date written within that genre.

NAVIGATING THE LIBRARY

The first five books of the Old Testament—Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—are called the Books of Moses, or the Torah, meaning “Law of God.” They were written down by Moses and are covered in the first volume of this series.

The next books in the Old Testament are called the Books of History. These tell the history of God’s people from the time of Moses up to the time of Jesus and are covered in the second volume.

Next are the Books of Wisdom and Poetry. These poetical books were written at different times during the Old Testament history, mostly by kings David and Solomon. These are covered in the third volume.

The last group of Old Testament books are the Books of the Prophets. These books record God’s special messages to His Old Testament people, mostly during the second half of their history. They are discussed in the fourth volume.

The New Testament has five genres. The first four books—Matthew, Mark, Luke, and John—are called the Gospels. Each Gospel tells of the life and mission of Jesus from a different writer and perspective. These accounts make up the heart of the Bible and are covered in the fifth *Guiding Word* volume.

Next is the book of the Acts of the Apostles (also known simply as Acts). This historical book records events from the early years of the Christian Church and the lives of the first Christians after Jesus ascended into heaven. The next books are called the Pauline Epistles (*epistle* means “letter”). These are letters that the apostle Paul wrote to the early Christians. Near the end of the New Testament are the General Epistles. These are letters that other people besides Paul wrote to the early Christians. The final book of the Bible is the only book of prophecy in the New Testament, the book of Revelation. This shows the vision Jesus revealed to the apostle John about life in the end times (that is, the time between Christ’s first and second coming) and the restoration of God’s creation. The books of Acts through Revelation are covered in the sixth and final volume of *Guiding Word*.

66 BOOKS OF THE BIBLE

OLD TESTAMENT	GENESIS		
	EXODUS		
	LEVITICUS		
	NUMBERS		
	DEUTERONOMY		
BOOKS OF MOSES (Torah)	JOSHUA		
	JUDGES		
	RUTH		
	1 SAMUEL		
	2 SAMUEL		
	1 KINGS		
	2 KINGS		
	1 CHRONICLES		
	2 CHRONICLES		
	EZRA		
NEHEMIAH			
ESTHER			
HISTORY	JOB		
	PSALMS		
	PROVERBS		
	ECCLESIASTES		
	SONG OF SOLOMON		
	ISAIAH		
	JEREMIAH		
	LAMENTATIONS		
	EZEKIEL		
	DANIEL		
HOSEA			
JOEL			
WISDOM & POETRY	AMOS		
	OBADIAH		
	JONAH		
	MICAH		
	NAHUM		
	HABAKKUK		
	ZEPHANIAH		
	HAGGAI		
	ZECHARIAH		
	MALACHI		
NEW TESTAMENT	MATTHEW		
	MARK		
	GOSPELS	LUKE	
		JOHN	
		HISTORY	ACTS
			ROMANS
	1 CORINTHIANS		
	2 CORINTHIANS		
	GALATIANS		
	EPHESIANS		
	PHILIPPIANS		
	COLOSSIANS		
	1 THESSALONIANS		
	2 THESSALONIANS		
	1 TIMOTHY		
	2 TIMOTHY		
	TITUS		
	PHILEMON		
	PAULINE EPISTLES (Letters)	HEBREWS	
		JAMES	
		1 PETER	
		2 PETER	
		1 JOHN	
		2 JOHN	
		3 JOHN	
		JUDE	
	GENERAL EPISTLES	REVELATION	
END TIMES			

NAVIGATING THE BIBLE

When you open up a Bible, you'll see chapter and verse numbers scattered throughout the pages. Did you know that those numbers were not originally there? As people used the Bible more and more and made copies, later scholars eventually put in these numbers to help people quickly find sections or passages. We call these Bible references.

UNDERSTANDING BIBLE REFERENCES
The following diagram illustrates how a common Bible reference to **John 3:16** breaks down.

Book Title	Chapter Number	Verse Number
John	3:	16

Using the Bible's table of contents, look up the book of John. Then find chapter 3 and finally verse 16.

What's in *Guiding Word*?

Each volume of *Guiding Word* is laid out in a similar fashion. After this series introduction is an introduction for that specific volume. Then, each book of the Bible has its own introduction, which will help you better understand and dig into that particular book.

Each book of the Bible follows an outline, which breaks the book into major divisions and then each division into sections. The section heads were not included in the original biblical text but were added later to help clarify how the text flows from narrative to narrative or idea to idea. In *Guiding Word*, these correspond to the subheadings in the ESV translation of the Bible. From here on out, we will refer to these subhead sections as “passages.”

Following the pattern of a travel guide, *Guiding Word* includes some features to help you read through, better understand, and reflect on each passage of the Bible. These features include the following:

(1) Orientation. This is a short summary of each passage. Just as a travel guide gives you a glimpse of where you will be going on your journey before you arrive, the summary will help orient you to where you are in the Bible and where you are going. After reading the summary for each passage, read the text itself in your Bible. Alternatively, if you are skimming a book of the Bible, previewing the book, or only want to understand the high points before reading deeper, these summaries are a good place to start.

(2) Observation Points. In the side margins, you will find open-ended questions. Use these reflection questions to help you slow down, observe, and reflect on the passage. There is room in the side margin for recording reflections, thoughts, and notes as you go. Just as a travel guide will prompt you to look out for specific things on your way, the reflection questions will help you better observe what's going on in the text.

(3) **Landmarks.** These special features, interspersed in the text, will help you appreciate the overall journey through God’s Word. In any journey, you will encounter landmarks of all types that pop out to you, may interest you, or may even make you scratch your head. Landmarks in *Guiding Word* are identified by icons and colored bars, and can be read before or after you read the corresponding passage. Landmarks include the following categories:

 **VISUALIZE**

This feature includes maps, diagrams, pictures, or infographics to help you visualize scenes, locations, and concepts in a passage.

 **PICTURE OF THE SAVIOR**

This Old Testament feature highlights people, places, or events that set the stage for the coming of Jesus and help reveal His work of salvation.

 **LINK BETWEEN THE TESTAMENTS**

In the Old Testament, this highlights people or events that Jesus or His apostles will discuss, explain, or fulfill in the New Testament. In the New Testament, this feature points the reader back to the Old Testament person or event that set the stage for the New Testament passage.

 **CLEAR THE CONFUSION**

This Landmark clarifies passages that are likely to leave the reader confused and fills the gaps—providing backstories, describing future developments, or discussing the significance of the event.

 **SET THE SCENE**

This feature explains important cultural or historical themes that help you better understand the context of the passage.

 **WAYPOINT**

This feature is designed to be a longer stopping point. When you travel, you will likely stop at notable locations for an extended period of time to really experience the destination. Waypoints in *Guiding Word* function like stopping points that are worth investigating along the journey through God’s Word. Each Waypoint has a three-part structure:

- What does this text show us?
- What does this text reveal about God’s plan of salvation?
- What does this text uncover about our identity and calling as God’s people today?

Each Waypoint also has reflection questions associated with it. The Waypoints can be considered on your own or in a group study. However you choose to use the Waypoints is up to you, but use the summaries and reflection prompts to help guide you through a deeper reading of the text.

How to Use *Guiding Word*

You can use this resource in multiple ways:

- Read through the Bible on your own, passage by passage. The summary of each passage will help orient you to where the narrative is taking you, and the reflection questions are observation prompts that will help you pay closer attention to what you’re reading. The interspersed Landmark features will help you visualize important images or concepts, or understand and connect key themes to the overall story of Scripture.
- Read through the Bible in a small group or Bible study setting. The guided summaries and reflection questions make good prompts if you are reading through the Scriptures as a group, providing some reflections along the way. The Waypoint sections also serve as great places to stop and reflect on key narratives.
- Read a good thirty-thousand-foot summary of the Bible. *Guiding Word* includes summaries of passages, and if you have never read certain books of the Bible or are intimidated by their length, you can take a few minutes to get introduced or oriented to them via summaries and graphics.

Whether or not you’ve read through all or parts of the Bible before, *Guiding Word* will serve as your companion and guide through the journey.

The Books of Wisdom and Poetry

The five Old Testament books covered in this third volume of *Guiding Word* are very different in character from the historical books covered in the first two volumes. They take us deep into the lives of God’s people, inside their hearts and minds as they struggle to understand living as God’s people in this sin-stained world. In the pages of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, God’s people not only wrestle with familiar issues of suffering, persecution, and betrayal but also find joy, hope, peace, and comfort from God’s promises and deliverance.

JOURNEYING THROUGH THE BOOKS OF WISDOM AND POETRY

The book of Job was written between the time of Abraham and that of Moses. As Job goes from prosperity to poverty and deep suffering, he and his friends try to determine God's place in human suffering. We feel the pain and despair of Job's suffering, and then we are lifted up in hope as Job declares, "I know that my Redeemer lives" (Job 19:25). Finally, God answers Job from a whirlwind, teaching us to view suffering from a true perspective.

The book of Psalms has been called the hymnbook of the Old Testament. The 150 psalms cover the wide range of human experience but always bring us back to God, our joy and our comforter. Several psalms teach God's people about the life and work of the coming Messiah.

The book of Proverbs is a collection of wisdom sayings—some short, some extended studies. They all emphasize the wisdom of living in the fear of God—remembering God is our Creator, our Savior, and our Judge, we are wise to live by His Word in humility and repentance.

Ecclesiastes puts our earthly lives in perspective, showing the vanity of the sinful desires that entice us to indulge them and abandon God's way of life. The book teaches us the secret to finding peace, joy, and fulfillment in this brief earthly life.

The Song of Solomon closes this section of the Bible with beautiful poetry that celebrates God's gift of marital love and helps us better understand the great love God has for us and the relationship He seeks with each of His children.

THE BOOKS OF WISDOM AND POETRY, WITH THEIR GENERAL DIVISIONS

- **Job**
 - Introduction and Satan's Challenge (1:1–2:13)
 - Dialogues Between Job and His Friends (3:1–26:14)
 - Job's Monologues (27:1–31:40)
 - Elihu's Speeches (32:1–37:24)
 - The Lord Speaks and Job Responds (38:1–42:9)
 - God Restores Job (42:10–17)
- **Psalms**
 - Book One, Mostly Personal Psalms of David (1–41)
 - Book Two, Mostly Psalms of David About the Kingdom (42–72)
 - Book Three, Mostly Nationalistic Psalms of Asaph and the Sons of Korah (73–89)
 - Book Four, Mostly Anonymous Psalms and Laments (90–106)
 - Book Five, Mostly Songs of Ascents and Praise (107–150)
- **Proverbs**
 - Introduction and Discourses on Wisdom (1:1–9:18)
 - The Proverbs of Solomon (10:1–22:16)
 - Proverbs from Wise People (22:17–24:34)
 - Solomon's Proverbs Recorded by Hezekiah (25:1–29:27)
 - Agur's Proverbs (30:1–33)
 - King Lemuel's Proverbs and a Poem About an Ideal Wife (31:1–31)

- **Ecclesiastes**
 - All Is Vanity (1:1–2:26)
 - The March of Time (3:1–4:16)
 - Fear of the Lord and Wisdom (5:1–8:17)
 - Death and Living a Godly Life (9:1–12:14)
- **Song of Solomon**
 - The Marriage Union in Four Cycles (1:1–5:1)
 - The Reunion in Married Love (5:2–8:14)

How to Read Hebrew Poetry

DISTINGUISHING POETRY FROM PROSE IN ENGLISH BIBLES

We encountered Hebrew poetry in the Books of Moses and the Books of History. Poetry and prose stand side by side in the account of Israel crossing the Red Sea in Exodus 14 and 15. Exodus 14 is a prose account describing God parting the waters and Israel passing through. Exodus 15 is a poetic song Moses wrote for the Israelites to remember what they saw and felt during God's great deliverance.

Prose most often engages the mind, while poetry like we will encounter in the Books of Wisdom and Poetry engages the heart and the imagination.

PARALLELISM

Instead of rhyme or cadence, Hebrew poetry features parallelism—that is, pairs of words, thoughts, sounds, or forms of grammar that can either complement, compare, or contrast two ideas. When you see Hebrew poetry, look for these parallels to help you understand the meaning of the text.

JOB

Welcome to Job

It seems easy to fear, love, and trust in God when everything is going well. But what happens when the bottom drops out and we lose everything? How can we fear, love, and trust in God above all things then?

When Satan comes before God in the days of Job's prosperity, he uses this very question to accuse Job: "Does Job fear God for no reason? . . . But stretch out Your hand and touch all that he has, and he will curse You to Your face" (1:9, 11). So God permitted Satan to take Job's possessions and his children's lives. Then he took Job's health. From then on, Job and his friends wrestled with the question "How can we fear, love, and trust in God above all things?" The world similarly accuses believers today. "Why do you trust God? Do you believe only because you are looking for a prosperous life?"

Martin Luther wrote that the book of Job was written for the comfort of believers. Instead of the justice we deserve from God, we receive His grace and mercy. Watch for this theme of God's mercy for His faithful followers as you study the book of Job, and consider these questions: why and how do we trust in God's promise of salvation, fulfilled in the person and work of Jesus Christ?



What do you know of the book of Job? What answers do you hope to learn about human suffering?

Job at a Glance

- **Start:** The book of Job begins by describing Job's character and Satan's challenge concerning Job's faithfulness.
- **End:** The book of Job concludes with God restoring Job's fortunes and richly blessing him.
- **Theme:** The Lord shows His mercy and care for His people through His Son, Jesus Christ, even when we fail to trust Him because of our suffering.
- **Author and Date:** Job or one of his contemporaries recorded this book, which was written in the late third or early second millennium BC, around the time of the patriarchs Abraham, Isaac, and Jacob, or the time of Moses.

- **Places Visited:** The entirety of Job takes place in the land of Uz, east of Canaan, in either modern-day Syria or Jordan.
- **Journey Time:** The forty-two chapters of Job can be read in approximately one and three-fourths hours.
- **Outline:**
 - Introduction and Satan's Challenge (1:1–2:13)
 - Dialogues Between Job and His Friends (3:1–26:14)
 - Job's Monologues (27:1–31:40)
 - Elihu's Speeches (32:1–37:24)
 - The Lord Speaks and Job Responds (38:1–42:9)
 - God Restores Job (42:10–17)

Five Top Sights and Spectacles of Job

Job Loses Everything (1:13–2:10) Watch as Job loses his possessions, his children, and finally his health.

Job's Useless Friends (3:1–26:14) Listen to Job's friends make accusations, and see how Job responds.

Job's Confession: My Redeemer Lives (19:23–27) Witness Job's great confession of faith in the resurrection of the Savior and in his own resurrection on the Last Day.

The Lord Challenges Job (38:1–40:2; 40:6–41:34) Hear the Lord remind Job that he cannot understand God's hidden will.

Job Confesses and God Restores (42:1–6, 10–17) Watch in awe as Job confesses his sin and God forgives him and completely restores him.

Seeing Jesus in Job

As New Testament believers, we have the advantage of knowing the work of Christ in fulfilling the Law through His life, death, and resurrection. Despite his suffering, Job believes in God's grace and mercy, which will be revealed in the coming Savior.

With Job, we can rejoice that one day we will see our Savior face to face.

*For I know that my Redeemer lives,
and at the last He will stand upon the earth.
And after my skin has been thus destroyed,
yet in my flesh I shall see God,*

*whom I shall see for myself,
and my eyes shall behold, and not another.
My heart faints within me! (19:25–27)*

Introduction and Satan's Challenge (1:1–2:13)

Job opens with a description of Job's prominence and wealth. When God speaks of Job's faithfulness, Satan challenges God to turn His hand against Job and see Job curse Him. God grants permission, and Satan afflicts Job. Job's three friends come to comfort him.

JOB'S CHARACTER AND WEALTH (1:1–5)

A man named Job from the land of Uz is greatly blessed. Job has ten children, a vast amount of livestock, and overall great wealth. Whenever Job's children have held a feast, Job has offered sacrifices in case his children had somehow committed sins.



CLEAR THE CONFUSION

How Did People View Wealth in Biblical Times?

In modern society, the attitude toward people who are extremely wealthy varies from great respect to contempt. In Bible times, many important leaders were blessed with great prosperity. Abraham, Isaac, and Jacob were all wealthy men. David and Solomon enjoyed great wealth and prosperity. Like each of these, Job was generous with the wealth God gave him and did not hoard it for himself.

Unfortunately, for many of God's people, as would prove true for Job's friends, the wealth of influential believers came to be considered the greatest measure of God's favor toward any specific person. If someone was wealthy, it was assumed that God was well pleased with that person. If someone suffered poverty, then he was assumed to be a sinner suffering the consequence of his sins.

Jesus attacked this false understanding quite often in His teachings. Perhaps the greatest example is His story of the rich man and Lazarus (Luke 16:19–31). Jesus described the incredible wealth of the rich man and the luxury he indulged in each day, then contrasted him with the poor beggar Lazarus, who sat at his gate desiring to be fed with the crumbs that fell from the rich man's table but did not receive anything from the rich man. The rich man died and received a lavish burial, while Lazarus died without even mention of a



From the text, what impression do you get of the effect Job's great wealth and prosperity had on him as a person? Is there enough here to tell if he was arrogant and selfish or humble and generous? (*Hint: We'll get a lot more information in chapter 29.*) In what ways do your financial situation and the way you use the gifts God has given you define you? your relationship with God? your relationship with other people?

burial. For the crowd listening, the conclusion was clear: the rich man was a good man favored by God, while Lazarus must have been a horrible sinner to live such a horrible life.

Then Jesus turned the people's thinking on its head. Lazarus was carried by the angels to the most honored place in paradise, the bosom of Abraham, while the rich man was tormented in Hades. Job's friends would soon wrongly judge his integrity and his relationship with God based only on his fall from wealth, health, and prosperity. One of the important lessons of the book of Job is not to judge others or even your own standing with God merely on the circumstances in your life. We only stand in a good relationship with God through the merits of Jesus Christ, our Savior—nothing else.

SATAN ALLOWED TO TEST JOB (1:6–12)

Satan appears at a gathering of the sons of God. When God points out His faithful servant Job, Satan questions Job's loyalty, claiming that Job only remains faithful because God has blessed him with material prosperity.

In response, God allows Satan to test Job's loyalty and faithfulness. Satan may strike Job's possessions, but he may not afflict Job's body.

SATAN TAKES JOB'S PROPERTY AND CHILDREN (1:13–22)

In the course of one day, Job experiences the loss of all he had and loved. The first messenger reports the theft of Job's oxen and donkeys along with the slaughter of his servants who tended them. The second messenger reports how fire from heaven (most likely lightning) had consumed the sheep and the servants attending them. The third messenger explains how the Chaldeans had captured all of Job's camels.

The final messenger brings the worst news of all. Job's sons and daughters had all been gathered together in one place when a windstorm destroyed the house, killing all of Job's children.

Upon hearing of this final disaster, Job tears his robe in shock, shaves his hair in immense grief, and falls to the ground in humble worship. He reveals amazing trust in God as he says, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away" (v. 21). Even with such intense grief and loss, Job does not blame God or sin against Him.



How does Job show he was invested in his children's lives and felt their loss deeply? How can fear of loss keep us from investing in the lives of our loved ones and the people God places in our lives?

SET THE SCENE

What was this gathering of the sons of God?

The Scriptures use the term *sons of God* to describe God's angels, part of His created order. The text does not explain why the angels were gathered before God, merely that they had done so. Satan had been among the angels before his rebellion and seems at this time to have had access to God's throne room.

When God asked Satan where he had come from, Satan replied that he had come from wandering on the earth. This reinforces Peter's warning to "be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour" (1 Peter 5:8). It seems Satan's sole purpose is to search out the faithful and lead them into sin and hopelessness—to draw them away from fearing, loving, and trusting their merciful God.

SATAN ATTACKS JOB'S HEALTH (2:1–10)

After these events, Satan appears again at the gathering of the sons of God. When God questions his appearance, Satan repeats his statement about wandering upon the earth. When God again commends Job's faithfulness, Satan accuses Job of remaining faithful only because he still has his health. God allows Satan to afflict Job's health but does not permit him to take Job's life.



PICTURE OF THE SAVIOR

The Suffering Servant

Throughout the book of Job, we read of Job's intense physical and emotional suffering, from the loss of his children and possessions to the outbreak of sores on every part of his body. Job humbled himself as he sat in ashes, scraping his sores with a bit of broken pottery.

The image of Job as God's suffering servant foreshadows the life and work of Jesus Christ as our Suffering Servant. In addition to the physical pain of His flogging and crucifixion, Christ suffered the weight of sin for the entire world.

Have this mind among yourselves, which is yours in Christ Jesus, who, though He was in the form of God, did not count equality with

God a thing to be grasped, but emptied Himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Philippians 2:5–8)



LINK BETWEEN THE TESTAMENTS

Satan Tests Job → The Temptation of Jesus (Job 1:6–2:10 → Matthew 4:1–11)

God permitted Satan to test a faithful man, Job, with all kinds of hardship: poverty, death of loved ones, and serious physical illness. In a very similar manner, Jesus underwent a series of trials from Satan at the very beginning of His ministry. While the precise manner of Satan’s temptations may have been polar opposites of one another, both reveal the single trick Satan uses to draw us away from God. Satan deprived comfortable Job of blessings yet offered many wondrous things to Jesus, who was weary and battered. God reveals that Satan seeks to inflate our egos so we prize ourselves above the God who loves us dearly.

Furthermore, both accounts help us to recognize the best defense against spiritual onslaught: our trust in and the faithful application of God’s Word. Jesus soundly trounced every one of Satan’s fantastical claims because He met them with the unfailing might of Scripture, which “is living and active, sharper than any two-edged sword” (Hebrews 4:12). While Job couldn’t overcome his despair and questioning on his own, his submission to God and his faith in God’s Word alone, no matter his present circumstances, proved extremely devastating to Satan’s schemes. In these excellent case studies, God has given us powerful examples of how we can respond to the enemy’s nastiest tactics.



Think about your closest friends. Whom would you want at your side if you were facing trauma and grief?

JOB’S THREE FRIENDS (2:11–13)

Job’s three friends come to show him sympathy and comfort. Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite will continue to appear throughout the book of Job. The friends hardly recognize Job in his condition. The friends spend seven days just sitting with Job in silence.

 VISUALIZE SET THE SCENE

Who were Job's friends? Why did they have such incorrect ideas about God?

Eliphaz the Temanite was a descendant of Esau, the brother of Jacob. These descendants were considered Edomites. Edom led many invasions against Israel. Bildad the Shuhite likely descended from Abraham through a concubine.