

Summary of the Bible book of Job

- Job 1:1-5 Prologue: Job is introduced giving an indication of his character and history.
- Job 1:6-12 Satan approaches the Lord accusing Job and seeking to test his faith. Satan says that Job will surely curse the Lord if he strikes everything he has.
- Job 1:12-22 Job is given a series of tests. He loses all his possessions including his loved ones. Despite the suffering and tragedy, Job still praises the Lord for His goodness. "In all this, Job did not sin by charging God with wrongdoing."
- Job 2:1-6 Satan approaches the Lord once again stating that a man will give up everything to save his own life.
- Job 2:6-10 Job is tested once again by being afflicted with painful sores over his body. Even still, "Job did not sin in what he said."
- Job 2:11-13 Job's three friends, Eliphaz, Bildad, and Zophar come to comfort job in his time of misery. They wept over his condition being left speechless due to his suffering.
- Job 3:1-26 Job curses the day of his birth wishing that he had not been born. He also questions why life is given to those who live in misery and turmoil, especially since God determines the steps of a man and God's plans are a mystery.
- Job 4 & 5 Eliphaz replies that Job should have confidence in his own righteousness. If Job is innocent, then surely God will be just. And yet, humans are just houses of clay. We are born to trouble because we are mere mortal. "Blessed is the man whom God corrects... For he wounds... but he also heals." In essence, Eliphaz is telling Job that his troubles is the Lord's rebuke or a form of punishment.
- Job 6 & 7 Job replies by saying his suffering would outweigh the sand of the seas. He says, "Do I have any power to help myself?" Job has lost all hope due to the immense suffering, and now he only desires death. On top of this, when his friends come to comfort, instead of encouraging him, they tell him that God is punishing him. And yet, Job feels they are being unjust for accusing him.
- In chapter 7, Job addresses the Lord wondering why God thinks so highly of man that he continually tests him. He wonders why the Lord does not forgive or pardon his sins; and he wonders what he, a mere man, has done to the Lord to be deserving of such a fate. He also stresses the emptiness of death, having been lost to the grave never to return.
- In essence, Job complains in the bitterness of his soul. He complains of the way he is being treated. He acknowledges God's sovereignty over all things by addressing the fact that God is in control of his situation, but Job wonders why God would target him.
- Job 8 Bildad replies arguing for God's justice. If Job is blameless, then God will uphold him. God will bring justice and do what is right. He will yet fill Job's mouth with laughter and his lips with shouts of joy.
- Job 9&10 Job replies saying he knows this to be true, but asks, "How can a mortal be righteous before God?" Throughout verse 9, Job argues that being merely a man, he can do nothing to make himself righteous before God. He says concerning God, "He is not a man like me that I might answer him, that we might

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confront each other in court. If only there were someone to arbitrate between us... so that his terror would frighten me no more.”

In chapter 10, Job makes his defense as if speaking to God. Job argues that he is just a man created by God. If God is angered by him, then why is he even allowed to live? God created him, why destroy him? Even if Job is innocent, he cannot lift his head for he is full of shame and drowned in affliction. If Job lifts his head high, as though he were righteous, God would increase his anger against such pride. As such, Job asks God to turn away so that He might have a moment of peace without God's anger against him before he enters eternal death. Simply stated, Job is asking at least for a happy life until his death.

- Job 11 Zophar replies accusing Job of sin though Job claims to be blameless. He tells Job to repent and that by doing so his troubles will be no more. In essence, he blames the circumstances of his situation on the sin of job, and if job would repent, then he would be blessed.
- Job 12,13,14 Job replies by arguing, “To God belong wisdom and power.” God is in control of all things. In essence, Job is arguing that he cannot save himself. No matter what job does, he cannot make himself righteous before God.
- And yet, in chapter 13, Job wishes to argue his defense. If Job is truly a mere mortal, nothing in comparison, why does God have such anger against him? Job asks, “Will you torment a windblown leaf?”
- In chapter 14, Job argues for his defense on the basis that man is nothing. We are born into sin, and we wither away. Therefore, how can God bring judgment upon a man whose days are numbered with no hope? And yet, Job says, “You will call and I will answer you; you will long for the creature your hands have made. Surely then you will count my steps but not keep track of my sin. My offenses will be sealed up in a bag; you will cover my own sin.”
- Job 15 Eliphaz replies by continuing the accusation of sin against job. He argues that “All his days the wicked man suffers torment.” More or less, he is saying that Job deserves the suffering he is enduring because Job has sinned.
- Job 16&17 Job replies by saying “miserable comforters are you all!” He then speaks of God's anger toward him and how he has been turned over to the wicked. Yet, toward the end of chapter 16, he acknowledges his intercessor and friend who is in heaven pleading with God on his behalf.
- In chapter 17, he battles with his suffering. He has been brought to shame, “a man in whose face people spit.” If he hopes for death, does he even have hope? Is death something to hope for? Will hope “go down to the gates of death? Will we descend together into the dust?”
- Job 18 Bildad tells Job to come to his senses and listen to their reasoning. He then goes on to tell about how calamity overtakes the wicked. “The lamp of the wicked is snuffed out.” “The memory of him perishes from the earth.” “Such is the dwelling of an evil man; such is the place of one who knows not God.”
- Job 19 Job replies “How long will you torment me and crush me with words?” Job goes on to tell how God has brought all these infirmaries upon him. Job sees this

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occasion of injustice as he cries to God for help and receives no response. Instead, "the hand of God has struck" him.

Even still, Job has a small bit of hope as he says, "I know that my Redeemer lives." Though Job will perish, there is another who will save him. Because of this he says, "in my flesh I will see God." At last, Job warns his friends that if they continue to hound him without offering mercy, they should fear the sword themselves for God will bring justice.

- Job 20 Zophar is encouraged to reply due to Job's rebuke. He tells of how the wicked may have blessings and joy for a time, but due to their wickedness they will receive justice by facing terrible tragedy for their sinfulness. "In the midst of his plenty distress will overtake him; the full force of misery will overtake him." Zophar ends his exposition by stating, "Such is the fate God allots the wicked." By this, Zophar is suggesting that Job is being punished for his wickedness.
- Job 21 Job replies by pointing out how the wicked prosper on earth. "Why do the wicked live on, growing old and increasing power?... Their homes are safe and free from fear." Job continues by saying concerning the wicked, "Yet they say to God, 'Leave us alone! We have no desire to know your ways.'" He argues that the evil man is spared from the day of calamity and dies peacefully in the grave without being repaid for the injustice he has caused. As such, Job is arguing that they have no case against him. They cannot judge him as being a wicked man just because calamity has befallen him. He says, "So how can you console me with your nonsense?"
- Job 22 Eliphaz replies by attacking him even further accusing Job of specific sins. He argues even further that Job's predicament is due to the wrong things he did. Eliphaz judges him, rather than showing him mercy, and says, "Submit to God and be at peace with him; in this way prosperity will come to you."
- Job 23 & 24 Job replies in complaint wishing that he could speak with God and argue his case. He believes God is just and after presenting his case, he "would be delivered forever from my judge." But, where is God on earth? He cannot be seen. Even still, Job states that God knows Job "has kept to His way without turning aside." Then Job admits his fear of the Almighty since "He does whatever he pleases."
- In chapter 24, Job wonders why God has not set times for judgment to bring justice. He stresses all the injustices that occur over the earth and how "the souls of the wounded cry out for help, but God charges no one with wrongdoing." Yet, Job speaks of death and how "the grave snatches away those who have sinned." Even though a person may be exulted on earth for a short time during their life, in death they are gone.
- Job 25 Bildad responds by asking, "How then can a man be righteous before God?" God is far greater than man who is but a maggot in comparison. How can a son of man be pure? By this question, Bildad is thinking in terms of the works of man.
- Job 26-31 Job responds by declaring the great power of the Lord. Job continues in chapter 27 by saying that as long as he lives, he will not let go of his righteousness. Rather, may his enemies be like the wicked who have no hope once God takes away their life. "He lies down wealthy, but will do so no more; when he opens his

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eyes all is gone.” Job’s defense is that God brings justice, not by calamity here on earth, but in the grave where all man’s works are gone and meaningless.

In chapter 28, Job speaks of how man searches for treasure in the earth, but what of wisdom, the everlasting treasure. (Wisdom of the Lord is to be desired as it makes one righteous.) “But where can wisdom be found?” “God understands the way to it and he alone knows where it dwells.” God has “confirmed it and tested it.” The Lord has said to man, “The fear of the Lord – that is wisdom.”

In chapter 29, Job speaks of his early days while walking with the Lord and the good works he performed earning glory among men. They listened to Job’s wisdom due to his great success. However, in chapter 30, he says, “But now they mock me, men younger than I, whose father I would have disdained.” Job’s dignity is “driven away as by the wind.”

He continues by moaning about his suffering and how the Lord does not answer. In chapter 31, he recounts all the righteous deeds he has done. He has pursued the Lord and his ways. If he has done wrong, he says, “then let my arm fall from the shoulder.” Job has feared the Lord and kept his ways. He has kept himself from sin. But, if Job has sinned and the “land cries out against” him, then “let briars come up instead of wheat.” Job believes he has done nothing wrong and wishes to give a defense before God, but if he is wrong in this, then in humility he accepts justice. Let his punishment come.

Job 32-37

At Job’s final exposition, the three men stopped answering him because “he was righteous in his own eyes.” But another named Elihu, who was younger, had been listening and “became angry with Job for justifying himself rather than God.” So Elihu responds, firstly by arguing for his case as he is younger in years.

In chapter 33, Elihu argues that Job is not right in saying, “I am pure and without sin.” Elihu argues that “God is greater than man.” Elihu also argues that God speaks in many ways through dreams and visions or through our experiences. In addition, Elihu argues that God does many things to a man to keep him from the pit. If a man prays to God and finds favor with him, God restores him to his righteousness.

In chapter 34, Elihu continues by accusing Job of sin. “What man is like Job, who drinks scorn like water?” Elihu argues that God does not wrong, and thus, “He repays a man for what he has done.” He argues that God brings justice on earth and that people receive what they deserve. Thus, he accuses Job further by saying “To his sin he adds rebellion,” because Job will not fall down and repent.

In chapter 35, Elihu argues that sin and righteousness have no affect upon the Lord. “Your wickedness affects only a man like yourself, and your righteousness only the sons of men.” He concludes that God “does not answer when men cry out because of the arrogance of the wicked.”

In chapter 36, Elihu continues to argue that God exalts the righteous forever, but if men are “held fast by cords of affliction,” God tells them that they have “sinned arrogantly.” He “commands them to repent of their evil.” Elihu argues that God is “wooing [Job] from the jaws of distress.” He comments on how great God is, “beyond our understanding.” He speaks of how God governs by filling his hands with lightning and commanding it to trick its mark. In chapter 37, he continues

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with this imagery of a powerful and majestic God. As such, Elihu concludes, "We cannot draw up our case because of our darkness. Should he be told that I want to speak?" He then says, "The Almighty is beyond our reach."

- Job 38&39 Then the Lord answers Job out of a storm by telling of His might and power. The questions Job. "Where were you when I laid the earth's foundation?" The Lord asks many such questions.
- Job 40:1-2 The Lord says, "Will the one who contends with the Almighty correct him? Let him who accuses God answer him!"
- Job 40:3-5 Job responds by saying, "I am unworthy – how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer – twice, but I will say no more."
- Job 40:6-34 & Job 41 The Lord again questions Job by saying "Would you discredit my justice? Would you condemn me to justify yourself?" This is followed with a plethora of questions.
- Job 42:1-6 Job quotes the Lord, "Who is this that obscures my counsel without knowledge?" In response, Job says "Surely I spoke of things I did not understand, things too wonderful for me to know." Job then repents because he has seen the Lord and how great He is.
- Job 42:7-9 The Lord is angered by Job's three friends because they "have not spoken of me what is right, as my servant Job has." Therefore, they are commanded to ask for Job's prayers and make a sacrifice. They do as commanded.
- Job 42:10-17 Then the Lord blesses Job with twice as before. Job's siblings "comforted and consoled him over all the trouble the Lord has brought upon him." Job lived a long and full life reaching 140 years.
- Conclusion Job was a servant from the Lord who delighted in His ways. He was righteous by grace through faith, and his faith was made manifest in works. The Lord had allowed Job to be tested and Job overcame, not by his works, but by the Lord's grace. In the end, it was the Lord's favor upon Job that saved him. The Lord favored Job because Job had sought the Lord continually crying to Him for help and justice. Job knew God loved Him, despite all the trials, and this was shown at the last moment when Job quickly repented upon hearing the Lord's questioning.

Job's friends, however, could only see things superficially. They blamed Job's sin for the affliction he faced. Rather than show mercy upon Job in the hardship he was facing, offering Job their love, they judged Job for his sinfulness. They assumed that these bad things were happening to Job because of a wicked heart. Obviously, they were wrong for supposing such. God is merciful and loving. He has a day set aside for judgment, and though we may face affliction here on earth, it is not God's judgment.

Job friends continually told Him to repent. However, they were judging Job based upon His actions and not his heart. Job argued that he could not be made righteous before the Lord. All he could do is plead with the Lord for His mercy. His works could not save him from the afflictions as God had allowed these circumstances to befall him. Despite his arguments, the friends continued with

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the concept that God would bless with prosperity Job if he would just submit to God.

This idea, that God prospers those who do good and scolds those who do bad, is obviously not the way in which God works. If we were to base God's blessings upon our works, then all humanity would be doomed. What we see going on in the world does not reflect God's justice.

As Christians, prosperity and happiness is not our goal. We are seeking God's best which often comes with trial and blessing. God has called His people to be Holy just as He is Holy. We were not created for pleasure, but for God. Affliction or calamity in the life of any person is no indication of their relationship with God. Truly, God does whatever He pleases, and whatever pleases God is absolutely good; it is the best. Christ carried His cross unto death so that others may have life. Likewise, in our lives, we are called to carry our cross so that God may be glorified in us. When affliction strikes, let us trust in God who works all things for good. He has a purpose for everything including calamity.