Round Two

• “Skin for skin” (2:4) refers to Satan’s cynical belief that, while Job didn’t curse God for taking away his family or wealth, he would curse God if he lost his health.

• Notice (2:6) that God’s eyes are focused on His own, and Satan can do nothing without Divine permission.

• Had God allowed Satan to take Job’s life, the book could have ended at Job 2:10.
Job’s Diseases

• **Smallpox** (MSB). What Job describes seems like it could be caused by the smallpox virus although smallpox is highly contagious and his friends would likely have succumbed to it too. The history of smallpox extends into pre-history; the disease likely emerged in human populations about 10,000 BC. The earliest credible evidence of smallpox is found in the Egyptian mummies of people who died some 3000 years ago. “History of Smallpox,” Wikipedia, [https://en.wikipedia.org/wiki/History_of_smallpox](https://en.wikipedia.org/wiki/History_of_smallpox)

Job’s Diseases

• **Leprosy or Elephantiasis** (MSB). Early records of this disease date back to much before the biblical time but at that time was a vague term indicating leprosy with swelling and scaling due to parasitic infection. Symptoms included chronic eczema, psoriasis, pityriasis, keratosis or pemphigus foliaceus. “A Brief History of Elephantiasis,” [http://cid.oxfordjournals.org/content/early/2012/07/18/cid.cis569.full](http://cid.oxfordjournals.org/content/early/2012/07/18/cid.cis569.full)
Job’s Diseases


- **No Diagnosis Possible** [Hartley; Alden; Andersen; EBC]

- **Pain** Opiates were noted in historical documents in the post-flood history of the Mesopotamian region. “Opium Throughout History,” [http://www.pbs.org/wgbh/pages/frontline/shows/heroin/etc/history.html](http://www.pbs.org/wgbh/pages/frontline/shows/heroin/etc/history.html)

Mrs. Job

“Do you still hold fast (chazaq, חזק) [strengthen yourself in] your integrity (tummah, תועות) [completeness, perfection, soundness]?”

- Job didn’t look like a man with any integrity. It was shocking to see him in this condition, yet still trying to hold onto some integrity.

- Job’s wife broke under the strain of seeing her husband’s suffering. She couldn’t believe that her husband could “retain his integrity” in the face of such adversity.
Mrs. Job

- Job rebuked his wife for her audacity.
- She was speaking as “foolish women,” speak.
- He avoids calling his wife a “fool,” i.e., godless person. Yet he implies that she had fallen into the snare of the Devil, and was attempting to use her influence to draw her husband after her.
- He pointed out that for many years they had received good things from the hand of God. Should they change their view of God in the face of calamity?
Mrs. Job

- Again Job passed the test. Satan was proved wrong.
- “In all this Job did not sin with his lips,” i.e., he said nothing inappropriate about the justice of God.
- Some have taken the phrase “with his lips” to suggest Job had inappropriate thoughts toward God but did not give voice to them. But thinking and speaking hardly differ in the East. The lips reveal what is in the heart (2:10).

Enter the Three Friends

- Eliphaz the Temanite
- Bildad the Shuhite
- Zophar the Naamathite

They wept (2:12; cf. Rom 12:15)
They “sat shiva” (2:13), Hebrew word “seven.”
Jewish custom dates back to Genesis 50:1-14,
Joseph mourned the death of his father Jacob seven days.
They spoke nothing for 7 days and nights.
Problems unfolded beginning on the 8th day.
What the Three Friends Did Right

- Weeping was a good start (Rom 12:15).
- Sitting Shiva was a good start.
- Companionship was needed more than words.
- They responded according to the Golden Rule.

Jewish Customs for Sitting Shiva

- Organize warm meals, serve guests.
- Wear modest clothing, no jewelry.
- Exchange no greetings, break silence only to respond to mourners.
- No Torah study (it is permitted to read the laws of mourning (Job, Lamentations, portions of Jeremiah).
- On queue, it is appropriate to talk about the deceased, sharing stories of their life.
- When departing, pronounce a blessing: “May God comfort you” or similar words.
- Continue for seven days.

What Else Friends Might Do

• Run errands, do chores and helpful deeds (Tit 2:7).
• Be prayerful (Eph 6:18; Rom 12:12).
• Break the silence with questions such as:
  – “What can I do to help you?”
  – “When I’m praying for you, what would you like me to pray for?”
• Share emotions and provide encouragement (Rom 12:14-16).

Job’s Opening Lament (3)

Job regrets he ever came into existence, but he isn’t contemplating suicide.
1. There is no cosmic remedy (3:1-10).
   “Why didn’t time cease before I was born?”
2. There is no human remedy (3:11-19).
   “Why did my life even begin?”
3. Acute suffering makes living itself a distasteful experience (3:20-26).
Three Cycles of Speeches (4-27)

• In the first cycle of speeches, the three friends contend that God prospers the upright and punishes the perverse (Reward-Retribution Theology). Job rebuts that from experience.
• In the second cycle, Eliphaz says only the wicked suffer. Bildad insists that the wicked always suffer. Zophar insists that any prosperity of the wicked is short-lived. Job rebuts each from experience.
• In the third cycle, the previous theories are more vehemently restated. Job rebuts from experience.

Eliphaz’ First Speech (4-5)

• You once helped the afflicted, and now you are the one being afflicted (4:1-6).
• You must be guilty of something (4:7-11).
• Eliphaz shares his vision (4:12-21).
• No one can rescue a morally corrupt person from judgment (5:1-7) [cf. 1 Tim 2:5].
• God helps the needy only if they are morally upright (5:8-16).
• God rescues the morally upright from danger (5:17-27).
Eliphaz’ Vision (4:12-21)

- “Stealthily,” “whisper” and “disquieting thoughts” do not align with God’s means and methods (4:12-13). Note the statement in 4:12, “Now a word was stolen [and brought] to me” “and my ear received a whisper from it.”
- Dread came upon Eliphaz, causing him to tremble (4:14).
- A spirit (רוּחַ) passed in front of his face (4:15).
- A voice told Eliphaz that
  - Human beings are unredeemable (4:17).
  - Since God did not redeem angels, He won’t redeem human beings (4:18).
  - Human beings are weaker than angels (4:19).
  - Human beings die in moral ignorance, never to be resurrected (4:21).
- These indictments contain mostly falsehood mixed with tiny elements of truth. Such accusations are the work of fallen angels or demonic spirits. Notice also how personal the accusations are (cf. 2 Peter 2:4; Ezek 28:11-19; Isa 14:4-21; Luke 10:18; Rev 12:8-10).

Present Activities of Evil Angels

- Deceiving the nations of the world (Rev 20:3).
- Deceiving people by masquerading as angels of light (2 Cor 11:14).
- Snatching away the gospel so people won’t believe (2 Cor 4:3-4).
- Inventing false religions and bring destructive theologies into the church (1 Tim 4:1-3; 2 Cor 1:13-15; 2 Pet 2:1-19).
- Dominating the zeitgeist of the present age (Eph 2:1-3; 1 Jn 5:19).
- Tempting people to lie (Acts 5:3).
- Tempting people in regard to sexual sin (1 Cor 7:5).
- Inflicting maladies upon believers (Job 2:7-9; 2 Cor 12:7).
- Destroying the lives of Christians (1 Pet 5:6-10).
- Possessing human beings, mentioned seventeen times in the Gospels. (There are nine instances in the Gospels in which Jesus cast out demons.)

Eliphaz’ Theology

• Eliphaz has Reward-Retribution Theology. In his worldview:
  The righteous do not suffer.
  Job suffers
  Therefore, Job is unrighteous (iniquity awon, עון) (4:8).
• Eliphaz indirectly impugns Job’s integrity.
• Eliphaz has conveniently defined righteousness by assuming that if Job were morally upright, God would have protected him, and since God has allowed this to happen, Job is morally corrupt.
• Eliphaz’ stale aphorisms do not apply to Job. Throughout the book, God and Satan are testing Job’s character, while at the same time Eliphaz and his friends are assaulting it. Neither Job nor his friends know why he is being tested.

Job’s Reply to Eliphaz (6)

• Job emphasizes his overwhelming despair. He needs comfort and encouragement, not criticism (6:1-7).
  Job has lost his sense of taste and his appetite (6:6).
• Job would rather die than continue to suffer (6:8-13).
• Job’s soliloquy was given in good faith, whereas his “brothers” (used sarcastically) are deceitful and unsympathetic (6:14-23).
• Job’s friends dismissed any possibility that he is morally upright (6:24-30).

Summary: While Job acted in good faith, his friends are unsympathetic and judgmental.
Job’s Prayer (7)

- Job can’t seem to make any progress and feels as though his life is being held in suspense (7:1-6).
- The remainder of Job’s life is short (7:7-10).
- Job has a right to vent, since his friend only gives him demonic visions (7:11-16).
- Job appeals to God to end his suffering, or else pardon him (7:17-21).

Sheol (7:9)

- Job 7:9 is the first of nine references in Job to Sheol.
- Sheol is the Hebrew name of the place of the dead.
- God is entirely absent; no escape from God even in Sheol (Ps 139:8).
- The omnipresence of God is graphically described in Job. “Naked is Sheol before Him, and Abaddon has no covering” (Job 26:6).
- Death is the penalty for sin and Sheol is a place of rest for the righteous, as well as a place of punishment for the unrighteous.
Sheol (7:9)

- Korah and his associates who instigated rebellion against Moses were swallowed up by the open pit and perished in Sheol (Num 16:30–33).
- In the Bible, death is not natural, it violates the principle of life, which is a gift from God.
- Beyond Sheol there seemed to be no hope for the unrighteous (Eccl 9:10) except the lake of fire (Rev 20:15).
- In the church age, the righteous dead go directly to heaven (Luke 23:43; 2 Cor 5:8).

Ref: Tyndale Bible Dictionary

God Monitors Our Lives (7:17)

- God constantly observes our lives. In 7:17, Job states, “What is man that You magnify him, And that You are concerned about him?” (cf. 14:3, 6; 13:27).
- Elihu notes that God sees everything, “For His eyes are upon the ways of a man, And He sees all his steps” (34:21).
- David made a similar point in Psalm 8:4a, “What is man that you take thought of him?” (cf. Rev 20:12).
- There is a difference between Job and David on this issue. God appraises and judges all men, which Job considers bad but David considered good.
  - Bad: Job 7:18, “That You examine him every morning and try him every moment?
  - Good: Psalm 8:4b, “And the son of man that You care for him?”
Bildad’s First Speech (8)

- Bildad states outright that Job and/or his sons sinned, and are being punished for sinning (8:1-7).
- God’s righteous judgment of sinners can be validated from history (8:8-10), a possible reference to divine judgment of the antediluvian world.
- The godly receive divine help, whereas the unrighteous perish (8:11-22).

Job’s Response to Bildad (9)

- Job is convinced that man can be right before God, he just doesn’t understand how that happens. Job cannot inquire or “contend” with God to get the answer this question (9:2).
- God’s ways are indeed inscrutable, and God’s power is beyond comprehension (9:1-12).
- God makes all the rules and decides everything, man determines nothing (9:13-24).
- Therefore, anyone who challenges God will always lose (9:25-35).
- **A mediator is needed** (9:32-25).
Job’s Prayer (10)

- Job’s complaint is valid, but God still doesn’t act (10:1-7).
- Job is God’s creation but is being treated as a reject (10:8-17).
- Job only wants to live in peace before he dies (10:18-22).

Zophar’s First Speech (11)

- Zophar says Job really has no defense, and he only makes things worse by trying to defend himself (11:1-6).
- Zophar says Job can’t possibly comprehend God’s wisdom (11:7-12).
- Zophar says Job should repent of his immorality (11:13-20). (Zophar is encroaching on Job’s space, telling him what to do.)
Job’s Response (12-14)

• Job employs sarcasm in 12:2, stating tongue-in-cheek, “You are the people, and with you wisdom will die.” In other words, “You think you’re brilliant, clever, always right about everything, and have a monopoly on wisdom.”

• Job 12:3 is a good verse to remember when counseling someone. The counselor should always assume he has no superior intelligence over the counselee. The issue is whether God’s revelation is understood.

• In 12:4-6, Job says it’s easy for his friends to assert their superiority over him, only because they are not suffering and under stress as he is.

• In 12:7-11 the verbs change from plural to singular, as though he were speaking to only one of the friends. He exhorts them to observe that God’s sovereignty is understood even within the animal kingdom.

Job’s Response (12-14)

• Job 12:12, “Wisdom is with aged men, With long life is understanding.” This verse is apparently contradicted by Job 12:20 which reads, “He deprives the trusted ones of speech and takes away the discernment of the elders.” The Mishnah deals with this apparent contradiction by explaining it is no contradiction at all. The Mishnah affirms, “The older the elders of the ignorant grow, the more they lose their understanding. But it is not so with the elders that are learned in the Law, for the older they grow the more stable grows their understanding, as it is written, With aged men is wisdom and in length of days understanding.”

• Job 12:13-25, Job observes that God alone is the source of wisdom and might.
Job’s Response (12-14)

- Job 12:15-16, God causes cycles of drought and flooding. The imperfect verbs in this section remind us that God is active in the present tense. God is continually exerting His power over His creation, even to the point of regulating the rainfall throughout the planet. And He is doing this with purpose.
- A portion of Job 12:17-25 is quoted in 1 Corinthians 1:19. The theme of this section is that God’s wisdom excels far above all worldly wisdom. Therefore, even the wisest and most powerful men are like “fools” and “wanderers who grope in darkness.” Job understands something about wisdom that his friends are missing, which is the immensity of God's wisdom compared to his friends’ irrationally exalted view of their own human wisdom.

Job’s Response (12-14)

- Job continues his assertion of intellectual equality with his friends in 13:2, a repeat of 12:3. In poetic form he asserts, “What you know, I also know.” Job says his friends “smear with lies” and are ‘worthless physicians” (13:4). Their diagnosis is wrong, as well as their cure.
- Even their silence would be wiser than their speech (13:5). This brings to mind Proverbs 17:28, “Even a fool, when he keeps silent, is considered wise; when he closes his lips, he is considered prudent.” Will Rogers: “Never miss a chance to shut up.” Unknown: “Even a fish wouldn't get into trouble if he kept his mouth shut.” Winston Churchill: “By swallowing evil words unsaid, no one has ever harmed his stomach.”
Job’s Response (12-14)

• 13:8a says, “Will you lift up God’s face?” This is Hebrew idiom suggests asserting favoritism in judgment, a thing God detests. In a sense, Job’s friends fell that they must try to represent God’s justice. All judgment belongs to God, as it says in Ecclesiastes 3:17, “God will judge both the righteous man and the wicked man.”


• In 13:20-28, Job turns abruptly from his friends in order to pray to God. The verbs and nouns in this section are all second person singular.

Job’s Response (12-14)

• Job ends his rebuttal with a soliloquy in 14:1-12. His utterances oscillate between hope and despair. Men do not live long compared to God, but their lives are even short compared to the Plant Kingdom (14:1-13). At least when a tree dies, it can sprout again (14:7-9). But “it is appointed for men to die once and after this comes judgment,” (Heb 9:27). At least trees have a sort-of second life.

• Resurrection Hope: In 14:14-17, Job’s hope is now focused on his future bodily resurrection. My translation from Hebrew: “14 If a man dies, will he not become a newborn great mighty man (gabor, גֶּ֗בֶר)? All the days of my service, I stand waiting until my change comes. 15 you will call, and I will answer you. You will long for the work of your hands. 16 But now you count my steps, you do not keep watch over my sin (chattath, חַטָּאת) 17 My transgression (pesha, פֶּשַׁע) is sealed in a bag, and you cover up (taphal, תָּפַל) [plaster over] my iniquity (awon, עָוֹן).”
Job’s Response (12-14)

- Psalm 32:1-2 is quoted by Paul in Romans 4:7-8: “How blessed is he whose transgression (pesha,��) is forgiven, whose sin (chattath,כתת) is covered! 2 How blessed is the man to whom the LORD does not impute iniquity (awon,און).”
- Near-identical statements by Job, David, and Paul reflect three dispensations: (1) before the law, (2) during the law, and (3) after the law. In essence, all three are saying that man is saved by grace.
- Job ends his soliloquy in 14:18-22 with the idea that this life (before our bodily resurrection) is a veil of tears.
- Until my change comes” (14:14) suggests he will receive a new resurrection body. “You will call, and I will answer You; You will long for the work of Your hands;” (14:14-15). Surge of faith (14:14-17).

http://www.quotegarden.com/speaking.html
Andersen, Job.

Character of the Three Friends

- They are quick to speak and slow to listen, exactly backwards from the imperative command in James 1:19-20, “Everyone must be quick to hear, slow to speak and slow to anger, for the anger of man does not achieve the righteousness of God.” Some people have something to say, while others (Job’s friends) have to say something.
- They disbelieve Job’s claim that sin is not behind his suffering. The friends share to one degree or another a common theology based on reward-retribution. According to their limited theology, if Job is suffering, he must be sinning. They have no category that would allow the possibility of suffering not caused by personal sin. Thus, their theology is partially valid, but incomplete. They make no room for other dimensions of God and His Word. Hence, even their correct statements reflect a rigid theology that wounded Job’s heart.
- They never pray with Job or for Job. They could have asked God to open their minds or reveal divine understanding to Job. The Book of Job is full of prayers: but only Job’s.
Character of the Three Friends

• **Eliphaz** is a moralist and more gracious toward Job than the other two. He believes, based on his own observation and experience, that “Job suffers because he has sinned.” His accusations are more indirect. Initially, he patiently reasons with Job to confess his sin and repent. Eliphaz is the best of the three friends.

• **Bildad** is bossy, blunt, insensitive, and plainspoken. He rests on tradition and legalism. He lectures Job as a boss might lecture a disobedient subordinate, not as a friend.

• **Zophar** speaks with legalistic certainty, resting on assumptions of religious dogma. To Zophar, Job is simply a “wicked and godless man” (20:5). He comes to quick conclusions and sticks with them.

All are committed to the same fixed theory of life: Reward-Retribution Theology. Calamity is always the outcome of sin. Health and wealth gospel. All things are measured by this present life. They must justify Job at God's expense, or vice versa.

Job’s Theology

• **Created by God.** Job knows he is a special creation (10:8-13).

• **Original Sin.** Job knows that the sin of Adam, which resides in every man, is sufficient to condemn him (9:20-22).

• **Repentant.** Job knows he is a sinner, but also understands his duty to repent of specific sins, which he believes God will forgive (6:24; 7:20-21; 10:14; 1 John 1:9).

• **Sanctified living** (10:7). God’s appraisal (1:8), “There is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.”

• **Salvation by Grace.** Job believes in salvation by grace, provided entirely by God (7:21; 14:16-17).


• **Future bodily resurrection.** Job believes in a bodily resurrection, and that his future body will be morally and physically strong (14:14-17).

Compare with “The Seven Cs of History,” Creation, Corruption, Catastrophe, Confusion, Christ, Cross, Consummation. (www.creation.com)