

Thank you Jesus you are the perfect match for all our needs. Teach us what you are like and then work in us to make us like you.

Job 4

Job was suffering because he was the object of a test as both Job and God were accused by the devil. God was using Job to justify both Job and God as to why Job followed the Lord. Job was faithful in his relationship to the Lord and the proof of this was when everything was taken from him he continued to trust the Lord.

3 of his friends come immediately. They sat silently for 7 days. The sufferer was as tradition holds to be the one who broke the silence and in chapter 3 Job did.

We can minimize the depth of the trial when a person maintains their joy in the Lord.

Eliphaz is the oldest of Job's companions and he speaks first.

Job chapters 3-31

God allows suffering when there is hypocrisy or secret sin. This is Job's friends explanation for Job's suffering.

God is not silent during suffering. God has given us His Word to comfort us. Go to God's Word to get and maintain perspective in our trials.

Jobs friends believe that all suffering and disease is caused by the persons sins.

We have not progressed very far.

John 9, the man blind from birth... who sinned? Either or... Couldn't be God. Imagine the guilt on a parent of a child born with a deformity.

Luke 13, Jesus makes reference to an accident that had occurred. Jesus knowing their thoughts...

Or the 18 with whom the tower of Siloam. Do you think they were worse sinners than those in Jerusalem?

When tragedy occurs people tend to think even momentarily “why did that happen to them?” The natural thought is what were they doing wrong. It’s in us from Adam and Eve.

Why 28 chapters of this dialog? God wants it etched within us that we would not be this way... That this would make us sick...

We, like Job we don’t need anyone to help us think the worst about ourselves.

Chapters 3-31 how to view suffering in this world and how not to minister to those who are suffering.

People read Job and get tired of Job’s friends...

Jon Corson said if he wrote the book of Job it would be like 5-6 chapters is all.

After 28 chapters we will conclude we don't appreciate Job's friends. Our prayer becomes, God don't let me ever become like Job's friends.

When we are dealing with people in deep trial.

If you can't improve on silence, don't try.

Most of the time what we need is someone to listen.

Job has been told so much that what's happening in his life is due to his sin he starts to believe it. Then his friends call him on his statements.

So much of suffering is a mystery, there are no answers and we have to learn to be Ok saying, "we don't know"

We have to allow people to speak and to listen graciously and not deal with the symptoms.

Listen with grace...

Job 5:1-27 (NKJV)

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

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

Eliphaz says call on the saints of old who have gone before you and they will prove me right!

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

The foolish appear fruitful at first but suddenly they are no longer fruitful. This is an implication that Job is no longer fruitful.

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

5 Because the hungry eat up his harvest, Taking it even from the thorns, And a snare

snatches their substance.

His heart already broken, Job continues to listen to Eliphaz's theories about his situation. People always have opinions. After being shipwrecked, when Paul threw sticks on a fire, a snake jumped out and fastened its fangs on Paul's hand. Observing this, the inhabitants of the island immediately deduced that Paul was an evil man. But when he shook off the snake and suffered no harm, they decided he was a god. In reality, of course, he was neither. He was simply a man, a man God used through that particular incident to draw the hearts of the islanders to Him (Acts 28).

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

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

Eliphaz warns Job, "Just as surely as sparks fly up in a campfire, you will experience trouble as long as you remain in this state of rebellion."

8 "But as for me, I would seek God, And to God I would commit my cause--

If I were you Job I would seek God and plead my case to Him.

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

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

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

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

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

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

Eliphaz tells Job, God gives men just enough rope to hang themselves if their heart is crafty.

The apostle Paul in writing to the church at Corinth in 1 Corinthians 3:19, “the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

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

**16 So the poor have hope, And injustice
shuts her mouth.**

**17 "Behold, happy is the man whom God
corrects; Therefore do not despise the
chastening of the Almighty.**

**18 For He bruises, but He binds up; He
wounds, but His hands make whole.**

Solomon echo's verse 17 in Proverbs 3:12 -13,
as does the writer of Hebrews chapter 12:5.
This proves that Eliphaz isn't completely wrong,
some things he has to say are of some value.

19 He shall deliver you in six troubles, Yes, in seven no evil shall touch you.

20 In famine He shall redeem you from death, And in war from the power of the sword.

21 You shall be hidden from the scourge of the tongue, And you shall not be afraid of destruction when it comes.

22 You shall laugh at destruction and famine, And you shall not be afraid of the beasts of the earth.

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.

24 You shall know that your tent is in peace; You shall visit your dwelling and find nothing amiss.

Eliphaz tells Job “If you get right with God, He will protect you from famine, sword, cruel words, destruction, beasts, earthquakes, and whirlwinds.” Here Eliphaz couldn’t be more wrong.

25 You shall also know that your descendants shall be many, And your offspring like the grass of the earth.

26 You shall come to the grave at a full age, As a sheaf of grain ripens in its season.

27 Behold, this we have searched out; It is true. Hear it, and know for yourself."

Eliphaz says, "If you get right with the Lord, Job, God will protect you, you will be insulated, strengthened, and prosperous."

If you don't, although you were prosperous for a season, you will only ultimately experience destruction."

Eliphaz was responding to the words Job shared in his pain, they might have been on his mind but they were not the words of his heart.

As we work with people, may we be those who hear the heart of people rather than simply their words from their lips. If we are not prayed up, if we are not filled with the Holy Spirit when we

speaking we can easily respond like Eliphaz.

I appreciate what Jon Courson wrote, “I tend to judge others by their actions, but myself by my intentions. “Reverse that,” the Lord said to me. “Judge others by their intentions and judge yourself by your actions. Don’t get hung up on the words someone says or the things he does. Try instead to understand what’s going on in his heart.” “If I have the tongues of men and angels, if I have all knowledge, but have not love, I am nothing,” Paul would declare (1 Corinthians 13). Some of the things Eliphaz said were actually correct but, because they weren’t enveloped in love, they had no real effect upon Job. If you want to be a good counselor, understand that you need to hear people’s hearts. Choose to give people the benefit of the doubt. Let God judge them. You love them.”

Job 6:1-30

Job was in this place, wondering why he was going through his ordeal. He is wondering why he had to endure such suffering to such an unbelievable degree.

In chapter 6, Job responds to the counsel he received from Eliphaz, who basically said, “Job, the reason you’re going through all this pain and sorrow is because you are in sin.”

1 Then Job answered and said:

2 "Oh, that my grief were fully weighed, And my calamity laid with it on the scales!

3 For then it would be heavier than the sand of the sea-- Therefore my words have been rash.

Job says you don’t get it. The weight of my grief is like all the sand on all the beaches in the world.

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 felt like God is against him.

5 Does the wild donkey bray when it has grass, Or does the ox low over its fodder?

Job says even the wild donkey or the ox doesn't cry out when he is fed. Job is saying I'm crying out because your words aren't feeding my soul. I'm not finding any comfort in what you are saying.

**6 Can flavorless food be eaten without salt?
Or is there any taste in the white of an egg?
7 My soul refuses to touch them; They are as loathsome food to me.**

Job is saying, "What you've put on my plate, Eliphaz, is tasteless and bitter and indigestible.

The speech you made to me, and the accusations you've made against me are impossible to swallow. Job is telling Eliphaz, "You don't understand the heaviness of my heart, why I am feeling bitterness. You don't get why I feel hopeless."

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

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

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 is saying, "God is withholding the one thing I long for: death,"

Thank God the Lord for unanswered prayers. Thank God He doesn't answer all of our prayers with a "Yes"? "No" is just as much an answer to prayer as "Yes" is.

“Wipe me out,” Job had prayed. But the Lord knew that wouldn’t be best for Job. He had a plan for Job.

When our prayers don’t seem to be answered, we need to learn to rejoice because a “No” is just as much an answer as “Yes” is. Because God understands we’re limited in our knowledge, that we see dimly darkly.

Jesus intercedes for us at the right hand of the Father. Romans 8:26, **“Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.”**

God does not need our counsel as to how to get the job done and yet so often we can find ourselves praying not Thy will but mine be done.

11 "What strength do I have, that I should

**hope? And what is my end, that I should
prolong my life?**

**12 Is my strength the strength of stones? Or
is my flesh bronze?**

Job says to Eliphaz, do you think I am as strong
as a rock or bronze? I can't keep going round
after round with you.

**13 Is my help not within me? And is success
driven from me?**

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

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

**16 Which are dark because of the ice, And
into which the snow vanishes.**

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

“You are like streams,” Job says to his friends.

“In the wintertime, the rivers flow with snow and
ice. But when things get hot in the summer,

they dry up and there is no refreshment there.”

Job is saying, “I’m going through trials that are like the heat of summer and you don’t have any words of refreshment for me?”

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

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

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

Contrast Job’s cry with the words of the Psalm 84:5-7, “**Blessed is the man whose strength is in You, Whose heart is set on pilgrimage. As they pass through the Valley of Baca, They make it a spring; The rain also covers it with pools. They go from strength to strength; Each one appears before God in Zion.**”

The word, “Baca” means “weeping.” Therefore, the valley of Baca is a valley of weeping and sorrows, a place where tears are shed. The thing to remember is that, when you’re in that valley, going through tough times, the wells formed from the tears that flow down your cheeks can actually refresh others who will come after you in their journey with the Lord.

2 Corinthians 1:3-4, **“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.”**

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

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

Job asks, “Did I ask you to bring me a gift

because of what I'm going through?"

All Job wanted was compassion.

**23 Or, 'Deliver me from the enemy's hand'?
Or, 'Redeem me from the hand of
oppressors'?**

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

Job says, show me where I am wrong and I'll be quiet.

**25 How forceful are right words! But what
does your arguing prove?**

Words carry weight.

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

**27 Yes, you overwhelm the fatherless, And
you undermine your friend.**

Job asks, “do you think I’m talking just to hear myself talk?”

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

Have you ever been listening to someone lie to you and you find you cant even look at them any longer. You just look down in bewilderment. Maybe Job’s friends cant bear to look him in the eye not believing what he is saying so Job says, “look at me, I’m not lying to you.”

**29 Yield now, let there be no injustice! Yes,
concede, my righteousness still stands!
30 Is there injustice on my tongue? Cannot
my taste discern the unsavory?**

Job says I know right from wrong. Tell me where I am wrong? Job invites his friends to examine his life and see where he is in error.

Job 7

In chapter 7 Job paints a picture of the pointlessness of life, its suffering, and on top of everything else life's a vapor.

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?"

2 Like a servant who earnestly desires the shade, And like a hired man who eagerly looks for his wages,

3 So I have been allotted months of futility, And wearisome nights have been appointed to me.

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.

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

Job is suffering from insomnia... the days are hard and the nights are long.

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

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

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

Life is short and the good old days are gone! I'll never know pleasure again!

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

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

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 is saying, "I'm going to speak out of the condition of my life, the agony, the futility, and the brevity."

12 Am I a sea, or a sea serpent, That You set a guard over me?

Job wants to know why they are there? Is this funny or entertaining to you?

13 When I say, 'My bed will comfort me, My couch will ease my complaint,'

14 Then You scare me with dreams And terrify me with visions,

15 So that my soul chooses strangling And death rather than my body.

16 I loathe my life; I would not live forever. Let me alone, For my days are but a breath.

Job tells his friends that instead of bringing him comfort they are weighing him down with their words, with their dreams and visions.

James 3:17-18, **“But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.**

Now the fruit of righteousness is sown in peace by those who make peace.”

**17 "What is man, that You should exalt him,
That You should set Your heart on him,
18 That You should visit him every morning,
And test him every moment?"**

Job directs his response to God rather than to Eliphaz.

His counselors talked about God. Job talked to God. There is a huge difference. I like to be around people who not only talk about God, but talk to Him.

19 How long? Will You not look away from me, And let me alone till I swallow my saliva?

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?

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."

Literally, Job prays, "If I have sinned, what do You want from me?" In his prayer, we see respect, reverence, and awe but we also see raw honesty as Job asks, "Lord, what is going on here?"

As Job speaks Bildad enters the conversation in chapter 8...

Job 8

1 Then Bildad the Shuhite answered and said:

2 "How long will you speak these things, And the words of your mouth be like a strong wind?"

Bildad accuses Job of being full of hot air.

3 Does God subvert judgment? Or does the Almighty pervert justice?

Bildad accuse Job of challenging God's justice.

4 If your sons have sinned against Him, He has cast them away for their transgression.

Bildad tells Job, not only are you in sin, but your kids are dead because of they sinned.

**5 If you would earnestly seek God And make your supplication to the Almighty,
6 If you were pure and upright, Surely now He would awake for you, And prosper your rightful dwelling place.**

Bildad says to Job, "If you would get right, God would bless you."

"But since you are suffering that indicates that you haven't and you're in a backslidden state."

Prosperity is based on our faith not on God's grace. If we would just believe we'd receive!

7 Though your beginning was small, Yet your latter end would increase abundantly.

Job your life could have been blessed had you lived a righteous life.

8 "For inquire, please, of the former age, And consider the things discovered by their fathers;

9 For we were born yesterday, and know nothing, Because our days on earth are a shadow.

10 Will they not teach you and tell you, And utter words from their heart?

“Don’t just take my word for it,” Bildad says. “History speaks for itself.” Listen to the fathers that have gone on before us, the wisdom of men who are smarter than us. If you are not doing well in life, don’t blame God

11 "Can the papyrus grow up without a marsh? Can the reeds flourish without water?

12 While it is yet green and not cut down, It withers before any other plant.

Bildad tells Job, “don’t just listen to the instruction of the fathers, but learn the lessons of nature too. The reed can pop up and the grass can grow, but if the reed doesn’t have mud and the grass doesn’t have water, they’ll fade away in the heat of the sun. If something dries up, it’s because it’s out of touch with the source of water.

In other words, there’s something wrong with the root system. His conclusion was there was something wrong with Job’s root system.

(Maybe Jesus had this in mind when He said to get the log out of our own eye... a dead log that is not being nourished by the root)

13 So are the paths of all who forget God; And the hope of the hypocrite shall perish,

Bildad is saying, “You prospered for a season,

Job. You once were the wealthiest man in all the east. You appeared to have it all together, but now, in the end, the truth has come out. Your roots are now exposed and your dried up and are not in touch with a water source.”

14 Whose confidence shall be cut off, And whose trust is a spider's web.

15 He leans on his house, but it does not stand. He holds it fast, but it does not endure.

Bildad warns Job, “If you lean against a spider web, you’re making a big mistake. It can’t support you. So, too, your house was due to collapse because it had no firm foundation,”

Jesus said something similar... he who builds his house upon the sand will suffer total ruin but he who builds his house upon the Rock will stand against the rain and the winds!

16 He grows green in the sun, And his

branches spread out in his garden.

**17 His roots wrap around the rock heap,
And look for a place in the stones.**

**18 If he is destroyed from his place, Then it
will deny him, saying, 'I have not seen you.'**

**19 "Behold, this is the joy of His way, And
out of the earth others will grow.**

Bildad's third illustration from nature concerns a plant that finds a fertile place among the stones and it grows. But when it's removed, it's not missed. Bildad's belief is Job was in the process of being uprooted and that others will take his place.

Solomon says something similar himself,

**20 Behold, God will not cast away the
blameless, Nor will He uphold the evildoers.**

**21 He will yet fill your mouth with laughing,
And your lips with rejoicing.**

**22 Those who hate you will be clothed with
shame, And the dwelling place of the wicked**

will come to nothing."

Bildad says to Job, "If you get right with God, if you will repent and confess your sin and stop claiming to be innocent, God can bless you again,"

In chapter 9 Job will object to Bildad's speech. "Job, there's sin in your life. That's why these things have come upon you," Eliphaz said. "And you continue to sin by denying that you are in sin," Bildad added. "God is holy. He judges rightly. Therefore, there must be some sin your life," Eliphaz said. "How dare you challenge God's justice?" Bildad asked. Eliphaz and Bildad no doubt thought they were doing God a favor by standing up for Him.

They were right that God is just.

But they were dead wrong in assuming God's justice was the only issue at play, for there was something going on of which neither they nor Job was aware.

Yes, God is just. But God became Man and dwelt among us to teach us that God desires mercy and not sacrifice (Matthew 9:13).

There were only 3 times that Jesus commanded us to learn...

1. In Matthew 11:29, He said, "Learn of Me."
2. In Matthew 24, He said, "Learn the parable of the fig tree."
3. In Matthew 9, He said, "Learn to be merciful."

Jesus wants us to be students of **humility, Bible prophecy, and mercy.**

When the Philistines sent the ark of the covenant back to Israel after capturing it in battle, the men of Bethshemesh were elated. But when they lifted off the mercy seat to make sure the Law was still inside, thousands were killed instantly 1 Samuel 6:19. Why?

The lesson God was teaching then and now is every time we look to the law instead of God's

mercy seat something dies. Remember God said He would meet with man not on the basis of the law, but at the mercy seat, Exodus 25:22.

Bildad doesn't understand. He's standing for justice. But he forgot mercy!

May we not be like Bildad.

Micah 6:8, “**He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?**”