

The First Speech of Eliphaz | Job 4-5

- Job 4:1-21 included in Session 4
- Job 5:1-8 - Eliphaz incorrectly calls Job to turn to God.
 - Once again, Eliphaz makes clear his conviction that Job suffers because of his sin.
 - He incorrectly instructs Job to **call now** to any **of the saints** that will help him.
 - Note that **saints** is *holy ones* and, in context, likely a reference to angels (again displaying his bad theology).
 - Beginning with Jerome's Latin translation, this verse began to be used by Catholics to justify (even command) prayers to *saints* (as defined by Roman theology).
 - In vv. 2 and following he accuses Job of **wrath** and **envy** and foolishness, these being the source of his suffering.
 - Eliphaz' negative outlook on life is that **man is born unto trouble** and that turning to God is the remedy. Is man **born into trouble**? Only the book of Ecclesiastes gives such a view, and only in the days of Solomon's folly (Ecc. 1:8, 2:22, 5:15-17).
- Job 5:9-16 - Eliphaz gives false praise to God.
 - Note: Never listen to pious platitudes of someone with an agenda.
 - Eliphaz gives some truth about God in these verses, but he has an agenda behind it: To prove to Job that he should repent of the sins that Eliphaz is sure Job has committed.
 - When someone speaks of God yet has a flawed view of reality, you can be assured that their view of God is hand-picked in order to prove their point.
 - The "theology of Eliphaz" is voiced in vv. 10-13, and is strengthened by God's...
 - ...performance of **things** that are:
 - **great**, an emphasis on God's might.
 - **unsearchable**, an emphasis on God's sovereignty.
 - **marvelous**, another emphasis on God's might.
 - **without number**, from the same root as **unsearchable**, strengthening his case that God was right to do this to Job.
 - ...giving of **rain upon the earth** and **waters upon the fields**, an emphasis on God's control of nature.
 - ...ability to **set up on high those that be low**, a not-so-subtle reminder that if Job will repent, God will restore him.
 - ...ability to disappoint **the devices of the crafty, So that their hands cannot perform their enterprise**. Doubtless, another jab in the back of his "friend."
 - ...insight into the crafty nature of the **wise**. The word **crafty** (v. 12) and **craftiness** (v. 13) is used of the serpent in Genesis 3:1, where it is translated **subtil** (the Hebrew words in vv. 12 & 13 are different but of the same root).
 - ...ability to turn **the counsel of the froward...headlong**. The word **froward** is *to twist or pervert*.

- In verse 14, Eliphaz speaks of **they** (the **froward**), but doubtless has Job in mind, saying that **they meet with darkness** and **grope in the noonday as in night**, referring to the punishment of the wicked.
 - The problem with this theology is that there have been very few times in any dispensation in which God directly and immediately dealt with perversion and wickedness.
 - To make such a claim for any dispensation is to build a theology on anecdotal evidence.
 - To make such a claim for our dispensation of grace goes against every revelation of Scripture.
- Eliphaz speaks nobly of **the poor** in vv. 15-16, failing to realize that this is Job's current position, and spiritualizing poverty, making it a righteous lot in life.
- Verses 17-26 - Eliphaz' Word of Faith Theology expressed.
 - In these verses, Eliphaz claims that the righteous will be rewarded with endless blessing.
 - vv. 17-18 - If Job would allow God to correct him, then he would be **happy**. Job should **despise not the chastening of the Almighty**. Note: while it is true that one should not despise God's correction, such statement is unfounded in its context, because Job (the audience for this "sermon") is *not* under the correction of God.
 - v. 19 - Poetically, Eliphaz claims deliverance from troubles and evil for the righteous.
 - vv. 20-21 - Eliphaz claims deliverance from the specific troubles of **famine** and **war** and **the scourge of the tongue**.
 - vv. 22-26 - Eliphaz gives what he believes will be the result of Job's repentance. In short, Job would be *invincible* from **famine** and **beasts of the earth** (to the point that they are **at peace** with Job). Further, Job's children (presumably future children) would be **great** and as numerous as **the grass of the earth**. In the end, Job would die **in a full age** like a ripe ear of corn.
 - Word of Faith theology is "Your words determine your destiny!" (twitter: John Hagee). If Job (or you) would speak the right words, all blessings would begin to flow.
- Verse 27 - In this arrogant statement, Eliphaz assumes the complete truth of his statement. He also believes that he is saying it *in love* for Job. However, truth is not based on our own experience (**we have searched it, so it is**). Truth is based on revelation, and Eliphaz has no revelation of truth in this sad scene of Job's life. Eliphaz is giving dangerous and incorrect advice, in the name of love. If you love someone, only give *counsel*, helping them arrange their thinking according to the Word.