

JOB – Chapters 4-7 – “Eliphaz: Job Has Sinned; Job is Chastened by God; Job: My Complaint is Just; Job: My Suffering is Comfortless”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

HAVE THINE OWN WAY – Pollard/Stebbins - Maranatha Music

Have Thine own way, Lord! Have Thine own way! Thou art the Potter, I am the clay. Mold me and make me after Thy will, While I am waiting, yielded and still. Have Thine own way, Lord! Have Thine own way! Search me and try me, Master, today! Whiter than snow, Lord, wash me just now, As in Thy presence humbly I bow.

Have Thine own way, Lord! Have Thine own way! Wounded and weary, help me, I pray! Power, all power, surely is Thine! Touch me and heal me, Savior divine. Have Thine own way, Lord! Have Thine own way! Hold o'er my being absolute sway! Fill with Thy Spirit till all shall see Christ only, always, living in me.

JOB – Chapters 4-7:

Introduction - Job is the story of a man who had everything, wealth, a good family, good relationship with God. A man who, the scripture declares was perfect, straight, upright. A man who loved good, hated evil. The Bible gives us an interesting background to the book of Job that Job and his friends are not aware of. There has been in heaven, a controversy between God and Satan, concerning Job. As God brags upon him, Satan suggests to God that Job is a mercenary, only serving God for the benefits that he gets. He asked permission to take away Job's blessings, he predicts that the result would be Job would curse God to His face. The Lord granted Satan the right to strip Job of his possessions, which he did. Upon hearing news that **all of his possessions were either stolen or destroyed, even his ten children were wiped out**, as a wind destroyed the house in which they were feasting. Job fell on his face, worshiped God. He said, **“The Lord has given, the Lord has taken away. Naked I came into the world, naked I'm going out. Blessed be the name of the Lord.”** And in all of these things Job would not curse God, nor charge God foolishly. Satan then suggested that, skin for skin, a man would give everything he has for his life. “If you take away his health, then he will curse you”. God said, “Alright take away his health, but you don't touch his life”. That is, “let him live, don't kill him”. So, Satan afflicted Job with these horrible loathsome sores all over his body. **Lying there in the dirt, the sores running, the dirt would cake on the sores.** He would take a piece of pottery and scrape himself. Miserable, miserable, miserable. Smelly, horrible, loathsome. **His wife seeing his sad, horrible condition, said, “Why don't you just get it over with Job. Why don't you just curse God and die?”**, yet Job said, **“Does not a man receive good things from the Lord, and also evil?”**. As Job was sitting there in the midst of his pain and his suffering, the things that had happened to Job were broadcast around, and three of his friends came to comfort him in his misery and sorrow. But when they saw Job, they weren't prepared for what they were going to see. They weren't prepared for how bad it really was. They were shocked. They sat there in silence for seven days, without uttering any words, as they saw the suffering of their friend. Finally, Job spoke to them, in which he bore his soul. **“Why was I ever born? Why didn't God just let me die in the womb? Why wasn't there a stillbirth? Why did God allow me to come into life?”** In these things Job was sort of maintaining the fact that he didn't know why he was experiencing such suffering. He didn't know why God would allow him to go through such affliction and such pain. He did not know what was going on behind the scenes, and neither did his friends. (Pastor Chuck commentary)

Introduction to the Dialogue Section – Job and “Friends” - How do we & don't we handle Job situations in life?

- Job was suffering because of the great heavenly test. **Satan 's position was that man will follow God only for the blessings**, not caring for the Blessor. Satan's accusation is that God had to constantly give His followers perks. Take those away and they will back away, for no one follows You just for You. God allows Satan to put the theory to the test. Proving to the man, to the angelic realm that Job was in his relationship with God not for the blessings but for the relationship. **Job was faithful in not cursing God to His face following the loss of everything** – all his children and all his material possessions. Also, **he did not succumb to his wife's suggestion** that he should curse God and die.
- So Satan has lost rounds 1 & 2 and was humbled in this defeat, but he doesn't stop there. Three “friends” of Job heard about him and have come together from significant distances and have spent 7 days in silence with Job in the city dump. Job breaks the silence. Then Eliphaz responds, citing his “vision” from a fearful “spirit” and gives his and his two friends' reason for Job's suffering. Their simple formula was **God allows suffering when there is hypocrisy or secret sin in a person's life**. They are to repeat that or some form of that **throughout** the next 31 chapters! By that time, **we will so dislike** these “friends” and learn so much from them **on how not to respond** to people going through tremendous suffering!
- God is never completely silent through our time of suffering. He has told us all we need know, to maintain perspective, to re-gain perspective, **through the revelation of His Scriptures** in His Word! That's all we need to know! We go to the word of God for His revelation. What does He tell us to do in such dreadful situations? We may incorrectly think that in times of trial God is silent and in not speaking at all. That is not true! We have His amazing word that we can go to – **1 & 2 Peter; James; Job; Psalms**. If God so desires, He may give us a word of wisdom or knowledge or revelation, but we are not to walk by exclamation **but by faith in God's word and in His promises!** He has told us a lot about what we should do in such situations.

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INTERPRETATION

APPLICATION

- This whole idea that Job’s friends have that all suffering, all catastrophes, all illnesses are caused by sin in the life of the person who is experiencing the trial, was prevalent then as it is now. In Jesus’ day, it was prevailing teaching and commonly thought of – *John 9*—man blind from birth; *neither this man or his parents’* sin was responsible. He blew that belief up! **Luke 13** – about accidents – Galileans who blood had been mingled with Pilate’s sacrifices. “Do you suppose that *these Galileans were worse sinners because they suffered?* - I tell you know, but unless you repent” On another occasion a tower of Siloam fell on 18 and they died – Jesus answered the same-- No, but unless you repent you all will likewise perish!” Our natural inclination, **our natural tendency is to think the same thing today when we see someone suffering** is to think --**I wonder what they did wrong?** That tendency was demonstrated by Adam in the beginning in the Garden of Eden.
- So, **if we get nothing else out of the book of Job, may we get this, for rest of our lives! -- To cause us to reject to moving to this incorrect premise, that we never go to that perverse kind of thought, when we see others suffering, of what did they do wrong** to deserve what they are going through? Why did that happen to them? Something must be wrong in them?
- **Also when it comes to our own suffering.** When we suffer, one of our first five thoughts we seem to be drawn to the question of **what did I do, or what am I doing wrong, to deserve this?** We don’t need anyone else suggesting and encouraging us to think that our suffering is because of our wrongdoing! Here Job will get this first from his three friends – Eliphaz, Bildad and Zophar, and later, Elihu, that all are going to nurture the same thought in his mind. **What in the world are you doing wrong that this is happening to you and not to any of us?**
- These chapters, 3 through 31 give us Christians a tremendous, much needed education in **how to view suffering in the world** and **HOW NOT to minister those suffering!** It gives us a vantage view in our lives of **HOW NOT to do something!** If I’m to be in a situation that I’ve never been in before, I like to read of how somebody else has dealt with the same thing, to learn by observing, watching and listening. Here in Job, **we’re allowed to walk through this situation and learn by seeing each and everything**, one thing after another, that these “friends” did and did not do!
- Sometimes there is the temptation that as we go through these 28 chapters to think why didn’t **God just give us a few chapters to summarize** all that happened? We realize that we can’t just look a short summary of the nonsense of the “friends” and get it! One mistake after another! Maybe you’ve had the temptation to jump verses in going through the scripture in our devotion – we should never do that! But, we need to realize that after 28 chapters (33 chapters including the 5 chapters or Elihu) we will develop a tremendous disgust with all that went on.
- We need these chapters to keep from just reading a bit, agreeing with it and **continuing with our tendency to do the same thing!** We need to look, chapter after chapter after chapter until we dislike these three men and get to the point of saying, “**Lord, I beg You that if You ever introduce me into a situation like this, that I would never conduct myself in this way! I never want to be like these human beings! Because this is so engrained in us, it can’t be erased in five chapters! It can’t be smitten down in just ten chapters. No, it takes 28 chapters to hammer that down in our lives, so I realize that I must not going to give any credence to that tendency of my flesh to believe that all suffering must be the result of secret sin or hypocrisy in another person’s life!** I’m not going to believe that about others. I’m not going to believe that either about circumstances of suffering in my own life.
- When we’re dealing about people in deep trials is that old saying, that you can’t improve upon is being silent! It’s hard to know what the right thing to say and how to say it! All Job needed was for his friends to listen to him. His friends kept accusing Job that there was sin in his lives and backed him into that corner. Their requirement for him to admit and confess his sin, which wasn’t the case in his situation.
- In some believers there can be the weakness of a **very high view of God and of His Word, but lack compassion and love.** This is wonderful to have this high view, but **often such a person may lack compassion and a love** for people. Such a person is probably not called by God to speak for God in such suffering situations.
- Another kind of person, **who is serious with the bible but is uncomfortable with anything mysterious, but feel they have to have an explanation for everything.** “Why? I don’t know why!” We’ll just have to ask God and see if He will reveal such to us. This kind of person will usually try to reduce God and His ways down to a little formula, put it in a neat box with a ribbon, even if they have to distort Biblical passages to get God reduced to that formula; even if they have to take an misrepresent entire sections of Scripture to do it. It is so important that they not worship a God that they don’t understand! So they will reduce Him to these kind of formulas, that when people suffer, it has to be because of sin in their own lives. That’s how it works! They have to have an answer for everything.
- But we know that anytime we deal with the **finite man with the infinite God, then we have to get used to mystery.** If we have a God who is **small enough for us to understand, then we would have a God who is not worth worshipping at all!** That the choice that we face! But there are those who insist on eliminating mystery by this reducing God down to their level, small enough that they understand. That’s a God that’s safe for them to worship, because it doesn’t require faith from them! They have an easy explanation. **Isa 55:8-9** “*For My thoughts are not your thoughts, Nor are your ways My ways,*” says the LORD. [9] “*For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.*”
- But we know that we will experience times when we don’t know why and must **go on faith in Him.** At such times when faced with things **we don’t understand, things we don’t know, times of no revelation, what do we do? We always fall back on the we do know; not what we don’t know** – that **God loves me! That God cares about me! That God is with me! That God is going to take care of me.** We put our selves in that place, in the clear revelation of Scripture and have faith that He will lead us all the way!
- We do want to give credit to the “friends” of Job, that they came and spent time with him and to his face, made the incorrect charge directly to him and not behind his back!
- **So may we indeed learn what to do in times of great suffering of others, as well as learning what not to do!**

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INTERPRETATION

APPLICATION

Eliphaz Speaks: The Innocent Prosper - Job Has Sinned;
Job 4:1 Then Eliphaz the Temanite answered and said:
Job 4:2 "If one attempts a word with you, will you become weary? But who can withhold himself from speaking?
Job 4:3 Surely you have instructed many, And you have strengthened weak hands.
Job 4:4 Your words have upheld him who was stumbling, And you have strengthened the feeble knees;
Job 4:5 But now it comes upon you, and you are weary; It touches you, and you are troubled.
Job 4:6 Is not your reverence your confidence? And the integrity of your ways your hope?

Job 4:7 "Remember now, whoever perished being innocent? Or where were the upright ever cut off?
Job 4:8 Even as I have seen, Those who plow iniquity And sow trouble reap the same.
Job 4:9 By the blast of God they perish, And by the breath of His anger they are consumed.
Job 4:10 The roaring of the lion, The voice of the fierce lion, And the teeth of the young lions are broken.
Job 4:11 The old lion perishes for lack of prey, And the cubs of the lioness are scattered.

Job 4:12 "Now a word was secretly brought to me, And my ear received a whisper of it.
Job 4:13 In disquieting thoughts from the visions of the night, When deep sleep falls on men,
Job 4:14 Fear came upon me, and trembling, Which made all my bones shake.
Job 4:15 Then a spirit passed before my face; The hair on my body stood up.
Job 4:16 It stood still, But I could not discern its appearance. A form was before my eyes; There was silence; Then I heard a voice saying:
Job 4:17 "Can a mortal be more righteous than God? Can a man be more pure than his Maker?
Job 4:18 If He puts no trust in His servants, If He charges His angels with error,

vs.1-6 Then Eliphaz the Temanite answered: From Teman, an Edomite city that was known as a center of wisdom (*Jer 49:7*). *“If one attempts a word with you, will you become weary?”* Having initially demonstrated his friendship by making the journey to see Job, sitting speechless for seven days, Eliphaz began his speech. *But who can withhold himself from speaking?* Eliphaz felt the need to speak, having had a vision from a spirit. We know this his advice coming out of this vision, was wrong and not from the Holy Spirit. *Surely you have instructed many . . . now it comes upon you, and you are weary:* Eliphaz began to confront Job with what he saw as his problem. *Is not your reverence your confidence?* This has the idea of, “Job, does not your despair show that you have lost *confidence* in *your reverence* and lost *hope* in *the integrity of your ways*?”

vs.7-11 Eliphaz explains what he believed to be the source of Job’s troubles. *Whoever perished being innocent?* Eliphaz came to the heart of his argument. He boldly said that Job was guilty of some sin because the *innocent* do not suffer as he had, and the *upright* are not *cut off*, forsaken, as he was. *Those who plow iniquity and sow trouble reap the same:* Eliphaz spoke convincingly from his own experience (*Even as I have seen*). Job was reaping *trouble*, so he must have plowed sin (*iniquity*) and sown the seeds of *trouble*. ii. Many people today believe the counsel of Eliphaz, and believe it as an absolute spiritual law instead of a general principle. *By the blast of God they perish* – implying that Job’s suffering came as the judgment of God against him; that the *breath of His anger* burned against Job. *The teeth of the young lions are broken:* Eliphaz is saying that the anger of God is strong enough to break the teeth of *young lions*, giving the idea that the anger of God has also brought Job low. *God blesses the righteous and judges the wicked.—but all wrong here!*

vs.12-21 Eliphaz describes his revelation regarding the frailty of man. *A word was secretly brought to me:* Eliphaz claimed that he received this word in a dream, *when deep sleep falls on men*, and he received it by a *spirit* that *passed before his face* in his dream. *Can a mortal be more righteous than God?* Eliphaz called attention to the common sinfulness of man. The idea is clear: “Job, we all sin. There is no great shame in admitting that you have sinned and that is why this calamity has come upon you.” *If He charges His angels with error, how much more those who dwell in houses of clay:* Eliphaz made this interesting comment to point out man’s spiritual and moral frailty. He noted that even *angels* had fallen into *error*, therefore it should surprise no one that man – including Job – has also fallen into error.. This statement is closer to the real truth than Eliphaz could know. It was one of these *angels* charged with *error* – Satan himself – who was the real cause of Job’s calamity. Eliphaz was correct on this point: *He charges His angels with error.* It is all very beautiful, but absolutely short-sighted and wrong!

vs. 1-6 Job’s three friends came to comfort him, *but they ended up criticizing him!* Each of them used the same argument in one way or another: (1) **God blesses the righteous and afflicts the wicked;** (2) **God has afflicted Job;** (3) **therefore, Job must be wicked.** It is a dangerous thing for believers to “explain the ways of God” to other believers, especially if they do not understand God’s Word and God’s ways—a general, but incorrect understanding of God. It’s better to remain silent than to say the wrong thing!

vs. 7-11 Eliphaz says in effect, Job, you’ve helped others, but now you cannot help yourself - words reminiscent of Christ’s mockers at the Crucifixion. The reason he gives for this is Job’s self-righteousness. **Since people suffer for wickedness, it must be that Job has sinned. Jumping to this conclusion and pounding it in to Job, changes these three men to become accusers of Job and not really his friends! How careful we should be not to jump to wrong conclusions hurting rather than helping!**

vs.12-21 Eliphaz, appearing to be very spiritual, seems totally unaware that he was saying anything that could drive a knife into the tortured man. He is so carried along on his own eloquence of his dream and his conclusions, **that he forgets the very sorrows which he came to comfort.** Notice his dream was identified as fearful; that definitely is not the Holy Spirit! We need to be on guard in such situations, to be a comfort not to accuse, especially to wrongfully accuse anyone who is suffering, experiencing much pain.

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INTERPRETATION

APPLICATION

Job 4:19 How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before a moth?

Job 4:20 They are broken in pieces from morning till evening; They perish forever, with no one regarding.

Job 4:21 Does not their own excellence go away? They die, even without wisdom.'

Job is Chastened by God;

Job 5:1 "Call out now; Is there anyone who will answer you? And to which of the holy ones will you turn?

Job 5:2 For wrath kills a foolish man, And envy slays a simple one.

Job 5:3 I have seen the foolish taking root, But suddenly I cursed his dwelling place.

Job 5:4 His sons are far from safety, They are crushed in the gate, And there is no deliverer.

Job 5:5 Because the hungry eat up his harvest, Taking it even from the thorns, And a snare snatches their substance.

Job 5:6 For affliction does not come from the dust, Nor does trouble spring from the ground;

Job 5:7 Yet man is born to trouble, As the sparks fly upward.

Job 5:8 "But as for me, I would seek God, And to God I would commit my cause—

Job 5:9 Who does great things, and unsearchable, Marvelous things without number.

Job 5:10 He gives rain on the earth, And sends waters on the fields.

Job 5:11 He sets on high those who are lowly, And those who mourn are lifted to safety.

Job 5:12 He frustrates the devices of the crafty, So that their hands cannot carry out their plans.

Job 5:13 He catches the wise in their own craftiness, And the counsel of the cunning comes quickly upon them.

Job 5:14 They meet with darkness in the daytime, And grope at noontime as in the night.

Job 5:15 But He saves the needy from the sword, From the mouth of the mighty, And from their hand.

Job 5:16 So the poor have hope, And injustice shuts her mouth.

Job 5:17 "Behold, happy is the man whom God corrects; Therefore do not despise the chastening of the

vs. 1-7 Wrath kills a foolish man . . . His sons are far from safety: These were backhanded references to Job and his own sons. Eliphaz argued that the fact that such great disaster fell upon them proves that they were foolish and in sin. *His sons are far from safety, they are crushed in the gate, and there is no deliverer:* Reference made here to a custom that in the Eastern countries the court-house, or tribunal of justice, was at the *gate* of the city, where the magistrates attended, and the plaintiff and defendant came for justice.” *Affliction does not come from the dust, nor does trouble spring from the ground:* Eliphaz believed that this *trouble* did not come to Job from *nowhere*; it didn’t just *spring from the ground*. The implication is that this *affliction* came upon Job *from God. Yet man is born to trouble, as the sparks fly upward:* This point connects with the one Eliphaz just made. Trouble doesn’t come to man from *nowhere*; it comes as a judgment from God, or at least because man has sown trouble so now he reaps it. Since just as it is true that *as the sparks fly upward*, it is also true that *man is born to trouble*, then it can also be said that all men sin and deserve the affliction and trouble that comes to them.

vs. 8-16 Eliphaz defends God. *As for me, I would seek God, and to God I would commit my cause:* Eliphaz said it tactfully, yet he still said it – that Job was not seeking God and was not committing his cause to God in his affliction. *Who does great things, and unsearchable, marvelous things without number:* According to Eliphaz, this is why Job should seek God and commit his way to Him. It is because God is a great God, great in both His power over creation (*He gives rain on the earth*) and in His moral justice (*he frustrates the devices of the crafty . . . injustice shuts her mouth*). Eliphaz believed that the justice of God, worked against Job at this time, because Job was in sin and refused to see it. Yet if Job would only see this and repent, perhaps the justice of God would once again work on his behalf *He saves the needy from the sword, from the mouth* (edge of the sword) *of the mighty*.

vs. 17-26 Eliphaz attributes Job’s suffering to God’s chastening for sin in his life. *Happy is the man whom God corrects:* Poetically, Eliphaz emphasized his point that Job’s problems are because *God corrects* His sinful children, and Job is one of those sinful children. *Therefore do not despise the chastening of the Almighty:* Eliphaz did not wish to push Job into despair. He believed that Job should not *despise* this correcting work in his life, but instead humble himself under it, forsake his sin, and learn from it. *He bruises, but He binds up . . . He shall deliver you in six troubles:* Eliphaz wanted to encourage Job further. “Job, God will heal your wounds and deliver you if you will confess your sin and turn to Him.” Eliphaz continued and described in detail all the blessings of restoration that would come to Job’s life if he would only repent and turn to God (*you shall be hidden from the scourge of the tongue . . . you shall laugh at destruction and famine . . . you shall know that your tent is in peace, and so on*).

vs. 1-7 The harsh, non-applicable criticism continues to be given to Job by Eliphaz! Coming to give comfort and companionship, but now giving Job nothing but accusation and wrongful charging that his affliction isn’t coming from nothing, but from sin!

vs. 8-16 Eliphaz defends God. Eliphaz tells Job that he was not seeking God and was not committing his cause to God in his affliction and that this is why Job should seek God and commit his way to Him. It is because God is a great God, great in both His power over creation. Eliphaz believed that the justice of God, worked against Job at this time, because Job was in sin and refused to see it. Yet if Job would only see this and repent, perhaps the justice of God would once again work on his behalf. Help us not to be such a miserable comforter as Eliphaz is here!

vs. 17-26 What Eliphaz is mostly true but it just doesn’t apply in Job’s case! How careful we need to be not to wrongfully charge, but silently listen, thereby encouraging and comforting. Eliphaz is arguing with Job’s words but ignoring what Job is going through and that is not a case of Job sinning!

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INTERPRETATION

APPLICATION

Job 5:18 For He bruises, but He binds up; He wounds, but His hands make whole.
Job 5:19 He shall deliver you in six troubles, Yes, in seven no evil shall touch you.
Job 5:20 In famine He shall redeem you from death, And in war from the power of the sword.
Job 5:21 You shall be hidden from the scourge of the tongue, And you shall not be afraid of destruction when it comes.
Job 5:22 You shall laugh at destruction and famine, And you shall not be afraid of the beasts of the earth.
Job 5:23 For you shall have a covenant with the stones of the field, And the beasts of the field shall be at peace with you.
Job 5:24 You shall know that your tent is in peace; You shall visit your dwelling and find nothing amiss.
Job 5:25 You shall also know that your descendants shall be many, And your offspring like the grass of the earth.
Job 5:26 You shall come to the grave at a full age, As a sheaf of grain ripens in its season.
Job 5:27 Behold, this we have searched out; It is true. Hear it, and know for yourself.”
Job Replies: Complaint is Just
Job 6:1 Then Job answered and said:
Job 6:2 “Oh, that my grief were fully weighed, And my calamity laid with it on the scales!”
Job 6:3 For then it would be heavier than the sand of the sea—Therefore my words have been rash.
Job 6:4 For the arrows of the Almighty are within me; My spirit drinks in their poison; The terrors of God are arrayed against me.
Job 6:5 Does the wild donkey bray when it has grass, Or does the ox low over its fodder?
Job 6:6 Can flavorless food be eaten without salt? Or is there any taste in the white of an egg?
Job 6:7 My soul refuses to touch them; They are as loathsome food to me.

vs. 17-26 (con’t) You shall be hidden from the scourge of the tongue: Perhaps no evil is more dreadful than the scourge of the tongue: evil-speaking, detraction, backbiting, calumny, slander, tale-bearing, whispering, and scandalizing, are some of the terms we use to express the wicked influence and effects of that member, which is a world of fire, kindled from hell.

v. 27 Eliphaz declares his confidence in his words. *Behold, this we have searched out:* Eliphaz had discussed this with his two friends and wanted to persuade Job, giving gave his statement the authority of communal knowledge (*we have searched out*). “Job, we all together here have investigated this carefully and know what we are talking about.” *It is true:* Eliphaz said this with absolute confidence. “Job, God’s principle of cause and effect together with your reaction to your calamity proves that you were and are in sin and you must repent to be restored.” To Eliphaz and his friends this was so obvious that it did not need to be proven; he simply confidently explained, “*It is true.*” *Hear it, and know for yourself:* Eliphaz thought that Job needed only to accept these obvious truths in order to find the answers to his current crisis.

vs. 1-7 Then Job, lamenting his affliction, *answered and said:* After seven days of silence, Job broke his the silence with an anguished rant. Eliphaz responded with a poetic but misguided call to repentance (*Job 4-5*). Now Job will answer the words of Eliphaz. *Oh, that my grief were fully weighed:* Job’s first response to the words of Eliphaz were to complain about the greatness of his suffering. Eliphaz only made his suffering worse, with his well-intentioned but wrong analysis of Job’s problem. This was not only Job’s feeling; it was also the judgment of God as revealed at the end of the Book of Job, “*have not spoken of Me what is right, as My servant Job has (Job 42:7). Therefore my words have been rash:* Job’s outburst in *Job 3* did not curse God, but it did come close. Job here admitted that his words were indeed *rash*, but explained that it was because of the excessive heaviness of his grief. *The arrows of the Almighty are within me:* Job felt that God Himself had attacked and cursed him. He felt that God had shot *arrows* at him; had sent *poison* against him; and had *arrayed* His *terrors* against Job. *Can flavorless food be eaten without salt? Or is there any taste in the white of an egg?* Job described how the words of Eliphaz “tasted” to him. They were weak and flavorless, and certainly did not give Job any health or strength. *Does the wild donkey bray when it has grass?* Job insisted that he had reason for his grief. The *donkey* doesn’t *bray* and the *ox* doesn’t *low* when they have enough food; in the same analogy, Job’s isn’t complaining without reason.

v. 27 Job is not in a storm of correction. Be careful that you only warn someone when they headed into sin. But you cannot come upon someone who is suffering and by your observation concluding that they are in the situation they are in, because of sin in their lives! We see the very real danger here of a self righteous, proud person demonstrating some truth, but without compassion, without love and filled with wrongful observation and conclusion. Job, you are suffering because there is sin in your life!

vs. 1-7 Job responds to Eliphaz’ harsh and severe judgment, like a judge addressing a criminal, by asking if only my grief were fully weighed and my calamity laid with it on the scales. Job is hurting so much and he doesn’t understand the cause. He is not complaining without reason. May we not impose, as Eliphaz did, our wrongful conclusions on anyone suffering.

JOB – Chapters 4-7 – “Eliphaz: Job Has Sinned; Job is Chastened by God; Job: My Complaint is Just; Job: My Suffering is Comfortless”

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INTERPRETATION

APPLICATION

Job 6:8 "Oh, that I might have my request, That God would grant me the thing that I long for!

Job 6:9 That it would please God to crush me, That He would loose His hand and cut me off!

Job 6:10 Then I would still have comfort; Though in anguish I would exult, He will not spare; For I have not concealed the words of the Holy One.

Job 6:11 "What strength do I have, that I should hope? And what is my end, that I should prolong my life?

Job 6:12 Is my strength the strength of stones? Or is my flesh bronze?

Job 6:13 Is my help not within me? And is success driven from me?

Job 6:14 "To him who is afflicted, kindness should be shown by his friend, Even though he forsakes the fear of the Almighty.

Job 6:15 My brothers have dealt deceitfully like a brook, Like the streams of the brooks that pass away,

Job 6:16 Which are dark because of the ice, And into which the snow vanishes.

Job 6:17 When it is warm, they cease to flow; When it is hot, they vanish from their place.

Job 6:18 The paths of their way turn aside, They go nowhere and perish.

Job 6:19 The caravans of Tema look, The travelers of Sheba hope for them.

Job 6:20 They are disappointed because they were confident; They come there and are confused.

Job 6:21 For now you are nothing, You see terror and are afraid.

Job 6:22 Did I ever say, 'Bring something to me'? Or, 'Offer a bribe for me from your wealth'?

Job 6:23 Or, 'Deliver me from the enemy's hand'? Or, 'Redeem me from the hand of oppressors'?

vs. 8-10 Job longs for God to grant the escape of death. *That it would please God to crush me:* Job returns to the theme of his complaint from *Job 3*, where he mourned the day of his birth and believed he would be better off day. Though Job never seems to have contemplated suicide, he wished God Himself would end his life. *That He would loose His hand and cut me off:* The idea may again have God as an archer shooting arrows at Job. He pleads that God might simply launch more arrows and end his life. *I have not concealed the words of the Holy One:* Here Job again insists on his basic innocence before God. The calamity in his life was not due to some sin such as concealing denying *the words of the Holy One*. Though Job had emphatically rejected the words of Eliphaz, he would have one consolation left before he died – that he had not denied the words of the Holy One!

vs. 11-13 *What strength do I have, that I should hope?* Job reflected the sense of hopelessness of the severe and chronic sufferer. Sensing no inner *strength* to meet the present and future challenges, he felt no *hope* at all. We can sense the depth of Job's anguish: *Is my strength the strength of stones? Is my flesh bronze? Is my help not within me?* These words from the pain-wracked man sitting on a burned-out place in a garbage dump indicate Job's absolute sense of helplessness. If Job's only help is *within* him, then he has no *help*. Indeed, all *success* is *driven from* him.

vs. 14-23 Job challenges Eliphaz and defends himself. *Kindness should be shown by his friend:* Job here made his most basic accusation against Eliphaz. "You should show me kindness, even if were true that I had forsaken *the fear of the Almighty*." *My brothers have dealt deceitfully like a brook:* Even though only Eliphaz had previously spoken, Job addressed his *brothers* collectively. Either this was out of politeness (not wanting to single out Eliphaz), or because Job believed that the attitude and silence of his other companions meant they agreed with Eliphaz. Job accused them of being as unreliable as a snow-fed stream that vanishes when it is hot. *For now you are nothing, you see terror and are afraid:* "Verse 21 is the climax of Job's reaction to his friends' counsel. They offered no help. *Did I ever say:* Job wasn't asking his friends to pay him money or to ransom him from kidnappers. All he wanted was some words of comfort, and he heard none.

vs. 8-10 Job is to the point where he just wants to be cut off, to die! He is not contemplating suicide but is just asking the Lord to let him go! How should be a comfort is such a situation?

vs. 11-13 Job, in his distress, cries out, I'm not made of stone! I'm not made of brass. What strength or help is in me? How we see the depth of Job's suffering. How would we respond to God is such a situation?

vs. 14-23 We are reminded here to "try a little kindness"! Not to come like deceitful dried up streams! Rather than responding to Job's painful situation with compassion and kindness they become afraid because if this could happen to righteous Job then it could happen to them. Beware this response doesn't happen with us!

JOB – Chapters 4-7 – “Eliphaz: Job Has Sinned; Job is Chastened by God; Job: My Complaint is Just; Job: My Suffering is Comfortless”

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INTERPRETATION

APPLICATION

Job 6:24 "Teach me, and I will hold my tongue; Cause me to understand wherein I have erred.

Job 6:25 How forceful are right words! But what does your arguing prove?

Job 6:26 Do you intend to rebuke my words, And the speeches of a desperate one, which are as wind?

Job 6:27 Yes, you overwhelm the fatherless, And you undermine your friend.

Job 6:28 Now therefore, be pleased to look at me; For I would never lie to your face.

Job 6:29 Yield now, let there be no injustice! Yes, concede, my righteousness still stands!

Job 6:30 Is there injustice on my tongue? Cannot my taste discern the unsavory?

Job: My Suffering is Comfortless”

Job 7:1 "Is there not a time of hard service for man on earth? Are not his days also like the days of a hired man?

Job 7:2 Like a servant who earnestly desires the shade, And like a hired man who eagerly looks for his wages, Job 7:3 So I have been allotted months of futility, And wearisome nights have been appointed to me.

Job 7:4 When I lie down, I say, 'When shall I arise, And the night be ended?' For I have had my fill of tossing till dawn.

Job 7:5 My flesh is caked with worms and dust, My skin is cracked and breaks out afresh.

Job 7:6 "My days are swifter than a weaver's shuttle, And are spent without hope.

Job 7:7 Oh, remember that my life is a breath! My eye will never again see good.

Job 7:8 The eye of him who sees me will see me no more; While your eyes are upon me, I shall no longer be.

Job 7:9 As the cloud disappears and vanishes away, So he who goes down to the grave does not come up.

Job 7:10 He shall never return to his house, Nor shall his place know him anymore.

vs. 24-30 Job challenges his friends to point out his error and lack of discernment. ***Do you intend to rebuke my words, and the speeches of a desperate one:*** Job believed that Eliphaz was unduly harsh in his reply and failed to see that his Job's rant in *chapter 3* was made up only of *words* from a *desperate one*. Eliphaz, in his insensitivity, acted as if Job's words were *as wind*. Instead of comforting Job, Eliphaz was as bad as someone who would *overwhelm the fatherless* and *undermine his friend*. Now he seems to retaliate with charges of his own: You would even *overwhelm* an orphan and *undermine your friend*. This is pretty rough behavior. There is no more indication that the friends gambled for orphans than there is that Job asked for bribes. Perhaps this is what Job is getting at. ***Yes, concede, my righteousness still stands!*** Job very much wanted Eliphaz and his other friends to see that his present calamity was *not* judgment for some grievous, hidden sin. The words “*teach me,*” “*cause me,*” “*what does your arguing prove,*” and “*concede*” are all demands for evidence and proof. ***Is there injustice on my tongue? Cannot my taste discern the unsavory?*** Earlier in this chapter Job has represented the words of Eliphaz as bits of food; bits that were very unsatisfying to Job in his present suffering. If Eliphaz had comforted and satisfied Job, he would not have cried out as he did in Job 3 (*Job 6:5*). The words of Eliphaz were like flavorless food (*Job 6:6*: like rotten, loathsome food (*Job 6:7*). Job can *discern* the *unsavory* character of the words of Eliphaz (*Job 6:30*).

vs. 1-5 The comfortless suffering of Job. ***I have been allotted months of futility:*** Job saw his present suffering like the futile, discouraging work of a *servant* or a *hired man*, with no hope or reward, only weariness. The words *hard service* communicated both the *struggle* of life, together with the idea that Job has been drafted unwillingly into this battle. ***Wearisome night have been appointed to me:*** Job described his physical condition in painful terms. He suffered from insomnia and his skin affliction came back again and again. ***My flesh is caked with worms:*** This description is almost unimaginable! What pain and suffering!

vs. 6-10 Job mourns the futility of life. ***My days are swifter than a weaver's shuttle:*** Job did not mean this in a swift or fast sense. He described in the previous verses, in this season of affliction time is dragging by through his sleepless and painful nights. Yet when he looked at his life in totality, it seemed to be a meaningless blur, *spent without hope* and as a *breath*. Even worse than the pain itself, Job lost all hope of being healed. He believed his only release from pain was death. ***So he who goes down to the grave does not come up:*** This is one of Job's statements about the afterlife that are shown throughout the book. These statements are a combination of uncertainty and triumphant confidence.

vs. 24-30 Instead of comforting Job, Eliphaz was as bad as someone who would overwhelm the fatherless and undermine his friend. Now he seems to retaliate with charges of his own. What an example for us of what NOT to do!

vs. 1-5 We see clearly Job's condition. He described his physical condition in painful terms, suffering from insomnia with his skin affliction came back again and again. ***My flesh is caked with worms:*** This description is almost unimaginable! What pain and suffering! What do we feel for him at such a time?

vs. 6-10 In Job's despair he talks about the afterlife. We see his statements are really a combination of uncertainty and triumphant confidence! His understanding of the afterlife was incomplete. How awesome it is at this time for us - Jesus has come, died for our sins according to the Scriptures; rose again according to the Scriptures and has ascended to heaven - All is complete! The price of our sin has been paid in full!

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INTERPRETATION

APPLICATION

Job 7:11 "Therefore I will not restrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
Job 7:12 Am I a sea, or a sea serpent, That You set a guard over me?
Job 7:13 When I say, 'My bed will comfort me, My couch will ease my complaint,'
Job 7:14 Then You scare me with dreams And terrify me with visions.
Job 7:15 So that my soul chooses strangling And death rather than my body.
Job 7:16 I loathe my life; I would not live forever. Let me alone. For my days are but a breath.

Job 7:17 "What is man, that You should exalt him, That You should set Your heart on him,
Job 7:18 That You should visit him every morning, And test him every moment?
Job 7:19 How long? Will You not look away from me, And let me alone till I swallow my saliva?
Job 7:20 Have I sinned? What have I done to You, O watcher of men? Why have You set me as Your target, So that I am a burden to myself?
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 diligently, But I will no longer be."

vs. 11-16 I will speak in the anguish of my spirit: Job here cried out to God, first wondering if he were not a dangerous creature (*as sea, or a sea serpent*) that needed to be guarded and restrained by God. Job's words here remind us of something remarkable. Though his physical suffering was intense and prolonged, his worst troubles were inward. His spiritual crisis was deeper than his physical or material crisis. **You scare me with dreams:** Job was denied even the comfort of sleep and rest. When he did lay down to sleep (upon his *bed* or *couch*), he was disturbed with nightmarish *dreams* and terrifying *visions*. Although he needed his sleep, he was afraid to close his eyes because of the horrid images he would see. Could there be any state more horrible than this? **So that my soul chooses strangling . . . I loathe my life:** Job's condition is so miserable that, at this point, his *soul* would prefer the release of death. Job was so miserable that he just said to God, *"Let me alone."* "At this moment it appears to Job that God is the tormentor. His conception of God as tormentor was wrong!

vs. 17-21 What is man, that You should exalt him . . . And test him every moment?: Job felt at this moment that God's attention was unwelcome. If all his calamity was from the hand of God, Job wondered why God could not simply leave him alone. Job asked, *"What is man?"* but he didn't wait for the answer. **Till I swallow my saliva:** Job wondered why God could not look away from him for just the smallest moment. **What have I done to You, O watcher of men?** "Please God, just leave me alone. How have I wronged You?" Job could not understand why he seemed to be God's *target*; and if Job had sinned to cause all his suffering, he asked God *"Why then do You not pardon my transgression?"* Job was so honest with God in passages like **Job 7:20** seem to have been altered by Jewish scribes who were uncomfortable with his bold honesty with God. Ancient scribal tradition and the LXX show the original reading to be *Have I become a burden to you?* Most translations, following later Hebrew manuscripts, have it **I am a burden to myself.** Yet the probably original text shows how deep Job's grief is, feeling himself to be a burden to what feels like an unloving and uncaring God. **Now I will lie down in the dust, and You will seek me diligently, but I will no longer be:** Job wished he could escape both life and God by going to the *dust* (his grave). This is one of his obviously pessimistic passages about the afterlife.

vs. 11-16 Job is hurting so much he says he will cry out in the anguish of my spirit! He likens himself to a sea serpent that should be guarded. His soul chooses strangling and death to going on and living in the situation he is in. How would we behave in such a circumstance?

vs. 17-21 All the questions asked by Job are never answered! This is not a Book about explanation, but rather it is a Book about revelation! At the end when Job sees God in all His glory, Job's mouth is closed and his questions are not significant. What is our view and relations with our Father?

Summary:

- The best counselor is the best listener! Helpful when they sat with him in silence.
- Understandable that Job said he wished he was dead – They speak to his words, but not his brokenness! – huge mistake
- **Lesson for us:** We want to be careful we're not one of Job's counselors! This is your fault. You must have done something wrong!
- Speak the truth in love – when someone is heading into sin! God is going to chasten you! But you can't come into a situation where someone is down and say to them – here's the reason that you're there! You've sinned against God!
- There needs to be compassion, tenderness, and as Job said, pity!
- You don't need to be a professional counselor or psychologist to talk to Job.
- We need the power of the holy Spirit and the Word of God. The spirit of the Lord Jesus to pray for them, to comfort them!

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INTERPRETATION

APPLICATION

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