

05b JOB

Let's resume our study here in Job chapter 3. As I told you at the beginning, it's going to be a challenge to try to cover the material as quickly as I would like to because there are so many interesting things. And so before we leave chapter 3, there are two things I just want to cover and I promise we'll get into chapter 4. But first of all, you remember at the beginning when he said, he's talking about the night, he says, I cursed my day, I made the day perish in which I was born, and the night in which it was said a male child was conceived. May that day be darkness, may God above not seek it, nor the light shine upon it.

May darkness and the shadow of death claim it. I mean, how many different ways can he say boo on that day? He basically says, yank it out of the calendar, let's pretend it never happened. But he goes on and he says, may the blackness of the day terrify it, as for that night may darkness seize it, may it not rejoice among the days of the year.

You get all the way down and it says, may those curse it who curse the day, those who are ready to arouse Leviathan. Did that catch anybody's eye? Who are the people who are ready to arouse Leviathan? What kind of a thing is that? Well, it helps to remember that Leviathan is a mythical, supposedly, it is a, in many parts of the ancient world, it was a mythical seven-headed monster. In the Bible, that mythical figure is brought in and applied to Satan.

What's interesting is, this is a very early story and a very early text and Leviathan is mentioned. We were talking just after the first lesson about, it's interesting to try to figure out exactly how much did these old parties know before Moses came along and gave them the Pentateuch and stuff came down from Sinai and you have the history in Genesis and so on. Here's Job that seems to have access to none of that stuff, but one of the first words out of his mouth is Leviathan.

Those who are ready to arouse Leviathan, may they curse that day. May those curse it who curse the day. Well, what exactly does this have to do with? If you look up the word Leviathan in the lexicon, it comes from a root, L-U-E-V-I-A-T-H-A-N.

It's Lamed and then the Wow, which is a W or a U sound and then the Hey, an H sound. So it's Luh, sort of. From that, the V that we have is really a W. It's Lewi and then there's a feminine ending.

It's been made feminine. Now, I've told you before, you might not remember, but in Hebrew, a lot of times if you start out with a masculine word or a masculine noun or something and you turn it into a feminine, this turns it into a concept. You take a concrete thing and when you change it from masculine to feminine, that puts it in a higher realm.

See, ladies, sometimes the Bible is on your side, it's in your favor. Do something feminine, it's elevated, it's raised up to a higher level, right? So this is what happens with the idea of Luh or

Lawa or however it's going to be construed. And this is a reference because the root meaning of that word, Luh, is to twist or to surround or to turn or to wind, to wreath, to make a wreath, you know, you weave things together.

It has the idea of something that is serpentine, something that coils, something that snakes, something that writhes, something that moves in a twisty, windy fashion. You don't find it very often, it has cognates in Assyrian and Arabic. In Arabic, Lawa, which is real close to this word, means to turn, to twist and to wind.

Same thing in Assyrian. And so you take the twister and you elevate that up to a concept by making it with a feminine ending, the AT ending, Lawa Atan. And anyway, this means, that's why it's a reference to the great serpent.

And when you look at other references in scripture to Leviathan, and there's only a handful, it's mentioned in Job 40, 25, we'll see that before long, talking about this great animal that seems to be very dinosaur-like with a long neck and nostrils and eyes and so on. Psalm 104, 26, where it talks about ships that sail about and Leviathan that plays in the deep, plays in the sea, the psalmist talks about. It's used to represent Egypt.

It says, talking about God's deliverance of Israel out of Egypt in the Psalms, it says, you broke the heads of Leviathan in pieces. Egypt had a lot of resources, they had a lot of different devious ways of keeping the Israelites under slavery and they tried all kinds of different things. They oppressed them, they hemmed them in, they tried killing the male children, they did all kinds of things.

It was like a multi-headed beast. Now, we could say something like, well, you've, sometimes when people want to say something like, you've opened a can of worms, they'll say, well, you've opened Pandora's box. Right? Now, we don't believe in Pandora, do we? But the figure of speech is very eloquent.

If you know your mythology, you know, you have the box, don't open the box, open the box and out come all of these horrible things. And you say, well, you've opened Pandora's box. Because we use that phrase doesn't mean we believe in Pandora and because the Bible speaks of Leviathan, it doesn't mean that it is trying to say there was a literal seven-headed beast.

But it's a great figure to stand in for Satan and to stand in for the plan and program of Satan. Isaiah chapter 27 and verse 1, in that day, the Lord with his severe sword, great and strong, will punish Leviathan, the fleeing serpent, Leviathan, that twisted serpent, and he will slay the reptile that is in the sea. It's clearly a reference to Satan, but it's couched in these understandable terms to someone in the ancient world who had this strong idea of who Leviathan is.

Well, so back to our passage here in Job 3.8, may those who curse days curse that day. Those who are ready to rouse Leviathan. Well, enchanter in the ancient world, and there have been

soothsayers and enchanters and wizards and pseudo-magicians going all the way back to shortly after the flood, they would claim to be able to make a day good or make a day bad.

If you paid them enough money, they could ruin somebody's day. You have the same thing today. You have people who have voodoo, and they say, oh, well, give me some of the person's hair, give me some of this, some of that, and they make a little doll, and then they stick a hat pin in it, and supposedly the person gets a side ache or a headache or throw it in the fire and the person gets a fever.

They think, I can make this person's day really, really bad. I have the magic. I have the power.

I've got the contact with the spirit world to make this happen. Well, this is what enchanters had going all the way back to ancient times. Remember, there were wizards and magicians in Egypt very close to this time who were going to oppose Moses, and they're going to be able to do some pretty tricky things.

They're going to be able to imitate the supernatural act where God has Moses and Aaron, you know, throw down the rod and it turns into a snake. The Egyptian magicians, I don't know if they had a paralyzed snake or they had a snake wrapped in paper that looked like a rod and they threw it down and the snake popped out, but they imitated the miracle, and so then God just had Moses and Aaron's snake eat up the Egyptian snake, and that pretty well put an end to that. They couldn't really run that trick again.

But there have been these enchanters and magicians. Well, according to the ancient mythology, this seven-headed dragon or serpent, if it got angry, it would raise up its heads and block out the sun, and this was one of their explanations for an eclipse, especially a partial eclipse. It looked like there was a head in the way of the sun, and they would say, well, that's Leviathan.

He's angry, and one of his seven heads is blocking out the sun. So, Job is basically saying, I wish that somebody would have put one of these Leviathan curses on the day so that it would have been dark like an eclipse. That's the gist of it.

But it's interesting that he mentions Leviathan, because this, in almost every biblical reference that you find, you can make a pretty direct connection to Satan. It dwells in the chaotic sea, the uncontrollable forces of darkness. We've seen this many times.

Well, the other interesting thing is very close to this, because he says, May those who curse it curse the day. The next verse, May the stars of its morning be dark. Now, where have we heard this language before? Remember over in Isaiah chapter 14, where it's talking about Satan, and it says, How thou art fallen from heaven, O Hillel ben Shakar.

Hillel, Shining One, and many Bibles translate that Morning Star. How you are fallen from heaven, O Morning Star, Son of the Dawn, is how you typically see that translated. You have very

similar language here.

May the stars of its morning be dark. The stars of the morning are the planets, what, Mercury and Venus, which are closer to the sun than we are, and are often seen at the horizon around daybreak. And they're much brighter than the stars, and they are harbingers of hope.

They're harbingers of the sunrise. When you look to the eastern sky, the first thing you see are the morning stars. You see those planets come up over the horizon before you see any hint of the sun.

And they've got a very brilliant reflection, because sunlight, you know the sun is just below the horizon. That sunlight is glancing off those planets and coming into your eyes, and they're very bright. And so he says, I don't want any harbingers of the dawn for the day of my birth.

It didn't even begin to be a day. It didn't even start out to be a day. Kind of like what he said earlier about his birth.

I don't even want to be, you know, why did anybody even announce a birth? Why was there any birth at all? And if there was a birth, why wasn't I dead? Well, now he says the day. I wish the day hadn't been born. I wish the day didn't even have a harbinger.

Nobody even said, hey, the day is coming. Morning stars didn't pop up and say, watch out, here comes the sun. Like the Beatles.

Well, so here's this second line. May the stars of its morning be dark, i.e. not even the hope of this day coming up. Then it says, may it look for light, but have none, and not see the dawning of the day.

If you've got a New King James there, you've got a text note there. What does it say about the dawning of the day? What does it actually mean? Do you have a text note there? What does it say? What's it say? Eyelids of the dawn. What? Eyelids of the dawn.

You can see why they changed the text up there. And not see the eyelids of the dawn? May the stars of its morning be dark, may it look for light and have none, and not see the eyelids of the dawn. Now, what the heck are the eyelids of the dawn? Well, I'll give you a clue.

Remember the passage I just quoted? Oh, how thou art fallen from heaven, shining one, heel ale, sun of, what? It's sun of darkness. That's how I translate it. Sun of the morning.

Sun of the dawn. And guess what? This is the very same word. Shakar.

S-H-A-C-H-A-R. Shakar. Now, once again, we have this language that just harks back to Satan.

Of course, for us it harks back. For Job, it harks forward. Because Isaiah hasn't been written yet.

But the principles in Isaiah have been around. Satan has already fallen. He's already the prince of darkness.

He's already the prince of the power of the air. He's the opposer. We had a good suggestion during the break that even when Job goes on to say those who are oppressed and are sleeping and all of that, who is the oppressor for the human race? Who is our oppressor? It's Satan.

It's Satanic policies and Satanic hench angels. They're not henchmen, are they? They're hench angels. They're factodai.

They're angelic factodai. May it look for light but have none and not see the eyelids of darkness. Now, that still doesn't make sense to me.

It isn't any better than eyelids of the dawn. The darkness doesn't have eyelids and the dawn doesn't have eyelids. So what can this be talking about? Well, and I'm only covering this because I just find it intensely interesting.

Things like this are useful to figure out. The word here is af-af-af. The word for translated eyelids is af-af.

Now, everybody look up here. Look into my eyes. Af-af.

Af-af. I blink and my vision goes af-af, right? I'm serious. This is an onomopoetic word.

Have you ever taken English and one of your big terms you have to memorize for definitions is onomatopoeia? Onoma is name and the rest of it means poetry. It's a poetic name. But it has the name of what it is.

It sounds like what it is. And so when you say squeak, that's a word that's onomopoetic. It's name, squeak, sounds like a squeak.

Bump is an onomopoetic word. Bump. Always has been.

Well, af-af is an onomopoetic word and it refers actually not to the eyelids themselves but to blinking or to squinting. It's what you do with your eyelids that is at issue. Now, eyelids of darkness or dark eyelids.

May that day have never seen the dark eyelids or the dark blinking or the blinking of darkness. Something in this realm is closer to what we're looking at. Well, the main reason I bring this up is Leviathan, Shakar, darkness, all of these refer to Satan's person, Satan's policy, Satan's presence, the presence of evil in the universe.

But when you say the eyelids of Shakar or the blinking of Shakar, what is this referring to? Well, in the ancient world, think about it now. You're out there watching the sheep. You're trying to keep

the goats from being eaten by something.

You're out there all night. You look at the stars. When the morning starts to come, the first thing you see are the morning stars.

You see Venus and Mercury. You see little shining, unusual wandering stars. That's why they call them planets.

The word planet means wanderers. So then, what's the next thing that happens after you see those arise in the eastern sky? If you've got any kind of hills which you have in Edom and which you have in Israel to your east, then once the first hint of dawn begins, you get these streaky looking skies radiating outward from where the sun is eventually going to rise. Correct? If you've ever seen the dawn, you know that many times you've got these radiating streaks.

Well, this is a reference not to the light streaks but to the dark streaks. To the ancient people, these looked like eyelashes coming up from the dawn. In fact, in ancient literature, the sun is sometimes called the eye of the day.

Well, if the sun is the eye, these dark streaks are its eyelashes. And he says, I don't want the day of my birth to even see the eyelashes of the eye of the day. I don't even want there to be any differentiation in the total darkness of that day.

I don't want it to turn into just streaks of darkness. I want it to remain totally dark, totally black. Don't let it become eyelashes and eventually have the sunrise.

So it's very graphic. It's very powerful, isn't it? And at the same time, these words, because God the Holy Spirit is inspiring the choice of vocabulary for later readers like you and me, we see Leviathan, well, chapter 1, Satan. Shakar, he's called the son of Shakar in Isaiah chapter 14.

So God freights His Word with these terms that communicate to us and tie these things together. And some of it is unbeknownst to Job or whoever else put this story together, but it's very powerful and it weaves the fabric of the Word of God together. One of the things we've been talking about on Tuesday night is the integrity of the Word of God.

Men were moved to write Scripture as they were carried along, Peter says, by the Holy Spirit. And this is one of the ways that this intentional comparison between Job and Satan is extended. And I think it's probably extended all the way through this chapter.

Well, we get to the last part of it. We said He's unhappy that He had to be born and if He was born, He's unhappy that He didn't die on that day. And if He didn't die on that day, He's unhappy that He's still seeing light.

Notice, He says, Why do I have to continue to see light and why am I still alive? And He ends by saying, The thing I greatly feared has come upon me and what I dreaded has happened to me.

We only have to learn and grow in areas where we are weak. Right? If you already know a thing, you can go down to school and test out of it.

You don't have to take that course. If you're a whiz-bang in calculus, when you go to your first year of college, you can test out of calculus. If you are unconsciously brilliant in physics, you can test out of it and you don't have to take it.

Why do you have to take a course? Because it is evident that you need that training and you need that knowledge. Well, it works the same in the spiritual world. And the things that we fear and the things that we dread, those are areas of weakness for us.

We haven't got faith operating in those areas. We're not trusting God in those areas. And it is natural that for God to build us up and give us strength, if we can't learn it the easy way by faith and by asking and seeking and knocking and acquiring the knowledge of God, then we're going to have to learn it through experience, the hard way.

If we can't test out of it, if we can't learn it on our own and be qualified in it, we have to learn it the hard way. This was Job's weakness. He was afraid.

And Satan was not pulling an idea out of the air when he said, take away Job's stuff and he'll fail. Because Satan knew, listen to me, Satan knew Job's fear. Satan knew Job's dread.

And Satan figured, if we fulfill his fear and his dread, he'll fall. He'll collapse. His faith will fail.

He'll curse you to your face. Do not think that the enemy is not aware. Now, if we know that we have weaknesses, if we know that we have areas of struggle and we know that the enemy knows that we have them, we can do one of two things.

We can either run around paranoid saying, oh, I wonder if it's today that I'm going to be attacked in that area. Or we can begin now to shore up the defenses. You remember the big hurricanes that hit New Orleans? There were people that had concerns about their whole levy system down there, right? People had raised concerns and said, you know, if we have such and such a size of hurricane, these things aren't going to hold.

Wouldn't it have been nice if people had said, that's a good point, let's shore these up before we have a major hurricane. Instead of, well, yeah, that's certainly a concern. I'm really worried about that.

Oh boy, I sure hope we don't have a big storm. And then when you have a storm, yeah, they collapse and yes, the entire area is devastated. That's a relatively poor analogy because I'm not real familiar with what was done or could have been done down there.

But you understand what I'm saying. An ounce of prevention is worth a pound of cure. If we have a fear, if we have a dread, if we have a concern, this is the time to address it.

Look for the answers in the Word of God. Pray about it. Talk to God about it.

The Word of God is alive and powerful. It will reveal it. It will heal it.

It will strengthen us. God's strength is made manifest in the areas of our weakness. We don't have to wait until we get tested to learn and grow.

Far better to pay attention in class and learn and grow. Far better to have the resources at our disposal. So when Job says, you know, there was a time when I would have been afraid of losing this stuff, but I'm not now and I have lost it and I'm still on an even keel.

I'm tragically sorry that I lost my family. I regret losing all of my stuff. And Job does this to some extent, but it really wears him down when his health goes.

He didn't say what I dreaded and what I feared has come upon me when he lost his stuff and when he lost his family. What was his fear and his dread? I'm debilitated. I've lost my health.

Now is when he says this. He's been sitting there a week. His friend's been staring at him.

He says, I was afraid this was going to happen. I've seen diseased people around me in the past. I've seen people whose health was broken, who lost their vitality, who lost their ability.

And is he talking about just the health? Is he talking about everything together? One thing we know for sure, Job had a fear and a dread and he didn't address it before these things happened. Now, he says, I am not at ease and I am not quiet. I have no rest for trouble comes.

What does Paul say in the New Testament? I have learned both to be abased and to abound. I have learned in whatever state I find myself, therewith to be content. You don't have to be laughing and slapping your knee when hard times come, when you're bereaved, when you're under pressure, when you're under challenge.

But there is a basic level of stability and peace. And I am content to let God work His plan out in my life. I am sure that God knows what He's doing.

I don't know why. And I'm not cracking jokes here, but I am not troubled. I am not in danger of throwing over my faith.

I'm not questioning God. I just know this is a thing that He's put in front of me and I have to operate through it by faith. Well, Job says, I am not at ease.

I am not quiet. I have no rest for trouble comes. Now, this very last statement in verse 26 of chapter 3 is important because the verb that he uses here is cast in the it's an imperfect, but it has a conversion on it, which makes it a perfect.

And he says, because trouble has come. He doesn't say, I know more trouble is coming. He's

saying, I'm not at ease.

I have no rest for trouble has come. It's breached that hedge that God had around him. So, that's Job's first statement.

Now, you remember that we have a pattern in this book where Job will speak and then a friend will speak and then Job will speak and then another friend will speak and then Job will speak and then the third friend will speak. So, there's this alternation back and forth. Job says something.

Friend responds. Job says something. Other friend responds.

Job says something. Third friend responds. This pattern repeats itself throughout the book, except in a couple of very significant places.

So, once again, there is a three-fold pattern of statement and response. Statement and response. Statement and response.

How many friends are involved in this first part of the book? Eliphaz, Bildad, and who's the Nehemiathite? Zophar? Are you with me, Zophar? Three friends. Now, I know that's bad. I'm trying to make you pay attention here because remember the dialogue in heaven? God makes a statement.

Satanic response. God makes a statement. Satanic response.

And we clunk. We miss the rung on the ladder. Where is the statement and response? Now we're back to that pattern.

Job makes a statement. Friend makes a response. Job makes a statement.

Friend makes a response. Job makes a statement. Friend makes a response.

We're going to have that pattern go for a while and then our foot is going to slam on the floor and we're going to miss another rung. So, I just want you to be aware that there is malice of forethought. There is a plan.

There is a structure in this book. It's very tight. It's very well organized.

It is a masterpiece of ancient literature that we are looking at. So, Job has made his first statement. And it was a three-part statement.

Wish I hadn't been born. If I was born, wish I died. None of those happened.

I'm still alive and I wish I wasn't. Three-fold statement. Now, Eliphaz the Temanite is going to respond.

Chapter 4, Eliphaz the Temanite answered and said, If one attempts a word with you, will it wear

you out? He's very polite. This is the way of the ancient Near East. It's the way of the Middle East even today.

Just forms, excessive politeness. We've talked about this before. Yet, who can withhold himself from speaking? You've spoken and I don't want to wear you out.

I don't want to tire you here. But, what you have said really requires a response. He's very polite, eases his way into his response.

Surely, you have instructed many and you have strengthened weak hands. Your words have upheld him who was tumbling and you have strengthened the feeble knees. So, then he begins with a little bit of You know how speakers do.

Oh, it's wonderful to be with you here tonight. I've heard wonderful things about you. There's a little buttering up of the audience.

A little establishing of a familiar and comfortable atmosphere. People usually tell a joke to begin their thing to lighten the mood and break the ice and all that. Well, that's what Eliphaz does even though they're old friends.

This is the ancient Near Eastern custom. He says, I don't want to wear you out. I really feel like I need to respond here.

You're a great guy, Job. You have been the source of wisdom and counsel and help for these people. You've strengthened their hands.

You've kept people from stumbling. People with tripped knees, stumbling knees, wobbly knees. You've helped them out.

But now it comes upon you and you are weary. It touches you and you are troubled. And what he's saying is he's not saying Ah, now the shoe's on the other foot, Job.

He's saying now it is time for someone to help you. He says, you've helped others. Now maybe it's my opportunity to help you.

Maybe I can stabilize your knees a little bit for you. He's being very polite, very tactful. And he's saying, you've always helped others.

Why don't you let me help you? Is not your reverence your confidence? And the integrity of your ways your hope? If you've been doing what you're supposed to do, you really have nothing to worry about. That's your hope and confidence is that you've been obedient. You've been faithful to God.

That ought to be your hope. That ought to be your confidence. I have done nothing wrong.

Remember now, whoever perished being innocent, where were the upright ever cut off? Even as I have seen those who plow iniquity and sow trouble, that's what comes up. If you're getting bad results, Job, if you've got a bad crop, you've planted bad seed. It's cause and effect.

Where have you ever seen it be any different? Those who plow iniquity and sow trouble reap the same. By the blast of God they perish. And by the breath of His anger they are consumed.

The roaring of the lion, the voice of the fierce lion, and the teeth of the young lions are broken. The old lion perishes for lack of prey, and the cubs of the lioness are scattered. Those who were once proud and rulers and top of the food chain are debilitated, scattered, broken teeth, silenced.

Now, Eliphaz says, he makes a general case, right? He says, this is what you see out in the world. This is what you see in the animal kingdom. Then he says, Now, a word was secretly brought to me, and my ear received a whisper of it.

In disquieting thoughts from the vision of the night when deep sleep falls on men, fear came upon me and trembling, which made all my bones shake. Then a spirit passed before my face. The hair on my body stood up.

So, they're around the campfire, so it kind of sounds like a ghost story, doesn't it? But I could not discern its appearance even though it was standing still. A form was before my eyes. There was silence.

Then I heard a voice saying, Can a mortal be more righteous than God? Can a man be more pure than his Maker? If he puts no trust in his servants, if he charges his angels with error, how much more those who dwell in houses of clay whose foundation is in the dust? So, Eliphaz has had this idea and he's basically saying, hey, a cold breeze came in while I was sleeping in the middle of the night and this idea popped into my head. It was like somebody solid was standing there saying, you know, God is inevitably going to find fault with everything and everybody because He's perfect. Nobody can be more righteous than the Creator.

How much more those who dwell in houses of clay? This, of course, are the sub-angelic creation, i.e., we, us, humans, whose foundation is in the dust who are crushed before a moth. There's a point at which a dead body, if it lays on the ground and desiccates, a moth landing on it will crumble the last of the clinging, dusty flesh. They are broken in pieces from morning till evening.

They perish forever with no one regarding. Does not their own excellence go away? They die even without wisdom. Now, all of this is put into the mouth of this sort of angelic visitor which may or may not have actually taken place.

If you have no Bible and you're somebody who's interested in the truth of God, where do you get your information? It's possible that Eliphaz the demonite is telling an actual, factual story. I have no reason to doubt him. He doesn't say it is as though.

He says, this word was brought to me. My ear received the whisper of it disquieting thoughts from the visions of the night. He says this was sort of like a dream or a vision.

When deep sleep falls on men, fear and trembling made my bones shake and then there was a spirit and it gave this statement. We don't have time to analyze this in great detail, but look at verse 18. His argument is you better not question God.

If God's judging you, you've done something wrong whether you know it or not. Isn't that kind of how you understand this argument? God blesses the righteous and He curses the disobedient. If a man sows iniquity, he's going to reap the same.

Can a mortal be more righteous than God? Are you right and God's wrong with this happening to you? Or is God right and you're wrong? That's basically what Eliphaz's argument is in a nutshell. Who's wrong here? Something bad has happened. Who goofed? Was it God or you? Well, if a man can't be more righteous than his Maker, it must be you.

You goofed. You screwed up. You've sown iniquity.

That's why you're reaping all of this bad stuff. That's the implication. But, look at the argument in verse 18.

If He puts no trust in His servants, if He charges His angels with error, we just can't get away from these references back to the fall. To Satan. To the angels who followed Satan.

He charges His angels with error. This could also be a reference to Genesis chapter 6 where a second and unrelated group of angels were charged with overseeing early civilization. And what happened? This is before the flood.

They're down here teaching technology. Showing them how to make the wheel and use irrigation. I don't know what all the angels were teaching, but they were administrating and supervising.

And the sons of God saw the daughters of men that they were fair to look upon, and they took wives of all whom they chose. These are the spirits who were in prison. We'll talk about that another time.

But this is another group of angels. Their fate is different. They are not slated for the lake of fire.

These are the angels that Jesus went and announced His victory over sin to. And there are some fascinating implications from that that we don't have time to go into. But, it remains that there are at least two groups of angels we know of that God has charged with error.

And this is brought directly into the conversation. Why? Why does Eliphaz talk about this? Who told Eliphaz that God charges His angels with error? An angel. Right? He puts no trust in His servants.

He charges His angels with error. How much more those who dwell in houses of clay whose foundation is in the dust. So, this is the first response.

Now, let's go back. Remember we said there's going to be Job response, Job response, Job response. And that this matches that sort of three-fold response we expected with God and Satan.

What was the first round? The first round was God said, Have you seen my servant Job? Nobody like him in the earth, upright, blameless. What did Satan say? He's that way because you have protected him and placed a hedge around him. Take the stuff away.

He'll curse you to your face. So, God says Job is upright and blameless. Satan says Job has a flaw.

Job will fail. Job will make a bad choice. Eliphaz now, Job's statement is I wish I wasn't here.

I wish darkness would consume everything related to my birth. I have no rest. I am not at ease or quiet.

For trouble has come. Now, this is the diametric opposite of him being upright, blameless, prosperous. He's at the opposite end of the fate scale, if you will, of the circumstance scale.

But, he doesn't say anything about boy, you know, I knew I shouldn't have looked askance at that handmaiden that came in here or I knew I shouldn't have built that guy out of money or I knew I should have not cheated on that camel deal or I got the yokes of oxen thrown in for free and that wasn't fair. I cheated that guy and now look at all these bad things. Job says, you know, it was a horribly unlucky day, quote unquote, when I was born, but he doesn't say I messed up and now I'm getting my comeuppance.

And so, in a backward sense, he's saying I don't know why I have no rest. Implicitly, he says, I don't see the cause for it, i.e., I haven't done anything wrong. So that's the statement and what is the response? You must have done something wrong.

There's something wrong with you, Job, for this to have happened. And that's the very thing Satan argued with God. Oh, it'll be Job's fault.

It's not his fault yet, but it'll be his fault. Just do some things to him and it'll be his fault. Zolophas says, Job, you know, some things have happened to you and it's your fault.

That's his argument. Same thing in chapter 5. In the call out, is there anyone who will answer you? To which of the holy ones will you turn? To which of the holy ones will you turn? These men seem to know an awful lot about the angels for somebody with no Bible. Wrath kills a foolish man.

Envy slays a simple one. Wrath and slaying happen to foolish and simple people. Right? It's

cause and effect.

This is Eliphaz's argument. I've seen the foolish taking root, but suddenly I cursed his dwelling place. His sons are far from safety.

They are crushed in the gate. There is no deliverer. Because the hungry eat up his harvest, taking it even from the thorns, and the snare snatches their substance.

Where do all of these bad things come from? The foolish takes root for a while, but then he's crushed and destroyed and scattered. Why? There's a reason. He's foolish.

Now, this is what this argument consists of. Affliction doesn't come up from the dust, nor does trouble spring from the ground. Yet man is born to trouble as the sparks fly upward.

As for me, I would seek God, and to God I would commit my cause. If I were you, Job, this is what I'd do. God who does great things and unsearchable, marvelous things without number.

Talks about all the things that he does. He gives rain. He sets the lowly on high.

He frustrates the devices of the crafty. He catches the wise in their craftiness. All of these things.

The poor have hope and justice shuts their mouth. Happy is the man, verse 17. If you want one verse to sum up this whole chapter, verse 17.

Happy is the man whom God corrects. Therefore, do not despise the chastening of the Almighty. Now, is that a good statement or not? Is that a true statement or a false one? Is it a good thing for God to correct us? Should we despise the chastening of the Almighty? The New Testament tells us whom the Lord loves He chastens.

And discipline that doesn't seem good at the time is for our benefit. This is all true, isn't it? Has Eliphaz said anything that is not true? Is it generally true that the wicked will be recompensed and that the righteous will prosper under God's plan? Everything he's saying is true. What is the problem? I can give it to you in one word.

Misapplication. Misapplication. Everything is true but not everything is applicable.

Everything is true but not everything is applicable. Our challenge as believers when we look at our lives when we look at the decisions that we need to make for example you say, I really need to make a good grade on that test or I really need to shine in this performance review at my job or I really need to do this task well so that it will be acceptable or so that I can accomplish whatever my goal is I really need this to go my way. I need a good result in this area.

I need this conversation to go well. I need this visit to go well. I need this relationship to go well.

Whatever it may be. Pick your poison. Whatever it is.

And so you say, well, in the New Testament it says ask and it shall be given. Jesus says, whatever you pray for in my name the Father will give it to you. So I'll pray for that good test grade.

I'll pray for that good performance review. I'll pray for that good reception or that good relationship. I'll pray for that good outcome for my task or my responsibility.

I'll pray for it because there's the scripture. What's the problem with that scenario? Everything the New Testament says is true but it is being misapplied. It is a misapplication of the truth to say that a good test grade will come by praying.

If you need a good test grade here's a multiple choice. See if you can pass this test. To get a good test grade I must A. Pray.

B. Study. Good grades don't come by prayer. They come by study.

Good results don't come by prayer. They come by doing your job. Doing your responsibility.

Doing your job as unto the Lord. Working your six days. Six days shalt thou labor and do all thy work.

God told the Israelites. And rest on the seventh. We have to figure out where our work lies and do that.

Misapplication. We're going to see that these men are very wise and the things they say are true. That's why it's in the scripture and it's a great thing to study.

But we're also going to see that each of the friends is going to be misapplying his knowledge of God and his knowledge of God's plan in Job's case. And we're going to see the nature of that misapplication is going to help us avoid that same mistake. Let's close for tonight in the middle of chapter 5 and we'll pick up here next time.

Father, we thank you for the truth of your word. We thank you for the growth that it makes possible in our souls. We pray that God the Holy Spirit will find us teachable.

We'll be able to impress these on our hearts so that we can be matured. We can be stable and at peace whatever may come our way. We ask it in Jesus' name.

Amen.