

## Job 4

Verses 1- 5

**Then Eliphaz the Temanite responded,**

**<sup>2</sup> “If one ventures a word with you, will you become impatient?**

**But who can refrain from speaking?**

**<sup>3</sup> Behold, you have taught many,**

**And you have strengthened weak hands.**

**<sup>4</sup> Your words have helped the stumbling to stand,**

**And you have strengthened feeble knees.**

**<sup>5</sup> But now it comes to you, and you are impatient;**

**It touches you, and you are horrified.**

**Then Eliphaz the Temanite responded,**

Eliphaz was the first of Job’s friends to speak. Eliphaz the Temanite was from the region of Teman (Edom).

See map 405



Since Teman was in Edom and it was a great distance away from Ur it is likely that Eliphaz or his father had moved to the area of Babylon at some point in the past. Also they would not have crossed the Arabian Desert but instead followed the Fertile Crescent so the distance was even greater.

**<sup>3</sup> Behold, you have taught many,  
And you have strengthened weak hands.  
<sup>4</sup> Your words have helped the stumbling to stand,  
And you have strengthened feeble knees.**

Eliphaz compliments Job in saying that he was the kind of guy to help others and gave them good advice when they were weak but he does it in a backhanded way because he goes on to say that Job can't take his own advice.

**<sup>5</sup> But now it comes to you, and you are impatient;  
It touches you, and you are horrified.**

It is safe to say that Job never helped someone with the kind of tragedy that he had suffered. We must not forget that Job had lost his wealth, his servants, his family and now his health, all in a very short period of time. And for Eliphaz to compare what Job was currently going thru with the kind of problems that other people might face from time to time was disingenuous.

Verses 6 - 11

**Is your fear of God not your confidence,  
And the integrity of your ways your hope?**

**<sup>7</sup> “Remember now, whoever perished being innocent?  
Or where were the upright destroyed?**

**<sup>8</sup> According to what I have seen, those who plow wrongdoing  
And those who sow trouble harvest it.**

**<sup>9</sup> By the breath of God they perish,  
And by the blast of His anger they come to an end.**

**<sup>10</sup> The roaring of the lion and the voice of the fierce lion,  
And the teeth of the young lions are broken out.**

**<sup>11</sup> The lion perishes for lack of prey,  
And the cubs of the lioness are scattered.**

<sup>8</sup> **According to what I have seen, those who plow wrongdoing  
And those who sow trouble harvest it.**

Eliphaz had no understand of the unique circumstances behind Job's suffering (that Satan was attacking him because God had bragged about Job) so he repeats the false wisdom of his day which can be summed up by the following:

**All the suffering that we experience is the result of our sin.**

It's true that we have all sinned and we all suffer the consequences of that sin, but we also suffer for reasons unrelated to our sin. Sometimes we suffer for the sake of righteousness and sometimes because we live in a fallen world. Job was not suffering for some sin in his life but because he was the most righteous man on the earth. It is true that we will all reap what we have sown but suffering for the sake of righteousness is an exception to that rule or outside the scope of that doctrine.

Let's keep track of how many times this argument comes up in the Book of Job. #1

Verses 12 – 21

<sup>12</sup> ***“Now a word was brought to me secretly,  
And my ear received a whisper of it.***

<sup>13</sup> ***Amid disquieting thoughts from visions of the night,  
When deep sleep falls on people,***

<sup>14</sup> ***Dread came upon me, and trembling,  
And made all my bones shake.***

<sup>15</sup> ***Then a spirit passed by my face;  
The hair of my flesh stood up.***

<sup>16</sup> ***Something was standing still, but I could not recognize its appearance;  
A form was before my eyes;***

***There was silence, then I heard a voice:***

<sup>17</sup> ***‘Can mankind be righteous before God?  
Can a man be pure before his Maker?***

<sup>18</sup> ***He puts no trust even in His servants;  
And He accuses His angels of error.***

<sup>19</sup> ***How much more those who live in houses of clay,  
Whose foundation is in the dust,  
Who are crushed before the moth!***

<sup>20</sup> ***Between morning and evening they are broken in pieces;  
Unregarded, they perish forever.***

<sup>21</sup> ***Is their tent-cord not pulled out within them?  
They die, yet without wisdom.’***

**<sup>15</sup> Then a spirit passed by my face;  
The hair of my flesh stood up.**

We know that the three friends of Job will be rebuked by God for their lack of wisdom in dealing with Job.

See Job 42:7 - 9

**<sup>7</sup> It came about after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is trustworthy, as My servant Job has.”<sup>8</sup> Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so as not to do with you as your foolishness deserves, because you have not spoken of Me what is trustworthy, as My servant Job has.”<sup>9</sup> So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as the Lord told them; and the Lord accepted Job.**

Because of this we can know that Eliphaz did not have a vision as he claims or if he did have one it wasn't from the God of heaven.

**<sup>16</sup> *Something* was standing still, but I could not recognize its appearance;**

**A form was before my eyes;**

***There was* silence, then I heard a voice:**

**<sup>17</sup> ‘Can mankind be righteous before God?**

**Can a man be pure before his Maker?**

**<sup>18</sup> He puts no trust even in His servants;**

**And He accuses His angels of error.**

**<sup>19</sup> How much more those who live in houses of clay,**

**Whose foundation is in the dust,**

Even though this was said in 2500 BC, about 1,000 years before any scripture was written down (1446 to 1406 BC) it was not something that required any special revelation because the people living during the time of Job knew about the fall of mankind and the sinful nature of mankind because this history was passed on verbally from generation to generation.

See chart 410

| Genesis                                                  | Person                | Event                    | Age | Year         |
|----------------------------------------------------------|-----------------------|--------------------------|-----|--------------|
| 1-2                                                      |                       | Creation                 |     | 5340         |
| 1-2                                                      | Adam & Eve            | Created                  |     | 5340         |
| 3                                                        | Adam & Eve            | The Fall                 |     |              |
| 4                                                        | Cain & Abel           | Birth                    |     |              |
| 4                                                        | Seth                  | Birth                    |     | 5110         |
| 5                                                        | Enosh                 | Birth                    |     | 4905         |
| 5                                                        | Noah                  | Birth                    |     | 3698         |
| 6                                                        | Noah                  | first son is born        | 500 | 3198         |
| 6                                                        | Noah                  | Shem is born             | 502 | 3196         |
| See Genesis 11:4, two years after the flood, Shem is 100 |                       |                          |     |              |
| 7                                                        | Noah                  | Global flood             | 600 | 3098         |
| 8                                                        |                       | Dry ground               |     | 3097         |
| 11                                                       | Peleg                 | Birth (see 10:25)        |     | 2697         |
| 11                                                       | Reu                   | Birth                    |     | 2567         |
|                                                          | Job                   |                          |     | around 2500  |
| 11                                                       | Serug                 | Birth                    |     | 2435         |
| 11                                                       | Nahor                 | Birth                    |     | 2305         |
| 11                                                       | Terah                 | Birth                    |     | 2126         |
| 11                                                       | Terah                 | first child              | 70  | 2056         |
| 11                                                       | Terah                 | Abraham is born          | 130 | 1996         |
| 12                                                       | Abraham               | Leaves for Harran        | 75  | 1921         |
|                                                          | From Abraham to Moses |                          |     | 1821 to 1526 |
| Exodus thru Deut.                                        | Moses                 | First five books written |     | 1446 - 1406  |