

# Job's Friends

## Eliphaz the Temanite

Eliphaz poses a loaded question to Job: "**Who that was innocent ever perished?" (4:7)**. With that in mind, Eliphaz interprets Job's musings as whining. When he sees how massive Job's punishment is, he compares that to his handy dandy chart of sin-to-punishment ratios, and concludes that Job must have done something truly awful. In short, Eliphaz and Job would agree that God gives and God takes away, but Eliphaz believes that this system corresponds to who does evil and who does good.

**Job 22:4-5** - Is it for your fear of him that he reproves you and enters into judgment with you? Is not your evil abundant? There is no end to your iniquities.

## Bildad the Shuhite

Bildad feels the same way as Eliphaz, mainly, he was sure something was wrong in Job's relationship with God, thus his call for repentance, with the confidence that when Job repented he would be blessed **Job 8: 6-7: "But if you will seek God earnestly and plead with the Almighty, if you are pure and upright, even now he will rouse himself on your behalf and restore you to your prosperous state. Your beginnings will seem humble, so prosperous will your future be."**

Thus, Bildad adds a new wrinkle. If you repent and do the right things, all of your blessings will come back.

Then, Bildad has another idea on top of it. What if it was Job's kids or ancestors who had sinned?:

**Job 8:3-4 - Does God pervert justice? Or does the Almighty pervert the right? If your children sinned against him, he delivered them into the power of their transgression.**

**John 9:1-3** - As he (Jesus) passed by, he saw a man blind from birth. <sup>2</sup> And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" <sup>3</sup> Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him.

## Zophar the Naamathite

Surprise, surprise, Zophar follows the same line as his two friends: God is just, and Job must have done something to offend him. If God's power is absolute, and God's law is that the righteous are rewarded and the wicked are punished, then Job's predicament is his own fault.