

“I Know That My Redeemer Lives”

Texts: Job 15:1-21:34; Philippians 3:1-11

From the perspective of Job’s friends, the reason why Job lost all of his possessions, his children and his health is very simple. God is holy, therefore he must punish all sin. Since it is obvious that Job is being punished by God, there can only be one explanation. Either Job or his children have committed some horrible sin which has kindled the wrath of God. But Job knows he is innocent of such a sin. His heart is broken because he has no idea why God is subjecting him to such an ordeal. Even as he cries out to God, lamenting his sad state and asking “why?” Job knows that his friends have no clue as to why he is suffering. He knows their attempts to “comfort him” are cruel, self-righteous diatribes which have no basis in fact. As Job becomes increasingly defiant with his friends, they become increasingly frustrated and angry with Job, who, in their estimation, could easily remedy his situation, if only he’d see the light and repent of his sins. The dialogue between friends of Job in 4-14, now becomes a full-blown argument in Job 15-21.

We return to our series on Job and we pick up where we left off, as we turn to a second cycle of speeches between Job and his three friends. This second cycle (Job 15-21) includes speeches (datribes) from Eliphaz, Bildad and Zophar, followed by responses from Job. As we saw when we covered the first cycle of speeches (Job 4-14), these speeches began when Job’s friends responded to Job’s lament (Job 3). What began as an effort to comfort Job quickly takes on the air of a tribal council of elders, who, instead of comforting their suffering friend, are now trying to correct him. As this second cycle of speeches unfolds, the discussion becomes more and more confrontational as Job’s friends become angry with him. Job not only refuses to take their advice, but even has the nerve to defend himself against the accusation that the root cause of his plight is the retributive justice of God.

Before we work our way through this second cycle of speeches, we need to keep in mind several key facts. First, the reader knows what neither Job nor his friends know—that Job’s trial by ordeal does not stem from some secret sin in Job’s life, but comes about because God called Satan’s attention to this man Job, who is the apple of God’s eye. Ever-scheming, Satan sees a chance to undercut the foundation of the gospel when he challenges God to remove Job’s prosperity and destroy his family. Satan is convinced that Job is not a righteous man, but a self-centered opportunist who fears God and shuns evil only because God provides Job with all kinds of material blessings. Take them away, Satan contends, and Job will curse God to his face.

Yet when Job’s possessions are taken away and his children are killed, instead, Job praises God. And so Satan tries again. This time Satan dares God to take away Job’s health and predicts that Job will curse God to his face. Once afflicted with a horrible skin disease, Job does not curse God. Again, Job praises God and Satan’s scheme comes to naught. But as time goes on, Job is not only a physical wreck (sick and miserable), deprived of sleep and rest, an outcast forced to live on the town dunghill, but Job’s emotional state deteriorates to the point that what had been unrestrained praise for God, becomes a plaintive cry, “why?” and a demand for vindication. Job is heart-broken at the loss of his children. He is sick. He is an outcast. It is Job who ends the silence, pouring out his heart, speaking at times either directly to his friends, while at other times speaking directly to God.

A second thing we need to keep in mind is that Job acknowledges that he is a sinner. Job also believes God's promise to provide a redeemer who will save him from his sins, which is why Job made burnt offerings on behalf of himself and his children. He knows that his sins are covered. His blameless and upright life is the fruit of his faith in God's promise to deliver him. This is why Job is so perplexed when these horrible things come to pass. While Job does not disagree with the substance of his friends' arguments to the effect that God is holy and that he must punish all sin, Job knows that this is not the situation regarding him. Job knows that he has done nothing to provoke the kind of divine wrath to bring about the loss of all of his possessions, his children and his health. As his angst increases, Job senses that what is needed is a mediator between the holy God and sinful people. As Job wrestles with those questions associated with the suffering of the righteous, ever so slowly he begins to direct us to the doing and dying of Jesus Christ, that redeemer, who, one day, Job believes, will stand upon the earth.

Third, what probably hurts Job the most is the loss of his good name and reputation. He knows that everyone from his wife, to his three friends, to the citizens of Uz, were all thinking the same thing. "What sin did Job commit which brought all of this to pass?" "What did Job do to bring about such punishment from God?" But Job knows there is no such sin. He cries out for a trial before God even though he knows God's greatness is too much for him. This is why Job demands that God vindicate his good name. Apart from such vindication, it seems to Job that God is his enemy and that the armies of heaven are arrayed against him. Job would rather die than go on feeling like God has turned against him and is punishing him when he has done nothing wrong. Yet throughout this entire ordeal, Job refuses to curse God as Satan predicted he would. Job successfully passes his ordeal, frustrating the schemes of Satan, and introducing the principle into the redemptive drama that a greater Job (Jesus Christ) will one day triumph over Satan through his own perfect obedience.

This brings us to cycle two—round one—as Eliphaz now makes his second speech in Job 15.

T Given the fact that Job's friends are orthodox in their theology—God is holy and must punish sin—and given the fact that Job will not admit the obvious (he is being punished, therefore he must have sinned), coupled with the fact that Job is increasingly defiant towards his friends, Eliphaz now gives up all pretense of the genteel manner of his earlier speech. Throughout his second speech, Eliphaz boldly sets out his own wisdom as vastly superior to that of Job's.¹ Eliphaz accuses Job of both folly and impiety.² His frustration with Job is now clearly obvious.

Smarting because of Job's complete dismissal of his prior words of wisdom, in Job 15:2-3, Eliphaz gets personal with Job. The gloves are off. Eliphaz asks Job, "*would a wise man answer with empty notions or fill his belly with the hot east wind? Would he argue with useless words, with speeches that have no value?*" Eliphaz casts himself as the wise man, referring to Job as a "hot wind" (a "belly wind").³ As Eliphaz sees it, Job has shown himself not only to be foolish, but according to verse 4, Job's words are down-right dangerous. "*But you [Job] even undermine piety and hinder devotion to God.*" If people get wind of what Job is saying and act in the same way Job is, this will lead them to question God's will and wisdom. Not a good thing from a man like Job who had been an example to so many.

¹ Kline, "Job," p. 474.

² Andersen, *Job*, p. 174.

³ Andersen, *Job*, p. 175.

Up to this point, Job's friends could only make vague accusations that Job had committed some secret sin. But as we read in verses 5-6, Eliphaz now thinks he has something more specific to pin on Job—his defiant speech, which, in Eliphaz's mind, proves his point that Job is not the righteous man everyone assumes him to be. Says Eliphaz, "*your sin prompts your mouth; you adopt the tongue of the crafty. Your own mouth condemns you, not mine; your own lips testify against you.*" Yet, Eliphaz's assessment of Job's sin really does not matter, since God has already declared of Job in Job 1:22, "*In all this, Job did not sin by charging God with wrongdoing.*" For Eliphaz, the only possible explanation is the retributive justice—God is punishing Job because he has sinned. But Eliphaz has never once even entertained the possibility that Job's ordeal might stem from some other reason, and that God may have a purpose in all this which is not based upon retributive justice. Ironically, it is Eliphaz who limits God. Job has not brought this to pass through some personal sin. But Eliphaz will not consider any other explanation.

In verses 7-10, Eliphaz belittles Job by asking several humiliating questions which stem from Eliphaz's assumption that he has the superior knowledge. "*Are you the first man ever born? Were you brought forth before the hills? Do you listen in on God's council? Do you limit wisdom to yourself? What do you know that we do not know? What insights do you have that we do not have? The gray-haired and the aged are on our side, men even older than your father.*" The gray-haired and aged man is probably a description of Eliphaz, who goes on in verses 11-17, to speak of himself as the one offering God's consolation. He asks Job, "*Are God's consolations not enough for you, words spoken gently to you? Why has your heart carried you away, and why do your eyes flash, so that you vent your rage against God and pour out such words from your mouth? What is man, that he could be pure, or one born of woman, that he could be righteous? If God places no trust in his holy ones, if even the heavens are not pure in his eyes, how much less man, who is vile and corrupt, who drinks up evil like water!*"

In his first speech (Job 5:26), Eliphaz described a good man's death as follows: "*You will come to the grave in full vigor, like sheaves gathered in season.*" Job took issue with this, replying to Eliphaz in Job 7:9-10. "*As a cloud vanishes and is gone, so he who goes down to the grave does not return. He will never come to his house again; his place will know him no more.*" Overhearing Job's response to Eliphaz, Bildad also comments on the fate of the wicked in his speech (Job 8:22). "*Your enemies will be clothed in shame, and the tents of the wicked will be no more.*" Job's response (12:6) to him was: "*The tents of marauders are undisturbed, and those who provoke God are secure—those who carry their god in their hands.*" Eliphaz cannot let this go and the central issue now becomes the fate of the wicked.

In verses 17 through the end of the chapter, Eliphaz speaks in direct rebuttal of Job, doing his best to make the case that not only do the wicked have a miserable death, but that they die before their time. This is the practical outworking of Eliphaz's understanding of the principle of retributive justice. If God must punish all sin, not only will sinners have a miserable life, they will die prematurely. According to Eliphaz, "*Listen to me and I will explain to you; let me tell you what I have seen, what wise men have declared, hiding nothing received from their fathers (to whom alone the land was given when no alien passed among them).*" Notice, that Eliphaz is limited to his own observation, and his own wisdom (which he argued was confirmed by a dream). "*All his days the wicked man suffers torment, the ruthless through all the years stored up for him. Terrifying sounds fill his ears; when all seems well, marauders attack him. He despairs of escaping the darkness; he is marked for the sword. He wanders about—food for vultures; he knows the day of darkness is at hand. Distress and anguish fill him with terror; they overwhelm him, like a king poised to attack, because he shakes his fist at God and vaunts himself against the Almighty, defiantly charging against him with a thick, strong shield. . . . Let him not deceive himself by trusting what is worthless, for he will get nothing in return. Before his time he will be paid in full, and his branches will not flourish.*"

As one commentator points out, it is ironic that Eliphaz calls Job a “belly wind” and yet ends his speech with a series of restatements of the same old argument (“you reap what you sow”).⁴ This sets the tone for the entire second cycle of speeches.⁵ What Eliphaz cannot handle is the self-evident fact that there are wicked people who prosper and righteous people who suffer. Eliphaz does not appreciate the finer points of eschatology—the “reaping” part may not be fully realized in this life, but will certainly be realized on the day of judgment. The implication from Eliphaz’s speech is not lost upon Job. If Job was really the righteous and upright man he claimed to be, then he would not be suffering. Furthermore, if Job does not admit that Eliphaz is right, then Job is a hypocrite as well.⁶ Job is indignant and stands his ground and makes two points in rebuttal: he is not guilty of some horrible sin and God can do as he pleases, even if that does not jibe with the wisdom of his grey-haired, aged friend.

As Job sees it, Eliphaz is speaking for all of his friends. In Job 16:1-5, he dismisses their comments with a fair bit of contempt. *“Then Job replied: ‘I have heard many things like these; miserable comforters are you all! Will your long-winded speeches never end? What ails you that you keep on arguing? I also could speak like you, if you were in my place; I could make fine speeches against you and shake my head at you. But my mouth would encourage you; comfort from my lips would bring you relief.’”* Thus in verse 6, Job makes clear that their many words or his own silence bring him no relief. *“Yet if I speak, my pain is not relieved; and if I refrain, it does not go away.”* Job feels like he is being assailed by his friends and by God. *“Surely, O God, you have worn me out; you have devastated my entire household. You have bound me—and it has become a witness; my gauntness rises up and testifies against me.”*

As we see in verses 9-14, Job feels like God has turned against him. *“God assails me and tears me in his anger and gnashes his teeth at me; my opponent fastens on me his piercing eyes. Men open their mouths to jeer at me; they strike my cheek in scorn and unite together against me. God has turned me over to evil men and thrown me into the clutches of the wicked. All was well with me, but he shattered me; he seized me by the neck and crushed me. He has made me his target; his archers surround me. Without pity, he pierces my kidneys and spills my gall on the ground. Again and again he bursts upon me; he rushes at me like a warrior.”* While this is not the case—we know this to be true from the heavenly scene in the prologue (Job 1 and 2)—we can understand why Job feels the way he does. He’s lost everything. He is sick and miserable. He is an outcast. His friends are now accusing him of something he did not do.

Yet, despite all appearances to the contrary, God is for Job. And Job still hopes for vindication. In Job 16:18:-17:3, we see not only the glowing embers of faith, but the beginning of hope. *“O earth, do not cover my blood; may my cry never be laid to rest! Even now my witness is in heaven; my advocate is on high. My intercessor is my friend as my eyes pour out tears to God; on behalf of a man he pleads with God as a man pleads for his friend. ‘Only a few years will pass before I go on the journey of no return. My spirit is broken, my days are cut short, the grave awaits me. Surely mockers surround me; my eyes must dwell on their hostility. ‘Give me, O God, the pledge you demand. Who else will put up security for me?’”* Job now starts to realize that both his answer to the question, “why?” and his ultimate vindication might not come until his own death. Job will get his answer and he will be vindicated, if not in this life, certainly in the next! Job’s eschatology is much better than Eliphaz’s!

⁴ Andersen, *Job*, p. 179.

⁵ Kline, “Job,” p. 474.

⁶ Andersen, *Job*, p. 179.

Because of his glimmer of hope and because he has faith in the God of the promise (however, weak that faith may be), Job knows his friends cannot help him. This is why his hope is in God. As Job's mood swings widely, even to the point of despair as seen in Job 17:16-17, nevertheless, Job mocks his friends in the balance of Job 17. "*You have closed their minds to understanding; therefore you will not let them triumph. . . . `God has made me a byword to everyone, a man in whose face people spit. My eyes have grown dim with grief; my whole frame is but a shadow. Upright men are appalled at this; the innocent are aroused against the ungodly. Nevertheless, the righteous will hold to their ways, and those with clean hands will grow stronger. `But come on, all of you, try again! I will not find a wise man among you. My days have passed, my plans are shattered, and so are the desires of my heart. . . . If the only home I hope for is the grave, if I spread out my bed in darkness, if I say to corruption, `You are my father,' and to the worm, `My mother' or 'My sister,' where then is my hope? Who can see any hope for me? Will it go down to the gates of death? Will we descend together into the dust?`*" Not only is Job now giving as good as he is getting, only a man with faith and hope will fight back—as Job is now doing.

In cycle two—round two, it is Bildad's turn to make his second speech.

One thing is now becoming clear—Job, the sufferer, is now longing to probe deeper into the mysteries of God's providence, while Job's friends focus entirely on their distorted views of the suffering of the wicked. Bildad is clearly resentful of Job's low estimate of his three friends' theological abilities.⁷ Whereas Eliphaz tried to moderate his speech, Bildad is much more cantankerous. In verses 1-4 of Job 18, Bildad responds to Job with words which reflect his growing frustration and anger. "*Then Bildad the Shuhite replied: `When will you end these speeches? Be sensible, and then we can talk. Why are we regarded as cattle and considered stupid in your sight? You who tear yourself to pieces in your anger, is the earth to be abandoned for your sake? Or must the rocks be moved from their place?`*" If the law of divine retribution is immutable, and if he refuses to repent, Job will just continue to throw himself against the fixed law that God must punish all sin.⁸ How dare Job think that he is above fixed laws!

As Bildad sees it, the moral order of the universe is set in stone. Since God will punish the wicked for their sins, in the balance of the chapter, Bildad now recites a catalogue of the troubles of the wicked, all designed to appeal to Job's conscience so that he is convicted of sins. The problem with Bildad's speech is that Job's conscience is clean. Says Bildad, "*the lamp of the wicked is snuffed out; the flame of his fire stops burning. . . . A trap seizes him by the heel; a snare holds him fast. A noose is hidden for him on the ground; a trap lies in his path. Terrors startle him on every side and dog his every step. Calamity is hungry for him; disaster is ready for him when he falls. It eats away parts of his skin; death's firstborn devours his limbs. He is torn from the security of his tent and marched off to the king of terrors. Fire resides in his tent; burning sulfur is scattered over his dwelling. . . . The memory of him perishes from the earth; he has no name in the land. . . . He has no offspring or descendants among his people, no survivor where once he lived. Men of the west are appalled at his fate; men of the east are seized with horror. Surely such is the dwelling of an evil man; such is the place of one who knows not God.*"

With that, we come to one of the most remarkable speeches in all the Bible (Job 19). Not only did Job's words inspire Handel, they continue to move all who read them. It is not as though Bildad's words contain no truth. Yes, God will punish the wicked. But Bildad's cold and formulaic "canned" answer

⁷ Kline, "Job," p. 475.

⁸ Kline, "Job," p. 475.

does not fit the facts at hand. This may be true of the wicked when they suffer—but what about the righteous? They suffer too. Thus the issue is not what fixed moral law he has broken. For Job, the issue is “why has God turned his back on him?” And so Job presses on, seeking understanding of the great mystery which now stares him in the face: “Why do the wicked prosper while the righteous suffer.?”

In verses 1-12 of Job 19, Job describes his frightful sense of isolation—even though his friends have come to comfort him. *“Then Job replied: ‘How long will you torment me and crush me with words? Ten times now you have reproached me; shamelessly you attack me. If it is true that I have gone astray, my error remains my concern alone. If indeed you would exalt yourselves above me and use my humiliation against me, then know that God has wronged me and drawn his net around me. ‘Though I cry, ‘I’ve been wronged!’ I get no response; though I call for help, there is no justice. He has blocked my way so I cannot pass; he has shrouded my paths in darkness. He has stripped me of my honor and removed the crown from my head. He tears me down on every side till I am gone; he uproots my hope like a tree. His anger burns against me; he counts me among his enemies. His troops advance in force; they build a siege ramp against me and encamp around my tent.”* Job longs for that day when God will finally respond to him. The suffering is bad enough. Waiting for an answer from God is even worse.

In the meantime, Job is all alone. He cries out in verses 13-19, *“He has alienated my brothers from me; my acquaintances are completely estranged from me. My kinsmen have gone away; my friends have forgotten me. My guests and my maidservants count me a stranger; they look upon me as an alien . . . My breath is offensive to my wife; I am loathsome to my own brothers . . . All my intimate friends detest me; those I love have turned against me.”* Job pleads for pity—not more instruction. *“I am nothing but skin and bones; I have escaped with only the skin of my teeth. ‘Have pity on me, my friends, have pity, for the hand of God has struck me. Why do you pursue me as God does? Will you never get enough of my flesh?”* Suddenly, Job has had enough of the accusations and false charges! We are about to witness a remarkable confession of faith!

Since his even his closest friends don’t believe him, in verses 23-24 Job now demands that a record of his integrity be written down for all to see. Declares Job, *“Oh, that my words were recorded, that they were written on a scroll, that they were inscribed with an iron tool on lead, or engraved in rock forever!”* Job wants an indelible record so that all who come after him will know that he is innocent and that long after he is gone, he will be vindicated. Given the very early stage of redemptive history in which he writes, Job looks ahead to a time when he will finally be declared “not guilty!” That ever-increasing hope that a redeemer will come (hinted at in Job 9:33 and in Job 16:18 ff.), now comes to full-flower. Despite all that he has endured, in verse 25 Job declares, *“I know that my Redeemer lives, and that in the end he will stand upon the earth.”* Although everyone else doubts him and has deserted him, Job knows that a heavenly *go el* (a redeemer, the next of kin, who rights wrongs and settles estates) will do what his friends, wife and contemporaries will not—believe his testimony and vindicate his good name.

But Job does not stop. In verses 26-27, he declares, *“And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes—I, and not another. How my heart yearns within me!”* Job longs for the resurrection from the dead—a time when his current suffering is but a dim memory and when his sick and afflicted body will be renewed. As one writer puts it, “here are the beginnings of what progressive revelation would ultimately enunciate in the doctrines of the coming of Christ at the end times, the resurrection of the dead and the final judgment.”⁹ Remarkably, Job desires

⁹ Kline, “Job,” p. 476.

the same thing Paul describes in Philippians 3:7-11. *“But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God and is by faith. I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead.”*

With his eyes now set on the future, Job now warns his friends that the coming resurrection will impact them as well. We read in verses 27-28, *“If you say, ‘How we will hound him, since the root of the trouble lies in him,’ you should fear the sword yourselves; for wrath will bring punishment by the sword, and then you will know that there is judgment.”*

In Cycle two—round three, Zophar has been listening and regards these words as an insult.

Job’s three friends are using the same tired script—focusing exclusively upon the fate of the wicked. As Meredith Kline puts it, “Job [has just] struck chords of redemptive truth as to thrill angels, but Zophar, having ears, hears not. . . . Zophar . . . is content to draw the inspiration for his lyrics from the dunghill where the friends found Job.”¹⁰ So Zophar lets fly in verses 2-14. *“My troubled thoughts prompt me to answer because I am greatly disturbed. I hear a rebuke that dishonors me, and my understanding inspires me to reply. ‘Surely you know how it has been from of old, ever since man was placed on the earth, that the mirth of the wicked is brief, the joy of the godless lasts but a moment. Though his pride reaches to the heavens and his head touches the clouds, he will perish forever, like his own dung; those who have seen him will say, ‘Where is he? . . . The youthful vigor that fills his bones will lie with him in the dust. ‘Though evil is sweet in his mouth and he hides it under his tongue, though he cannot bear to let it go and keeps it in his mouth, yet his food will turn sour in his stomach; it will become the venom of serpents within him.’”* After much more of the same, Zophar concludes in verses 27-29, *“the heavens will expose his guilt; the earth will rise up against him. A flood will carry off his house, rushing waters on the day of God’s wrath. Such is the fate God allots the wicked, the heritage appointed for them by God.”*

As Job sees it, his friends have not offered any explanations at all. Rather, they have denied the mystery of suffering and affliction, simply because their view of retributive justice does not fit with reality. There are wicked people who flourish and righteous people who suffer. Yes, Job’s friends are right—God will punish all sin and reward good. But Job is starting to see that this punishment will come at the end of time (on judgment day) and not beforehand. With faith and hope stirring his heart, Job rises above his disappointment and answers Zophar with words of hope.

In Job 21:2-3 Job challenges his friends. *“Listen carefully to my words; let this be the consolation you give me. Bear with me while I speak, and after I have spoken, mock on.”* In verses 4-9, we see that Job looks for an answer from God: *“Is my complaint directed to man? Why should I not be impatient? Look at me and be astonished; clap your hand over your mouth. When I think about this, I am terrified; trembling seizes my body. Why do the wicked live on, growing old and increasing in power? They see their children established around them, their offspring before their eyes. Their homes are safe and free from fear; the rod of God is not upon them.”* The fact of the matter is that the wicked do live on. The

¹⁰ Kline, “Job,” p. 476.

ground does now swallow them. The fate that has befallen Job does not fall upon them. Oh, they will be judged, but on the last day, not necessarily in the course of this life.

The answer is slowly beginning to come to Job, as we see in verses 14-20 of Job 21. *“Yet they say to God, ‘Leave us alone! We have no desire to know your ways. Who is the Almighty, that we should serve him? What would we gain by praying to him?’ But their prosperity is not in their own hands, so I stand aloof from the counsel of the wicked. `Yet how often is the lamp of the wicked snuffed out? How often does calamity come upon them, the fate God allots in his anger? How often are they like straw before the wind, like chaff swept away by a gale? It is said, ‘God stores up a man’s punishment for his sons.’ Let him repay the man himself, so that he will know it! Let his own eyes see his destruction; let him drink of the wrath of the Almighty.”* Though his friends are convinced they are right, Job is now fully convinced that they are not. In fact, as he ends his reply to Zophar, he tell his friends in verse 34, *“So how can you console me with your nonsense? Nothing is left of your answers but falsehood!”*

Not only are the smoldering embers of faith still burning in Job’s heart, he is sure that Eliphaz, Bildad and Zophar have no answers, only falsehoods. Job is a justified sinner. He is a righteous man, and yet still he suffers. The words of his friends hurt deeply, they do not heal. They cannot explain the obvious—wicked people do prosper, and righteous people do suffer. As Job is beginning to see, God may indeed have a purpose in suffering which does not fit with Eliphaz, Bildad and Zophar’s insufficient grasp of the nature of things. And Job’s heart is stirred and moves him to confess his faith, even through tears of pain, doubt and fear! Job knows that his redeemer lives! He knows his redeemer will one day stand upon the earth. Job knows that he will see that redeemer with the eyes of a resurrected body!

Only one more cycle of discussion remains in Job 22-26. The argument becomes more heated before abruptly coming to a halt. Eliphaz and Bildad will give it one more try. And Job will have his say as well before the Lord answers all of them from the midst of the storm.