

Devotional Questions – Job 4:1-5:27

1. *What does Eliphaz say about Job's former abilities (Job 4:4)?*

2. *What does Eliphaz argue from this (Job 4:5-6)?*

3. *What does Eliphaz imply about Job?*

Job 4:7-8

Job 5:2

Job 5:4

Job 5:8

4. *To what did Eliphaz appeal in support of his argument (Job 4:12-17)?*

5. *What is wrong with the statement in Job 4:20?*

6. *What does Eliphaz encourage Job to do (Job 5:8)?*

7. *What does Eliphaz encourage Job not to do (Job 5:17)?*

8. *When Eliphaz speaks about God, is he right or wrong?*

Job 4:17

Job 5:9-26

9. *Why then is the advice from Eliphaz not helpful to Job?*

Devotional Questions – Job 4:1-5:27, Answers to Questions

See Dr Ruckman's commentary *The Book of Job* pp 48-71, 404 and the *Ruckman Reference Bible* pp 733-734, 757, 786 for detailed comments.

1. What does Eliphaz say about Job's former abilities (Job 4:4)?

They were a source of instruction, strength and support to many. It should be noted that today's believer has access to them by **"The grace of our Lord Jesus Christ"** Romans 16:24 **"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour"** 2 Peter 3:2:

"The grace of our Lord Jesus Christ be with you all. Amen. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen" Romans 16:24-27.

2. What does Eliphaz argue from this (Job 4:5-6)?

That when **"trouble came"** Job 3:26, Job was unable to apply the exhortations he had given others or to have taken warning from their troubles as indicative of God's judgement on their wrong-doings i.e. Job was among **"the hypocrites"** Job 36:13, Isaiah 33:14, Matthew 6:2, 5, 16, 24:51. In that sense, Job who later declares **"I am a brother to dragons, and a companion to owls. My skin is black upon me, and my bones are burned with heat"** Job 30:29-30 is depicted as a type of the lost man in hell as the verses on **"the hypocrites"** indicate e.g. **"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth"** Matthew 24:50-51.

Remember, especially for this time of year, Easter, that the Lord Jesus Christ underwent similar suffering *that no-one else should have to incur* **"the damnation of hell"** Matthew 23:33 with Romans 5:6 **"For when we were yet without strength, in due time Christ died for the ungodly."**

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" Psalm 22:14-15.

3. What does Eliphaz imply about Job?

Job 4:7-8

That Job is not innocent, *when he was* in that God says to Satan of Job **"thou movedst me against him, to destroy him without cause"** Job 2:3.

Job 5:2

That Job had been foolish and envious, *when he hadn't* in that God says to Satan of Job **"there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil"** Job 2:3.

Job 5:4 with Job 5:3

That Job was cursed, *when he wasn't* in that God says to Satan of Job **"still he holdeth fast his integrity"** Job 2:3.

Job 5:8

That Job would not seek God, *when he would* in that Job says of God **"Oh that I knew where I might find him! that I might come even to his seat!"** Job 23:3.

Job 4:7-8, 5:2, 3, 4, 8 are therefore reminders of the Lord's admonition about ***"righteous judgment."***

"Judge not according to the appearance, but judge righteous judgment" John 7:24.

4. *To what did Eliphaz appeal in support of his argument (Job 4:12-17)?*

Eliphaz appeals to the voice of ***"a spirit"*** Job 4:15 speaking to him in a dream, noting that God did in those times speak to men in that manner as God did to Jacob ***"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I"*** Genesis 46:2 with Genesis 28:12-13.

Today's believer should keep in mind Paul's admonition from Hebrews 1:1-2 about how God speaks to men now ***"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"*** with John 14:26, 16:13.

5. *What is wrong with the statement in Job 4:20?*

Job 4:20 states ***"They are destroyed from morning to evening: they perish for ever without any regarding it."***

See www.jesus-is-savior.com/billions_of_people_going_to_hell_noeffect.htm.

It might be better to ask what is wrong with *Question 5*? Job 4:20 is certainly fulfilled ***"from morning to evening"*** every day in this world. As the above site states approximately 2 people die every second. God says ***"For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye"*** Ezekiel 18:32 but apart from that exhortation and apart from immediate family, who, for any length of time, are ***"any regarding it"*** concerning ***"the death of him that dieth"***?

As David says ***"Nevertheless man being in honour abideth not: he is like the beasts that perish"*** Psalm 49:12.

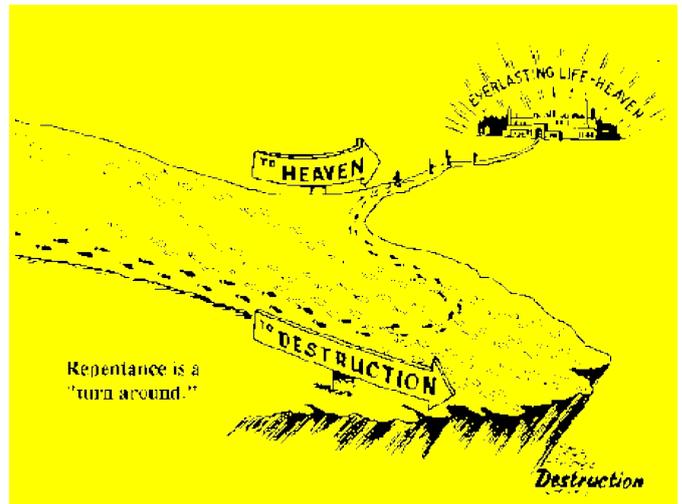
As Moses says ***"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away"*** Psalm 90:10.

As Solomon says ***"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity"*** Ecclesiastes 3:19.

As James says ***"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away"*** James 4:14.

The only escape from being ***"like the beasts that perish"*** Psalm 49:12 is willingly to receive from the Lord Jesus Christ God's ***"unspeakable gift"*** 2 Corinthians 9:15:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" John 10:28.



6. What does Eliphaz encourage Job to do (Job 5:8)?

See *Question 3* and Job 5:8. Eliphaz's encouragement is like the old hymn.

Trust in God ("Courage, brother!")

By Norman Macleod (1812–1872)

www.bartleby.com/294/523.html

*COURAGE, brother! do not stumble,
Though thy path is dark as night;
There's a star to guide the humble:
"Trust in God, and do the right."
Let the road be long and dreary,
And its ending out of sight;
Foot it bravely, strong or weary;
"Trust in God, and do the right."*

Eliphaz's exhortation to Job would be correct if he could have ministered it as far as possible in the manner that Jeremiah exhorts *without implying that Job was not already doing so*. **"The LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD"** Lamentations 3:25-26.

7. What does Eliphaz encourage Job not to do (Job 5:17)?

Job 5:17 states ***"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:"*** This is *correct doctrine*, Hebrews 12:11 *but not comfort in sorrow*. See Lamentations 3:25-26. Only God can truly comfort. ***"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem"*** Isaiah 66:13.

8. When Eliphaz speaks about God, is he right or wrong?

Job 4:17

Job 4:17 is two rhetorical questions with *no* answers. In that sense Eliphaz is correct as Ecclesiastes 7:20 says. **"For there is not a just man upon earth, that doeth good, and sinneth not."**

Job 5:9-26

Job 5:9-26 is correct in that it comes to pass as Job 42:9-17 reveals even with respect to Job 5:26 ***"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season"*** in that ***"So Job died, being old and full of days"*** Job 42:17. Eliphaz also states ***"Lo this, we have searched it, so it is; hear it, and know thou it for thy good"*** Job 5:27 indicating that he has had some revelation from God, possibly following Job 4:12-21, after the manner of Jeremiah 29:11 ***"For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."*** Paul's exhortation for the Christian in that respect is **"Despise not prophesyings. Prove all things; hold fast that which is good"** 1 Thessalonians 5:20-21. However, that is yet cold comfort for Job.

9. Why then is the advice from Eliphaz not helpful to Job?

Eliphaz's advice concerns for Job ***"That which is far off"*** Ecclesiastes 7:24. Job is desperate for that which is *near*, as David and Nahum exhort and as are yet applicable for today's believer.

"God is our refuge and strength, a very present help in trouble" Psalm 46:1.

"The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him" Nahum 1:7.

