

**Part 27 – The Sovereignty of Our God-The Book of Job  
ROUND TWO - Zophar’s Closing Argument.**

**Job 20:1-29**

[https://www.bordaslaw.com/blog\\_post/history-lady-justice-and-scales-justice/](https://www.bordaslaw.com/blog_post/history-lady-justice-and-scales-justice/)

**Job 7:9** *"When a cloud vanishes, it is gone,  
So he who goes down to Sheol does not come up.*

**Job 14:10-12** *"But man dies and lies prostrate.  
Man expires, and where is he?*

<sup>11</sup> *"As water evaporates from the sea,  
And a river becomes parched and dried up,  
<sup>12</sup> **So man lies down and does not rise.***

*Until the heavens are no longer,  
**He will not awake nor be aroused out of his sleep.***

**Job 7:21** *Why then do You not pardon my transgression  
And take away my iniquity?  
For now I will lie down in the dust;  
And You will seek me, but I will not be."*



**Job 10:21-22** *Before I go—and I shall not return—*

*To the land of darkness and deep shadow,*

<sup>22</sup> *The land of utter gloom as darkness itself,*

*Of deep shadow without order,*

*And which shines as the darkness.”*

**Job 14:7-12** *“For there is hope for a tree,*

*When it is cut down, that **it will sprout again,***

*And its shoots will not fail.*

<sup>8</sup> *“Though its roots grow old in the ground*

*And its stump dies in the dry soil,*

<sup>9</sup> *At the scent of water it will flourish*

*And put forth sprigs like a plant.*

<sup>10</sup> ***“But man dies and lies prostrate.***

***Man expires, and where is he?***

<sup>11</sup> *“As water evaporates from the sea,*

*And a river becomes parched and dried up,*

<sup>12</sup> ***So man lies down and does not rise.***

***Until the heavens are no longer,***

***He will not awake nor be aroused out of his sleep.***

**Job 16:22** *“For when a few years are past,*

***I shall go the way of no return.***

**Job 17:15-16** *Where now is my hope?*

*And who regards my hope?*

<sup>16</sup> *“Will it go down with me to Sheol?*

*Shall we together go down into the dust?”*

Other Resurrections:

**1 Kings 17:17-24** Elijah raised the widow’s son.

**2 Kings 4:20-37 ELISHA** and the Shunamite woman’s son.

**Luke 7:11-16** Jesus in a city called Nain, raised a widow’s son to life.

**Mark 5:35-43** Jesus raised a synagogue official’s daughter from the dead.

**John 11:1-44** Then the famous death and resurrection of Lazarus.

**NASB: Job 19:26** “Even after my skin is destroyed,

Yet from my flesh I shall see God;

**KJV: Job 19:26** And though after my skin **worms** destroy this **body**, yet in my flesh shall I see God

**Bible Hub: Interlinear:**

◀ **Job 19:26** ▶

if						
433 [e]	2372 [e]	1320 [e]	2063 [e]	5362 [e]	5785 [e]	310 [e]
'ě·lō·w·ah.	'e·ḥě·zeh	ū·mib·be·śā·rî,	zōt;	niq·qə·pū-	'ō·w·rî	we·'a·ḥar
אלוהים:	אֶחְזֶה	וּמִבְּשָׁרִי	זֹאת	נִקְפּוּ-	עוֹרִי	וְאַחַר 26
God	I shall see	that in my flesh	this [I know]	is destroyed	my skin	And after
N-ms	V-Qal-Imperf-1cs	Conj-w, Prep-m   N-msc   1cs	Pro-fs	V-Piel-Perf-3cp	N-msc   1cs	Conj-w   Prep

[https://www.scripture4all.org/OnlineInterlinear/Hebrew\\_Index.htm](https://www.scripture4all.org/OnlineInterlinear/Hebrew_Index.htm)

### Hebrew Interlinear: Job 19:26

19:25	וְאָנִי יְדַעְתִּי גְאֻלִּי חַי וְאַחֲרוֹן עַל - עֵפֶר - יָקוּם עִמָּו : u·ani idothi gal·i chi u·achrun ol - ophr iqum : and·I I-know one-redeeming-of·me life and·last on soil he-shall-arise	25 For I know [that] my redeemer liveth, and [that] he shall stand at the latter
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WLC : WLC\_v<sup>1.1</sup> / WLC\_tm<sup>1.0</sup> / CHES<sup>2.0</sup> AV

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Job 19 - Job 20

19:26	וְאַחַר עוֹרִי נִקְפּוּ - זֶאת וּמִבְשָׂרִי אֲחִזֶּה אֵלֹהִים : u·achr our·i nqphu - zath u·m·bshr·i achze alue : and·after skin-of·me they-="encompass this and·from·flesh-of·me I-shall-perceive Eloah	[day] upon the earth: 26 And [though] after my skin [worms] destroy this [body], yet in my flesh shall I see God:
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**Article:** *"Persuade Like a Lawyer, How to Write to Convince a Jury of Readers"*

<https://www.animalz.co/blog/persuade-like-a-lawyer/>

### ***"The Cable Method vs. the Chain Method***

*All content makes an argument of some sort. Even the most basic listicle argues, at least implicitly, that a given series of items is worth looking at.*

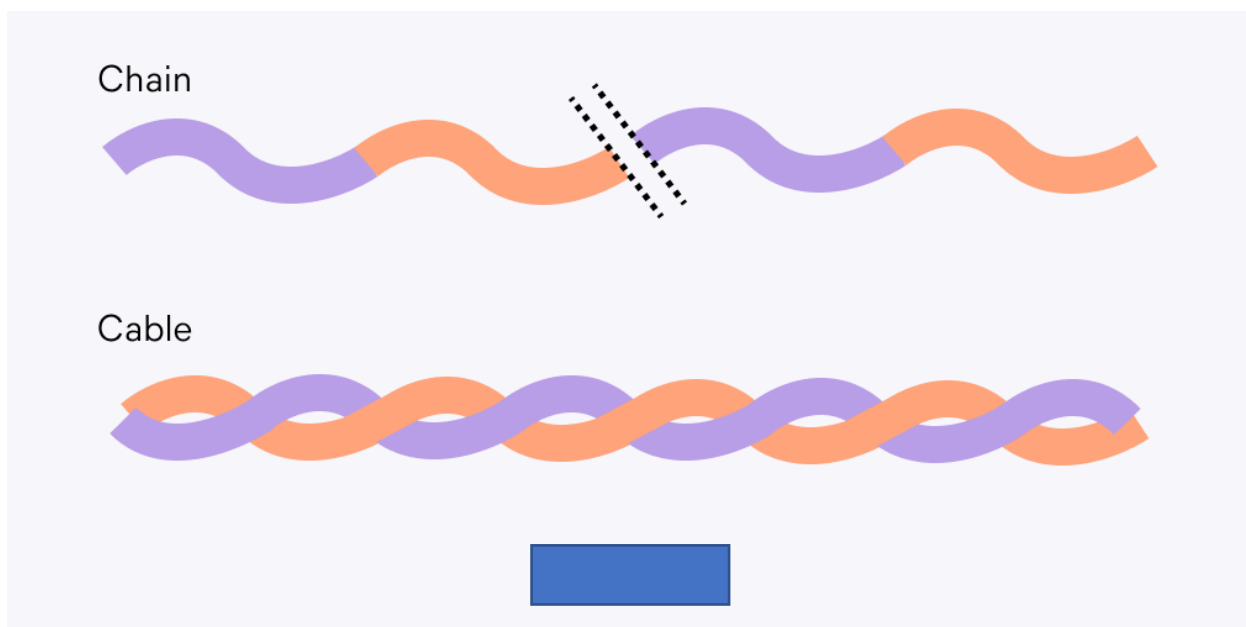
*To improve your arguments, you first need to explicate them (at least for yourself, in the [outline stage](#)) and then think about the structure of the claims that constitute them.*

<http://www.thegrovebiblefellowship.com/index.html>

***The Common Form of Strong Arguments:***

*Weak content relies on one argument; stronger content relies on a chain of arguments; **the strongest content weaves together a cable of arguments.***

*An amateur arguer tends to conceive of arguments as a chain, as one claim interlocking with and leading to the next claim. If every claim holds, then you have a strong argument. The flaw in this framework is that if you have one weak claim, then the chain slips, and the entire argument falls apart. Lawyers, professional arguers, instead conceive of arguments as cables. "A cable's strength," in the words of law professor [Wilson R. Huhn](#), "relies not on that of individual threads, but upon their cumulative strength as they are woven together." In other words, numerous, parallel claims and conclusions come together to form one argument that is more than the sum of its parts.*



*The power, however, **comes from variety, not numbers**. The goal isn't to overwhelm readers with numerous arguments but to compel readers with **different types of arguments**.*

### ***The Arguments All Lawyers Share***

*Over the centuries, lawyers have built up ways of making arguments that judges recognize (and opposing lawyers, if they're smart, can recognize and combat). These five arguments, operating under what legal philosopher H.L.A. Hart calls "rules of recognition," are considered valid and legitimate ways to create law.*

*There are five arguments:*

***text*** arguments, which use documents and statutes;

***intent*** arguments, which use the documented intent of the law's author;

***precedent*** arguments, which use statements by other judges;

***tradition*** arguments, which use cultural norms; and

***policy*** arguments, which use any kind of evidence to prove that a given interpretation of the law will bring about a better state of affairs.

*Each of the five arguments uses different evidence, **but each is more compelling when used in conjunction with other arguments**.*

*End of quote*

The first section is in verses 1-3, where Zophar's pride and ego raises it's head

**Zophar's **FIRST** warning about the wicked's pride: verses 5-11**

**Then the next and **SECOND** warning on the wicked's bodily functions:  
verses 12-23**

**Then the **THIRD** and final warning concerning the wrath of God on the  
wicked: verses 24-29.**

**Job 20** Then Zophar the Naamathite answered,

<sup>2</sup> "Therefore **my** disquieting thoughts make **me** respond,

Even because of **my** inward agitation.

<sup>3</sup> "**I** listened to the reproof which insults **me**,

And the spirit of **my** understanding makes **me** answer.

<sup>4</sup> "Do you know this **from of old**,

**From the establishment of man on earth**,

**FIRST WARNING section: 5-11**

<sup>5</sup> That **the triumphing of the wicked is short**,

And **the joy of the godless** momentary?

<sup>6</sup> "Though his loftiness reaches the heavens,  
And his head touches the clouds,

<sup>7</sup> **He perishes forever** like his refuse; *again the grave being permanent*  
Those who have seen him will say, 'Where is he?'

<sup>8</sup> "He flies away like a dream, and they cannot find him;  
Even like a vision of the night he is chased away.

<sup>9</sup> "The eye which saw him **sees him no longer,**  
**And his place no longer beholds him.**

<sup>10</sup> "His sons favor the poor,  
And his hands give back his wealth.

<sup>11</sup> "His bones are full of his youthful vigor,  
But it lies down with him in the dust.

### **SECOND WARNING section 12-23:**

<sup>12</sup> "Though evil is sweet **in his mouth**  
And he hides it under **his tongue,**

<sup>13</sup> Though he desires it and will not let it go,  
But holds it **in his mouth,** *savoring the taste or the pleasure of it.*

<sup>14</sup> Yet his food **in his stomach** is changed  
To the venom of cobras within him.

<sup>15</sup> "**He swallows** riches,  
But will **vomit** them up;  
God will expel them from **his belly.**



<sup>16</sup> "He **sucks** the poison of cobras;

The viper's tongue slays him.

<sup>17</sup> "He does not look at the streams,

The rivers flowing with honey and curds.

<sup>18</sup> "He returns what he has attained

And cannot **swallow** it;

As to the riches of his trading,

He cannot even enjoy them.

<sup>19</sup> "For he has oppressed and forsaken the poor;

He has seized a house which he has not built.

<sup>20</sup> "Because he knew no quiet within him,

He does not retain anything he desires.

<sup>21</sup> "Nothing remains for him **to devour**,

**Therefore his prosperity does not endure.**

<sup>22</sup> "In the fullness of his plenty he will be cramped;

The hand of everyone who suffers will come against him.

<sup>23</sup> "When **he fills his belly**,

God will send **His fierce anger** on him

*the anger of His wrath*

And will rain it on him while **he is eating**.

### **The THIRD and FINAL WARNING section 24-29:**

<sup>24</sup> "He may flee from the iron weapon,

**But** the bronze bow will pierce him.

<sup>25</sup> "It is drawn forth and comes out of his back,  
Even the glittering point from his gall.

Terrors come upon him,

<sup>26</sup> Complete darkness is held in reserve for his treasures,

And **unfanned fire** will devour him;

*unquenched fire*

It will consume the survivor in his tent.

<sup>27</sup> "The heavens will reveal his iniquity,

And the earth will rise up against him.

<sup>28</sup> "The increase of his house will depart;

His possessions will flow away in the day of His anger.

<sup>29</sup> "This is the wicked man's portion from God,

Even the **heritage decreed** to him by God."

*His appointed heritage*

Summary:

**Zophar's FIRST warning about the wicked's pride: verses 5-11**

**Then the next and SECOND warning on the wicked's bodily functions:  
verses 12-23**

**Then the THIRD and final warning concerning the wrath of God on the  
wicked: verses 24-29.**