

Job 11-14 – “What Is Your Hope? (Zophar 1)”
Psalm 6
1 Peter 1:1-21

March 11, 2012

Introduction: Zophar’s First Speech (11:1-20)
a. You Deserve Worse (v1-6)

*11 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^[a] 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.^[b]
Know then that God exacts of you less than your guilt deserves.*

Eliphaz thought that perhaps Job is suffering under common wrath –
or perhaps God is merely disciplining you like a son whom he loves;
Bildad offered the possibility that Job’s children deserved what happened to them,
but there is still a chance for Job himself – because God will not reject a blameless man.

After hearing his friends –
and after hearing Job’s replies,
Zophar concludes that there is only one answer left:
Job is a worse sinner than any of them had imagined!

Zophar has listened to all of Job’s replies,
and they are just getting sillier and sillier!

Don’t you understand the doctrine of sin?
Oh that God would speak to you!
[but since he won’t, I’ll take care of it for him!]

“Know then that God exacts of you less than your guilt deserves.”

You want God to answer you?
Well, here is what God would say!

And in verses 7-12 he lays out the sort of thing that God *will* say at the end of the book:

b. Because God Is Wiser and More Powerful Than You (v7-12)
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^[c]—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!*

Do you really think that you are wiser than God?
Zophar has been listening carefully to Job,
which is reflected in how Zophar uses the same courtroom language as Job.
But he cannot accept the idea that God is pursuing Job without reason.

How dare Job challenge God?!

God knows worthless men –
when he sees iniquity he will “consider it” –
he will think wisely and well about how to deal with it.

Zophar concludes his analysis with a great line:
“a stupid man will get understanding when a wild donkey’s colt is born a man!” (v12)
You do understand what he is saying, right?
Job, my friend, if you don’t listen to us, then you will rank among the incorrigibly stupid!

But Zophar still offers him hope:

c. Therefore Humble Yourself and God Will Lift You Up (v13-20)

*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 noontday;
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.”*

Zophar says “there is hope” –
if you prepare your heart...
if you stretch out your hands toward God...

the images he uses are not the images of *repentance*, but of *surrender*.
If you will stretch out your hands to God –
the posture of one who surrenders in battle –
then God will restore you.

In other words, “draw near to God, and he will draw near to you!”

In any other context, Zophar speaks wisely and well.
And maybe *you* need to hear what Zophar says!
Are you a babbler?
Do you try to justify yourself with your words?
Do you excuse your faults – saying, “well, I’m not as bad as others...!”?
Maybe *you* need to realize that
“God exacts of you less than your guilt deserves!”

Maybe you need Zophar’s rebuke.
Maybe you’ve been thinking that you have the right
to decide what God should do with you.
Maybe you’ve forgotten that *he is God* – and you are not!

And maybe you need to hear Zophar’s call to repentance:
maybe *you* need to humble yourself before the LORD –
you need to submit to him – and his wisdom,
and put iniquity far away from you – and flee from sin and run to Jesus!

Maybe that’s what *you* need to hear!

But it’s not what Job needed to hear.
Because Job is the faithful suffering servant of the LORD.
Job has been called to serve as a picture of our Lord Jesus Christ –
he has been called to bear suffering unjustly –
he has been called to bear the cross.

Satan’s question looms large in Job 11-14:
Does Job fear God for nothing?
Does Job fear God for no reason?
What’s in it for *Job*?
What is Job’s *hope*?
What does Job get from God in return?

Will Job fear God – even if Job gets *nothing* in return?
That's going to be the crucial point in Job's reply to Zophar!

Psalm 6 is a fitting Psalm of response,
because Psalm 6 is a Psalm of the cross –
a Psalm of the innocent sufferer –
a Psalm of one who is confident that in the end, God will make all things right.

Psalm 6
1 Peter 1:1-21

Through the resurrection of Jesus
we have been born again to a living hope.
Or as Paul put it in Colossians 1:27,
“Christ in you, the hope of glory.”

Peter and Paul are both convinced that the resurrection of Jesus is the foundation of your hope.

Job 11-14 centers on the theme of hope.
The word “hope” occurs 13 times in Job – twice in Zophar's speech here,
and twice in Job's reply.
What was Job's hope?

Eliphaz had said that Job's ground for hope is his “Godfearingness and upright life.”
“Is not your piety your source of confidence?”
Your integrity is your hope (4:6),
and the poor can hope in God who delivers the oppressed (5:16).

Job replied to Eliphaz that his “hope” was death (6:8) –
his hope was that God would crush him!

Now, Zophar has said that surrender and pleading with God is Job's hope (11:18),
and he adds that the hope of the wicked is death [to breathe their last] (11:20).

In other words, Zophar suggests that when Job says that his hope is death,
Job is speaking like a wicked man.
And therefore, Job's only hope is that he will surrender to God
and return to righteousness.

Of course, the irony of all this
is that we already know (from chapter 1)
that God has declared Job “righteous”!

So even before Job opens his mouth –
we know that however good Zophar's answer might be for us –
it is not good for Job!

1. Job's Reply to Zophar [End of Round One] (12:1-13:12)

a. Sarcasm: "No Doubt...Wisdom Will Die with You" (12:1-6)

12 Then Job answered and said:

² "No doubt you are the people,
and wisdom will die with you.

³ But I have understanding as well as you;
I am not inferior to you.

Who does not know such things as these?

⁴ I am a laughingstock to my friends;
I, who called to God and he answered me,
a just and blameless man, am a laughingstock.

⁵ In the thought of one who is at ease there is contempt for misfortune;
it is ready for those whose feet slip.

⁶ The tents of robbers are at peace,
and those who provoke God are secure,
who bring their god in their hand.

Zophar had said that the

"stupid man will get understanding when a wild donkey's colt is born a man."

The word for "stupid" is "hollow-headed" –

and so Job replies here that he has understanding as well as you.

"I am not inferior to you."

Indeed, this phrase, "I am not inferior to you" will recur in 13:2,

which forms something of an inclusio around Job's reply to Zophar in chapter 12.

In between the two statements, "I am not inferior to you" (12:3 and 13:2)

you find Job's evidence for his own wisdom.

I am not one of the hollow-headed men!

I am not stupid!

There is a place in life for sarcasm!

There is a time for everything.

When your friends accuse you of being stupid and hollow-headed –

then, sometimes, sarcasm is all you have left!

"No doubt you are the people – and wisdom will die with you!"

Notice that Job does not contradict Zophar's wisdom.

"Who does not know such things as these?" (v3)

Zophar – you're right.

But there is a wisdom that goes beyond what you know.

And in verses 4-6, Job lays out the premise of this wisdom:

"I, who called to God and he answered me,

a just and blameless man,
am a laughingstock.”
And if a just and blameless man can suffer like this,
then it must also be the case that:
“The tents of robbers are at peace, and those who provoke God are secure.”

If you want evidence for my “wisdom”, Job says in verses 7-12:

b. I Can Find Better Wisdom from the Beasts and the Birds (12:7-12)

⁷ *“But ask the beasts, and they will teach you;
the birds of the heavens, and they will tell you;
⁸ or the bushes of the earth,^[e] and they will teach you;
and the fish of the sea will declare to you.
⁹ Who among all these does not know
that the hand of the LORD has done this?
¹⁰ In his hand is the life of every living thing
and the breath of all mankind.
¹¹ Does not the ear test words
as the palate tastes food?
¹² Wisdom is with the aged,
and understanding in length of days.*

See, Job says, I know the traditional wisdom.

I know all the “right answers.”

I know that God’s justice is founded on his wisdom – knowing what is right and good;
and his might – the power to do what is right and good!

Verses 13-25 then consist of a hymn to the wisdom and strength of God!

But it is a very strange hymn:

c. Consider the Wisdom and Might of God (12:13-25)

¹³ *“With God^[f] are wisdom and might;
he has counsel and understanding.
¹⁴ If he tears down, none can rebuild;
if he shuts a man in, none can open.
¹⁵ If he withholds the waters, they dry up;
if he sends them out, they overwhelm the land.
¹⁶ With him are strength and sound wisdom;
the deceived and the deceiver are his.
¹⁷ He leads counselors away stripped,
and judges he makes fools.
¹⁸ He looses the bonds of kings
and binds a waistcloth on their hips.
¹⁹ He leads priests away stripped
and overthrows the mighty.
²⁰ He deprives of speech those who are trusted*

- and takes away the discernment of the elders.*
- ²¹ *He pours contempt on princes
and loosens the belt of the strong.*
- ²² *He uncovers the deeps out of darkness
and brings deep darkness to light.*
- ²³ *He makes nations great, and he destroys them;
he enlarges nations, and leads them away.*
- ²⁴ *He takes away understanding from the chiefs of the people of the earth
and makes them wander in a trackless waste.*
- ²⁵ *They grope in the dark without light,
and he makes them stagger like a drunken man.*

Job's account of God's wisdom and might are perhaps less flattering than some.

But Job will not flatter God!

Job is saying,

“I know that God is wise, and I know that God is powerful.”

I agree with all you have said about “common wrath” and “discipline” –
but you need to understand that when we talk about the justice of God
we're not just saying, “God does nice things for people.”

He is God.

“He makes nations great, and he destroys them.”

Job is not speaking against God –

he is simply pointing out that if you are going to ascribe both wisdom and might to God,
then you must accept the consequence:
that God does a lot of things that don't feel very nice!

God wreaks havoc on earth.

Job 12 is something of the “Murphy's Law” of the Old Testament:

Something is always going wrong.

Either there's not enough water – or there's too much!

(and either way – it's from God!)

God overthrows the mighty.

That's all very nice and good for the poor –

but the mighty aren't very happy about it

(and both Job and his friends were among the “mighty” of their day!!)

God deprives of speech those who are trusted.

Job had repeated the “conventional wisdom” in v12 that wisdom is with the aged,
but here he says that God takes away the discernment of the elders.

Job knows the wisdom the ages –

but he also knows that the wisdom of the ages is not a *rule* that God must follow!

Job understands something really important about God:

God does not act according to a set of “principles.”

There is no “law” to which God is answerable.

God is wise and powerful.

He does what is right – but he is also the one who *decides* what is right!
If you try to judge God by any human standard,
you will speak wrongly about God.

Conventional wisdom theology emphasized that those who do good are rewarded –
and those who do evil are punished.

But Job now suspects that conventional wisdom theology is on the wrong track.
In fact, *sometimes* God’s wisdom runs directly contrary to “conventional wisdom.”
The wisdom of the ages has nothing to say to a righteous man
who has been made a laughingstock by God.
Sometimes God’s will and desire is the opposite of what you would expect.

Abraham learned that the hard way, when God commanded him to sacrifice his son!

Israel will have to learn this in the exile.

Israel’s hope was not that they could somehow escape exile!
Israel’s hope was that they would pass through the deep darkness of exile,
and be brought back to life and light.

And what Abraham learned about what it would mean to sacrifice his son –
and what Israel learned about passing through exile and death –
all comes together in the cross of our Lord Jesus Christ –
a cross that is foolishness to Greeks, and a stumbling block to Jews.

At this point, Job simply understands that God is the one
who made him pass into darkness and living death.

You must see that Job is the Servant of the LORD, who is all that Israel was supposed to be –
and who endures all that Israel was supposed to endure.
He is brought through the valley of the shadow of death.

And so in chapter 13, Job rebukes his friends:

d. Rebuke: You Are Showing Partiality to God (13:1-12)

*13 “Behold, my eye has seen all this,
my ear has heard and understood it.*

*2 What you know, I also know;
I am not inferior to you.*

[Here, the second “I am not inferior” signals a transition in Job’s thought:]

*3 But I would speak to the Almighty,
and I desire to argue my case with God.*

*4 As for you, you whitewash with lies;
worthless physicians are you all.*

*5 Oh that you would keep silent,
and it would be your wisdom!*

- ⁶ *Hear now my argument
and listen to the pleadings of my lips.*
- ⁷ *Will you speak falsely for God
and speak deceitfully for him?*
- ⁸ *Will you show partiality toward him?
Will you plead the case for God?*
- ⁹ *Will it be well with you when he searches you out?
Or can you deceive him, as one deceives a man?*
- ¹⁰ *He will surely rebuke you
if in secret you show partiality.*
- ¹¹ *Will not his majesty terrify you,
and the dread of him fall upon you?*
- ¹² *Your maxims are proverbs of ashes;
your defenses are defenses of clay.*

Zophar had dared to speak for God.
Zophar had said, “Oh that God would speak” –
and then had promptly told Job what God would say!

Job now replies that by trying to speak for God,
in trying to “defend” God,
Zophar has shown partiality.

A good and wise judge will not show partiality.
Let’s say you have two children.
One has a reputation for telling the truth,
the other has a reputation for lying.
They come to you with a dispute.
What do you do?
Do you just believe the one with a reputation for truth-telling?
If you simply take the truth-teller’s word for it,
you may be right 90% of the time.
But 90% is a lousy percentage for a judge.

Because that would mean that 10% of the people on death row are innocent!

So instead, you investigate!
You look into the case carefully and discover the truth of the matter!

Now suppose you have two parties in a dispute:
one is your good friend, who is a worthy and upright man;
and the other is God.

Whose side will you take?
Perhaps we would be inclined to excuse Eliphaz, Bildad and Zophar!
After all, are you really going to take a *man’s* side against *God!!!???*

God will say that they should have!

After all, Job has not accused God of injustice.

Job merely said that God is out to get him – in spite of the fact that he is innocent.

And Job is right.

You may not show partiality in judgment –
even when the case is between a man and God.

After all, *God doesn't need their help.*
Job does!!

“Oh that you would keep silent, and it would be your wisdom...
will you speak falsely for God?”

“He will surely rebuke you if in secret you show partiality”!
And in the end, God does rebuke Job's friends.

They showed partiality to the strong – and did not come to the defense of the weak!

2. Job's Third Complaint to God (13:13-14:22)

a. “Though He Slay Me, I Will Wait for Him” (13:13-19)

In verses 13-19, Job is still speaking to his friends,
but all he is saying to them is

“be quiet, and hear my lawsuit – my complaint – before God”

As we have seen, Christians should be good complainers!

We should not grumble *against* God (or against others) –
but a complaint has as its goal the resolution of the matter.

Some people say, “Oh, I don't want to cause trouble, so I won't file a complaint”
but they *will* grumble to others!

Now Job says:

¹³ *“Let me have silence, and I will speak,
and let come on me what may.*

¹⁴ *Why should I take my flesh in my teeth
and put my life in my hand?*

¹⁵ *Though he slay me, I will hope in him;^[g]
yet I will argue my ways to his face.*

¹⁶ *This will be my salvation,
that the godless shall not come before him.*

¹⁷ *Keep listening to my words,
and let my declaration be in your ears.*

¹⁸ *Behold, I have prepared my case;
I know that I shall be in the right.*
¹⁹ *Who is there who will contend with me?
For then I would be silent and die.*

In his last speech – in his reply to Bildad –
Job had admitted that a covenant lawsuit with God was hopeless.

He knows that he cannot convict *God* of injustice.
But now he asks, “who will contend with me?”
What does God have against me?
I have no case against God (he is God, after all!) –
but I want to know *what case does God have against me?*

Verse 15 is one of the most famous verses in Job:
“Though he slay me, I will hope in him.”

The word translated “hope” is the word translated “wait” everywhere else.
You can see how “waiting on the LORD” is closely related to hope.
But “waiting” is a slightly less optimistic stance!
Job is waiting for God to show up –
waiting for his opportunity to defend himself.
He is confident that *no one* will dare to speak against him:
“Who is there who will contend with me?” (v19)

The word “contend” is the Hebrew word “rib” – which means a lawsuit –
usually used in the context of a covenant that has been violated.
Job had said in 9:3 that no one can “contend” with God –
no one can successfully prosecute a lawsuit against God for breach of covenant!

But now Job turns things around and says,
I realize that I cannot prove a case against God –
but now I challenge God (and anyone else) to prove a case against me!

In 13:20-14:22, then, Job addresses God himself.
Job’s third complaint is also his last.
There will be a final comment to God in chapter 30 –
but 13:20-14:22 is Job’s final appeal to God.
He’ll keep answering his friends –
but after this he has nothing more to say to God!

b. Make Me Know My Transgression (Job’s first admission of sin) (13:20-28)

²⁰ *Only grant me two things,
then I will not hide myself from your face:*
²¹ *withdraw your hand far from me,
and let not dread of you terrify me.*

²² *Then call, and I will answer;
or let me speak, and you reply to me.*
²³ *How many are my iniquities and my sins?
Make me know my transgression and my sin.*
²⁴ *Why do you hide your face
and count me as your enemy?*
²⁵ *Will you frighten a driven leaf
and pursue dry chaff?*
²⁶ *For you write bitter things against me
and make me inherit the iniquities of my youth.*
²⁷ *You put my feet in the stocks
and watch all my paths;
you set a limit for^[h] the soles of my feet.*
²⁸ *Man^[i] wastes away like a rotten thing,
like a garment that is moth-eaten.*

Job acknowledges “the iniquities of my youth.” (v26)
He doesn’t claim to have been sinless for his whole life.

But he *is* claiming that *before God* he is innocent *now*.

Any sins he may have committed in the past have been atoned for,
and so therefore should not be held against him now.

That’s why he asks,
“How many are my iniquities and my sins?”
(It’s not a rhetorical question! He wants to know!)

Remember that the author of Job
wants you to think of Job as the most perfect man who ever lived.
God said in Job 1:8, “there is none like him in all the earth, an upright and blameless man.”
Job is *not* an ordinary man.
There is nothing ordinary about him!

And this extraordinary man – this suffering Servant of the LORD –
begins to demonstrate his quality as a mediator
as he begins to generalize outward from his experience to the rest of humanity.

Verse 28 concludes chapter 13 by saying:
“Man wastes away like a rotten thing, like a garment that is moth-eaten.”
As Job speaks to God, he begins to realize that his utterly unique situation
is not quite as unique as he thought.

Prayer can do that to you.
When you come into the presence of the Holy Triune God,
you may start with your complaint –

your particular situation –
but as you pray, “Our Father, who art in heaven”
you cannot remain selfish!

And Job, after all, is an upright and blameless man!
He is not selfish – and while he had great reason for complaining about his situation,
he quickly sees that all humanity is in the same boat.

And so in chapter 14 he turns to speak of man’s *general condition*:

c. Death Is Inevitable – So Why Do You Pursue Me? (14:1-6)

*14 “Man who is born of a woman
is few of days and full of trouble.
2 He comes out like a flower and withers;
he flees like a shadow and continues not.
3 And do you open your eyes on such a one
and bring me into judgment with you?
4 Who can bring a clean thing out of an unclean?
There is not one.
5 Since his days are determined,
and the number of his months is with you,
and you have appointed his limits that he cannot pass,
6 look away from him and leave him alone,^[i]
that he may enjoy, like a hired hand, his day.*

Death is inevitable.

“Nothing is so ephemeral as a flower;
nothing so fugitive as a shadow.” (Dhorme quoted in Clines, 325)
and yet man withers like a flower
and flees like a shadow –

here today – gone tomorrow –

You have appointed man’s limits that he cannot pass.

What is more, man is unclean –
this is Job’s way of talking about “original sin.”
Man is corrupt.
He is not what he should be.
Even the best of men still dies.
The wages of sin is death.

And finally we come back to hope.

Is man like a tree? Or is he like a rock?

d. A Tree Has More Hope than a Man...Unless he Live Again (14:7-17)

⁷ *“For there is hope for a tree,
if it be cut down, that it will sprout again,
and that its shoots will not cease.*
⁸ *Though its root grow old in the earth,
and its stump die in the soil,*
⁹ *yet at the scent of water it will bud
and put out branches like a young plant.*
¹⁰ *But a man dies and is laid low;
man breathes his last, and where is he?*
¹¹ *As waters fail from a lake
and a river wastes away and dries up,*
¹² *so a man lies down and rises not again;
till the heavens are no more he will not awake
or be roused out of his sleep.*

There is hope for a tree.

Because though a tree is chopped down, yet its roots will put forth new life.

But a “man lies down and rises not again”;

“If a man dies, shall he live again?”

Job’s question assumes a negative answer.

No, he shall not live again.

Lots of scholars think that no one in the Old Testament believed in the resurrection.

But plainly, by the time of the NT, faithful Jews all believed in the resurrection.

I would suggest that Job 14 shows us the beginnings of the OT doctrine of the resurrection.

Job knows the traditional wisdom that sees death as the end –

but he passionately longs for something more!

Job realizes that if death is the *end* – and there is nothing more beyond death –

then his whole case before God will fade into nothing.

And so in verses 13-17, Job imagines the resurrection!

It’s not clear yet that Job believes that this will actually happen –

but he recognizes that something like the resurrection is needed!

¹³ *Oh that you would hide me in Sheol,
that you would conceal me until your wrath be past,
that you would appoint me a set time, and remember me!*
¹⁴ *If a man dies, shall he live again?
All the days of my service I would wait,
till my renewal^[k] should come.*
¹⁵ *You would call, and I would answer you;
you would long for the work of your hands.*
¹⁶ *For then you would number my steps;*

*you would not keep watch over my sin;
17 my transgression would be sealed up in a bag,
and you would cover over my iniquity.*

Where did God first reveal the doctrine of the resurrection?

There are lots of hints and suggestions throughout the OT,
but here in the book of Job,
we hear the faithful suffering Servant of the LORD declare
that his only hope would be a resurrection!

But Job's vision of the resurrection is still unclear.
He realizes that what he needs is atonement –
what he needs is for his sins to be covered –
but he doesn't see clearly yet how that will happen.

Because in the traditional wisdom, man is not like a tree, but like a rock:

e. Otherwise the Cycle of Life and Death Destroys the Hope of Man (14:18-22)

*18 "But the mountain falls and crumbles away,
and the rock is removed from its place;
19 the waters wear away the stones;
the torrents wash away the soil of the earth;
so you destroy the hope of man.
20 You prevail forever against him, and he passes;
you change his countenance, and send him away.
21 His sons come to honor, and he does not know it;
they are brought low, and he perceives it not.
22 He feels only the pain of his own body,
and he mourns only for himself."*

In verses 18-19,

Job concludes that there is no hope for man.
Everything that seems solid proves transitory.
Mountains look immovable – but over time, they fall and crumble.
Water wears away stones – torrents wash away the soil.
Even so, God destroys the hope of man.

God prevails forever against man:

How?
Through death.
The wages of sin is death.

Notice that Job no longer speaks of himself alone.

Job's speech is no longer focused on himself and his own situation.

Job started with a legal appeal.
But now he pleads with God for all of humanity!

As David Clines puts it,

“the more Job becomes involved in address to his heavenly opponent,
the more personal and less formal his language and tone become.
And the speech ends not with the flinging down of a gauntlet
but with a whimper for the lot of humankind
which implicitly craves the divine mercy
rather more than it questions divine justice.” (v316)

And what Job longed for –
God has done!

According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵ who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

In one sense, it is safe to say that you will *never* be in Job's situation!
Because you live after the resurrection of Jesus!
You have a living hope – Jesus himself – who sits at God's right hand!

Job had begged God that
“you would hide me in Sheol [in the grave], and conceal me until your wrath be past,
that you would appoint me a set time, and remember me!” (14:13)

And when the fullness of time had come,
God sent forth his Son, born of a woman,
[“man who is born of a woman is few of days and full of trouble”]
born under the law, to redeem those who were under the law. (Gal 4:4-5)

So it's true – you have a sure hope that Job did not see clearly yet.
But in terms of the experience of suffering and death,
just as Job shared in the sufferings of Christ *in advance*,
so also we share in the sufferings of Christ.

End with Psalm 130