



JOB

PRAYING OUR TEARS

Session 1- The Introduction

Notes- Session 2&3- The 'Frenemies'

What is he (which ever friend you are studying) saying? What is his point to Job?

How does this point add to the struggle? What is he trying to say to Job?

What does he base his thinking on? What evidence or authority does he produce?

Do you agree with him? If yes, why? If no, why not?

What do you think he is like? If you where to meet him and chat to him; what would you walk away thinking about this man?

Session 4- Elihu and Elohim

Elihu's Speeches- Ch32-37

Who is he?

What is he saying?

Should we listen?

Why is he here?

The LORD's Speeches Ch38-41

What is God saying?

Do you think this was new to Job?

How does what God is saying apply to Jobs position?

Session 5- What the Point of Job

1. The Problem

2. Satan's Taunt

3. Praying our tears

Session 6- Job and James

Tongue, money, brevity of life, sickness, suffering

Wisdom

Anger

James 5v7-11

-the steadfastness of Job- *what we have heard.*

-The purpose of the LORD- *what we have seen.*

-Phil 1v19-30 (v29)

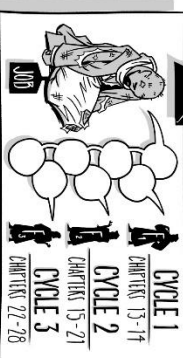
-Rom5v1-5

-1 Pet 1v3-9 (v7)

-James 1v2-5

-the compassion and Mercy of the LORD- *who the Lord is.*

JOBS DEBATE WITH THE FRIENDS



- 1 IS GOD JUST?
- 2 DOES GOD RUN THE UNIVERSE ON THE STRICT PRINCIPLE OF JUSTICE?
- 3 HOW IS JOBS SUFFERING TO BE EXPLAINED?

BIG ASSUMPTION

HUMAN ACTION GOD'S JUSTICE
CAUSE & EFFECT
EVIL & VIRTUE
SINCE & REWARD
DANGER & PUNISHMENT

3-37

JOBS' PROTEST

EMOTIONAL FOLLOWSHOUT

"WHY HAS GOD HINDERED THE JUSTICE AND MADE MY LIFE BITTER?" 21:2

"GOD ATTACKS THE THINGS HE UP IN ANGER, AND CENSURES HIS TEEEN AT ME." 16:9

"HE DESTROYS THE BLAMELESS AND THE UPRIGHT HE POKES THE NOSE OF THE INNOCENT." 9:22-23

"WHAT HOPED DO THE GODLESS HAVE WHEN GOD TAKES AWAY THEIR LIFE?" 27:8

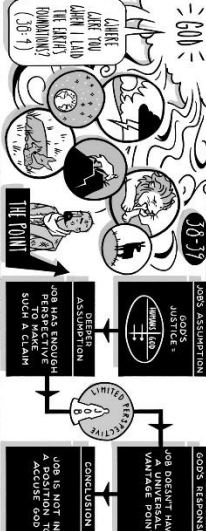
JOBS LAST STATEMENT

"I ASKED FOR INDULGENCE, BEHOLD EXPLANATION FROM GOD" 31:35

"I SIGH MY BREATHING LEFT THE ALTHORITY ANGLAR ME!" 31:35

38-41

THE VIRTUAL FORM OF THE UNIVERSE



"GODS LATE TO THE POINTS OF THE UNIVERSE" 38:1

"EVIL & INDULGENCE" 38:1

"MURDER LIES" 38:1

"IT'S COMPLEX, AMT 11?" 38:1

"GODS LATE TO THE POINTS OF THE UNIVERSE" 38:1

"GODS LATE TO THE POINTS OF THE UNIVERSE" 38:1

GOD'S RESPONSE

"GODS LATE TO THE POINTS OF THE UNIVERSE" 38:1

"GODS LATE TO THE POINTS OF THE UNIVERSE" 38:1

"GODS LATE TO THE POINTS OF THE UNIVERSE" 38:1

42

THE AUTHOR GUANTS US TO FOLDS ON THE QUESTIONS RAISED BY JOBS' SUFFERING

• SET IN "UT" FAR AWAY FROM ISRAEL
• ALL CHARACTERS ARE NON-ISRAELITES
• THERE IS NO CLEAR HISTORICAL SETTING

The Point

THE AUTHOR GUANTS US TO FOLDS ON THE QUESTIONS RAISED BY JOBS' SUFFERING

"I REMARK I KITHIN" 42:1

"JOBS HAS STARRIN RIGHTLY ABOUT ME" 42:1

"YOU TALKER SOME LAMENT ABOUT ME" 42:1

"GOD HONORS" 42:1

"JOBS SINGULAR" 42:1

"JOBS HONOR" 42:1

PROLOGUE

"JOBS HONOR" 42:1

"JOBS HONOR" 42:1

"JOBS HONOR" 42:1

1-2

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

PROLOGUE

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

3-28

"GODLESS" 1:1

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JOBS & THE FRIENDS

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3-37

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JOBS & THE FRIENDS

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"GODLESS" 1:1

38-41

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"GODLESS" 1:1

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"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

GOD'S RESPONSE

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

42

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

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"GODLESS" 1:1

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"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

42

"GODLESS" 1:1

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PROLOGUE

"GODLESS" 1:1

"GODLESS" 1:1

"GODLESS" 1:1

Then Eliphaz the Temanite answered and said:

2 "If one ventures a word with you, will you be impatient?

Yet who can keep from speaking?

3 Behold, you have instructed many,
and you have strengthened the weak hands.

4 Your words have upheld him who was stumbling,
and you have made firm the feeble knees.

5 But now it has come to you, and you are impatient;
it touches you, and you are dismayed.

6 Is not your fear of God your confidence,
and the integrity of your ways your hope?

7 "Remember: who that was innocent ever perished?
Or where were the upright cut off?

8 As I have seen, those who plough iniquity
and sow trouble reap the same.

9 By the breath of God they perish,
and by the blast of his anger they are consumed.

10 The roar of the lion, the voice of the fierce lion,
the teeth of the young lions are broken.

11 The strong lion perishes for lack of prey,
and the cubs of the lioness are scattered.

12 "Now a word was brought to me stealthily;
my ear received the whisper of it.

13 Amid thoughts from visions of the night,
when deep sleep falls on men,

14 dread came upon me, and trembling,
which made all my bones shake.

15 A spirit glided past my face;
the hair of my flesh stood up.

16 It stood still,
but I could not discern its appearance.

A form was before my eyes;
there was silence, then I heard a voice:

17 'Can mortal man be in the right before God?
Can a man be pure before his Maker?

18 Even in his servants he puts no trust,
and his angels he charges with error;

19 how much more those who dwell in houses of clay,
whose foundation is in the dust,
who are crushed like the moth.

20 Between morning and evening they are beaten to pieces;
they perish forever without anyone regarding it.

21 Is not their tent-cord plucked up within them,
do they not die, and that without wisdom?'

5 "Call now; is there anyone who will answer you?
To which of the holy ones will you turn?

2 Surely vexation kills the fool,
and jealousy slays the simple.

3 I have seen the fool taking root,

but suddenly I cursed his dwelling.

4 His children are far from safety;
they are crushed in the gate,
and there is no one to deliver them.

5 The hungry eat his harvest,
and he takes it even out of thorns,
and the thirsty pant after his wealth.

6 For affliction does not come from the dust,
nor does trouble sprout from the ground,

7 but man is born to trouble
as the sparks fly upward.

8 "As for me, I would seek God,
and to God would I commit my cause,

9 who does great things and unsearchable,
marvellous things without number:

10 he gives rain on the earth
and sends waters on the fields;

11 he sets on high those who are lowly,
and those who mourn are lifted to safety.

12 He frustrates the devices of the crafty,
so that their hands achieve no success.

13 He catches the wise in their own craftiness,
and the schemes of the wily are brought to a quick end.

14 They meet with darkness in the daytime
and grope at noonday as in the night.

15 But he saves the needy from the sword of their mouth
and from the hand of the mighty.

16 So the poor have hope,
and injustice shuts her mouth.

17 "Behold, blessed is the one whom God reproves;
therefore despise not the discipline of the Almighty.

18 For he wounds, but he binds up;
he shatters, but his hands heal.

19 He will deliver you from six troubles;
in seven no evil shall touch you.

20 In famine he will redeem you from death,
and in war from the power of the sword.

21 You shall be hidden from the lash of the tongue,
and shall not fear destruction when it comes.

22 At destruction and famine you shall laugh,
and shall not fear the beasts of the earth.

23 For you shall be in league with the stones of the field,
and the beasts of the field shall be at peace with you.

24 You shall know that your tent is at peace,
and you shall inspect your fold and miss nothing.

25 You shall know also that your offspring shall be many,
and your descendants as the grass of the earth.

26 You shall come to your grave in ripe old age,
like a sheaf gathered up in its season.

27 Behold, this we have searched out; it is true.
Hear, and know it for your good."

Ch4-5- Eliphaz 1st Speech

V2- intro

He is polite, but he has an agenda¹ and he cannot wait to speak it. From 5v27, it seems that they have all discussed and made-up their mind about Job; Eliphaz is going to tell him what that is.

V3-6 - practice what you preach.

'Behold', he says, 'you have instructed many, have strengthened the weak hands', 'Your words have upheld him he was stumbling, you have made firm the feeble knees', it seems that Job had been a great help to others who have went through difficulty, (all pictures of fear, depression, loss of morale, being tired all the time.) in keeping them trusting in God and getting through life.

But then the 'big but' comes. 'Now it has come to you' and you are 'impatient... dismayed', you droop, you collapse² v5. 'Is not your fear of God', your previous worship and life lived for God, your worship, 'your confidence, your hope'. Job is being hypocritical, 'you comforted others, but you cannot comfort yourself'³.

V7-11 – what you sow you reap.

He starts off with a 'universal rule', trouble comes to those who have sinned; for after all 'remember, recall, think clearly', 'who that was innocent ever perished? Or where were the upright cut off?' v7. Job, give me one example of someone cut down in their prime that was innocent? What they sow they reap (v8), God will consume them, either slowly like the plant in the ground over time reaping what they sow (v8); or by the 'blast of his anger' (v9) in a night like the lion of whatever age being 'consumed' (v10-11). This for Eliphaz is not only a universal principle but an observed fact (v8), and by implication Job has done something wrong to deserve what he's got.

V12-21 'a vision in the night, something I have seen'.

Eliphaz is convinced of his position because he had a vision in the night(v12-17). This dreadful, nightmare-like image that made the hair stand up on the back of his neck, said; 'can mortal man be in the right before God? Can a man be pure before his maker?'⁴ (v17) It is not clear how long in the speech the spirit speaks for, translators usually continue to 4v21. I think personally v17 is what the 'spirit' said, and the rest of the chapter is Eliphaz adding to the experience his interpretation and application to Job. As such, I think his premise is right, his conclusion wrong.

To amplify the spirits point, Eliphaz compares God with the angelic world and the human realm (v-18-19). The best of created beings (angels, the higher beings and man, made in the image of God⁵), are still created beings under God, from angels that can be wrong (v18), to humans whose 'foundation is dust' v19. God exercises judgment over it all. Compared to God, we are *fragile*, 'houses of clay, that can be crushed like a moth' v19, we are *changeable*, rising in the morning full of hope only to finish out day 'beaten to pieces' v20a, we are *doomed* to die unnoticed 'without anyone regarding it' v20b and when we die, we die *not having attained full wisdom* v21. What Eliphaz's application does is to create a further wedge between Job and God at a time when Job needs the nearness of God more than ever and God is more willing than ever to be near.

Eliphaz says that 'he has seen the fool⁶ taking root' (v3), that is that he grows and develops and seems to be at ease in his life, until 'suddenly I cursed his dwelling'⁷; that Eliphaz, a good man secures the bringing down of his 'house'. Has this happened previously? Has he prayed for a 'dirty sinner' to be downed, then it has happened? Whatever the previous experience, the result of this downfall of the fool is; their children die⁸ (v4), they starve for food (v5). The universal principle stands, 'man is born to trouble' as certain as lighting a fire will bring 'sparks flying upwards'⁹ (v7). Trouble comes to man because man is man, sinful!

Through his 'experience', the vision in 4v12-5v2 and his 'observation', what he 'had seen' in 5v3-7; Eliphaz somewhat cruelly drives home his universal law that what a man sows he reaps, man is sinful, God is holy and man cannot be right before God, God punishes sin like a 'blast' from his mouth and can 'crush' us like a moth (4v19). , so Jobs situation is obvious to Eliphaz; he must be a dirty sinner!

¹ Altar translates this; 'if speech were tried against you, could you stand it?', in the sense that Eliphaz knows what he is going to say Job is not going to like. P23

² Moffatt Translation

³ Ash p103

⁴ Translational issue here: 'be *more* righteous, *more* pure than God' AV/NIV.. Either can work, the plain idea being that man is inherently sinful before God, in his personal holiness and in his wisdom of the situation!

⁵ Two words are used to describe man in v17 'mortal man' and 'man' in his dignity of imaging God.

⁶ In the Bible 'fool' is moral not mental Prov14v9; Ps14v1, Job2v10

⁷ Or NIV 'his house was cursed'

⁸ This is a cruel taunt, in light of Job losing ten children in one night 1v19, 'suddenly' 5v3

⁹ Alternatively, and maybe historically and culturally correct- v6 the 'not' can be read 'surely', so 'surely affliction comes from the ground'. How? The word 'sparks' is literally 'sons of Reshef', the⁹ god of destruction with his traditional arrows of trouble. So, the idea being that we are born to trouble because the underworld is shooting arrows our way. This world is under curse, this world is under attack. I am not sure about this, as Eliphaz has seemed so sound, if not unbalanced in his view of God also his emphasis in on Job having sinned; but then again, he is a bit of a mystic and has just had a vision from a spirit?

V8-16- God is Great

'As for me', if I was in your shoes Job, this is what I would do. 'I would seek God', meaning a deliberate 'act', not just letting things slide in hope. No, the inference is you need to get right with God Job and 'commit you cause to him', to literally 'submit to him'¹⁰. He goes on to speak of his *ability*; doing 'great things and unsearchable, marvellous things without number: rain on the earth, water in the field'. So, what this means is he can lift you up Job (v11), if you 'seek' and 'commit' to him! Not only is God able to lift you up, but he also has *wisdom*, to thwart any enemies attempt to outwit him (v12-13) for they will be met with bewildering darkness that will hide the way forward so they will 'grope at noonday as in the daytime' (v14). So, if God is wise Job, he can 'save the needy from sword (their arguments and cutting words) ...a mighty hand (their force and strength)' (v15); 'seek' and 'commit' yourself to God and have 'hope, as injustice shuts her mouth' v16.

V17-26- What this is...¹¹

Don't despise this chastening Job, accept it, repent of whatever is wrong and God will work it out and you will be 'blessed' v17 He will bind up, what he has wounded, heal the shattered (v18), deliver you from your six troubles, the Sabaeans (1v15), the fire of God (1v16), the Chaldeans (1v17), the great wind (1v19), the loathsome sores (2v7) the broken wife (2v9). Just repent Job and a seventh, you will not see¹²(19b). In famine there will be food and you will laugh at it, war will not harm you, no lash from a tongue, no fear of destruction or of beast (v20-22), just repent Job. No agricultural troubles, of stoney fields or animals rioting (v23), your tent, in context, body¹³ will have peace and you will have many offspring and descendants on the earth and death will be a peaceful experience, like the soft gathering of a sheaf. (v23-26).

We have search this out Job. Notice the 'we'. It is true, yes, but is it right (v27)? All three of these men have got together to discuss Job and have concluded that because of the sheer amount of devastation that has come into his life, there must be some opposite and equal sin rampant in the life. His universal principle, his vision in the night, his observations from life, his knowledge of God and his speculations about what this is, all build to tell Job 'Seek God' and 'commit your cause' to him. Get right with God you sinner!

¹⁰ Anderson p129

¹¹ The tense in the Hebrew switches to the second person, Eliphaz 'comes nearer to preaching' to Job. Anderson P130

¹² Ironically the writer depict the friends as the seventh (2v11)

¹³ 4v21

Then Bildad the Shuhite answered and said:

- 2 "How long will you say these things,
and the words of your mouth be a great wind?
- 3 Does God pervert justice?
Or does the Almighty pervert the right?
- 4 If your children have sinned against him,
he has delivered them into the hand of their transgression.
- 5 If you will seek God
and plead with the Almighty for mercy,
- 6 if you are pure and upright,
surely then he will rouse himself for you
and restore your rightful habitation.
- 7 And though your beginning was small,
your latter days will be very great.

- 8 "For inquire, please, of bygone ages,
and consider what the fathers have searched out.
- 9 For we are but of yesterday and know nothing,
for our days on earth are a shadow.
- 10 Will they not teach you and tell you
and utter words out of their understanding?

- 11 "Can papyrus grow where there is no marsh?
Can reeds flourish where there is no water?
- 12 While yet in flower and not cut down,
they wither before any other plant.
- 13 Such are the paths of all who forget God;
the hope of the godless shall perish.
- 14 His confidence is severed,
and his trust is a spider's web.
- 15 He leans against his house, but it does not stand;
he lays hold of it, but it does not endure.
- 16 He is a lush plant before the sun,
and his shoots spread over his garden.
- 17 His roots entwine the stone heap;
he looks upon a house of stones.
- 18 If he is destroyed from his place,
then it will deny him, saying, 'I have never seen you.'
- 19 Behold, this is the joy of his way,
and out of the soil others will spring.

- 20 "Behold, God will not reject a blameless man,
nor take the hand of evildoers.
- 21 He will yet fill your mouth with laughter,
and your lips with shouting.
- 22 Those who hate you will be clothed with shame,
and the tent of the wicked will be no more."

Ch8- Bildad 1st Speech

He does not start very politely, alarmed by Jobs rashness, he says he is a 'windbag', there is no weight to his words. Bildad seems more interested in defending his view of God than grieving with his hurting friend.

Is God just or not? V3-7

Does God twist true judgement? is God like a merchant, using false weights¹? Job if your life has gone down the tube you must have done something wrong. Job has not said this, he believes in Gods justice but cannot see it. But for Bildad, the action in the life matches the type of life. Blameless means blessing, wicked means 'watch out!!!'

God is just, his judgement is right, He doesn't just preform just acts and come to just decisions, He is just. It is a part of his character. It is impossible for God to be unjust. Bildad has good theology but bad application, for God is not Karma.

But he applies his principle somewhat harshly and pointedly. Job's children have died, so they must have sinned, so their transgression has caught up with them v4. So, Job, 'if you seek God', lit 'go early' be urgent Job, get to God now and 'plead for mercy, and live pure and upright', then surely, he will get up and do something about your situation, he will restore you v5-6. If you do seek him, get right with him, live for him, then your 'latter days' will eclipse your great day, so they will seem like 'small beginnings' v7. Give this man a matching white suit and handkerchief set.

Wisdom that is 'earthly'- v8-10

Listen to what our fathers have passed down. 'Inquire, please, of bygone ages, consider what our fathers have searched out' v8. For we are infants in what we know, and our time is brief 'like a shadow' v9. We need to listen to them v10. It is not wrong to do this, but earthly wisdom, no matter how wise, is not the sum wisdom of the universe. At some point we need a wisdom that is 'from above'².

Proof-texts from plants- v11-19

Two plants help force his principal home. Without water the papyrus wither and die v11-12, so does a person who forgets God, and this brings no hope v13. They need water, it is the only thing to bring life³. Job, you need God. To put confidence in anything else is to lean against a spider's web and expect it to hold you up v14. Even the stable things, houses, fall in this principle v15. As papyrus needs water to live, we need God. You are dying Job, so you don't have God; 'seek God and plead with him for mercy' v5. Secondly, a 'lush plant', so strong that it survives the sun, its roots are strong and long, robust enough to break through stone v16-17. Even if it is cut down, 'destroyed', so that 'its place' denies him, because he is so rooted 'out of the soil others will spring' and its joy will be great v18-19. You can have a great 'latter days' Job v7. You have suffered a drastic set back, but if you 'seek God, plead for mercy' v5, you can know joy again. No hope, a dry draught of death, or joy unspeakable and full of glory, you choose Job!

His sum- v20-22

Behold, God does not reject a blameless man Job v20a, his character, the ancient wisdom, the way the world works; all points to you situation. He does not offer friendship and blessing to 'evil- doers' v20b. What have you done Job? Seek God and plead for mercy, and, if you do, laughter and joy will be in your mouth and friendship and righteousness will occupy your home v21-22. Bildad cannot reconcile an innocent man suffering. But this is the case, Job is 'blameless', the writer and God himself has said so.

¹ Ash p134

² James 3

³ Psalm 1

Then Zophar the Naamathite answered and said:

2 "Should a multitude of words go unanswered,
and a man full of talk be judged right?
3 Should your babble silence men,
and when you mock, shall no one shame you?
4 For you say, 'My doctrine is pure,
and I am clean in God's eyes.'
5 But oh, that God would speak
and open his lips to you,
6 and that he would tell you the secrets of wisdom!
For he is manifold in understanding.
Know then that God exacts of you less than your guilt deserves.

7 "Can you find out the deep things of God?
Can you find out the limit of the Almighty?
8 It is higher than heaven—what can you do?
Deeper than Sheol—what can you know?
9 Its measure is longer than the earth
and broader than the sea.
10 If he passes through and imprisons
and summons the court, who can turn him back?
11 For he knows worthless men;
when he sees iniquity, will he not consider it?
12 But a stupid man will get understanding
when a wild donkey's colt is born a man!

13 "If you prepare your heart,
you will stretch out your hands toward him.
14 If iniquity is in your hand, put it far away,
and let not injustice dwell in your tents.
15 Surely then you will lift up your face without blemish;
you will be secure and will not fear.
16 You will forget your misery;
you will remember it as waters that have passed away.
17 And your life will be brighter than the noonday;
its darkness will be like the morning.
18 And you will feel secure, because there is hope;
you will look around and take your rest in security.
19 You will lie down, and none will make you afraid;
many will court your favor.
20 But the eyes of the wicked will fail;
all way of escape will be lost to them,
and their hope is to breathe their last."

Ch11- Zophar 1st Speech

He is the least engaging and compassionate. All we see is cold disapproval.

You are self-righteous; you ought to get more than you deserve v2-6.

In v2,3 Zophar essentially says in four ways, 'you ought to shut up and listen to me'.¹ You have a '*multitude of words*' v2 Job, meaning, you are saying much without saying anything at all. You speak '*babble*' v3. The word (in Isa16v6, Jer48v30) refers to the boasting of Moab, which is false. Zophar is saying that Job is boasting in his falseness of being innocent. He is '*full of talk*' v2, implying that even if Job was innocent before, his talk has now let him down. He has *mocked* v3 them, derided, and put them down.

Zophar is to the point, not quoting any exact words of Jobs, but carrying what he thinks is the sentiment of what he has said. He accuses Job of firstly, claiming to have 'pure doctrine' v4a, that is he is speaking the truth that he knows is true. That nothing is tainted in it, nothing is confused in it. And secondly, that he is 'clean in Gods eyes' v4b, that is, morally pure before even Gods searching eyes.

Part of the difficulty for Zophar and the friends, is making a difference between 'sin' and 'innocence', between 'blameless' and 'sinless'. Job maintains he has not done anything major to warrant this suffering. Zophar wants God to really speak to job.

He gives four words from God (as different to Jobs words) 'speak, his lips, tell, manifold' vv5-6. He wants God to give him the 'what for' v5-6 and correct Jobs supposed self-righteousness because he thinks Job is getting off lightly v6b. How someone can say this to Job who has lost everything is mind boggling but tells us something about Zophar himself and who he really thinks God is.

You are arrogant; you know nothing v7-12.

See the extent of the double question v7, he asks if lowly Job can find out the deep things of God, the limits of what God is and can do? Going from the innermost heart of God (deep things), his mind, will and being, to the outer limits of his ability v7.

To understand the deep things, you would have to go higher than 'the heavens', deeper 'than Sheol', longer than 'the earth' and broader than 'the sea' v8-10. He is the 'Almighty, He is God' v7. Rightly said. But it doesn't mean Job is wrong in what he does understand. So, if God passes through town, imprisons someone and makes his judgement, who can deny that v10? He knows 'worthless men, in their 'iniquity' v11 and he can punish. Who are you to question God Job? Only when a donkey can be born as a man will you really understand Job, i.e. you are as stupid as a donkey Job v12! Harsh! The obvious implication is that, why are you complaining against God, he knows, he can judge, he sees your iniquity and that you are a worthless man, and you are getting better than you deserve.

You have sinned; you need to repent v13-20.

This is the third such attempt by his friends (5v8; 8v5; 11v13-14) to tell Job to get right with God. And if he does, blessing will follow (5v17-26; 8v6-7; 11v15-19). You have sown destruction by sin Job, now sow repentance to bring life. If you direct, devote, prepare your heart; if you put your iniquity away, take it out of your heart and out of your home and lift your hands to God, really pray v13-14, 'surely then', you will be secure, without fear, have no darkness and know hope v15-19. Your misery will flow away like water under a bridge² v16. If not, you will not escape, and your only hope will be death v20. If Jobs problems have come by his great sin; this is true and right. But he is innocent is he not?

¹ Ash p154

² Ash p156