
Job

I. Prologue: A Description of Job's Righteousness and Trial of Faith (1:1—2:13)

A. God allows Satan to attack Job's wealth (1:1-22).

1. Job's Righteousness (1:1-5)
2. God's Affirmation of Job and Satan's Accusation (1:6-11)
3. God's Permission to Test Job and Satan's Attack on Job's Flocks and Family (1:12-19)
4. Job's Deep Grief and Expression of Commitment to God (1:20-22)

B. God allows Satan to attack Job's health (2:1-13).

1. God's Second Affirmation of Job and Satan's Second Accusation (2:1-5)
2. God's Permission to Further Test Job and Satan's Attack on Job's Flesh (2:6-7)
3. Job's Agony, his Wife's Advice, and Job's Expression of Commitment to God (2:8-10)
4. The Arrival of Job's Three Friends and their Silent Mourning (2:11-13)

II. Dialogue: A Conversation between Job and his Friends (3:1—37:24)

A. Round One—The Justice of God (3:1—14:22)

1. Job's Lament (3:1-26)
 - a. Job cursed the day he was born (3:1-10).
 - b. Job questioned why he hadn't died at birth (3:11-19).
 - c. Job questioned why life continues in the midst of misery (3:20-26).

2. Eliphaz's Perspective and Job's Response (4:1—7:21)
 - a. Eliphaz . . . A Declaration of Divine Retribution (4:1—5:27)
 - (1) Eliphaz acknowledged Job's pious life but accused him of relying on his piety (4:1-6).
 - (2) Eliphaz denied that the truly upright would suffer and declared that the wicked reap trouble (4:7-11).
 - (3) Eliphaz related a dream in which he was told that mortals cannot reach the level of God's righteousness (4:12-21).
 - (4) Eliphaz had observed the fall of fools and declared that humanity is born into trouble (5:1-7).
 - (5) Eliphaz encouraged prayer to God while warning that God helps the lowly and judges the crafty (5:8-16).
 - (6) Eliphaz pronounced a blessing on those whom the Almighty disciplines and warned Job not to despise this discipline (5:17-27).
 - b. Job . . . A Defense of Personal Righteousness (6:1—7:21)
 - (1) Job expressed his great anguish over God's punishment and his desire to die without denying God's words (6:1-13).
 - (2) Job expressed his deep disappointment in his friends' failure to encourage him (6:14-23).
 - (3) Job challenged his friends to teach him the errors of his ways or to relent and encourage him in his integrity (6:24-30).
 - (4) Job described the misery of his physical and emotional suffering (7:1-5).
 - (5) Job declared to God that his life was short and death was imminent (7:6-10).
 - (6) Job questioned why God had targeted him and would not forgive and relieve him (7:11-21).

3. Bildad's Perspective and Job's Response (8:1—10:22)
 - a. Bildad . . . A Declaration of Individual Guilt (8:1-22)
 - (1) Bildad accused Job and his children of sinning and declared that God would restore Job if he would plead for mercy (8:1-7).
 - (2) Bildad instructed Job to learn from previous generations instead of relying on his own ideas (8:8-10).
 - (3) Bildad warned that those who forget God and rely on themselves will wither like a plant, being fragile like a spider's web (8:11-19).
 - (4) Bildad assured Job that God does not reject the blameless and will once again bless Job (8:20-22).
 - b. Job . . . A Defense of Moral Innocence (9:1—10:22)
 - (1) Job complained that it is impossible to dispute with God due to His greatness as seen in creation (9:1-14).
 - (2) Job complained that even being innocent he would never receive an audience with God (9:15-24).
 - (3) Job complained that his life was short and that there was no one to mediate between him and God (9:25-35).
 - (4) Job expressed loathing for his life and a desire to contest God's harsh treatment (10:1-7).
 - (5) Job questioned God's harsh treatment in light of the fact that God had created him (10:8-17).
 - (6) Job regretted having been born and asked God to grant him a brief moment of joy before passing into the gloom of death (10:18-22).
4. Zophar's Perspective and Job's Response (11:1—14:22)
 - a. Zophar . . . A Declaration of Misplaced Complacency (11:1-20)
 - (1) Zophar accused Job of making false claims and expressed his desire for God to rebuke him (11:1-6).
 - (2) Zophar told Job that no one can understand God's expansive mysteries (11:7-12).

(3) Zophar exhorted Job to relinquish his sin in order to receive God's blessing again (11:13-20).

b. Job . . . A Defense of Cautious Confidence (12:1—14:22)

(1) Job expressed his disdain for his friends' counsel (12:1-6).

(2) Job acknowledged that every creature is in God's hands and that his suffering was at the hands of God (12:7-12).

(3) Job attributed both wisdom and power to God (12:13-25).

(4) Job accused his friends of besmirching his reputation and being equally inferior to God (13:1-12).

(5) Job expressed his hope in God even if God would slay him (13:13-19).

(6) Job prayed for God to relieve his suffering and to allow him to defend himself (13:20-28).

(7) Job declared that life is short, full of trouble, and determined by God (14:1-6).

(8) Job surmised that death is final and would be a fitting relief to his suffering (14:7-22).

B. Round Two—The Plight of the Wicked (15:1—21:34)

1. Eliphaz's Perspective and Job's Response (15:1—17:16)

a. Eliphaz . . . A Declaration of Deserved Punishment (15:1-35)

(1) Eliphaz rebuked Job for his seeming arrogance (15:1-16).

(2) Eliphaz described the dire fate of the wicked (15:17-35).

b. Job . . . A Defense of Undeserved Suffering (16:1—17:16)

(1) Job rebuked his friends as miserable comforters and assured them that he would offer encouragement if they were in his place (16:1-5).

(2) Job maintained his innocence in spite of the fact that God had afflicted him severely (16:6-17).

(3) Job expressed hope in his heavenly advocate (16:18-22).

- (4) Job called on God to vindicate him in the face of his mocking friends (17:1-5).
 - (5) Job stated that God had made him into a despised man but believed that the righteous will remain faithful (17:6-9).
 - (6) Job declared that he didn't expect to find wisdom among his friends and that the grave offered no hope (17:10-16).
2. Bildad's Perspective and Job's Response (18:1—19:29)
- a. Bildad . . . A Declaration of Destined Disaster (18:1-21)
 - (1) Bildad chided Job for speaking senseless and condescending words (18:1-4).
 - (2) Bildad declared that the wicked are the ones who experience disaster, disease, and despair (18:5-21).
 - b. Job . . . A Defense of Despairing Hope (19:1-29)
 - (1) Job accused his friends of exalting themselves by attacking his character (19:1-6).
 - (2) Job attributed his suffering to God's undeserved anger (19:7-12).
 - (3) Job declared that he had been abandoned by family and friends alike (19:13-22).
 - (4) Job expressed his faith in the existence of a redeemer who would allow him to eventually see God (19:23-29).
3. Zophar's Perspective and Job's Response (20:1—21:34)
- a. Zophar . . . A Declaration of Forfeited Prosperity (20:1-29)
 - (1) Zophar complained that he had been dishonored and therefore had to speak out (20:1-3).
 - (2) Zophar stated that history proves the wicked are short lived (20:4-11).
 - (3) Zophar added that the wicked are unable to enjoy their prosperity (20:12-19).
 - (4) Zophar concluded that the wicked fall under the wrath of God in the midst of their prosperity (20:20-29).

b. Job . . . A Defense of Delayed Judgment (21:1-34)

- (1) Job asked his friends to listen carefully to his words and consider his condition (21:1-6).
- (2) Job pointed out that the wicked indeed prosper throughout full lifetimes (21:7-16).
- (3) Job emphasized the fact that the wicked often avoid the anger of God (21:17-26).
- (4) Job observed that the wicked are often honored by others both in life and in death (21:27-34).

C. Round Three—The Possibility of Righteousness (22:1—31:40)

1. Eliphaz’s Perspective and Job’s Response (22:1—24:25)

a. Eliphaz . . . A Declaration of Pervasive Sin (22:1-30)

- (1) Eliphaz accused Job of a litany of sins that resulted in his suffering (22:1-11).
- (2) Eliphaz accused Job of denying God’s knowledge and defying God’s judgment (22:12-20).
- (3) Eliphaz counseled Job to submit to God in order to be restored to a place of divine blessing (22:21-30).

b. Job . . . A Defense of Personal Integrity (23:1—24:25)

- (1) Job expressed his desire to confront God and his dismay over his inability to find God (23:1-9).
- (2) Job claimed that he had not departed from God’s ways and would shine like gold after his time of testing (23:10-12).
- (3) Job expressed his fear due to the fact that God is unreachable and acts according to His own plans (23:13-17).
- (4) Job contrasted the unjust actions of the cruel and the hopeless condition of the poor (24:1-17).
- (5) Job acknowledged that the mighty and the wicked will die like everyone else (24:18-25).

2. Bildad's Perspective and Job's Response (25:1—27:23)
 - a. Bildad . . . A Declaration of Unattainable Righteousness (25:1-6)
 - (1) Bildad extolled God's sovereign power and splendor (25:1-3).
 - (2) Bildad concluded that by comparison humans are merely maggots and incapable of attaining righteousness (25:4-6).
 - b. Job . . . A Defense of Divine Prerogative (26:1—27:23)
 - (1) Job castigated his friends for their insensitivity to his plight (26:1-4).
 - (2) Job acknowledges the grandeur of God's creation and power (26:5-14).
 - (3) Job declared his commitment both to refrain from speaking evil and to defend his integrity in the face of God's injustice (27:1-6).
 - (4) Job decried the futile condition and destiny of the wicked (27:7-23).
3. Job's Wisdom Poem (28:1-28)
 - a. Job described humankind's relentless search for mineral resources (28:1-11).
 - b. Job described humankind's inability to discover true wisdom (28:12-22).
 - c. Job concluded that only God can reveal true wisdom which is to fear the Lord (28:23-28).
4. Job's Concluding Reflections (29:1—31:40)
 - a. Job reminisced about his previous days of prosperity and respect (29:1-25).
 - b. Job lamented the disrespect he now received from those previously less prominent (30:1-15).
 - c. Job expressed his great grief over his suffering and God's silence (30:16-31).
 - d. Job listed a litany of vices worthy of judgment of which he was innocent and cried out for someone to hear him (31:1-40).

D. Elihu's Perspective—The Priority of Deity (32:1—37:24)

1. Elihu's First Speech—Divine Discipline (32:1—33:33)

- a. Elihu became upset with Job and his three friends for not resolving the problem of suffering in Job's life (32:1-5).
- b. Elihu addressed Job's three friends and claimed that he had superior wisdom worth sharing in spite of his youth (32:6-22).
- c. Elihu confronted Job for claiming innocence and explained that God restores those who repent (33:1-30).
- d. Elihu instructed Job to speak up or to silently listen to his wisdom (33:31-33).

2. Elihu's Second Speech—Divine Justice (34:1-37)

- a. Elihu told Job's three friends that Job claimed innocence yet associated with wicked people (34:1-9).
- b. Elihu explained that God should never be accused of perverting justice (34:10-15).
- c. Elihu described God as treating the rich and poor alike, punishing the wicked (34:16-30).
- d. Elihu stated that God will not reward those who do not repent and included Job among them (34:31-37).

3. Elihu's Third Speech—Divine Indifference (35:1-16)

- a. Elihu told Job that God profits nothing from humankind's wickedness or righteousness (35:1-8).
- b. Elihu denied that God would hear the cries of the proud and the wicked (35:9-13).
- c. Elihu accused Job of empty words and an inaccurate understanding of God (35:14-16).

4. Elihu's Fourth Speech—Divine Transcendence (36:1—37:24)

- a. Elihu assured his listeners that he possessed a dependable source of knowledge and ascribed justice to his Maker (36:1-4).

- b. Elihu declared that God protects the righteous, judges the wicked, and relieves the suffering (36:5-15).
- c. Elihu accused Job of receiving judgment for his wickedness but suggested that God would again relieve Job (36:16-21).
- d. Elihu attributed God with great power as seen in His works of creation (36:22-33).
- e. Elihu stated that his own heart was impressed with the power of God's voice and His work of creation (37:1-13).
- f. Elihu exhorted Job to consider God's power in creation, to acknowledge that God is transcendent and just, and to humbly revere God (37:14-24).

III. Monologue: A Challenge from God to Job (38:1—42:6)

A. God's First Speech and Job's First Reply (38:1—40:5)

1. God declares His Power over Nature (38:1—40:2).

a. God's Power over Physical Nature (38:1-38)

- (1) God revealed His power by laying the earth's very foundation (38:1-7).
- (2) God revealed His power by establishing the boundaries of the water (38:8-11).
- (3) God revealed His power by controlling light and forming the earth (38:12-15).
- (4) God revealed His power by treading the depths of the sea (38:16-18).
- (5) God revealed His power by separating light and darkness (38:19-21).
- (6) God revealed His power by creating wonders of weather (38:22-30).
- (7) God revealed His power by aligning the constellations (38:31-33).
- (8) God revealed His power by ordering the atmospheric heavens (38:34-38).

b. God's Power over Biological Nature (38:39—39:30)

- (1) God reveals His power by providing food for the lions and the ravens (38:39-41).
- (2) God reveals His power by guarding the birth of mountain goats (39:1-4).
- (3) God reveals His power by freeing the wild donkey (39:5-8).
- (4) God reveals His power by controlling the wild ox (39:9-12).
- (5) God reveals His power by highlighting the careless ostrich (39:13-18).
- (6) God reveals His power by empowering the war horse (39:19-25).
- (7) God reveals His power by giving flight to the hawk and the eagle (39:26-30).

2. Job responds with wordless humility (40:3-5).

- a. God challenges Job to correct Him (40:1-2).
- b. Job humbly admitted that he could not answer God (40:3-5).

B. God's Second Speech and Job's Second Reply (40:6—42:6)

1. God declares His supremacy over Creation (40:6—41:34).

- a. God defended His superior justice by pointing out Job's inability to measure up to His greatness (40:6-14).
- b. God declared His superior power by describing Behemoth as one of His most powerful creations (40:15-24).
- c. God declared His superior control by describing Leviathan as one of His most untamable creations (41:1-34).

2. Job responds with reverent resolution (42:1-6).

- a. Job acknowledged God's power and supremacy (42:1-2).
- b. Job admitted that he spoke about things beyond his understanding (42:3).
- c. Job acquiesced to God's challenge with humility and release (42:4-6).

I V. Epilogue: A Description of Job's Vindication and Restoration (42:7-17)

- A. God vindicated Job in the presence of his three friends, giving Job the responsibility of praying for their forgiveness (42:7-9).
- B. God restored Job to a place of blessing, doubling his possessions and family (42:10-17).
 - 1. God blessed Job by doubling his wealth (42:10a).
 - 2. God blessed Job by renewing his relationships with his family and friends (42:10b-11).
 - 3. God blessed Job by giving him large herds of cattle (42:12).
 - 4. God blessed Job by granting him more children (42:13-15).
 - 5. God blessed Job by extending his life (42:16-17).