

Job Chapter 3

V: 1-5 Job has sat in silence for 7 days, he's torn his clothes and thrown dust on his head; he's sitting in ashes, covered with boils, and suffering immensely. Satan predicts that he will curse God to his face, God knows that Job will pass through this trial.

1 Corinthians 10:13 “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

- Job waited 7 days before saying anything, before expressing his grief verbally:

James 1:19 “Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.”

- When Job does begin to express himself he curses “his” day, his birthday. He curses the day, but he doesn't curse God.
- He curses the day he was born, he curses the night when he was conceived, wishing that neither had happened.
- Job acknowledges that life begins at conception, “³there is a man child conceived...”
- One of the problems that we often face in life, is living in the regrets or the horror of a past day. Rather than moving on with life, we live in the defeat of the past, the grief of the past. In our minds, we do our best to change the past, we torment ourselves. We say, If I had only done this, or why didn't I do that? Maybe things could be different.
- Like Job we wish we could take that day off the calendar, that it never was. Or if we could just go back and alter the event and change the outcome - but we can't. It is what it is and all we can do is seek to move forward

Philippians 3:13-14 “¹³Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. ¹⁴I press toward the mark for the prize of the high calling of God in Christ Jesus.”

V: 6-10 Job then elaborates on what those specific curses entail from his perspective.

“⁹Let there be no light in that day, just darkness and shadows...”

- As for that night; let it be cast out of the year, tear it out of the calendar. Take the stars away from it, let there be total darkness. Why? Two reasons.

V: 10 1. “Because it shut not up the doors of my mother’s womb...”

2. “Nor hid sorrow from my eyes....” Because of my present suffering...

V: 11-19 Why didn’t I die at birth? Implying that he would have been spared all this suffering.

- Why did the knees prevent?
- Why did I receive nourishment from my mother? It was all a waste...
- I should have been still, and at rest in the grave.

“¹³*I should have slept, then had I been at rest...*” some have taken this incorrect statement by Job and created an equally false doctrine known as “soul sleep”

2 Corinthians 5:8 “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.”

Jesus told the thief on the cross:

Luke 23:43 “... verily I say unto thee, today shalt thou be with Me in paradise.”

- We cannot derive our doctrine from the book of Job - much of what is said is bourn out of frustration and ignorance both of Job and his comforters.
- It is important to note that in his grief and in his misery Job is making a number of statements about what happens after death - all of which he is ignorant of, he doesn’t know really what he’s talking about and we shouldn’t take it too seriously, we shouldn’t develop doctrine based on these statements because he will be corrected later on.

Later we read:

Job 38:2 “¹Then the Lord answered Job out of the whirlwind, and said, ²who is this that darkeneth counsel by words without knowledge?”

God continues in his correction of Job at this point:

Job 38:17 “Have the gates of death been opened unto thee? Or hast thou seen the doors of the shadow of death?”

Jesus tells us:

Luke 16 There was a certain rich man that fared sumptuously every day, and there was a poor man, who was brought daily, and laid at his gate. He was covered

with sores, and the dogs would come and lick his wounds. He survived on the crumbs that fell from the rich man's table.

- The poor man who's name was Lazarus died and was carried by the angels into Abraham's bosom. The rich man also died and was transported to hell. In hell, the grave he lifted up his eyes being in torment and seeing Abraham afar off, and Lazarus, cried out "Father Abraham, have mercy on me! Send Lazarus to dip his finger in the water and touch my tongue because I'm tormented in this heat..."
- In V: 17 Job says there, in the grave "the wicked cease from troubling," but that certainly wasn't the case for the rich man.

Isaiah 57:20-21 "20But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. 21There is no peace, saith my God, to the wicked."

- Again, in his grief and suffering Job is talking about some things about which he really doesn't know.
- At this point he is not being inspired by the Holy Spirit, he is being inspired by his grief. The Bible is simply recording what he said, not necessarily endorsing it.
- Job raises that age old question: Why am I here? What is my purpose? Do I exist to satisfy my own pleasures? That I might eat, drink, and be merry - for tomorrow I die?
- Or do I exist as part of God's plan? Does God have a purpose for my life?
- This marks the difference between men, and how they live. If we don't take God into consideration then we will live according to the wisdom and philosophies of this world - which are corrupt. If that's the case then we will live for ourselves, trying to get as much as we can for ourselves.
- If I truly take God into consideration, if I believe in Him and seek to know Him and yield to His eternal purposes in my life, if I seek to please Him then I find myself living for Him - and that is where I find fulfillment and peace, true meaning in life. Fulfilling God's purposes for my life.

Revelation 4:11 "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

V: 20-22 Why is light and life given to those that would suffer so much bitterness of soul? To those that would so completely long for relief from their suffering through death - but it doesn't come.

- Common misconception - death does not necessarily lead to rest or comfort.

V: 23-26 Why is light given to a man whose path is hidden from him? To a man who's been hedged in by God, who has no where to go.

- He can't see the purposes of God, he doesn't see any reason to keep on living.
- ²⁵Did Job have a premonition?
- Job has spoken of his misery, he's cursed the day he was born, wishing he'd never been born. Then he wonders why he can't die.
- Often times in our pain and distress we will say things that we would later regret. Job's friends heard and responded to his words, but did not feel the anguish of his heart. They take the wrong approach, they argue with his words instead of ministering to the sorrow of his heart.
- A broken heart will never be healed with logic. Yes we must speak the truth; but we must speak the truth in love. (**Ephesians 4:15**)

Job Chapter 4

- We were introduced to Job's friends in Chapter 2. **Eliphaz** the Temanite, and **Bildad** the Shuhite, and **Zophar** the Naamathite.
- Job's friends had remained silent for 7 days, and Job wished (as I do) that they had stayed that way.

Job 13:5 "O that ye would altogether hold your peace! And it should be your wisdom."

- According to **Job 32:6** all three of these men were "very old..." and older than Job. **Job 15:10** (Older than Job's father.)
- Job's three friends are likely listed from the oldest to the youngest. Chapters 4 & 5 are Eliphaz's initial response to Job.

V: 1-2 At this point Eliphaz, the first of his friends who had come to comfort him speaks up. He offers Job his counsel, but after Job's hissy fit they're not really words of comfort, they're more like a rebuke or challenge.

- There was a tradition during that time that when the grieving party was silent, as Job had been then anyone "comforting" him should also be silent, that is until the grieving party has spoken and thus extended an invitation to others to speak by opening the dialogue.
- "I don't mean to make you angry, this may hurt, but I've gotta say it..."

V: 3-8 You've counseled and instructed many who were weak or in need, now it has come to you - now the shoe is on the other foot. "You can dish it out, now let's see if you can take it..."

- You've instructed others in their pain and misery, and now it happens to you, and you don't have any answers. He's saying that it's time for Job to practice what he preaches.

V: 6 "Is not this thy fear..." Isn't your fear of God where your confidence is? The fact that you trust God, that you reverence God, shouldn't that be your confidence, where your hope is, isn't your righteousness where you've placed your hope.

- Eliphaz is saying that if this was really true we wouldn't be here... something is obviously very wrong and out of order.
- Which brings him to his / their basic premise: You've sinned and brought this judgment upon yourself.
- None of this happens to the innocent, nor to the righteous. You reap what you sew.
- There is indeed an element of truth in what they are saying generally, sinners do bring trouble and death upon themselves - but they are misapplying these truths in ignorance and in a legalistic way.
- People often still think in terms of God's blessing or "cursings" being dependent upon our performance, and that if we get sick or experience some type of "calamity" it is because there is a lack of faith, or a sin issue in our lives.
- Jesus the spotless Lamb dying on the cross should reasonably refute this idea. Ultimately Job's experience will also refute this idea.

V: 9-11 Speaking of the wicked and the corresponding judgment of God. "By the blast of God..." By the breath of God they perish!

- The lion, the king of the jungle is no match, their teeth are broken etc.

V: 12-21 Eliphaz switches from declaring what he's seen (V:8) to "I had a dream."

- Eliphaz addresses the mystical. I believe in dreams and visions, and in spirits, but I also believe that it's not wise to get too caught up in them, or be overly focused on them. God also works in very practical ways.

2 Peter 1:20 "Knowing this first, that no prophecy of the scripture is of any private interpretation."

- Eliphaz begins to describe his own mystical experience: but there is no authority implied here. It's not "thus saith the Lord" or any other allusion to Biblical authority.

Paul warns us:

Colossians 2:18 "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,"

V: 17 "Shall mortal man be more just than God? Shall a man be more pure than his maker?" Eliphaz asks this question, or this is what was revealed to him in his dream - but is Job saying anything like this?

- God bragged on Job, but Job didn't brag on Job. Job isn't saying anything like this, he's more just confused and doesn't understand why all of this has come upon him any more than his comforters do.
- God doesn't trust the angels, nor does he trust men who dwell in these bodies of clay and dust. But we are made in His image, and the angels are amazed.
- True He doesn't trust our wisdom:

1 Corinthians 3:19 "For the wisdom of this world is foolishness with God..."

He has however entrusted a great treasure to us:

2 Corinthians 4:7 "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

- Eliphaz is more or less telling Job that he's going through this because of his own sin, he's only getting what he deserves.
- These are harsh words from Eliphaz, and he's not done yet.

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- Eliphaz's assessment is wrong as it relates to Job, but what about us - don't we deserve God's judgement? Don't we deserve God's wrath?
 - Yes we do - because we're all sinners deserving of judgment and wrath.
 - That is why Jesus came to save those who were condemned to death and hell, he took our sin, our punishment upon Himself and died in our place so that we could forever live with Him!