

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 6

Job's Response to Eliphaz | Job 6-7

- Job 6:1-7 - Job Responds that he would repent if he could
 - Is there a way that his **grief** could be **thoroughly weighed**? (v. 2). If so, Job would prove that he is remorseful but innocent. The weight would be **heavier than the sand of the sea** (v. 3).
 - From his vantage point, his afflictions were **the arrows of the Almighty** and **the terrors of God** (v. 4), and how could he know otherwise?
 - In verses 5-6 Job has four poetic/rhetorical questions, the first two receiving a "yes" answer, the second set a "no" answer. The purpose of these questions is to poetically display what Job feels is the "obvious" nature of his righteous standing before God even in the face of his suffering under God's hand (as he sees it).
 - Verse 7 summarizes Job's claim to innocence, in that he feels as if he is eating the **sorrowful meat of the things that my soul refused to touch**, that is, that he is justly punished.
- Job 6:8-13 - Eliphaz' counsel brings Job to suicidal thoughts - vv. 8-13
 - The words of these verses are disturbing words from one who is considered a spiritual hero.
 - Job says that **the thing that I long for** (v. 8) is **that it would please God to destroy me** (v. 9).
 - There are times when a person is in so much pain (physical, emotional, or both) that they believe that the only comfort available is in death. Job continues to claim his innocence (in the face of Eliphaz' harsh condemnation), as he says he has **not concealed the words of the Holy One** (v. 10).
 - Job feels like he cannot bear his journey any longer (vv. 11-12).
 - These thoughts were strengthened (if not brought on) by Eliphaz' unfounded claim of sin in Job's life.
 - Thought: *When should we condemn a person who is suffering?*
 - Probably never.
 - If their suffering is self-induced, they almost surely know it.
 - If the cause of their suffering is hidden, it is very possibly the result of the general curse upon creation.
 - In either case, our approach should be, "there but by the grace of God go I."
- Job 6:14-30 - Job rebukes his friends - vv. 14-30
 - Job delivers a very harsh and direct word toward his **friend** (singular, v. 14, thus likely a reference to Eliphaz).
 - While **pity should be shewed**, Eliphaz gave judgment. In doing so, he **forsaketh the fear of the Almighty**, having put himself in God's place.
 - Beginning in v. 15, Job uses the plural, **my brethren**, certainly inclusive of Eliphaz, Bildad, and Zophar.

- His complaint is that they **have dealt deceitfully** and uses a mountain stream as an example.
 - Though they are **ice** in the winter, the **snow is hid** (v. 16), that is, the ice is deceptive, removing the cold snow rather than hosting it. After they give up their icy nature, **they was warm, they vanish** and **when it is hot** they are not there (vv. 17-18). That is, they provide no visible benefit in the cold nor the heat.
- In v. 18 Job takes a poetic turn, and **their way** is both a reference to the disappearing brook *and* his friends, referring to their lasting value (or lack thereof).
 - He says that the **troops of Tema looked** and **the companies of Sheba waited** but **were ashamed** because these "friends" never showed up (vv. 19-20).
 - These **troops** (v. 19) could have been warriors, but is more likely used in a general sense. The Hebrew word is related to the word translated **paths** in v. 18, thus a reference to those on the paths, coming from Tema. The road from Tema was a famed spice route.
 - The **companies of Sheba** is also a general reference to those coming from the same general vicinity (yet further south) from Tema. Sheba was in modern day Yemen.
 - The picture is that *the crowds showed up, but the celebrity did not*.
- Beginning in v. 21 Job turns directly to his friends and speaks forcefully of their emptiness. He reminds them that he did not summons them (vv. 22-23), but humbly *questions the assumptions* and says to these worthless fellows, **teach me, and I will hold my tongue** and asks them to help him **to understand wherein I have erred** (v. 24).
 - Note: the one who is given this kind of open door invitation should take it, and proceed gently, clearly, and Biblically.
 - This was Eliphaz' opportunity to state the sin in Job's life.
 - If we are going to accuse, we should be mature enough to walk a person through the evidence. It is often true that one is accused of sin or heretical thinking but the accuser will not show forth. Such is cowardly, immature, and unbecoming of a friend.