• In the course of one day, Job receives four messages, each bearing separate news that his livestock, servants, and ten children have all died due to marauding invaders or natural catastrophes. Job tears his clothes and shaves his head in mourning, but he still blesses God in his prayers.

• It is very clear that very good people suffer bad experiences throughout their lives for which there are no clear explanation.

• Ecclesiastes 7:20 *For there is not a just man upon earth, that doeth good, and sinneth not.*
• Romans 2:1-3

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

• 1 John 1:8

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.
• Job has 3 friends that come in his worse crises and begin to try to console him with their wisdom about his predicament.

• Eliphaz an Edomite shows up with a mystic vision that he has received. Eliphaz continues to try to bring Job to repentance, assuring Job that man is universally sinful and his attempt to address the fact that he has been righteous is in itself a direct assault on God. He also takes it upon himself to point out reasons why Job is suffering.
• Bildad says that Job is quick to point out that Job’s arguments with God about his condition are worthless. He also points out to Job, that evidently whatever he did was so bad that he was passed repentance. He implies that Job is hopeless and assures him that while a wicked man may prosper, for a season, God’s judgment will bring him down eventually.

• Zophar somewhat accuses Job of being deceptive about his innocence and continues to remind Job that he deserves all the judgment that he receives. Job’s cries for his commitment to God angers Zophar and he declares that Job has sucked the poison of Asps.
• In the end, God reveals his anger with Job’s friends because they misrepresented him completely in their attempt to judge Job from a purely humanistic position. They were false in their logic and wrong in their explanation of what was going on in Job’s life.

• While they both correctly asserted that sin had to be at the root of Job’s problem, Eliphaz believed that God was punishing Job for not doing enough good. Bildad thought Job was just whining because he wanted His wealth back. On the other hand, by justifying himself, Job was condemning God as being unjust.
• It’s important to remember that all three men were wrong in their arguments. It wasn’t until Elihu came along that we begin to learn of God’s true nature. In chapter 34 he confirmed the Lord’s inability to do wrong or pervert justice, and in chapter 35 Elihu said that our good works don’t help God at all and our sins don’t cause Him loss. They only affect us and those around us.

• Then in chapter 38, when God Himself joined the conversation, we see that Job is neither given a bill of indictment nor a verdict of innocence, but his understanding of God was certainly brought into question.
• Finally in chapter 42 Job repented, confessed, and was restored. His knowledge of God had gone from his head to his heart. He understood and he was now in a position to intercede for his friends.

• Job 42:7-10

7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.
9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

KJV