



(Added to Job 1-4): 1. Righteous parents are daily doing those things that prove their children's spiritual state is a priority (1:5).

Job 5-8

1. Those who choose to be foolish ("stupid" as in refusing to be teachable or gain understanding; Jer 4:22) and simple (naïve or lacking sense as to how things really work; Hos 7:11) (5:2): 1) are to find no support or sympathy among those seeking to live holy lives (5:1; e.g. 2Th 3:10-15), 2) are dominated and destroyed by anger and jealousy (5:2), 3) are never able to get ahead enjoying only temporary success or stability (5:3), 4) produce ill-fated and idiot children (5:4), 5) are always being taken advantage of by other needy people (5:5), 6) possess lives full of "affliction" and "trouble" not by accident (it does not "come from the dust" or "sprout from the ground") but as the guaranteed result of their own choices to be (foolish and simple) (5:6-7; "but a man is born to trouble as the sparks fly upward" = Just as sparks always go up, so those "born" to be fools/simple are guaranteed to suffer affliction and trouble).
2. Those who "seek" and commit [their] "cause" to God (who have dedicated their lives to learning and practicing His ways) (5:8): 1) experience God's power, provision and protection (5:9-11), 2) witness His deliverance from the unjust and those attempting to oppress or take advantage of them (5:12-16).
3. We should never "despise" (hate or see as a negative thing) God's "discipline" of us (correction through trials/suffering) since it: 1) indicates we are "blessed" or loved by God and viewed as His children (5:17; Heb 12:5-7; Pro 3:11), 2) is not meant to kill or destroy us (5:18-20), 3) is meant to make us rock-solid - or more confident, when facing hardship or adversaries (5:21 ["hidden" = not affected]-23), 4) promises a life of peace, stability, prosperity and longevity to those who respond appropriately (5:24-26), 5) is God's tried and true method for making us better (5:27).
4. We are "treacherous" and "disappoint(ing)" friends who offer "nothing" of value to our covenant brother or sister when they face calamity so great that they lose their appetite, ability to persevere, hope for living or belief that God will hear their complaint (6:1-21a) and our first response is 1) fear they are guilty of serious sin versus giving them the benefit of the doubt (6:21b), 2) based on speculation versus actual evidence (6:22-26), 3) knee-jerked versus the product of patient listening and diligent investigation (6:27-30).
5. You are completely naïve if you think being righteous will cause you to completely escape: 1) "hard service" or being "allotted months of emptiness and nights of misery" in this life (7:1-4), 2) the decay of your flesh and future death (7:5-10).
6. Great and unceasing calamity or suffering ("anguish of...spirit" and "bitterness of...soul") can cause us to: 1) "complain" (vocalize our unhappiness) to God about living and want to die (7:11-16), 2) be confused about God's ways and purpose w/our life (7:17-21).
7. There is a huge difference between confusion (resulting in asking questions) and condemnation (resulting in questioning) (Job's was the former and never the latter, 6:11-21 w/42:7-9 = If Job had condemned God's actions then he too would be charged w/sin like his friends [the greater sin of blasphemy: accusing God of wrongdoing/blasphemy -Lev 24:10-16]).
8. The value of accusing God of perverting justice (or doing evil) is equivalent to the value of letting a giant fart come out of your mouth (8:1-3; "the words of your mouth [are] a great wind" = A great fart).
9. God's justice includes making sure that the punishment fits the crime (8:4; "delivered them into the hand of their transgression" = God gives people over to what their sin deserves).
10. Seeking God and being "pure and upright" is what repentance that leads to forgiveness ("mercy") and restoration looks like (8:5-7; "beginning was small" = Life after sin and punishment; "latter days will be very great" = God's restoration).
11. If we want the wisdom to correctly and safely navigate our way through this world then it will mean considering: 1) the testimony of those who have already lived (8:8-10), 2) the testimony of God in nature (8:11-13).
12. The difference between the saved and damned person is not that one believes things will be okay and the other doesn't, but that the damned person's expectation: 1) will one day "perish" (8:13; Pro 10:28; e.g. Joh 6:66 versus 67-68), 2) is "severed" or not rooted in reality (8:14-17), 3) is nothing more than blissful ignorance that attracts many to live in the moment (versus seeking the wisdom that comes from those in the past and God in nature) (8:18-19).
13. God promises to: 1) never reject the "blameless" but to (instead) "fill [their] mouth with laughter and [their] lips with shouting" and put to "shame" those who hate them (8:20-21, 22a), 2) never support or help ("take the hand") of "evildoers" or the "wicked" but to eventually destroy their lives forever ("their tent") (8:20,22).