
Introducing Job's Friends | Job 2:11-13

- Verse 11 –
 - Job's three friends will be used to introduce three philosophies of sin and suffering. These friends came together by **appointment** to **mourn** and to **comfort**. The discussion that follows will shed doubt on whether or not their purpose of comfort was achieved.
 - **Eliphaz the Temanite** - likely the son (or possibly great grandson) of Esau (thus nephew of Jacob) - see Genesis 36:4 & 11. Eliphaz' son is Teman, and since Eliphaz is called a Temanite some speculate that this Eliphaz could be a later son/grandson of Teman. However, the term Temanite could be anachronistic (like calling the Pilgrims, who were British, *Americans*). Eliphaz gives a speech in Job 4, 15, and 22.
 - **Bildad the Shuhite** - presumably the son/descendant of Shuah, the son of Abraham by Keturah (Gen. 25:1-2). Bildad gives three speeches, each one blaming Job for unrighteousness before God as the cause of his suffering.
 - **Zophar the Naamathite** - Nothing is known of Zophar. Naamah is mentioned as one of the cities in Judah in Joshua 15:41, but many doubt that this is the same Naamah. Zophar gives two strongly accusatory speeches against Job in Job 11 and 20.
- Verses 12-13 – At times, words have no meaning nor consolation. In the end, it would have been better for the friends to keep their mouths shut. The "ministry of presence" would have been more comfort.

Job Speaks | Job 3:1-26

- Verses 1-12 – In these dreadful verses, Job laments his very life, pronouncing a curse on the day he was born.
 - These verses begin the poetry of the book, which extend through chapter 42:6.
 - The word **cursed** (v. 1) is *to make light of*. Young's Literal says *revileth*. Rather than celebrate his birthday, he was reviling it, thus wishing he had never been born. He will repeat the same in Job 10:18-19. Jeremiah (the wailing Prophet) gave a similar cry in Jeremiah 20:14-18.
 - Note that if these words are an implicit prophecy of the Day of Jacob's Trouble, then it can be expected that the Jewish people, represented by Job, will lament their very existence.
 - At times, sorrow becomes so great that an individual has no ability to see the joys and blessing that life has brought. Should we fault Job whose earlier response was one of faith but now is one of bitter despair? Often (though not exclusively) a believer's initial response contains more strength than when the reality of their new-life sets in. Since there is no "right" way to experience suffering, we can only commiserate with Job.
- Verses 13-19 - Job wishes for death.
 - He had wished he had not been born, but such was not the case. Now he wishes-
 - That he had died in infancy (v. 13)
 - That he had died anywhere in life, under any social condition (vv. 14-16)
 - Job fantasizes about the peace of the grave in verses 17-19.

- Verses 20-23 - Job asks why those who want to die cannot.
 - He philosophically refers to **light** as life, wondering why it is given to those who long to die, and wishing that death would come.
 - When we think of those who long to die, we think of Moses (Num. 11:15), Elijah (1 Kings 19:4), Jonah (Jonah 4:3), and even those living in the Tribulation (Rev. 9:6).
- Verses 24-26 - Job's personal lament.
 - Job moves from **sighing** to **roarings** (screaming), and these are **poured out like the waters** (as a never-ending stream).
 - Job has experienced his "worst nightmare."
 - Verse 26 is difficult to translate. Some translations make it present tense, which seems to make more sense, but the grammar calls for past tense. I interpret Job as giving a defense, saying, "I was not *living at ease in Zion*, **Yet trouble came.**" That is, I was working diligently and living in integrity, I did not bring this on myself.

The First Speech of Eliphaz | Job 5-6

- Job 5:1-2 - The Introduction
 - Eliphaz asks, **wilt thou be grieved** if he and his friends **assay to commune with thee** (venture to stay). However, he is not really asking permission, because he is going to speak even if it does bring grief, for **who can withhold himself from speaking?**
 - Have you noticed that anytime someone says, "I probably shouldn't say this, but..." --that they probably shouldn't have said it? Or if they say, "I just have to say..." --it was something that shouldn't have been said?
- Job 5:3-5 - Eliphaz chastises Job.
 - Job's "friend" accuses Job of hypocrisy, stating that he has encouraged many people (no doubt with words of faith and strength), but **now it is come upon thee, and thou faintest.**
 - Rather than saying, "I know how you feel," or "I think I understand where you are coming from," Eliphaz says, "You should just man up and take it. You should get over it already."
 - Note that it is easy to grow weary with those who grieve.
 - Compare 2 Corinthians 2:4-6 and 7:8-10 for a more tender view of confronting those who have issues which need to be addressed.