

Title: The First Address of Eliphaz: Bad Things Don't Happen to Good People

Number: 1119Job4.1-5.27(8)

Text: Job 4:1-5:27

Central Idea: Bad Things Do Happen to Good People

Date: November 10, 2019

{Read Passage / Opening Prayer}

4:1 Then Eliphaz the Temanite answered, 2 “If one ventures a word with you, will you become impatient? But who can refrain from speaking? 3 “Behold you have admonished many, And you have strengthened weak hands. . . . 5 “But now it has come to you, and you are impatient; It touches you, and you are dismayed. 6 “Is not your fear of God your confidence, And the integrity of your ways your hope? 7 “Remember now, who ever perished being innocent? Or where were the upright destroyed? 8 “According to what I have seen, those who plow iniquity And those who sow trouble harvest it. 9 “By the breath of God they perish, And by the blast of His anger they come to an end. . . .

12 “Now a word was brought to me stealthily, And my ear received a whisper of it. 13 “Amid disquieting thoughts from the visions of the night, When deep sleep falls on men . . . 15 “Then a spirit passed by my face; The hair of my flesh bristled up. 16 A form was before my eyes; There was silence, then I heard a voice: 17 ‘Can mankind be just before God? Can a man be pure before his Maker? 18 ‘He puts no trust even in His servants; And against His angels He charges error. 19 ‘How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before the moth! 20 ‘Between morning and evening they are broken in pieces;

Unobserved, they perish forever. 21 ‘Is not their tent-cord plucked up within them? They die, yet without wisdom.’

5:1 “Call now, is there anyone who will answer you? And to which of the holy ones will you turn? 2 “For anger slays the foolish man, And jealousy kills the simple. 6 “For affliction does not come from the dust, Nor does trouble sprout from the ground, 7 For man is born for trouble, As sparks fly upward. 8 “But as for me, I would seek God, And I would place my cause before God; 9 Who does great and unsearchable things, Wonders without number. . . . 17 “Behold, how happy is the man whom God reproves, So do not despise the discipline of the Almighty. 18 “For He inflicts pain, and gives relief; He wounds, and His hands also heal. 27 “Behold this; we have investigated it, and so it is. Hear it, and know for yourself.”

[i] Big Picture Overview

I. Job’s Circumstances in Historical Narrative (1-2)

II. Job’s Lament (3)

III. Three Rounds of Dialogue Between Job and His Friends:

Eliphaz, Bildad, Zophar (4:1-26:14)

A. Round One (4:1-14:22):

1. Job vs Eliphaz
 - a. Eliphaz Addresses Job the First Time (4-5)
 - b. Job Replies to Eliphaz (6-7)
2. Job vs Bildad
 - a. Bildad Addresses Job the First Time (8)
 - b. Job Replies to Bildad (9-10)

3. Job vs Zophar
 - a. Zophar Addresses Job the First Time (11)
 - b. Job Replies to Zophar (12-14)

B. Round Two (15:1-21:34):

1. Job vs Eliphaz
 - a. Eliphaz Addresses Job the Second Time (15)
 - b. Job Replies to Eliphaz (16-17)
2. Job vs Bildad
 - a. Bildad Addresses Job the Second Time (18)
 - b. Job Replies to Bildad (19)
3. Job vs Zophar
 - a. Zophar Addresses Job the Second Time (20)
 - b. Job Replies to Zophar (21)

C. Round Three (22:1-26:14):

1. Job vs Eliphaz
 - a. Eliphaz Addresses Job the Third Time (22)
 - b. Job Replies to Eliphaz (23-24)
2. Job vs Bildad
 - a. Bildad Addresses Job the Third Time (25)
 - b. Job Replies to Bildad (26)
3. *Zophar Doesn't Participate in this Round*

IV. Job's Last Reply to his friends (27-31)

V. A New Face: A Young Man Elihu Speaks (32-37)

VI. God Speaks (38:1-42:6)

VII. Job's Confession and Repentance (42:1-6)

VIII. God Admonishes Job's Friends by Way of Eliphaz (42:7-9)

IX. Job's Restoration (42:10-17)

III. Three Rounds (cycles) of Dialogue Between Job and His Friends: Eliphaz, Bildad, Zophar (4:1-26:14)

ii. Lots of dialogue, but no one is impressed

1. Job is not impressed w/his 3 friends

16:2 “. . . Sorry comforters are you all.”

2. Eliphaz, Bildad and Zophar are not impressed with Job

8:2 is representative of their attitude ==>

“How long will you say these things, And the words of your mouth be a mighty wind?”

3. God is not impressed with Job’s 3 friends

42:7 . . . the LORD [says] to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, [why?] because you have not spoken of Me what is right as My servant Job has.”

1 thing to misrepresent yourself / another thing entirely to misrepresent G. which is what they did.

iii. Not that everything they say is wrong

Some things were true at face-value, but were applied incorrectly.

Premises:

1. God is absolutely sovereign

2. God is absolutely just

3. Therefore, he punishes wickedness and blesses righteousness

1. God is absolutely sovereign

Absolutely true

2. God is absolutely just

Absolutely true

3. Therefore, he punishes wickedness and blesses righteousness

That's true but it has to be qualified. What does it mean to be "wicked?" What does it mean to be "righteous?" Can a man be righteous before God apart from faith in X? When is wickedness punished? When is righteousness blessed? In this life? Next? Both?

If you don't qualify the proposition:

G. punishes wickedness and blesses righteousness

You can absolutize it into a bad application ==>

Bad Application: Job is suffering (he's not being blessed) therefore he's being punished for not being good.

Perverved "You Reap What You Sow" theology.

IOW - if you are sowing it, you must have reaped it.

Job: "*Bad things have happened to you because you did something to deserve it!*"

That's the basic summary of their bad theology.

Bad Things Don't Happen to Good People

iv. Eliphaz argues largely from personal experience

This is t/person who argues anecdotally:

“From what I’ve seen this is how it is.”

Not all experiences are groundless. TAP records some wonderful experiences such as his encounter w/the Risen X on t/way to Damasc. Even w/that t/course of his min. was guided by & grounded in t/Scrip.

As a general rule don’t base facts on your experiences. Base your experiences on facts. Personal experience has to be grounded in truth. For us on this side of the Cross we have as our foundation t/WOG.

I. The Observations of Eliphaz (4:1 - 5:7)

II. The Opinions of Eliphaz (5:8-17)

This is what I’ve seen; this is what I think you should do.

I. The Observations of Eliphaz (4:1 - 5:7) <== 4-fold

A. His Experience as it Relates to Job (4:1-6)

B. His Experience as it Relates to Nature (4:7-11)

C. His Experience as it Relates to a Vision (4:12-21)

D. His Experience as it Relates to Fools (5:1-7)

A. His Experience as it Relates to Job (4:1-6)

1. Eliphaz breaks the silence

4:1 Then Eliphaz the Temanite answered,

a. We were introduced to Eliphaz back in 2:11

2:11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

b. Eliphaz was a "Temanite" — that is, from Teman

Teman, a prominent city in t/area of Edom SE of t/Dead Sea.

(1) Edom was known for its wisdom

Eliphaz was likely the eldest (why he speaks 1st & also why G. addresses him directly in 42:7 as a representative of t/3 friends). He's t/eldest and presumably t/wisest.

c. Eliphaz breaks the silence and does so with meekness

4:2 **"If one ventures a word with you, will you become impatient? But who can refrain from speaking?"**

(1) I think Eliphaz is trying to be sensitive here

Trying to find a way to get to his point in what may feel like an awkward situation.

(a) I think he has good intentions (true for all 3 friends)

The 3 comforters traveled a long ways to see Job. They knew he had lost most everything: his wealth, his health, and all 10 of his children. Job is sitting in t/midst of t/town dump covered w/oozing sores. They sit w/him in silence for a week. Then Eliphaz speaks up.

Awkward.

d. But one thing we'll see as we move along is that the speeches of the 3 friends grow shorter along with their patience

Eliphaz begins w/some measure of compassion, but that quickly fades

2. He points to Job's reputation as a counselor to others

4:3-4 3 **"Behold you have admonished many, And you have strengthened weak hands.** 4 **"Your words have helped the tottering to stand, And you have strengthened feeble knees."**

a. Get the picture [^]

b. Here comes that word "But"

We've been on t/receiving end of this, haven't we? Someone's talking to you & they have an agenda, might even be a well-meaning agenda. But they can't just drop t/hammer so they begin on a pos. note: *"You have been such a blessing & I really appreciate all you do. BUT..."*

4:5-6 5 **"BUT now it [suffering] has come to you, and you are impatient; It touches you, and you are dismayed.** [I take v. 6 as sarcasm] 6 **"Is not your fear of God your confidence, And the integrity of your ways your hope?"**

3. He's accusing Job of not practicing what he preaches!

C'mon Job, you have encouraged others. Why can't you just believe what you've taught them in their suffering? What's wrong with you.

a. I think of the accusation leveled against Jesus on the Cross

Matt. 27:42 "He saved others; He cannot save Himself. . ."

Job; you're being a bit of a hypocrite here!

B. His Experience as it Relates to Nature (4:7-11)

1. Verse 7 sums up Eliphaz' argument

4:7 "Remember now, who ever perished being innocent? Or where were the upright destroyed?"

a. Bad things don't happen to good people

Bad things happen to bad people.

(1) Most everyone in antiquity operated out of this assumption

(a) Turn the clock forward 2000 years from Job to TAP

Latter part of the BOA Paul is on his way to Rome. He boards an Alexandrian cargo ship for Italy & while they are crossing t/Med. Sea they are shipwrecked. By God's mercy everyone is saved (276).

They reach solid ground on t/island of Malta. They make a fire to warm themselves. Paul reaches to put more wood on t/fire & a poisonous snake, escaping the heat, bites him.

What does everyone think?

Acts 28:4 When the natives saw the creature hanging from his hand, they began saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live." *(Karma!)*

Assumption? If you were a bad person, bad things would happen to U.

Turn that around. If bad things happen to U, you must be a bad person

2. That's the mindset of Eliphaz—verses 8-9

4:8-9 8“**According to what I have seen, [again, personal experience] those who plow iniquity And those who sow trouble harvest it.**”

9 “**By the breath of God they perish, And by the blast of His anger they come to an end.**”

Eliphaz is telling Job that he is simply reaping what he has sown.

Like gravity: Toss an object into t/air, it comes down.

This is G's moral law: if bad things happen to you, you must have done something to deserve it.

3. Eliphaz uses an interesting illustration in vv. 10-11

4:10-11 10 “**The roaring of the lion and the voice of the fierce lion, And the teeth of the young lions are broken. 11 The lion perishes for lack of prey, And the whelps of the lioness are scattered.**”

a. What does that mean?

They used lions as a figure of speech meaning “the wicked”.

(1) Lots of OT examples

In speaking of t/wicked, the Psalmist cries out in Psa. 58:6 ==>

6 O God, shatter their teeth in their mouth; Break out the fangs of the young lions, O LORD.

4:10-11 10 “**The roaring of the lion and the voice of the fierce lion, [this is the wicked; they roar and are fierce, but look at what happens to them] And the teeth of the young lions are broken. [Psa. 58:6b] 11 The lion perishes for lack of prey,**

Then shameless Eliphaz, knowingly or not, says something that would have felt like a punch to the stomach (2d half of v. 11) ==>

And the whelps of the lioness are scattered.”

Their little ones, their offspring, die.

1:19 . . . a great wind came from across the wilderness and struck the four corners of the house, and it fell on [your children Job] . . . and they died . . .

Fate of t/wicked . . .

C. His Experience as it Relates to a Vision (4:12-21)

1. Eliphaz buttresses his argument by claiming to have had an inspired dream

4:12 **“Now a word was brought to me stealthily, And my ear received a whisper of it.**

13 **“Amid disquieting thoughts from the visions of the night, When deep sleep falls on men,**

14 **Dread came upon me, and trembling, And made all my bones shake.**

15 **“Then a spirit passed by my face; The hair of my flesh bristled up.**

16 **“It stood still, but I could not discern its appearance; A form was before my eyes; There was silence, then I heard a voice:**

a. There are some difficult interpretational issues here

(1) The first pressing question is this: Was this vision from God?

Is this a legitimate revelatory dream? Rem., there was no Bible // O.T.
Wasn't even a Mosaic Law. Job predates all of that.

G. did reveal Himself in dreams. Not true of all, or even most dreams.
But it did happen.

Gen. 15 (words which sound so much like what we have here):
Gen 15:12 Now when the sun was going down, a deep sleep fell upon
Abram; and behold, terror and great darkness fell upon him.

T/similarities end there.

(a) Was this dream/vision from God?

3 word answer: I Don't Know. Scholars are divided.
But if I had to guess, I'd say "no."

There's no claim by t/"spirit" that he is speaking for G. or is G.
While Eliphaz' dream reveals some things that are unquestionably
true (v. 17), other things are hard to interpret & t/application to Job's
situation is troubling.

(2) What does the spirit in the dream say?

(a) Look at verse 17

**17 'Can mankind be just before God? Can a man be pure before
his Maker?**

i. If you're any kind of a theologian you are no doubt smiling

This is a question straight out of Romans.

ii. There's a translation issue

I read out of the NASB (ESV reads the same). But listen to t/NIV (if you're using t/KJV it reads like the NIV):

4:17 "Can a mortal be more righteous than God? Can a man be more pure than his Maker?" [NIV]

iii. Get the difference?

I asks "Can man be more righteous than God."

T/other: "Can man be righteous before God"

Both translations are possible.

iv. All relates to how you translate the Hebrew word: *min*

Transl. "before" [^] or "more" [^]? Personally, I think translating "min" as "before" ("before G.") is t/better of t/2 choices.

I say that for grammatical reasons as well as t/context. After all, there's no ? that man isn't "more" righteous than G. (goes w/o saying). But how can a man be righteous "before" G., that's a good ? & it's 1 we see repeated in Job.

9:2 "In truth I know that this is so; But how can a man be in the right before God?"

14:4 "Who can make the clean out of the unclean? No one!"

15:14 "What is man, that he should be pure, Or he who is born of a woman, that he should be righteous?"

25:4 "How then can a man be just with God? Or how can he be clean who is born of woman?"

Same here in 4:17 **'Can mankind be just before God? Can a man be pure before his Maker?**

(b) Verse 18 is also difficult (still part of Eliphaz' dream)

4:18 **'He puts no trust even in His servants; And against His angels He charges error.'**

i. What does that mean?

4:18 **'He [God] puts no trust even in His servants; And against His angels He charges error.'**

Servants / angels refer to t/same thing: Angelic Beings.

Example of Heb. parallelism.

But which angels does God charge with error? In my mind either this is mistaken (false spirit speaking falsely) or it refers to t/fallen angels whom God cast out of heaven.

(c) Point from Eliphaz' Perspective is one of comparison

If God puts no trust in & judges angels, what about man? What hope does he have. That's t/comparison that unfolds in v. 19 ==>

4:19 **'How much more those who dwell in houses of clay, [who dwell in houses of clay? Man] Whose foundation is in the dust [who is created out of dust? Man], Who are crushed before the moth!**

[Mortality of man]

20 **'Between morning and evening they are broken in pieces; Unobserved, they perish forever.**

21 **'Is not their tent-cord plucked up within them? They die, yet without wisdom.'**

It's a bleak picture. Ends w/what seems to be a fruitless search for wisdom. That's a theme Job explores in great detail in chapt. 28.

28:20 "Where then does wisdom come from? And where is the place of understanding?"

28:28 "And to man [G.] said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.' "

(c) I don't know if this is was a divine vision

But I do know this (speaking from t/perspective of t/N.T.) beware of those who come to you with a "word from the Lord" - unless it's right out of this book!

As a gen. rule I put no faith, no trust, in mystical experiences (dreams, visions, etc.). This has been t/breeding ground of all sorts of bad theology & even heresies t/o CH history & esp. today.

Again, this goes back to basing truth on experience.

But that's where Eliphaz is coming from. His observations.

A. His Experience as it Relates to Job (4:1-6)

B. His Experience as it Relates to Nature (4:7-11)

C. His Experience as it Relates to a Vision (4:12-21)

Last==>

D. His Experience as it Relates to Fools (5:1-7)

1. Chapter 5 — look at verse 1

5:1 **“Call now, is there anyone who will answer you? And to which of the holy ones will you turn?”**

a. If God charges angels with error are you going to them?
Who’s going to help you? To whom will you make your appeal (legal language used here).

1. Bad Things Happen to Stupid People

2 **“For anger slays the foolish man, And jealousy kills the simple.**

3 **“I have seen the foolish taking root, And I cursed his abode immediately.**

Could mean that Eliphaz wished a curse, declared a curse, or that he observed the fool’s house was cursed.

Then more words that would have really been painful for Job to hear:

4 **“His sons [the sons of a fool] are far from safety, They are even oppressed in the gate, And there is no deliverer.**

5 **“His harvest the hungry devour And take it to a place of thorns, And the schemer is eager for their wealth.**

6 **“For affliction does not come from the dust, Nor does trouble sprout from the ground,**

7 **For man is born for trouble, As sparks fly upward.**

V. 7 is true enough. We are born into a fallen world & therefore born to face all sorts of troubles in life. But t/nuance here seems to be again that Job deserves what he got.

6 **“For affliction does not come from the dust, Nor does trouble sprout from the ground,**

7 **For man is born for trouble, As sparks fly upward.**

I. The Observations of Eliphaz (4:1 - 5:7)

II. The Opinions of Eliphaz (5:8-17)

3 things that Eliphaz counsels Job to do. Rem. these are based on his observations, incl. a vision, that for him, point to t/fact that Job may just be a foolish sinner who needs to repent.

A. Seek God (8-16)

B. Accept His Discipline (17-27)

C. Believe Our Report (27)

A. Seek God (8-16)

8 **“But as for me, I would seek God, And I would place my cause before God;”**

1. He Does Great Things (8-10)

9 **Who does great and unsearchable things, Wonders without number.**

10 **“He gives rain on the earth And sends water on the fields,**

2. He Exalts the Humble and Humiliates the Proud (11-16)

11 **So that He sets on high those who are lowly, And those who mourn are lifted to safety.**

12 **“He frustrates the plotting of the shrewd, So that their hands cannot attain success.”**

V. 13 quoted by Paul in 1 Cor. 3:19 ==>

13 **“He captures the wise by their own shrewdness, And the advice of the cunning is quickly thwarted.”**

14 **“By day they meet with darkness, And grope at noon as in the night.**

15 **“But He saves from the sword of their mouth, And the poor from the hand of the mighty.**

16 **“So the helpless has hope [there’s hope for you, Job], And unrighteousness must shut its mouth.**

A. Seek God (8-16)

B . Accept His Discipline (17-26)

17 **“Behold, how happy is the man whom God reproveth, So do not despise the discipline of the Almighty.**

1. That’s true!

We read that same thing in Prov. 3 (cited in Heb. 12):

Prov. 3:11 My son, do not reject the discipline of the LORD Or loathe His reproof.

Eliphaz isn’t saying anything that’s not true. His problem is w/the application. He’s applying this to Job’s sit. & he has no idea what’s happened behind t/scenes—all that we’ve seen in chapters 1&2.

2. Verse 18 is also true: God Wounds and He Heals

18 **“For He inflicts pain, and gives relief; He wounds, and His hands also heal.**

Yes, that’s true & Eliphaz would have done well to stop with this v.

3. You have the absolute promises that Eliphaz makes on God’s behalf in verses 19-26

a. Listen ==>

19 **“From six troubles He will deliver you, Even in seven evil will not touch you.**

20 **“In famine He will redeem you from death, And in war from the power of the sword.**

21 **“You will be hidden from the scourge of the tongue, And you will not be afraid of violence when it comes.**

22 **“You will laugh at violence and famine, And you will not be afraid of wild beasts.**

23 **“For you will be in league with the stones of the field, And the beasts of the field will be at peace with you.**

IOW - your fields won't be filled w/stones.

That was one way to curse a good piece of land in ancient times. You could salt the earth (and nothing would grow in it). Could also dump stones in the fields. See that in 2 Kings chapter 3. God tells Israel to come against Moab and

19 ‘. . . strike every fortified city and every choice city, and fell every good tree and stop all springs of water, and mar every good piece of land with stones.’

You're crops and your herds will prosper. Job, you won't fall victim to raiding Sabeans and Chaldeans again!

24 **“You will know that your tent is secure, For you will visit your abode and fear no loss.**

b. Then how verse 25 must have stung

25 **“You will know also that your descendants will be many, And your offspring as the grass of the earth.**

Job had no descendents. They were killed & Eliphaz basically lays the blame at Job's feet.

c. As for a long, profitable life?

26 **“You will come to the grave in full vigor, Like the stacking of grain in its season.**

(1) This is a little like an ancient version of the modern Health/Wealth Heresy

Have faith, live righteously; G. will heal you & deliver you from all trouble: famine won't touch you, war can't harm you, you will prosper in business & live a long, fruitful life.

(a) And if that doesn't happen, the problem is with you

You must have failed in some way. False Gospel.

Why Word of Faith proponents have such a hard time w/the BOJ. Here's a man who is blameless. To prove that Job serves G. simply because G. is, Satan is allowed to afflict him. Job loses his stuff // children // wealth & worships G. regardless. It is G. who afflicts him!

d. Don't miss the irony here

Eliphaz is telling Job to fear G. for t/very reason Satan claimed he always did: because God blesses him with stuff. S's accus. in chap. 1:

1:10 “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

Eliphaz is telling Job to clean up his act so he can get all his stuff & his health back. Wrong message.

II. The Opinions of Eliphaz (5:8-17)

A. Seek God (8-16)

B. Accept His Discipline (17-27)

C. Believe Our Report (27)

27 **“Behold this; [pay attention] we have investigated it, and so it is. Hear it, and know for yourself.”**

Bad Things Just Don't Happen to Good People

III. Closing Thoughts

1. Leave Room in Your Theology for Innocent Suffering

Yes, all suffering is a result of sin, but not personal sin. All suff. is due to our living in a fallen, sinful world. Don't follow Eliphaz in making a direct connection between someone's calamity & their sin.

In that sense, there is such a thing as undeserved suffering.

2. Leave Room for Imperfection

Eliphaz in 4:1-6 accuses Job of not living up to what he has taught others. None of us perfectly practice what we preach.

Esp. true when we are suffering.

3. Don't Make General Principles Absolute

Don't absolutize passages like Prov. 22:6 {cite} & then assume that if a child abandons t/faith is must have been t/parent's fault.

Galatians 6:7 {cite} is a general truth.

If you sow wickedness you will reap the same. That doesn't mean that ungodly X-rejecting people don't have success from an earthly perspective. That was t/dilemma of Asaph in Psalm 73: why do the wicked seem to prosper?

4. Be Patient With Sufferers

Oh, how I know this! Sufferers say t/wrongs things sometimes

H. Wheeler Robinson ==>

“A man suffering the torment of physical and mental pain does not think logically . . . His thoughts are instinctive. They fly out like sparks struck from the iron as it lies between the hammer of God and the anvil of life.” [cited by Talbert, 86]

I'm thankful for those who were (and have been) patient w/me when I have behaved foolishly in my grief.

5. Eliphaz' Contention in 4:7 is Flat Out Wrong

4:7 “Remember now, who ever perished being innocent? Or where were the upright destroyed?”

John 9:1–3 1 As He passed by, He saw a man blind from birth. 2 And His disciples asked Him, “Rabbi, who sinned, this man or his parents, that he would be born blind?” 3 Jesus answered, “It was neither that this man sinned, nor his parents; but it was so that the works of God might be displayed in him.

1 Peter 2:19 For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.

4:7 “. . . who ever perished being innocent? Or where were the upright destroyed?”

Those suffering persecution for t/faith? Martyrs?

Those who die untimely deaths or suffer disease? My daughter?

Ultimately, Jesus, the innocent Son of God.

6. Sometimes Bad Things Do Happen to Good People

I say that w/full awareness of Rom. 3:10 which says no one is good.

That’s true as it relates to our inherent depravity. Don’t absolutize that to mean that people, even unregenerate people, can’t do good things.

(goes back to #1 innocent suffering).

It happened at least once!

1 Peter 2:22–23 22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

7. The Cross Answers the Question of 4:17

4:17 ‘Can mankind be just before God? Can a man be pure before his Maker?’

Job 9:33 “There is no umpire between us, Who may lay his hand upon us both.

1 Tim. 2:5 and t/Cross . . . (no undeserved suffering in hell...)