

THROUGH THE BIBLE STUDY

JOB 11-17

As kids our experiences with mommy and daddy are generally straightforward. Parents see to it that good deeds are rewarded and disobedience is punished.

But then we move out into the real world, and we discover that's not always how life pans out. God is always good and fair. Life is often cruel and unjust.

Bad things sometimes happen to good people. Bad people often get away with their crimes. Circumstances are not always just. Life isn't always fair. And Job is the classic example: *here the best of men suffers the worse of circumstances.*

If I could give tonight's chapters a title I would call them, **"The Tragedy of a Restricted Theology."** Job and his friends had what I call, **"A Kindergarten Theology."** It failed to take into account the sovereignty of God.

One day good will be rewarded and evil will be judged. But in the meantime – God tolerates sin, and suffering, and injustice. God has allowed - and even uses - the evil in the world for His own divine purposes.

Just because life gets rough, doesn't mean God isn't in control.

In a sense a **kindergarten theology** isn't *incorrect*, it's just *incomplete*.

Our confidence in God's justice should never waver. Eventually righteousness will be rewarded. Wickedness will

be punished. God will see to it in the end. But a kindergarten theology is inadequate for explaining life in the here and now.

If you haven't noticed life is full of contradictions and incongruities. From our perspective life doesn't always make sense - $2 + 2$ doesn't always equal 4.

Billy Graham plans an outdoor crusade and it rains all day. While the sun shines on the Gay Rights Parade. *What's up with that?* The person with the [kindergarten theology](#) is tempted to think God fell asleep at the controls?

But God is sovereign. He makes no mistakes. He controls both the good and the evil – and has a good reason for all that He does - even when that purpose isn't revealed to us. A restricted theology fails to embrace God's sovereignty.

And a restricted theology always produces a tragedy of faith.

If you believe good is always rewarded and evil is always punished you end up trapped by a defected theology. What happens when life beats you up unfairly – or you do something for God, only to have it rain on your crusade? *How do react?*

We can blame the devil – we can blame a fallen world – but isn't God big enough to overcome both *satanic strategy* and *human error*?

Of course He is... *and it still rained... you still got beat up...*
And if you hold to a kindergarten theology your left with only two choices - either God failed to do His job, or you did something that displeased Him.

Either *God failed* or *you are a failure*?

Both ways faith gets sabotaged.

Some people give up on God. Ever heard someone say, “Hey, I tried God, I did the Christian thing for a while... it just didn't work.” As if God were a blessing dispenser – a machine – you do the right thing and out pops a reward.

Other people end up condemned. They try their best and don't get the desired result. They conclude there's something wrong with them that God can't bless.

Beware! A theology that doesn't embrace the sovereignty of God is a restricted theology, and it will eventually lead to a crisis of faith... Job is the classic case.

When Job's life was struck with calamity, his friends concluded he must've sinned. Since Job's losses were so catastrophic he must've *really sinned*.

Of course, the first two chapters tell us that Job's sin was not the cause of His calamity. God Himself affirms Job's innocence. *There was another reason...*

God had pointed to Job as an example of a pure and sincere faith. Job had been given the honor of defending God's glory in heaven – *without being told*.

Job would prove to Satan that God was worthy to be worshipped for no other reason than who He is. Take away the blessings and Job still worshipped God.

One author reminds us, “The secret in Job, the vital force, the nerve, the idea, is that Job, despite everything, is in the right.” Job really is innocent.

And Job’s confidence in his innocence never rattles.

Job assumes there’s another answer, but he’s confused. His kindergarten theology can’t account for what’s happened. And seeking an explanation - asking *why* becomes the burning issue in Job’s life. He’s relentless.

Two of his friends, Eliphaz and Bildad, have addressed Job – and Job has offered a rebuttal. Now a third friend, Zophar, takes a crack at accusing Job...

Chapter 11, “Then Zophar the Naamathite answered and said: “Should not the multitude of words be answered? And should a man full of talk be vindicated?” Job is full of baloney. Just because he can talk a lot doesn’t mean he makes sense.

“Should your empty talk make men hold their peace? And when you mock, should no one rebuke you?” Eliphaz had been courteous, and somewhat sympathetic to Job. Bildad had been a little more frank and to the point.

But this Zophar – he takes the gloves off. He slaps Job around.

Zophar is going to make some really cruel comments to Job.

“For you have said, ‘My doctrine is pure, and I am clean in your eyes.’ But oh, that God would speak...” Job claimed to be innocent of wrongdoing, but if God appeared and spoke He would nail Job to the wall. God would expose his sin.

If God “open His lips against you, that He would show you the secrets of wisdom! For they would double your prudence.” He’s saying that Job is a foolish man. If God shed His light, it would double Job’s wisdom.

“Know therefore that God exacts from you less than your iniquity deserves.”

Wow, talk about harsh. This Zophar is spitting razor blades. Job’s ten kids are dead. He’s bankrupt. Itching, puss-filled boils cover his body. He sits in the town’s garbage dump because no one will give him a place to stay – including his wife apparently. Now Zophar insists it’s all less than he deserves.

Verse 7 "Can you search out the deep things of God? Can you find out the limits of the Almighty? They are higher than heaven - what can you do?" Job wants to talk to God. He’s calling for an audience. He’s asking God why.

And this has infuriated Zophar. *Who is Job to question God?*

God’s ways are “Deeper than Sheol (the abode of the dead) - what can you know? Their measure is longer than the earth and broader than the sea.”

Zophar should've listened to his own words. The reason for Job’s suffering was hidden from Job – but it was also a mystery to Zophar. But instead of taking heed to his own counsel, he proceeds in telling Job that he’s committed serious crimes.

Zophar continues, "If (God) passes by, imprisons, and gathers to judgment, then who can hinder Him? For He knows deceitful men; He sees wickedness also. Will He not then consider it? For an empty-headed man will be wise, when a wild donkey's colt is born a man." When God judges the wicked, there's no appeal or prevention. Its obvious Job is being punished. His denial proves his stupidity.

Job will be considered a wise man on the day a donkey births a man.

Verse 13, "If you would prepare your heart, and stretch out your hands toward Him; if iniquity were in your hand, and you put it far away..."

Zophar goes on in this vein for the rest of the chapter. He tells Job if he'd just repent he could lift up his face again - his life would be brighter than noonday...

Chapter 12 "Then Job answered and said: "No doubt you are the people, and wisdom will die with you! Job gets sarcastic. "Once you guys die there'll be no more wisdom..." As if his three friends were the repository of all knowledge.

"But I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these? "I am one mocked by his friends, who called on God, and He answered him, the just and blameless who is ridiculed."

Remember, Job is "blameless" – not "faultless." Like everyone Job had his faults. He sinned. But he's done nothing on which they can blame his demise.

“A lamp is despised in the thought of one who is at ease; it is made ready for those whose feet slip.” Those who seek only comfort, despise the light of truth. It makes an uncomfortable situation when God shines His light and exposes our sin.

Job has invited God to speak to his situation. He has nothing to hide.

“The tents of robbers prosper, and those who provoke God are secure - in what God provides by His hand.” Job is pointing out what every honest person realizes.

Life isn't always fair. “The tents of robbers prosper.” It's obvious to Job that his kindergarten theology – the theology of his friends - doesn't match up to real life.

"But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you; or speak to the earth, and it will teach you; and the fish of the sea will explain to you. Who among all these does not know that the hand of the LORD has done this, in whose hand is the life of every living thing, and the breath of all mankind?" A cow minds his own business. Avoids any *beefs* with his neighbor – yet still ends up somebody's steak... A bird flies high, yet still gets shot down...

A fish spends his whole life in a school, yet can't get a job... Even animals know life isn't always fair. God hasn't eliminated all injustices and inequities.

Job is suggesting the animals are more honest about life than Zophar.

“Does not the ear test words and the mouth taste its food? Wisdom is with aged men, and with length of days, understanding.” Zophar needs to grow up.

“With Him (God) are wisdom and strength, He has counsel and understanding. If He breaks a thing down, it cannot be rebuilt; if He imprisons a man, there can be no release.” God has ultimate say in His creation and in the affairs of mankind.

If He withholds the waters, they dry up; if He sends them out, they overwhelm the earth. With Him are strength and prudence. The deceived and the deceiver are His.” God is ultimately responsible for both. He allows deception to exist.

“He leads counselors away plundered, and makes fools of the judges.

He loosens the bonds of kings, and binds their waist with a belt.

He leads princes away plundered, and overthrows the mighty.

He deprives the trusted ones of speech, and takes away the discernment of the elders. He pours contempt on princes, and disarms the mighty.

He uncovers deep things out of darkness, and brings the shadow of death to light. He makes nations great, and destroys them; He enlarges nations, and guides them. He takes away the understanding of the chiefs of the people of the earth, and makes them wander in a pathless wilderness. They grope in the dark without light, and He makes them stagger like a drunken man.” Job is affirming God’s

sovereignty. We don't always see God's purposes, but we know all that happens in the universe is at the very least allowed by a sovereign God.

“He makes nations great, *and destroys them...*” God does both.

Not matter how dark and unfair life may seem, rest assured God has never lost charge of a situation. *To lighten the ship of suffering, don't throw His governance overboard.* God is still Captain in the storm or in the gentle breeze.

Chapter 13 **“Behold, my eye has seen all this, my ear has heard and understood it. What you know, I also know; I am not inferior to you.**

But I would speak to the Almighty, and I desire to reason with God.”

Job isn't inferior to his three friends. He's very familiar with their shallow arguments and insufficient theology. They're telling him nothing new.

Job wants to go over their heads and take his questions to God.

“But you forgers of lies, you are all worthless physicians. Oh, that you would be silent, and it would be your wisdom!” You'd prove wiser if you just shut up.

“Now hear my reasoning, and heed the pleadings of my lips. Will you speak wickedly for God, and talk deceitfully for Him?”

Zophar had put words in God's mouth. Who was he to suggest that Job had received less than he deserved.

Zophar was so arrogant. It's dangerous to speak for God.

Has anyone ever said to you, *“I know why God allowed that to happen...”*

Well, they don't! They're just guessing. Don Baker writes, *“No one knows the mind of God but God. No one can fully explain God's actions but God.”*

This is why I'm very careful about telling someone God's will for their life.

If I can point to chapter and verse, I'm on solid ground - but when it comes to who you marry, or the job you choose, or the movies you watch, or the team for which you cheer, or the candidate for which you vote – that's between you and God. You need to hear from God on those issues – work it out with God.

Likewise, Job won't be satisfied until he hears from God.

Here's good advice when you counsel a suffering person. Don't be a know-it-all. Don't go busting into their lives with definitive answers about this and that...

Zophar would've been wiser if he'd looked at Job and said, *“I don't know why this happened.”* Sometimes the most God-honoring counsel is *“I don't know.”*

“Will you show partiality for Him? Will you contend for God? Will it be well when He searches you out? Or can you mock Him as one mocks a man?

He will surely reprove you if you secretly show partiality.

Will not His excellence make you afraid, and the dread of Him fall upon you? Your platitudes are proverbs of ashes, your defenses are defenses of clay. "Hold your peace with

me, and let me speak, then let come on me what may!” Job wants Zophar to nip-it - and God to speak - then he’ll accept whatever God hands out.

Verse 14, “Why do I take my flesh in my teeth, and put my life in my hands?” Job bristles up at Zophar’s criticism, but he’s willing to accept God’s rebuke.

He says, “Though He slay me, yet will I trust Him.” What a powerful affirmation of faith. Job has no problem with God’s discipline. It’s right. It’s just. It’s merciful.

Whatever God chooses for Job – negative circumstances – painful, unexpected twists of providence – suffering, even death – Job will gladly accept.

Job trusts God with his life... *come what may*. Do you have this kind of faith? Or do you worship God only when He blesses you and the people you love?

Job worships God – not because God promises him a good outcome to his life or a life full of blessing. Job worships God because He is worthy to be worshipped.

Even though Job was unable to reconcile what had happened to him with what he knew of God – even though he *felt* betrayed by God – nevertheless he knows God is great, and he’s determined to trust Him. He knows God is *trustworthy*.

But notice the rest of verse 15. Job will trust God, but he still wants a reason.

“Even so, I will defend my own ways before Him.” He’ll still keep pressing to know *why*. You could say, *Job passes the test, but in the process he gets testy.*

Job pledges to continue to serve God, but begins to serve God with a grudge.

Verse 16 “He also shall be my salvation, for a hypocrite could not come before Him.” Job is saying, “If I go before God and live to tell about it, I was telling truth.”

“Listen carefully to my speech, and to my declaration with your ears. See now, I have prepared my case, I know that I shall be vindicated. Who is he who will contend with me? If now I hold my tongue, I perish.”

Verse 20 “Only two things do not do to me, then I will not hide myself from You:” Job has two requests of God... First, please don’t withdraw Your hand far from me, and (second) let not the dread of You make me afraid.”

Job has enjoyed a wonderful intimacy with God. He walked with God, and God has walked with him. Suddenly all this pain and suffering has created a static on the line. Job longs for the intimacy and familiarity he once had with God.

“Then call, and I will answer; or let me speak, then You respond to me.” Again, Job is asking for a dialogue with God. He wants to know why!

“How many are my iniquities and sins? Make me know my transgression and my sin. **Why** do You hide Your face, and regard me as Your enemy?” This is so sad. Job has

concluded God regards him as an enemy. The opposite was true...

God was so proud of Job He staked His honor on Job's reactions. Here's the tragedy of a restricted theology – it steals away your assurance of God's love.

Verse 25 **“Will You frighten a leaf driven to and fro?”** This is all Job considers himself – a leaf. **“Will You pursue dry stubble? For You write bitter things against me, and make me inherit the iniquities of my youth.”** Since there was no particular sin Job could blame for his calamity, he figures he's paying for some youthful sin.

You put my feet in the stocks, and watch closely all my paths.

You set a limit for the soles of my feet. "Man decays like a rotten thing, like a garment that is moth-eaten." Job wonders why God is picking on him. Man is such a fragile creature – what pleasure does God get to knock him down?

Job continues to speak in chapter 14, **"Man who is born of woman is of few days and full of trouble."** This sums us up. Life is short and full of trouble.

“(Man) comes forth like a flower and fades away; he flees like a shadow and does not continue. And do You open Your eyes on such a one, and bring me to judgment with Yourself? Who can bring a clean thing out of an unclean? No one!”

Job knows he's a sinner. Humans are born in sin. Sinful humans give birth to humans who are sinners. You can't bring **“a clean thing out of an unclean.”**

“Since his days are determined, the number of his months is with You; You have appointed his limits, so that he cannot pass.” It was Job’s belief - *and mine* - that we all have a set number of months on the earth – and when your hourglass runs out of sand... that’s it... time is up! Our days are determined – appointed.

Remember, King Hezekiah was the one man in the Bible who asked for an extension. He got an additional 15 years... *and nothing but bad happened.*

Verse 6 “Look away from him that he may rest, till like a hired man he finishes his day. For there is hope for a tree, if it is cut down, that it will sprout again, and that its tender shoots will not cease. Though its root may grow old in the earth, and its stump may die in the ground, yet at the scent of water it will bud and bring forth branches like a plant.” Plants rejuvenate themselves. They can sprout again.

“But man dies and is laid away; indeed he breathes his last and where is he?

As water disappears from the sea, and a river becomes parched and dries up, so man lies down and does not rise.” Humans only get one crack at life.

“Till the heavens are no more, they will not awake nor be roused from their sleep.” As I mentioned a couple of weeks ago – you don’t make doctrine out of the words of a man on the ash heap. Pain had warped Job’s perspective.

Job isn’t thinking beyond the grave – of his soul. He’s concerned only with his boil-racked body. The Bible teaches that our body will sleep, but not our spirit...

When a person dies they retain their consciousness. They're aware of their new environment – and they'll either be surrounded by heaven or by hell.

Verse 13, "Oh, that You would hide me in the grave, that You would conceal me until Your wrath is past, that You would appoint me a set time, and remember me! If a man dies, shall he live again? All the days of my hard service I will wait, till my change comes." Job does believe in a resurrection of the body. It's his hope. His change will come. We too will receive a body without boils or cancer.

"You shall call, and I will answer You; You shall desire the work of Your hands. For now You number my steps, but do not watch over my sin.

My transgression is sealed up in a bag, and You cover my iniquity.

"But as a mountain falls and crumbles away, and as a rock is moved from its place; as water wears away stones, and as torrents wash away the soil of the earth; so You destroy the hope of man. You prevail forever against him, and he passes on; You change his countenance and send him away."

Job hopes in the resurrection, but his suffering has eroded his hope like water erodes away a mountainside. His pain and calamity have washed away his hope.

Verse 21, "His sons come to honor, and he does not know it; they are brought low, and he does not perceive it. But his flesh will be in pain over it, and his soul will mourn over it." We don't live long enough to see how our sons turn out.

Chapter 15 begins the second round of accusations. Eliphaz steps back up to the microphone, “Then Eliphaz the Temanite answered and said: “Should a wise man answer with empty knowledge, and fill himself with the east wind?”

Look at a map and what was east of Edom? A desert! The east wind was a hot, arid, desert wind... Once again, Eliphaz is accusing Job of being full of hot air.

“Should he reason with unprofitable talk, or by speeches with which he can do no good? Yes, you cast off fear, and restrain prayer before God.”

Eliphaz accuses Job of never praying about his situation.

What’s odd is that none of Job’s three friends ever bother to pray themselves. They already know the answers. They give out counsel, but never pray.

Let me suggest you not make that same mistake. Pray before you suggest.

“For your iniquity teaches your mouth, and you choose the tongue of the crafty. Your own mouth condemns you, and not I; yes, your own lips testify against you.”

“Are you the first man who was born? Or were you made before the hills?”

“Have you heard the counsel of God? Do you limit wisdom to yourself? What do you know that we do not know? What do you understand that is not in us?”

These are some of the same statements Job made about his friends. This has degenerated from a helpful discussion into a hostile debate. They’re exchanging barbs and slinging

mud. Someone once asked, “Know why dogs have so many friends? They wag their tails and not their tongues.” Good advice for humans.

“Both the gray-haired and the aged are among us, much older than your father.

Are the consolations of God too small for you, and the word spoken gently with you? Why does your heart carry you away, and what do your eyes wink at, that you turn your spirit against God, and let such words go out of your mouth?”

Evidently, Job’s three friends were older than Job. Eliphaz appeals to their gray-hair. They’re older than Job’s dad. Hey, “They were so old they knew Dr. Pepper when he was an intern.” According to Eliphaz age means wisdom.

But that’s not necessarily true – not when it comes to spiritual realities.

I’ve met many an elderly person who knew very little about God or their Bible - just because a man is older doesn’t mean he’s wiser in God’s ways. In 1 Timothy 4:12, Paul wrote to his young protégé, “Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity...”

Verse 14 "What is man, that he could be pure? And he who is born of a woman, that he could be righteous? If God puts no trust in His saints, and the heavens are not pure in His sight, how much less man, who is abominable and filthy, who drinks iniquity like water!" Eliphaz refers to “saints” – in contrast to men.

Here the “saints” are the angels. Remember a third of the angels rebelled with Satan and were cast from heaven. This defiled the heavens in God’s eyes.

Which leads to a provocative thought, what part of the heavens is impure?

In Colossians 1:20 we’re told Jesus reconciled all things to Himself... “Whether things on earth or things in heaven, having made peace through the blood of His cross.” What is there in heaven that needed to reconcile? *I have no idea.*

Verse 17 “I will tell you, hear me; what I have seen I will declare, what wise men have told, not hiding anything received from their fathers, to whom alone the land was given, and no alien passed among them: the wicked man writhes with pain all his days, and the number of years is hidden from the oppressor.”

Job, evil men suffer like you.

The rest of the chapter records Eliphaz’ portrait of a wicked person...

He’s haunted by dreadful sounds - he’s stalked by the sword - he’s poor - he’s defiant against God - verse 27 says he’s fat – “his waist (is) heavy with fatness” - he dwells by himself - his life will be characterized by futility and ruin.

Eliphaz makes the point that Job resembles the portrait of a wicked man.

And this really angers Job. He’s probably thinking, “*How low, will you go. To call a man evil just because he’s fat?*” Job

counters in chapter 16, “Job answered and said: “I have heard many such things; miserable comforters are you all!”

These are not the guys you want making hospital calls for the church!

Verse 3 “Shall words of wind have an end?” Whenever Job or his friends begin to speak they start out by accusing the others of being full of “wind” - “hot air.”

“Or what provokes you that you answer? I also could speak as you do, if your soul were in my soul's place. I could heap up words against you, and shake my head at you; but I would strengthen you with my mouth, and the comfort of my lips would relieve your grief.” Job is saying if the roles were reversed he’d do a better job of comforting them than they’re doing comforting him.

“Though I speak, my grief is not relieved; and if I remain silent, how am I eased? But now He has worn me out...” God’s trial has exhausted Job.

“You have made desolate all my company. You have shriveled me up, and it is a witness against me; my leanness rises up against me and bears witness to my face.” Job has been worn thin – his leanness is of spirit, and courage, and faith.

“He tears me in his wrath, and hates me; he gnashes at me with his teeth; my adversary sharpens his gaze on me. They gape at me with their mouth, they strike me reproachfully on the cheek, they gather together against me.”

And these were Job’s “so-called friends.” They gnashed him with their teeth.

“God has delivered me to the ungodly, and turned me over to the hands of the wicked. I was at ease, but He has shattered me; He also has taken me by my neck, and shaken me to pieces; He has set me up for His target, His archers surround me. He pierces my heart and does not pity...” Job is accusing God of using him as target practice. In Sniper School the Marines probably use pictures of Osama Bin Laden as targets. Job says God uses his picture...

It reminds me of the two Americans who traveled to Mexico to open a bungee-jumping operation. They got a permit to set up in the town square. As they worked to erect the tower a large, curious crowd of locals gathered around them to watch.

Finally, it was time for a test jump. One of the guys dove off the platform, but when he bounced back up his partner noticed he was a little scraped. His friend gasped, “Oh no, the cord is too long.” He tried to grab him, but he missed.

The second time he bounced up he had bruises and broken ribs. Again he missed him. The third time the guy was so beaten he was nearly unconscious. This time his sidekick lunged and grabbed him. He asked, “Was the cord too long?” The partner answered, “The cord was just fine, *but what’s a pinata?*”

Job feels like God has mistaken him for a pinata. He’s become God’s target. He’s been beaten up and has no idea why? *Have you every asked God why?*

“He pours out my gall on the ground. He breaks me with wound upon wound; He runs at me like a warrior. I have sewn

sackcloth over my skin, and laid my head in the dust. My face is flushed from weeping, and on my eyelids is the shadow of death..." Job has the ashen-look that death has him in its grip.

Job assumes that God must hate him - just the opposite was true.

"Although no violence is in my hands, and my prayer is pure. "O earth, do not cover my blood, and let my cry have no resting place!" Let it ascend to heaven.

"Surely even now my witness is in heaven, and my evidence is on high."

Heaven knows that Job is innocent. If he can appeal to the court of heaven he knows he'll be acquitted. This is why he wants an audience with God.

Every listened to "Handel on the Law." Bill Handel gives what he calls "marginal legal advice." You give him your story and he tells you whether you've got a case.

Job's three counselors are telling him, "You case is flimsy. You've got no case."

But Job refuses to believe them. He's sure of his innocence. If Job can just find a lawyer who'll represent him - who can get his case on heaven's docket.

"My friends scorn me; my eyes pour out tears to God. Oh, that one might plead for a man with God, as a man pleads for his neighbor! For when a few years are finished, I shall go the way of no return." Job maintains his claims of innocence. If he can just find a Mediator, an Advocate,

someone licensed to practice law in heaven, and can take his case before God.

Job needs a friend in high places - a representative before God.

It's interesting in our legal system, when a defendant lacks an attorney the court is obligated to hire a court-appointed attorney to represent the accused.

And the same is true in God's courtroom. Usually, a public defender is either a *rookie* or a *has-been* – but in God's court the court-appointed attorney is the best you can hire. Jesus is our Advocate who's been appointed to take our case.

Job says in chapter 17, "My spirit is broken, my days are extinguished, the grave is ready for me." Once again Job has despaired of life.

"Are not mockers with me? And does not my eye dwell on their provocation?"

Now put down a pledge for me with Yourself. Who is he who will shake hands with me?" Job wants *to strike a deal* with anyone who can *deal with God*.

"For You have hidden their heart from understanding; therefore You will not exalt them. He who speaks flattery to his friends, even the eyes of his children will fail. But He has made me a byword of the people, and I have become one in whose face men spit." Job had become a symbol of derision - a mockery.

At times it becomes cool to tell a certain type of joke. First, there were *Pollock* jokes - then *Yo Mama* joke - now *Blonde* Jobs - well, in Uz people told *Job jokes*.

“My eye has also grown dim because of sorrow, and all my members are like shadows. Upright men are astonished at this, and the innocent stirs himself up against the hypocrite. Yet the righteous will hold to his way, and he who has clean hands will be stronger and stronger.” Job will hold to his innocence.

Chapter 17 is an emotional roller-coaster. Job starts the chapter trying to strike a deal with God. He ends it in despair. Read the rest, he wonders if he dies –*if the grave becomes his home and the worm his relative* – will his hope die with him?

In chapter 18 Bildad the Shuhite steps back up to speak a second time...