

Job Chapter 5

V: 1-4 See if you can find witness, human or angelic that could or would refute his logic. (That sin is followed by judgment)

- Eliphaz is beginning to make aversions as to Job's problems, accusing Job of "folly" and of being "silly."
- These adjectives may seem fairly tame or even sedate when it comes to corrections or this kind of conversation, but I don't think it is.

Foolish (H191) **Ewil**: An adjective meaning foolish in the sense of one who hates wisdom and walks in folly, despising wisdom and morality, also translated as "simpleton."

- These are not kind words.

Silly (H6601) **Patah**: A verb meaning to entice, to deceive, to persuade; to be gullible. It describes persons who are simple, naïve, and overcome by vain things. It depicts the seducing of persons sexually or enticing them into sin and transgression in general.

- "I" have seen the foolish take root - either this is Eliphaz speaking as to what he's seen or he is attempting to speak for God as "I cursed his habitation" speaking of Job. Basically, you started off well, looked like you were doing good, but then you fell.
- He is describing part of Job's plight, that his children were not safe, that they were crushed, and none were able to deliver them because no one can deliver from the hand of God.
- People always have theories about why things happen. In **Acts 28** when Paul was shipwrecked the locals watched as Paul built a fire to warm up and dry out. When they saw a snake come out of the wood and bite Paul on the hand, they figured that he'd done some evil and that God wasn't going to allow him to survive the ship wreck as it first appeared. Then when Paul just shook the snake off and didn't suffer any ill effect they figured was was a god. People and opinions change.

V: 5-7 Others are consuming the harvest that you planted, just as the robbers have taken away your oxen, camels, and sheep.

- These troubles don't just spring up from the earth, things don't just happen without a cause. (There I was minding my own business, when all of a sudden, for no reason...) But like sparks flying off of a camp fire, trouble comes naturally to men.

John 16:33 “These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

V: 8-11 Eliphaz’s recommendation to Job: If I were you I’d seek after the Lord and commit my heart to Him - as though Job had not already done this!

- Eliphaz then extols the virtues of God - which he is correct in doing but he’s saying these things as though they would be informative to Job, as though he didn’t already know this.
- Granted we all need to be reminded at times but Eliphaz seems to be correcting job, not reminding him, or comforting him for that matter.
- Eliphaz’s words are correct in a technical sense, but not the “**rema**” word, not the right word for the moment.

V: 12-16 He implies that Job has been crafty or deceitful, taking the wise in their craftiness - and as such that is why they / he has been met with “darkness in the daytime” and that is why he’s “groping” around for answers.

- Paul takes this statement by Eliphaz and translates the meaning of it for us.

1 Corinthians 3:19 “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

V: 17 Again Eliphaz is correct, but in this case “happy is the man whom God correcteth...” but not necessarily at that moment, perhaps in the long run, but not right there. Truly we shouldn’t despise the chastening of the Almighty, but that doesn’t mean it won’t hurt, or be difficult at the moment.

- Solomon probably picked this up from Job, he would have had access to Job’s writings.

Proverbs 3:11-12 “¹¹My son, despise not the chastening of the Lord; neither be weary of His correction. ¹²For whom the Lord loveth He corrected; even as a father the son in whom He delighteth.”

- The fact that God is indeed correcting me is an indication and proof that I am a child of God, and that He loves me.

V: 18-27 God wounds and He heals, He protects, and He delivers from famine, and all kinds of calamity - basically if you’re right with God.

Job Chapter 6

V: 1-3 Job's response: If you only knew the depth of my suffering, if indeed it could be weighed or measured, or quantified in some way.

- If we took all of Job's sorrows and calamities and placed them on one side of the scale, it would weigh more than all the sand of the sea.
- Sympathy vs: empathy. Compassion vs: condemnation.

V: 4 God has pierced me through, God has seemingly set Himself against me.

- In the days of Job, the Sidonians used poisoned arrows, attempting to ensure death if not quickly, then slowly and painfully.

V: 5-7 Neither the donkey nor the ox complains when they've got food, when they've got what they need. When they're happy they don't make any noise. That's why I'm crying - "I'm not happy!!" You're not helping me, you're not meeting my needs.

- Some things are hard to swallow! Particularly the stuff you're dishing up!

V: 8-13 Job renews his request to die, he longs for death. He thinks he would find comfort in death, there is no reason to prolong his life. "Even that it would please God to destroy him..." I wish God would just take my life!

- Elijah despaired of his life, he wanted the Lord to slay him.
- Jonah, after he'd gone to Ninevah and the Ninevites repented, he was angry with God, and went to pout under a tree and told God:

Jonah 4:3 "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live."

- Both stones and brass are in-sensate, un-feeling - he's not like them - how much can he take?
- Is not my help in me? Where are you Lord? Is wisdom driven from me? Am I going crazy? Job is losing hope in this life.

V: 14-21 Job starts to give it back to Eliphaz: The afflicted (Job) should be pitied by his friends - but instead you've forsaken the Lord, the fear of the Lord.

- His friends have dealt deceitfully with him in his grief.

- Like when you're out in the desert and you're counting on the brook or the stream having water and you get there and it's dry. All you find are muddy puddles that you can't drink, it's hot, your thirsty, and there is no water.
- Job is calling Eliphaz, Bildad, and Zophar "fair weather friends."

V: 22-30 I haven't asked you for anything, I haven't asked you to deliver me from what God is doing. Job didn't call for this meeting.

- If you would instruct me or teach me then go for it, if I've made a mistake or sinned then show me, don't just call me a sinner, be specific.
- I'll listen to you, but you're gonna have to prove it.
- All these speeches aren't proving anything, your like an empty wind, a wind bag.
- I haven't done anything, I'm innocent of guilt.