

Job 5

Verses 1- 7

**“Call now, is there anyone who will answer you?
And to which of the holy ones will you turn?**

**² For irritation kills the fool,
And jealousy brings death to the simple.**

**³ I have seen the fool taking root,
And I cursed his home immediately.**

**⁴ His sons are far from safety,
They are also oppressed at the gate,
And there is no one to save *them*.**

**⁵ The hungry devour his harvest
And take it to a *place of thorns*,
And the schemer is eager for their wealth.**

**⁶ For disaster does not come from the dust,
Nor does trouble sprout from the ground,**

**⁷ For man is born for trouble,
As sparks fly upward.**

**“Call now, is there anyone who will answer you?
And to which of the holy ones will you turn?**

According to Eliphaz, Job is being punished for his sin so he should not expect any help from God or any of his angels.

**⁴ His sons are far from safety,
They are also oppressed at the gate,
And there is no one to save *them*.**

Eliphaz implies that Job's sins have also caused his sons to be in danger. This was a thoughtless comment when one considers that all of his children had been killed. This statement had no application to Job because he is suffering for being a righteous man. This is reminiscent of the disciples of Jesus who thought the blind man was born blind because of his own sin or the sin of his parents. This is wrong in both cases because it would be hard for a man to sin before he was born and if the sin of the parents caused his blindness then wouldn't all of mankind be born blind since all parents have sinned?

**⁵ The hungry devour his harvest
And take it to a *place of thorns*,
And the schemer is eager for their wealth.**

According to Eliphaz, Job lost his wealth because of the same principle. A man reaps what he sows. Does this mean that all rich people only sin in minor ways and poor people are guilty of great sin? A little logic quickly destroys this false concept that all of man's suffering comes from his sin.

**⁶ For disaster does not come from the dust,
Nor does trouble sprout from the ground,
⁷ For man is born for trouble,
As sparks fly upward.**

Again, Eliphaz is taking a sound principle (that people suffer for their sin), but he takes it to an extreme because he has not consider the fact that there are other reasons for suffering in life. Things that cause suffering that have nothing to do with our sin.

Verses 8 - 16

**⁸ “But as for me, I would seek God,
And I would make my plea before God,
⁹ Who does great and unsearchable things,
Wonders without number.
¹⁰ He gives rain on the earth,
And sends water on the fields,
¹¹ So that He sets on high those who are lowly,
And those who mourn are lifted to safety.
¹² He frustrates the schemes of the shrewd,
So that their hands cannot attain success.
¹³ He captures the wise by their own cleverness,
And the advice of the cunning is quickly thwarted.
¹⁴ By day they meet with darkness,
And grope at noon as in the night.
¹⁵ But He saves from the sword of their mouth,
And the poor from the hand of the strong.
¹⁶ So the helpless has hope,
And injustice has shut its mouth.**

**⁸ “But as for me, I would seek God,
And I would make my plea before God,**

Eliphaz seems to assume that Job hasn't appealed to God, but knowing the kind of man that Job was, we can be sure he had.

**⁹ Who does great and unsearchable things,
Wonders without number.**

Yes, God is good and this will always bring applause if you're preaching a sermon, but how does this help the mature believer like Job who already knows these things? As we will see shortly it did not bring any comfort to Job.

**¹⁰ He gives rain on the earth,
And sends water on the fields,
¹¹ So that He sets on high those who are lowly,
And those who mourn are lifted to safety.**

This is also some great truths but is it anything that brings comfort to Job?

**¹² He frustrates the schemes of the shrewd,
So that their hands cannot attain success.
¹³ He captures the wise by their own cleverness,
And the advice of the cunning is quickly thwarted.**

Again, this is good orthodox teaching but does any of this apply to Job's situation? It seems that Eliphaz thinks he is a prophet (because of his vision) but in fact he was just repeating the false wisdom of his day.

Job was not wicked, and was not planning some deception against anyone. He was a righteous man suffering for the sake of righteousness. Was he perfect, No, but he was more righteous than his friends.

**¹⁶ So the helpless has hope,
And injustice has shut its mouth.**

This is true in the long run but does it help the one who is currently suffering?

Verses 17 - 27

¹⁷ **“Behold, happy is the person whom God disciplines,
So do not reject the discipline of the Almighty.**
¹⁸ **For He inflicts pain, and gives relief;
He wounds, but His hands *also* heal.**
¹⁹ **In six troubles He will save you;
Even in seven, evil will not touch you.**
²⁰ **In famine He will redeem you from death,
And in war, from the power of the sword.**
²¹ **You will be hidden from the scourge of the tongue,
And you will not be afraid of violence when it comes.**
²² **You will laugh at violence and hunger,
And you will not be afraid of wild animals.**
²³ **For you will be in league with the stones of the field,
And the animals of the field will be at peace with you.**
²⁴ **You will know that your tent is secure,
For you will visit your home and have nothing missing.**
²⁵ **You will also know that your descendants will be many,
And your offspring as the grass of the earth.**
²⁶ **You will come to the grave at a ripe age,
Like the stacking of grain in its season.**
²⁷ **Behold this; we have investigated it, *and* so it is.
Hear it, and know for yourself.”**

¹⁷ **“Behold, happy is the person whom God disciplines,
So do not reject the discipline of the Almighty.**
¹⁸ **For He inflicts pain, and gives relief;
He wounds, but His hands *also* heal.**
¹⁹ **In six troubles He will save you;
Even in seven, evil will not touch you.**

This is a continuation from verse 16 and the same commentary applies. In the long run, this statement is true but when people are suffering we should remember that we live in the present.

See Hebrews 12:11

For the moment, all discipline seems not to be pleasant, but painful; Yet to those who have been trained by it, afterward it yields the peaceful fruit of righteousness.

**²⁴ You will know that your tent is secure,
For you will visit your home and have nothing missing.**

Imagine saying that to a man who had lost all of his wealth, his servants, and his ten children.

**²⁵ You will also know that your descendants will be many,
And your offspring as the grass of the earth.**

Can you imagine saying that to a man who had just lost his 10 children?

**²⁶ You will come to the grave at a ripe age,
Like the stacking of grain in its season.**

Eliphaz said this to a man who was knocking on heaven's door.

Now it is true that Job was doubly blessed after this terrible tragedy but what Job needed right then was love and understanding and we will see from Job's response to Eliphaz that he didn't receive either of these.

We should all have some humility when dealing with loss because none of us know for sure what is going to happen in this life. For example, Peter was released from prison but John the Baptist was decapitated. Telling people that God is good all the time has its place but not when people have just suffered some terrible loss.

Having said this, I know that I have not always said the right thing to friends that were suffering and I hope to learn from those moments of error.