

NOT YOUR AVERAGE JOES

A study of the lives of Joseph, Jonah, and Job

Job - Chapters 3-5

Lesson 2

After seven days of silent suffering, Job spoke, not to curse God, but to curse the day of his birth. The first of his friends, Eliphaz, then responded not to Job's distress, but to the words of his lips, falling short of supplying to Job the comfort he desired.

OBSERVATION: Read Job 3

1. Read Job 3 using the Observation Worksheet (the last page of this homework). After reading through the chapter, what would you say to someone if they asked you what it is about?

2. Key words help us to better understand the verses. We have listed below key words. Mark each one in a distinctive way (either with a symbol, highlighting, or some form of boxing, circling, or underlining). Mark each of the key words each time they are used in the text. Remember to mark any personal pronouns that refer to *God* and *Job*.

Key Words: *God, Job, may/nor, why, darkness, and light*

3. The keywords *may* and *nor* appear seventeen times in Job 3. List some of the things Job wished would happen.

4. Job used the word *why* seven times in Job 3. List 4 of the questions Job asked.

READ JOB 3

1. After seven days of sitting with Job in silence, Job *opened his mouth*. What did he do?
 - a. Satan's goal was to provoke Job to *curse* God (Job 1:11;25). Cursing the *day of his birth* was not *cursing* God. Before you make a judgment on what Job did, read verses 3-10 and describe Job's mood or feelings.
 - 1.) These statements all took the form of Job cursing *the day* he was conceived and *the day* he was born. *Darkness* indicates the time in the womb. *Light* indicates birth (life outside the womb). Job summarized these verses himself with the words of Job 3:10. What did he say?
2. Job was not alone in these sorts of expressions. Record the words of Jeremiah 20:14-18.
 - a. How would you describe the emotional state of someone who expresses these sentiments?
3. Notice the progressing from *cursing the day of his birth* to questioning his birth in verses 11-23. Why might this be a common progression?
4. Record the last phrase of Psalm 77:3.
 - a. Why is *complaining* not profitable?
 - b. Read Psalm 77:10 and record what the psalmist said he would do in his *anguish*.
 - 1.) Why is choosing to remember the good things God had done a good thing to do, especially in times of despair or *anguish*?
5. Job described his condition in verses 24-26. List each of the phrases that he used.
 - a. Underline the *feeling* words. If you were sitting with someone who expressed his condition as Job did, what would you say to her?

OBSERVATION: Read Job 4

1. Read Job 4 using the Observation Worksheet (the last page of this homework). After reading through the chapter, what would you say to someone if they asked you what it is about?
2. Key words help us to better understand the verses. We have listed below key words. Mark each one in a distinctive way (either with a symbol, highlighting, or some form of boxing, circling, or underlining). Mark each of the key words each time they are used in the text. Remember to mark any personal pronouns that refer to *God*, *Job*, or *Eliphaz*.

Key Words: *God*, *Job*, and *Eliphaz*
3. The contrasting word *but* is used 3 times in Job 4. Mark the word. Choose one instance of its use and record what is being contrasted.

READ JOB 4

1. The words spoken by Job in chapter 3 are presumably the first words his friends heard from Job. They had not heard his words recorded in chapters 1 and 2 that better expressed his faith. The first friend to speak was *Eliphaz*. According to Job 4:2, what was his challenge to Job?
 - a. What question did he then ask Job?
 - b. Why do you think it is so difficult to *withhold from speaking* when we think we have the answers?
 - 1.) What are some things we might do before we *speak*?
2. Eliphaz knew well of Job's reputation. Using verses 3 and 4, list the good works that Job had done.
3. *But now it comes upon you, and you are weary; it touches you and you are troubled* (verse 5). Using your own words, explain this verse.
 - a. What question did Eliphaz write in verse 6?
 - 1.) In what way can a person's life-style become their confidence?

4. In Job 4:7-11, Eliphaz explained what he believed to be the source of Job's troubles. Read the accusations of verses 7 and 8. What was Eliphaz accusing Job of?
 - a. In verses 9-11 Eliphaz describes the anger of the LORD, which he believes is towards those who sin. Write one phrase that captures the anger Eliphaz views God as having toward Job.

5. Eliphaz claimed to have had a vision (verses 12-16). What did he report to be his reaction?
 - a. Read verses 17-21 to see what Eliphaz claimed the *voice said*? Notice that nothing said was contrary to God's word. However, why might words regarding the fact that neither man nor angels are *more righteous than God* and if God *charges His angels with error*, He would even more so charge man, not profit a person in despair?

OBSERVATION: Read Job 5

1. Read Job 5 using the Observation Worksheet (the last page of this homework). After reading through the chapter, what would you say to someone if they asked you what it is about?

2. Key words help us to better understand the verses. We have listed below key words. Mark each one in a distinctive way (either with a symbol, highlighting, or some form of boxing, circling, or underlining). Mark each of the key words each time they are used in the text. Remember to mark any personal pronouns that refer to *God*, *Job*, or *Eliphaz*.

Key Words: *God*, *Job* (verses 1,27) and *Eliphaz* (verses 3,7,8)

3. The contrasting words *but* and *yet* are used six times in Job 5. Mark the words. Choose one instance of its use and record what is being contrasted.

READ JOB 5

1. Job 5 begins with Eliphaz's challenge to Job to ask any godly person. They would agree with Eliphaz. Rather than directly calling Job *foolish*, Eliphaz described the *foolish man* and his fate. Using verse 3, what was Eliphaz's frame of reference?
 - a. Why is it sometimes *foolish* to use experience to explain God's purposes and actions?

 - b. Consider the words of verse 6 where Eliphaz reminds Job that *affliction* doesn't come from nowhere. What are some true sources of *affliction*?

1.) Given there can be many reasons for *affliction*, what should we consider before we attribute one of those reasons to someone's suffering?

2. Eliphaz claimed if he were in Job's place, *I would seek God, and to God I would commit my cause*. Using verses 8-20, list five things Eliphaz said about God.

a. Notice, each claim about God is true. Job was the one in distress. Why would it have been profitable for Eliphaz to also *seek God*?

b. Considering Eliphaz's declaration about what he would do in verse 8, what might he have been assuming about Job?

1.) According to verse 17, what else might Eliphaz be assuming?

3. Meditate on the truths of Job 5:18. Confirm the positive aspects of these truths by writing the words of Psalm 147:3.

a. Reflect upon a time when God *healed your broken heart* or *bound up your wounds*.

4. Eliphaz seems to be encouraging Job to confess the sin that has brought on God's *chastening*. In doing so, he could reap the benefits delineated in verses 19-26. What are some of those benefits?

a. What was the error of Eliphaz's thinking?

5. Eliphaz wrapped up the first phase of his counsel stating that what he said had been *searched out* and *was true*. What did Eliphaz tell Job to do?

REVIEW: Job 3-5

1. Job expressed his pain in a way that many Christians would rebuke. What is your impression of Job's extreme statements, cursing *the day of his birth*?
2. Eliphaz knew of Job's good reputation. Yet, he chose to respond to Job's lament rather than Job's life of faith. What can you learn from Eliphaz's mistake?
3. Summarize the point of Eliphaz's speech.
4. Why can it be error to use truth without knowledge of a person or situation?
5. Why are people tempted to think bad things happen only to people who have sinned or deserve it?

*The works of the LORD are great,
studied by all who have pleasure in them.*

- Psalm 111:2

Observation Worksheet

Job 3

¹ After this Job opened his mouth and cursed the day of his birth. ² And Job spoke, and said:
³ "May the day perish on which I was born, and the night in which it was said, 'A male child is
conceived.' ⁴ May that day be darkness; may God above not seek it, nor the light shine upon it.
⁵ May darkness and the shadow of death claim it; may a cloud settle on it; may the blackness of
the day terrify it. ⁶ As for that night, may darkness seize it; may it not rejoice among the days of
the year, may it not come into the number of the months. ⁷ Oh, may that night be barren! May no
joyful shout come into it! ⁸ May those curse it who curse the day, those who are ready to arouse
Leviathan. ⁹ May the stars of its morning be dark; may it look for light, but have none, and not see
the dawning of the day; ¹⁰ because it did not shut up the doors of my mother's womb, nor hide
sorrow from my eyes. ¹¹ "Why did I not die at birth? Why did I not perish when I came from
the womb? ¹² Why did the knees receive me? Or why the breasts, that I should nurse? ¹³ For now
I would have lain still and been quiet, I would have been asleep; then I would have been at rest
¹⁴ with kings and counselors of the earth, who built ruins for themselves, ¹⁵ or with princes who
had gold, who filled their houses with silver; ¹⁶ or why was I not hidden like a stillborn child, like
infants who never saw light? ¹⁷ There the wicked cease from troubling, and there the weary are at
rest. ¹⁸ There the prisoners rest together; they do not hear the voice of the oppressor. ¹⁹ The small
and great are there, and the servant is free from his master. ²⁰ "Why is light given to him who is in
misery, and life to the bitter of soul, ²¹ who long for death, but it does not come, and search for it
more than hidden treasures; ²² who rejoice exceedingly, and are glad when they can find the
grave? ²³ Why is light given to a man whose way is hidden, and whom God has hedged in? ²⁴ For
my sighing comes before I eat, and my groanings pour out like water. ²⁵ For the thing I greatly
feared has come upon me, and what I dreaded has happened to me. ²⁶ I am not at ease, nor am
I quiet; I have no rest, for trouble comes."

Job 4

¹ Then Eliphaz the Temanite answered and said: ² "If one attempts a word with you, will you
become weary? But who can withhold himself from speaking? ³ Surely you have instructed many,
and you have strengthened weak hands. ⁴ Your words have upheld him who was stumbling,
and you have strengthened the feeble knees; ⁵ but now it comes upon you, and you are weary;
it touches you, and you are troubled. ⁶ Is not your reverence your confidence? And the integrity
of your ways your hope? ⁷ "Remember now, who ever perished being innocent? Or where were
the upright ever cut off? ⁸ Even as I have seen, those who plow iniquity and sow trouble reap
the same. ⁹ By the blast of God they perish, and by the breath of His anger they are consumed.
¹⁰ The roaring of the lion, the voice of the fierce lion, and the teeth of the young lions are broken.
¹¹ The old lion perishes for lack of prey, and the cubs of the lioness are scattered. ¹² "Now a word

was secretly brought to me, and my ear received a whisper of it. ¹³ In disquieting thoughts from the visions of the night, when deep sleep falls on men, ¹⁴ fear came upon me, and trembling, which made all my bones shake. ¹⁵ Then a spirit passed before my face; the hair on my body stood up. ¹⁶ It stood still, but I could not discern its appearance. A form was before my eyes; there was silence; then I heard a voice saying: ¹⁷ 'Can a mortal be more righteous than God? Can a man be more pure than his Maker? ¹⁸ If He puts no trust in His servants, if He charges His angels with error, ¹⁹ how much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed before a moth? ²⁰ They are broken in pieces from morning till evening; they perish forever, with no one regarding. ²¹ Does not their own excellence go away? They die, even without wisdom.'

Job 5

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. ³ I have seen the foolish taking root, but suddenly I cursed his dwelling place. 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. 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. ⁸ "But as for me, I would seek God, and to God I would commit my cause-- 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. 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. 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. 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."