INTRODUCTION

The 2nd round of dialogues begin between the 4 men – with ever increasing belittlement from Job’s 3 friends. Yet Job defends his righteousness and calls on God to hear him.

All the speakers, Job, Eliphaz, Bildad, and Zophar are still caught up with the concept that God only allows the wicked to go through horrendous turmoil and reserves blessings just for the righteous.

This concept originated from the dawn of time with Adam and the Garden of Eden all the way through the Noahic flood.

In fact, if Job and his friends truly lived during or just before Abraham’s lifetime they would have been quite familiar with the flood stories, possibly 1st hand, from Noah himself. If they lived after Abraham’s time, then they still would have had possible 1st hand recollection from Noah’s son, Shem, who helped build the boat. (see timeline chart below of the post-flood patriarchs)

CONCLUSION/APPLICATIONS

We get a better sense of Job’s perspective of being relentlessly pummeled both by God and by his remaining friends.

The Deuteronomic principle of the blessings of the righteous and the cursings of the wicked has its place, but in Job’s situation it was greatly misapplied.

NEXT WEEK: Job 22-28. The 3rd and final round of tit-for-tat bantering concludes with no conclusion. Job’s friends continue to condemn him for unknown sins and Job continues to protest his innocence.

God Allows Job (and Us) to Vent Our Frustrations

We don’t have perfect faith, we don’t see the invisible, and we are blind to the future, so venting happens...