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## The Chapters of Job

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# Job

## SECTION OUTLINE ONE (JOB 1-2)

Job is introduced. God allows Satan to test Job's faithfulness by taking all that he has. Job responds with great sorrow, but he worships God. Satan accuses Job again and strikes him with boils. Job's wife tells him to curse God and die, but Job remains faithful. Three of Job's friends come and mourn with him.

### I. JOB'S PRESTIGE (1:1-5)

- A. His faith (1:1): "There was a man named Job who lived in the land of Uz. He was blameless, a man of complete integrity. He feared God and stayed away from evil."
- B. His fortune (1:3): "He owned 7,000 sheep, and 3,000 camels, 500 teams of oxen, and 500 female donkeys, and he employed many servants. He was, in fact, the richest person in that entire area."
- C. His family (1:2, 4-5): "He had seven sons and three daughters."

### II. JOB'S PAIN (1:6-22; 2:1-10): For reasons unknown to Job, he suffers two waves of tragedy.

- A. The record of his trials (1:13-19; 2:7-8)
  - 1. First wave (1:13-19): In one day Job experiences four terrible tragedies: The Sabeans steal all his oxen and donkeys and kill his farmhands. Fire falls from heaven and burns up his sheep and his shepherds. Chaldeans carry off all his camels and kill his servants. Finally, a mighty wind blows down the house where his sons and daughters are, killing all of them.
  - 2. Second wave (2:7-8): Job is afflicted with painful boils from head to foot.
- B. The reason for his trials (1:6-12; 2:1-6): All of Job's trials result from two confrontations between God and Satan.
  - 1. The first confrontation (1:6-12): This first confrontation gives rise to the first wave of Job's tragedies.
    - a. The assembling (1:6-7): "One day the angels came to present themselves before the LORD, and Satan the Accuser came with them."
    - b. The appraisal (1:8): "Then the LORD asked Satan, 'Have you noticed my servant Job? He is the finest man in all the earth—a man of complete integrity. He fears God and will have nothing to do with evil.'"
    - c. The accusation (1:9-11): Satan scoffs that Job only serves God because God blesses him. Satan says that if all Job's blessings were taken away, he would curse God.
    - d. The agreement (1:12): God gives Satan permission to do anything to all that Job has, but he is not to touch him physically.
  - 2. The second confrontation (2:1-6): This second confrontation gives rise to the second wave of Job's tragedies.
    - a. The review (2:1-3): God reminds Satan that Job has remained faithful despite his trials.
    - b. The reproach (2:4-5): Satan responds, "But take away his health, and he will surely curse you to your face!"
    - c. The restriction (2:6): God allows Satan to take Job's health but not his life.
- C. The reaction to his trials (1:20-22; 2:9-10)
  - 1. Following the first wave of tragedy (1:20-22): Job is deeply grieved, but he recognizes that he has come into the world with nothing and will leave with nothing. Mindful of this, he chooses to praise God and not blame him.
  - 2. Following the second wave of tragedy (2:9-10): Despite the urgings of Job's wife to "curse God and die," Job does not sin by anything he says.

### III. JOB'S PITY (2:11-13): Three of Job's friends come to comfort him in his grief.

- A. Who they are (2:11): Their names are Eliphaz, Bildad, and Zophar.
- B. What they do (2:12-13): Seeing Job, they grieve by wailing loudly and throwing dust into the air. Then they sit with him on the ground for a week without saying a word.

## **SECTION OUTLINE TWO (JOB 3-7)**

Job breaks his silence and wishes that he had never been born. Eliphaz responds and questions Job's innocence. He urges Job to accept God's discipline. Job maintains his innocence and asserts his right to complain. Job then asks God why he has bothered to make him his target.

### **I. JOB'S DESPAIR (3:1-26)**

- A. I wish I had never been born (3:1-10): Job curses the day of his birth, wishing it could be blotted off the calendar.
- B. I wish I had been stillborn (3:11-19): For Job the next best thing to never having been born would have been dying at birth. He laments that his mother let him live.
- C. Why is life given to those in despair (3:20-26): Job wonders why life is given to the miserable. He has no peace or rest-only trouble.

### **II. ELIPHAZ'S DENUNCIATIONS (4:1-5:27): Eliphaz responds to Job's groaning.**

- A. Practice what you preach (4:1-6): Job has encouraged the weak in the past, and Eliphaz rebukes him for not heeding his own advice now.
- B. Does the innocent person perish? (4:7-11): Eliphaz makes the case that the Lord does not allow trouble to befall the innocent, implying that Job must be sinning.
- C. It came in a vision at night (4:12-17): Eliphaz claims to have received his knowledge from a spirit in the middle of the night!
- D. Alive in the morning, dead by evening (4:18-21): Eliphaz claims that humans cannot be trusted; they are frail and die in ignorance.
- E. The godless are born to grief (5:1-7): Again Job is said to be suffering for his sin.
- F. Present your case to God (5:8-16): Eliphaz urges Job to bring his case before God, who is able to do anything.
- G. Don't despise God's discipline (5:17-27): Eliphaz exhorts Job to trust that God will heal and protect him once he has punished him.

### **III. JOB'S DEFENSE (6:1-7:21): Job responds to Eliphaz's ill-informed rebuke.**

- A. Don't I have a right to complain? (6:1-7): Job argues that the greatness of his sorrow gives him a right to complain.
- B. I wish that God would kill me (6:8-13): Though Job takes comfort in having never denied God's word, he still wishes to die.
- C. You are unreliable (6:14-21): Job accuses his friend of being as unreliable as a brook that overflows in the spring and dries up in the heat.
- D. Show me where I am wrong (6:22-24): Job challenges his critic Eliphaz to show him where he is guilty.
- E. Stop assuming my guilt (6:25-30): Job maintains his innocence and rebukes his friends for assuming that he is guilty.
- F. Life is long and hard (7:1-5): Job is enduring his miserable life like a worker longing for the day to end.
- G. Life is but a breath (7:6-10): Job describes life as being like a fleeting breath, for all people die and never return.
- H. Why have you made me your target? (7:11-21): Job complains that God has terrified him with nightmares and has made him his target. He asks why God should go to all this trouble for no apparent reason and for such an insignificant person.

## **SECTION OUTLINE THREE (JOB 8-14)**

Bildad rebukes Job and asserts that sin brings punishment. Job longs for a mediator to approach God with his complaints. Zophar rebukes Job and reminds him that God is beyond understanding. He urges Job to confess his sins, but Job reasserts his innocence. Job wants to argue his case with God himself.

- I. BILDAD'S DENUNCIATIONS (8:1-22)
  - A. Your words are a blustering wind (8:1-7): Bildad tells Job that he is being senseless-if he confesses his sins, he will be restored.
  - B. The godless will die (8:8-19): Bildad tells Job to ask the former generation and learn that those without God wither and die like a plant without water.
  - C. God rewards the righteous (8:20-22): Bildad advises Job to repent and be restored.
- II. JOB'S DEFENSE (9:1-10:22): Job defends himself against Bildad.
  - A. How can a mortal argue with God? (9:1-14): Job is frustrated because, though he feels he is innocent, he cannot challenge such a mighty God.
  - B. God destroys both the blameless and the wicked (9:15-31): Job argues that it doesn't matter if he is innocent, because God attacks him without reason.
  - C. If only there were a mediator (9:32-35): Job longs for a mediator to bring him and God together to resolve the issue.
  - D. Why are you treating me so terribly? (10:1-7): Job begins to formulate his complaint to God.
  - E. Did you create me to condemn me? (10:8-17): Job asks if God's plan was to destroy him even as his body was being formed in his mother's womb.
  - F. Better to never have been born (10:18-22): If Job was created only to be condemned, it would be better to have died at birth.
- III. ZOPHAR'S DENUNCIATIONS (11:1-20): Zophar begins his rebuke.
  - A. God is punishing you less than you deserve (11:1-6): Zophar wishes Job could see himself as God does.
  - B. You cannot comprehend God's ways (11:7-12): God's ways are beyond human understanding.
  - C. Confess your sins and find hope (11:13-20): Zophar, like the other friends, assumes that Job is suffering because of his sin.
- IV. JOB'S DEFENSE (12:1-14:22): Now Job must defend himself before Zophar.
  - A. What a know-it-all! (12:1-2): Job sarcastically says that Zophar knows everything.
  - B. Even the animals know (12:3-12): Job asserts that even the animals know that God sometimes allows the evil to scoff at the good.
  - C. God is omniscient and omnipotent (12:13-25): Job knows that God knows all and that he is in control of everything that happens.
  - D. Listen rather than accuse (13:1-6): Job challenges Zophar to hear his defense.
  - E. Don't put words in God's mouth! (13:7-12): Job accuses Zophar of using lies to defend God's actions.
  - F. I will risk death to declare my innocence (13:13-19): Job is willing to risk death to speak his mind to God and prove his innocence.
  - G. Two things I beg of you (13:20-25): Job asks God to stop afflicting him and to cease terrifying him with his awesome presence.
  - H. God's bitter accusations (13:26-28): Job feels that God has been storing up accusations against him.
    - I. Life is short and full of trouble (14:1-6): Job asks for a little mercy from God since humans are so frail.
    - J. Death is eternal (14:7-12): Job declares that people, unlike trees that sprout again after they are cut down, never rise again after death.
    - K. Oh, to live again after death (14:13-22): Job wishes that God would think of him after he dies; that would give him hope. But he does not seem to believe that God will do so.

#### **SECTION OUTLINE FOUR (JOB 15-19)**

Eliphaz asserts that wise men have always believed that sin brings suffering. Job is frustrated with his friends and God; he longs for a mediator between him and God. Bildad says that terrors await the wicked. Job accuses his friends and God of unfairness. He feels forsaken, yet he expresses hope that his Redeemer lives.

- I. ELIPHAZ'S DENUNCIATIONS (15:1-35): Eliphaz begins a second round of rebukes from Job's friends.

- A. Nothing but a windbag (15:1-16): Eliphaz tells Job that he is acting like a wise man, but really he is foolish.
  - B. Sinful people suffer (15:17-35): Eliphaz again assumes that Job is suffering because of sin in his life, so he tells how the wicked suffer many troubles.
- II. JOB'S DEFENSE (16:1-17:16): Job responds to Eliphaz with increased frustration.
- A. What miserable comforters! (16:1-4): Job accuses his friends of an endless flow of foolish and critical words.
  - B. I would help you (16:5): Job says that he would help his friends if they were suffering.
  - C. Betrayed by God and people (16:6-18): Job says that both God and others have turned against him.
  - D. An advocate in heaven (16:19-22): Job trusts that someone is presenting his case before God.
  - E. Defend my innocence (17:1-9): Job calls upon God to defend him because Job has become a mockery to those around him.
  - F. My hopes have disappeared (17:10-16): Job despairs and resigns himself to death as he looks upon his seemingly hopeless situation.
- III. BILDAD'S DENUNCIATIONS (18:1-21): Bildad begins his second round of rebukes.
- A. Be reasonable (18:1-4): Bildad rebukes Job for merely reacting in his grief and not speaking reasonably to his friends.
  - B. Terrors surround the wicked (18:5-21): Assuming that Job is suffering because of his sin, Bildad describes the terrible woes of the wicked.
- IV. JOB'S DEFENSE (19:1-29): Job continues to feel persecuted.
- A. Insulted 10 times (19:1-5): Job complains that his three "friends" have reproached him 10 times.
  - B. God must hate me (19:6-12): Because of his suffering, Job concludes that God must have something against him.
  - C. Forsaken by family and friends (19:13-22): Job says that all his family and friends have turned against him.
  - D. Chisel my words in stone (19:23-24): Job wishes that his words could be eternally chiseled into a rock.
  - E. My Redeemer lives (19:25-29): Though Job is distressed that no one believes him now, he trusts that one day he will be vindicated and see God for himself.

#### **SECTION OUTLINE FIVE (JOB 20-24)**

Zophar tells Job that the wicked will be destroyed. Job insists that evil people prosper. Eliphaz lists sins Job may have committed and suggests that he repent. Job desires to find God and plead his case before him. Job asks why the ungodly continue to prosper.

- I. ZOPHAR'S DENUNCIATIONS (20:1-29)
- A. I resent your rebuke (20:1-3): Zophar feels insulted by Job's rebuke.
  - B. The ways of the wicked (20:4-29): Zophar returns to his theme of describing the sad fate of the wicked.
- II. JOB'S DEFENSE (21:1-34): Job attacks Zophar's false assumption that the wicked are always punished for their sins in this life.
- A. The wicked prosper (21:1-18): It seems to Job that the more wicked people are, the more they prosper!
  - B. Don't punish their children (21:19-21): Job rejects the theory that justice is served when the children of the ungodly are punished.
  - C. Death comes to good and bad alike (21:22-26): The same fate eventually awaits all people-good or bad, rich or poor.
  - D. No guarantee of justice in this life (21:27-34): Often the wicked flourish until death and then are buried with great honor.
- III. ELIPHAZ'S DENUNCIATIONS (22:1-30): Eliphaz begins the third round of rebukes toward Job.

- A. Your guilt has no limit (22:1-5): Eliphaz accuses Job of endless sin.
- B. A list of possible sins (22:6-11): Eliphaz lists examples of sins that Job must have committed to incite God to punish him.
- C. You think God doesn't see you (22:12-20): Eliphaz says that Job must think that God does not see or care about what he does.
- D. Repent and be restored (22:21-30): Eliphaz advises Job to repent so that God can bless him once again.

IV. JOB'S DEFENSE (23:1-24:25): Job begins to respond less to Eliphaz and more directly to God himself.

- A. Where can I find God? (23:1-9): Job longs to find God and plead his case before him.
- B. Tested like gold (23:10-12): Job is certain that he will be found innocent after he endures his trials like gold in a refining fire.
- C. God will do as he pleases (23:13-17): Job acknowledges that God's decree concerning his life will be carried out regardless.
- D. Why aren't the ungodly judged? (24:1-17): Job cannot understand why God allows the unrighteous to go unpunished.
- E. Fallen in a flash and forgotten (24:18-25): Job admits that the wicked do not last long.

**SECTION OUTLINE SIX (JOB 25-31)**

Bildad argues that no one can stand before God. Job maintains his innocence and tells how God possesses wisdom. Job longs to return to his former days of blessing and contrasts them with his current bitter situation. Job names many sins and challenges his friends to find him guilty of any of them.

I. BILDAD'S DENUNCIATIONS (25:1-6): Bildad gives the final rebuke of Job's three friends.

- A. God is powerful (25:1-3): Bildad begins by asserting that God is powerful.
- B. No one is righteous (25:4-6): Bildad tells Job that no one can stand before God and claim to be righteous.

II. JOB'S DEFENSE (26:1-31:40): Job begins his final defense before his friends.

- A. How have you helped anyone? (26:1-4): Job rebukes his critics by asking whom they have helped by their comments.
- B. Creation is but a minor work of God (26:5-14): Job reminds his friends that the entire universe is only a feeble example of God's mighty power!
- C. A twofold vow (27:1-6): Job vows to speak no evil and to maintain his innocence until he dies.
- D. The godless have no hope (27:7-23): Job notes that the godless are ultimately headed for destruction.
- E. Finding valuable things (28:1-11): Job notes how humans have amazing ways to find and extract valuables from the earth.
- F. Wisdom cannot be found or bought (28:12-21): Wisdom is far more valuable than precious metals and stones. It cannot simply be discovered by people or bought for a price.
- G. God knows where wisdom is hidden (28:22-28): God knows where to find wisdom: "The fear of the Lord is true wisdom; to forsake evil is real understanding."
- H. Once respected for who I was (29:1-11): Job longs for the days when he was held in great honor by all who knew him.
  - I. Once respected for what I did (29:12-25): Before his sufferings began, Job championed the helpless and punished the wicked.
- J. Now despised by the despicable (30:1-14): Now Job is mocked even by the lowly.
- K. Unending pain and unanswered prayers (30:15-31): Job lives in terror and constant misery.
- L. Have I lusted? (31:1-12): If evil sexual thoughts are the reason for Job's suffering, he is willing that his wife be given to another man.
- M. Have I mistreated others? (31:13-23): Job is willing to be punished if he has wronged someone.
- N. Have I worshiped money or idols? (31:24-28): Job recognizes that idolatry is justification for punishment as well.
- O. Have I concealed any other sin? (31:29-40): Job would proudly face any accusation against him,

if he only knew what he'd done. With these anguish-filled words Job concludes his defense.

### **SECTION OUTLINE SEVEN (JOB 32-37)**

Elihu denounces Job for claiming to be innocent and his friends for failing to answer him well. Elihu argues that God does not condemn unfairly, and he calls Job arrogant for thinking he is righteous. Elihu says that God responds to us in his wisdom, and he condemns Job for questioning the Creator of the universe.

- I. ELIHU'S MONOLOGUE: WHY ELIHU SPEAKS (32:1-33:7): Another man named Elihu rebukes Job and his three other friends.
  - A. An angry young man (32:1-15): Elihu, who is younger than Job and his friends, becomes angry with Job for refusing to acknowledge his sin. He rebukes the others for not giving adequate rebuttals to Job's answers.
  - B. Listen to me (32:16-22): Now that he has listened to Job and his friends, Elihu demands that they listen to his pent-up words.
  - C. You can trust me (33:1-7): Elihu assures Job that he will speak the truth sincerely and that he is not to be feared.
  
- II. ELIHU'S MONOLOGUE: WHERE JOB IS WRONG (33:8-34:37): Elihu corrects what he believes are Job's wrong assumptions.
  - A. God speaks to us in many ways (33:8-22): Job accused God of not responding to people's complaints. Elihu argues that God speaks to people through dreams, visions, and even through pain and sickness, but people do not recognize it.
  - B. God listens to us (33:23-30): Elihu asserts that God listens and answers the prayers of those who have a mediator who shows that they are righteous.
  - C. Be quiet and listen (33:31-33): Elihu tells Job to speak if he has something to say. Otherwise he should remain silent and ponder the wisdom that Elihu will teach him.
  - D. Listen to me, you wise men (34:1-4): Elihu calls for all who are wise to discern whether Job is right.
  - E. Job is bitter and arrogant (34:5-9): Elihu accuses Job of being arrogant in his claim to be innocent. He believes that Job seeks the companionship of evil people.
  - F. God repays people according to their deeds (34:10-32): This is why Elihu believes Job is arrogant. He argues that Job cannot be righteous, because he is suffering, and God does not unjustly punish the righteous and allow the wicked to go unpunished.
  - G. God does not answer to you (34:33-37): Elihu accuses Job of blasphemy and rebellion because he has accused God of allowing him to suffer unjustly.
  
- III. ELIHU'S MONOLOGUE: WHAT JOB MUST REALIZE (35:1-36:21): Elihu continues to correct Job's thinking.
  - A. You cannot force God's hand (35:1-8): Elihu tells Job that he should not expect God to respond to him simply because Job is righteous. Our actions cannot force God to do anything.
  - B. In God's good timing (35:9-16): The Almighty does indeed provide comfort for the oppressed, but all in his timing.
  - C. God uses suffering for good (36:1-15): Elihu asserts that God uses suffering to correct and instruct people.
  - D. Change your attitude (36:16-21): Elihu tells Job to be patient in his troubles and to view his suffering as God's way of helping him.
  
- IV. ELIHU'S MONOLOGUE: WHAT GOD HAS DONE (36:22-37:24)
  - A. Who understands God's ways? (36:22-37:13): Elihu catalogs many wonders in nature that show God's greatness. In view of such greatness, how can Job tell God what to do?
  - B. You know nothing (37:14-24): Elihu tells Job to stand in awe of God and show him reverence.

### **SECTION OUTLINE EIGHT (JOB 38-42)**

The Lord humbles Job by asking him a series of questions about nature. Job acknowledges his insignificance, but the Lord continues with questions about two imposing creatures, the behemoth and

the leviathan. Job humbly repents of his complaints against God. The Lord rebukes the three friends and restores Job's fortunes.

I. THE LORD'S RESPONSE (38:1-39:30): The Lord finally speaks and humbles Job with a series of questions about nature.

A. First series of questions, concerning God's creation (38:1-38):

1. The earth (38:1-7, 17-18)
2. The oceans (38:8-11, 16)
3. Light (38:12-15, 19-21)
4. Snow and rain (38:22-30, 34-38)
5. The stars (38:31-33)

B. Second series of questions, concerning God's creatures (38:39-39:30):

1. Lions (38:39-40)
2. Ravens (38:41)
3. Mountain goats (39:1-4)
4. Wild donkeys (39:5-8)
5. The wild ox (39:9-12)
6. The ostrich (39:13-18)
7. The horse (39:19-25)
8. The hawk (39:26-30)

II. JOB'S REACTION (40:1-42:17)

A. His repentance (40:1-42:6)

1. First occasion (40:1-5): Job is humbled regarding his wisdom.
  - a. The confrontation (40:1-2): The Lord asks Job for his answers to all these questions.
  - b. The confession (40:3-5): "I am nothing-how could I ever find the answers? I will put my hand over my mouth in silence."
2. Second occasion (40:6-42:6): Job is humbled regarding his power.
  - a. The confrontation (40:6-41:34): The Lord asks Job if he is able to capture two fearful creatures.
    - (1) The behemoth (40:15-24): It is difficult to be certain what this creature was. Some scholars believe it may have been a land dinosaur; others believe it was a hippopotamus. Whatever it was, it was very imposing.
    - (2) The leviathan (41:1-34): Some scholars believe this mysterious creature may have been an aquatic dinosaur; others believe it might have been a crocodile.
  - b. The confession (42:1-6): Job admits his insignificance in comparison to the Lord's power.

B. His rewards (42:7-17): After Job recognizes his proper position before the Lord, the Lord restores his fortunes.

1. The rebuke (42:7-9): The Lord rebukes the three friends for their false accusations of Job. He instructs them to make a sacrifice and says that Job will pray for them.
2. The restoration (42:10-17): After Job prays for his friends, the Lord restores his fortunes to him, giving him twice as much as he had before. He blesses Job with seven more sons and three more daughters. Job lives 140 more years!