



WELCOME TO BIBLE HOUSE OF GRACE

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Job 5

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Learn the Bible at Home

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Job 5.

Topics.

- Surely vexation kills the fool, and jealousy slays the simple.
- Man is born to trouble as the sparks fly upward.
- God does great and unsearchable, marvellous things without number.
- Despise not the Almighty He wounds, but His hands heal.
- In old age Job will come to his grave like a sheaf gathered in season.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

INTRODUCTION: the book of Job is considered both a theological and a literary masterpiece it is an honest discussion of why God allows good people to suffer. The test of Job's faith, allowed by God in response to a challenge from Satan, reveals God's sovereignty and the supremacy of divine wisdom over human wisdom (personified by Job's four friends). Believing that God is good despite the apparent evidence to the contrary, Job rested in faith alone. In the depths of agony, he could still proclaim, "I know that my Redeemer lives" (Job 19:25). In the end God silenced all discussion against the truth that He alone is wise (Job chpts. 38-41). Yet he vindicated Job's trust in him (chpt. 42), proving that genuine faith cannot be destroyed. The unknown author was probably an Israelite writing sometime between 2000 and 500 B.C.

1

HELPFUL FACTS: before reading Job, it is helpful to understand when Job, Eliphaz, Bildad, Zophar and Elihu are speaking they are not speaking, "thus sayeth the LORD", they are simply giving their opinions on how they personally perceive things to be. Amongst their conversations there is truth and wisdom, but it must be kept in mind not everything they are saying is true or even wise, in fact God rebukes Eliphaz, Bildad and Zophar and tells them they have spoken foolishness, but Job has spoken what is right (Job 42:7-9). The book of Job is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain.

ELIPHAZ SPEAKS

JOB 5:1-5

Surely Vexation Kills the Fool, and Jealousy Slays the Simple.

- **Job 5:1-5:** "Call now; is there anyone who will answer you (Job)? To which of the holy ones will you turn? ²Surely vexation kills the fool, (wrath killeth the foolish man in KJV) and jealousy slays the simple (envy slayeth the silly one in KJV). ³I (Eliphaz) have seen the fool taking root, but suddenly I cursed his dwelling. ⁴His children are far from safety; they are crushed in the gate, and there is no one to deliver them. ⁵The hungry eat his harvest, and he takes it even out of thorns, and the thirsty pant after his wealth.

The holy ones: refers to the high priest, the common priests and the prophets.

Eliphaz says: no man can answer Jobs questions, not even the priests or the prophets. Following are the questions of Job that Eliphaz is referring to:

- Why did I not die at birth and come out from the womb and expire? (Job 3:11).
- Why did the knees receive me? Or why the breasts, that I should nurse? (Job 3:12).
- Why was I not as a hidden stillborn child, as infants who never see the light? (Job 3:16).
- Why is light given to him who is in misery, and life to the bitter in soul, who longs for death, but it comes not? (Job 3:20-21).
- Why is light given to a man whose way is hidden, whom God has hedged in? (Job 3:23).

Because of Job's great suffering he wished that instead of being born alive he had lain down and slept with all those who had been born dead (Job 3:13). His question, "Why is light given to him who is in misery, and life to the bitter in soul, who long for death," (Job 3:20-21) is not unique to Job, in my forty-five years of faith I have heard faithful mothers and fathers suffering disabling illness's ask the same question, "Why does God not take me home?"

This is a mystery of God that none of us no matter how much we study the Scriptures will be able to answer in a manner that will bring complete satisfaction to those suffering such sicknesses. In such times of grief and sorrow like this silent hugs and love will comfort far louder than any spoken words, and the underlying faith that the Lamb in the midst of the throne will be their shepherd, and guide them to springs of living water, and God Himself will wipe away every tear from their eyes. (Rev. 7:17). Death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things will have passed away. (Rev. 21:4).

Wrath, anger and indignation: slowly kills as it preys on the spirit and inwardly wastes the bodies' health away. It also brings death as it prompts those who have such wrath to impulsive and thoughtless anger which results in wicked actions that speed death on its way and draws down God's condemnation and judgment and so hastens death

Foolish and silly: does not refer to those who are destitute of common sense, and have no understanding in the common things of mankind; but to those who have no wisdom and knowledge of things spiritual concerning God, salvation and eternal life. It refers to those who are rash and inconsiderate, who do not ponder things impartially and speak against and deny God and to those who are opposed to the faithful. It can carry the same idea as the word wicked, because wickedness is supreme foolishness.

Jealousy and envy: may be applied to any strong affection of the mind and to any fervent, passionate and burning emotion in the body. It carries the idea of murmuring against God because of afflictions, grief and sorrow and because of the prosperity of others. It refers to those who are void of understanding and easily persuaded and drawn into sin, either by their own heart or by the flesh (self, ego and pride), or by corrupt men and women. Eliphaz rebukes Job, because he spoke with great envy of those who were never born and who were in their graves. The sense of Eliphaz words may be, "I perceive, that you Job are full of envy at those who have never been born and who seem to be in happier circumstances than you are, it seems to me that you have a level of wrath against God, because instead of showing you mercy He loads you with afflictions and this attitude shows you to be a foolish and weak man.

Silly: refers to those whose heart for lack of true wisdom is not only quickly influenced and deceived by false opinions and deceptive speeches, but also easily enticed by the outward appearance of others and by the appearances of circumstances. It is used to denote those who are so totally void of wisdom, common sense and logic that they are easily drawn aside and deceived by weak arguments, unfounded opinions and false viewpoints, beliefs and appearances.

Eliphaz in his conversation with Job implies that:

- Job was a weak-minded man, for allowing his negative views and questions to make such a deep impression on his mind and for having expressed himself as he had done.
- Job was passionately hot and angry against God because of His dealing with him and envious at the prosperity of others, particularly his friends and because of this was a foolish and silly man, in whose heart wrath and envy rested.
- Job, having had all his possessions taken away, and having been overwhelmed with unspeakably great personal calamities, was to be regarded as having been a great sinner.
- Job's misfortunes were owing to his foolishness and weakness and his sins and vices.

Eliphaz mindset: was that the ruin of all sinners is directly linked to their sin they kill themselves by some sinful craving, vice or lust, therefore he mistakenly reasons that Job has done some foolish and sinful thing, by which he has brought all his suffering and grief upon himself; even though there was no evidence that Job had committed any type of wickedness. Eliphaz has observed that a foolish person may have enough sense to establish themselves, but jealousy and envy, anxiety, stress and worry eventually brings to ruin what they have built and when they are ruined and their crops are overgrown with weeds and thistles there is no-one to deliver their children from trouble. Added to this the hungry and needy come seeking after any food and livestock they can take. Today we would say the banks or investors come to repose and take what they have established. Concerning the character of a fool the Psalms and the book of Proverbs says:

- The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds, there is none who does good. (Psalm 14:1) (Psalm 53:1).
- The way of a fool is right in his own eyes, but a wise man listens to advice. ¹⁶The vexation of a fool is known at once, but the prudent ignores an insult. (Proverbs 12:15-16).
- A fool despises his father's instruction, but whoever heeds reproof is prudent. (Proverbs. 15:5).
- A rebuke goes deeper into a man of understanding than a hundred blows into a fool. (Proverbs. 17:10).
- A fool takes no pleasure in understanding, but only in expressing his opinion. (Proverbs. 18:2).

These verses show that the fool is one who says in their heart there is no God and rebels against His will are corrupt and full of wicked acts. They have no understanding or knowledge of what is important to God and do not care about the less fortunate or the poor. They deliberately do harm to other humans for their own personal gain and have no interest in seeking after God so God has rejected them because he will not force Himself upon anyone or violate their will. (Psalm 53)

A great principal for a wise person: David says it is a kindness and an excellent thing for him if a righteous person rebukes and corrects him from making wrong choices and going the wrong way and not only prays that he will not refuse correction, but also prays that he will accept it with kindness. (Psalm 141:5).

JOB 5:6-7

Man is Born to Trouble as the Sparks Fly Upward.

- **Job 5:6-7:** For affliction does not come from the dust, nor does trouble sprout from the ground, ⁷but man is born to trouble as the sparks fly upward.

Eliphaz passes from Job's particular suffering and troubles to the universal sin and suffering of mankind. Troubles spring from man's common sin and the curse of death that reigns as king over our mortal bodies and all forms of life on earth. Affliction is in various measures natural to all mankind since sin is transmitted from parents to children. Man is born to trouble is universally true now as it was when Eliphaz spoke it to Job. It is still the great law of our being, that trouble will certainly come sooner or later as the climate, the mountains the rivers, oceans and the heavens obey the laws of nature which God has impressed upon them and because of the original sin of Adam (the first parent) from who all his descendants have inherited a fallen and corrupted nature which is bound for death from the day we are born. The expression, "man is born to trouble as the sparks fly upward," highlights the truth that sin whether raging or dormant is always in our fallen corrupted nature.

Eliphaz reminds Job that instead of complaining so bitterly of his ailments which are common at various degrees to all mankind he should commit his cause to God, and not to complain of his lot in life. In such times of trouble it is wise to resign ourselves to God and not sit down and complain at our condition, but instead submit to it as the law of the world we live in and have faith and confidence in God that despite our suffering God is with us by His love, grace and comfort. As certain that it is that the sparks of a fire will naturally fly upward it is equally certain that trouble and afflictions will come in the passing of time as a natural part of life and since this is the case of all life why then should we be surprised at our afflictions, as though something strange has come upon us and argue against them. Concerning suffering Peter in his letter to the faithful wrote:

- Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. (1 Peter 4:12).

No one no matter how righteous and good is able to escape this universal law of trouble and affliction since it is common at various levels to all mankind, just as it is certain the sparks of a fire fly upwards it is certain some form of trouble and affliction will come to all before they breath their last breath.

JOB 5:8-16

God does Unsearchable, Marvellous things without Number.

- **Job 5:8-16:** "As for me (Eliphaz), I would seek God, and to God would I commit my cause, ⁹who does great things and unsearchable, marvelous things without number: ¹⁰he gives rain on the earth and sends waters on the fields; ¹¹he sets on high those who are lowly, and those who mourn are lifted to safety. ¹²He frustrates the devices of the crafty, so that their hands achieve no success. ¹³He catches the wise in their own craftiness, and the schemes of the wily are brought to a quick end. ¹⁴They meet with darkness in the daytime and grope at noonday as in the night. ¹⁵But he saves the needy from the sword of their mouth and from the hand of the mighty. ¹⁶So the poor have hope, and injustice shuts her mouth.

The statement, "God catches the wise in their own craftiness," (v13), refers to those who gain success by dishonest and deceitful means it refers to those who are wise in their own eyes and wise in the use of deception and deceit. It does not refer to those who have great success through honest hard work and honest wisdom, those who are wise in this sense God blesses. In contrast to false gods and idols that cannot see, hear or speak and have no power that the pagan nations believed in Eliphaz is aware that the God of Israel is the one true God the invisible, immortal Holy Almighty God of creation and source of all life who does:

- Many marvellous and unsearchable things that cannot be numbered.
- Sends rain on the earth and waters on the fields.

- Frustrates the plans of the crafty and deceitful so that their success comes to ruin.
- Catches the wise (i.e., the cunning, sly and devious) in their own craftiness, and brings their schemes to a quick end.
- Sets on high those who are lowly, and lifts up to safety those who mourn (i.e. over all the corruptions, injustices and suffering of the innocent etc., in the world).
- Saves the needy from their hunger and from the mighty.

Eliphaz understanding that God has such power tells Job he will seek Him and commit his plans and purposes to God. This means he will make his plans and do all he can to achieve them, but whatever the outcome (successful or not) he will accept as the will of God. The sword mentioned in verse fifteen can refer to the following three things:

1. To a literal sword used in battle since the verse states that God saves the poor from the mighty (i.e., powerful kings and their armies)
2. To the hunger of the poor because the sword wounds and puts to death all those afflicted by it and therefore can be seen as a symbol of the hunger that leads to death that the poor are suffering.
3. To spiteful words of reproach, mocking, criticisms condemnations, scorns, slanders, threatening's, deceitful insinuations and the false testimonies of witnesses that are spoken against the poor and helpless because of their poverty and to corrupt judges putting upon them unjust sentences whereby their good names maybe ruined, or their estates and lands maybe taken.

The following verses show that the sword is often used in Scripture to depict words of poison that are used as weapons to destroy those they are aimed at. David when he fled from Saul and hid in the cave said:

- My soul is in the midst of lions; I lie down amid fiery beasts—the children of man, whose teeth are spears and arrows, whose tongues are sharp swords. (Psalm 57:4).

When Saul sent men to watch David's house in order to kill him, he wrote:

- There they are, bellowing with their mouths with swords in their lips—for "Who," they think, "will hear us?" (Psalm 59:7).

David when surrounded by enemies said:

- Hide me O God, from the secret plots of the wicked, from the throng of evildoers, ³who whet their tongues like swords, who aim bitter words like arrows, ⁴shooting from ambush at the blameless, shooting at him suddenly and without fear. ⁵They hold fast to their evil purpose; they talk of laying snares secretly, thinking, who can see them? (Psalm 64:2-5).

The general sense of the statement, "God saves the poor," is that God shows Himself to be the friend and protector of the helpless and those who are defenceless and is therefore worthy of praise. This sentiment is in harmony with what is found throughout the Scriptures of the Bible. It maybe applied to both the poor in a literal sense and the poor in a spiritual sense, who are aware of their spiritual poverty and humble themselves and flee to God for refuge. It should be highlighted here that this is the character and nature of God which means that helping the poor should be the character and nature of His children. There are times when God may supernaturally provide for the poor, as he did in the wilderness and as Jesus did with the five thousand and four thousand, but much of this provision is to be provided by the faithful who have much giving to those who lack and when those who lack have much doing to same so that all are provided for. Throughout the New Testament we often see the apostles taking up collections to buy food for the brothers and sisters in Christ who were suffering famine. For further information concerning New Testament giving, see the title:

- Tithing and Giving in the New Testament, in Tithing (ON WEBSITE MENU).

JOB 5:17-19

Despise Not the Almighty, He Wounds, but His hands Heal.

- **Job 5:17-19:** "Behold, blessed is the one whom God reproves; therefore despise not the discipline of the Almighty. ¹⁸For he wounds, but he binds up; he shatters, but his hands heal. ¹⁹He will deliver you from six troubles; in seven no evil shall touch you.

Eliphaz tells Job, no-one should despise the discipline of the Almighty because whoever God reproves is blessed, because whoever God wounds, he heals. The word discipline comes from the Hebrew word (*muwcar*) it means to chastise, punish, reproof, restrain, warn, instruct correct, reform and teach it carries the idea of instructing and correcting so as to warn and prevent a person from harm in the future. Without loving discipline, a person is robbed from learning self-control and the right way to go. Permitting anyone to indulge in whatever they wish to do and as they please will allow sinful habits to gather strength which will eventually bring sorrow and misery to them.

The discipline of God is discipline suited to humanities weakness. God used Nebuchadnezzar King of Babylon as His servant to chastise the people of Israel for their good in the same way parents use all kinds of discipline to correct their children for their own good. Whatever type of discipline is being used it will cause a certain amount of suffering for the one being disciplined, but it is always carried out for the persons future well-being and with compassion and love and not uncontrolled anger. The destructive consequences of sin are seen as God's discipline. The harmful and painful repercussions that follow wrongdoing are spoken of as the discipline and reproof of God; these can come in the form of guilt and anxiety or the lack of joy, contentment and peace or outwardly as death, prison or financial ruin etc.

They are called disciplines and reproofs of God because their purpose is to bring a person to repentance and motivate them to change their ways and where possible make restitution to those they have harmed. God has established in the laws of the universe that wrong-doing will bring about consequences that can lead to death, prison, financial ruin, rejection, guilt, lack of contentment and the loss of happiness and peace etc., but this does not mean that everyone who is suffering is a wicked person there are always exceptions to the general rule and time and chance have their ways (Eccles. 9:11).

To deny anyone of effective discipline is to ruin their lives, that is why Solomon says train up a child in the way they should go; even when they are old, they will not depart from it. Neither God nor earthly parents like to discipline their children, but they know that it is going to protect their child in the future and without correction the child is not going to learn self-control or what good and acceptable behaviour is. Discipline does not mean to legalistically rule over a person as a task master, God's discipline is balanced with love and grace. Those who are raised in love and disciplined in love may at times do things they later wished they had not, but at the core of their being they will remain the good and decent person they have been disciplined in love to be.

NOTE: if the statement, "the Almighty wounds, but he binds up; he shatters, but His hands heal (v17-18) is taken to cover the entire history of mankind on earth it would not be wrong to suppose that there is a faint reference to the seven days of creation since they contain six days of work, trouble and toil with the seventh day being a day of rest, prophetically echoing six thousand years of man's existence on earth and the one thousand year reign of the Lord Jesus Christ as King of kings and Lord of lords to establish God's Kingdom of righteousness, justice, joy and peace on earth during his glorious millennial reign.

In Old Age Job will come to His Grave like a Sheaf in Season.

- **Job 5:20-27:** In famine he will redeem you (Job) from death, and in war from the power of the sword. ²¹You shall be hidden from the lash of the tongue, and shall not fear destruction when it comes. ²²At destruction and famine you shall laugh, and not fear the beasts of the earth. ²³For you shall be in league with the stones of the field, and the beasts of the field shall be at peace with you. ²⁴You shall know that your tent is at peace, and you shall inspect your fold and miss nothing. ²⁵You shall know also that your offspring shall be many, and your descendants as the grass of the earth. ²⁶You shall come to your grave in ripe old age, like a sheaf gathered up in its season. ²⁷Behold, this we have searched out; it is true. Hear, and know it for your good."

Eliphaz tells Job that he will again laugh at famines, destruction and war and will not fear death, his family will be safe and his present sickness will not lead to death, but he will instead live to a ripe old age and at the right time go to his grave. When we get to the end of the story of Job, we see that Eliphaz words have a local application and fulfilment for Job, God did for Job all that Eliphaz spoke. Eliphaz prophetic words are not limited to Job's present time only, but take up wings and transcend time and history to arrive and settle on the Lord Jesus Christ when he returns in glory as, King of kings and Lord of lords when God creates a new earth and a new Jerusalem in which sorrow and weeping, is replaced by gladness and rejoicing; the wolf and the lamb will eat together; the lion will eat straw like the ox and there will be nothing that can hurt or destroy in all of God's Holy Mountain. (Isaiah 65:17-25).

SUMMARY

It is important to keep in mind that we only know Job is blameless before God because the writer of the book tells us, but Eliphaz does not know that God considers Job a righteous and blameless man. Based upon the conversations of Eliphaz and his following statements:

- Who was innocent ever perished? Or where were the upright cut off? ⁸As I have seen, those who plow iniquity and sow trouble reap the same. ⁹By the breath of God they perish, and by the blast of his anger they are consumed. (Job 4:7-11).
- God sets on high those who are lowly, and those who mourn are lifted to safety. ¹²He frustrates the devices of the crafty, so that their hands achieve no success. (Job 5:11-12).

Eliphaz rightly believed that the ruin of all sinners is directly linked to their sin they kill themselves by some form of sinful craving, vice or lust, but it seems from this foundation he goes onto to mistakenly reason that the good are blessed and only the wicked suffer. His underlying mindset appears to be that Job has done some foolish and sinful thing, by which he has brought all his suffering and grief upon himself; even though there was no evidence that Job had committed any type of wickedness. At the judgment seat of Christ Eliphaz belief that the good are blessed and only the wicked suffer will certainly be true, but it is not true of the corrupted and fallen world we live in today.

NOTE: while reading Job always keep in mind that the book is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain. Eliphaz is not speaking, "thus sayeth the LORD", he is simply giving his opinions on how he personally perceives things to be. Amongst his conversations there is truth and wisdom, but not everything he is saying is true or even wise, in fact at the end of the book God tells him he has spoken foolishness (Job 42:7-9).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace