

Sunday, February 26, 2017: Job and His Friends

Job: Speech Cycles (4–31)

Three cycles of speeches: Dialogical, alternating speaker

First Cycle	Second Cycle	Third Cycle
Eliphaz (4–5)	Eliphaz (15)	Eliphaz (22)
Job (6–7)	Job (16–17)	Job (23–24)
Bildad (8)	Bildad (18)	Bildad (25)
Job (9–10)	Job (19)	Job (26–27)
Zophar (11)	Zophar (20)	* Job (28) on wisdom
Job (12–14)	Job (21)	* Job (29–31) apologia

Two major conflicts

1. Between Job and his friends (this week)
2. Between Job and his God (next week)

All about Eliphaz – The leader of Job’s friends

First speech of Job’s friends chapters 4–5

A. Structure:

1. Eliphaz explores Job’s suffering in light of divine power (4:1–11)
2. Eliphaz explores the nature of human frailty and insignificance (4:12–21)
3. Eliphaz warns Job about *resenting* God (5:1–7)
4. Eliphaz encourages Job to *seek after* God (5:8–27)

B. Eliphaz: 4–5

1. Is Eliphaz being a good friend to Job here?
2. Model of sapiential (wisdom) counseling?

Job 4:6–5:3 contain allusions and direct references to Job 1–3.

Poetic allusions

1. Read 4:6–7; Are there allusions again to the prose introduction?
 - a. Fear, Integrity, and Upright
 - b. Direct allusion to the prologue – 1:1
2. Repeat of Job’s lament in chapter 3
 - a. 4:7 Perish (*abad*)– 3:3 “Let the day perish”
 - b. 4:8 Trouble (*amal*) – 3:10; 3:20
 - c. 4:14 Terror (*pachad*) – 3:25 **Truly the thing that I fear** comes upon me,
 - d. 5:3 Curse (*qabab*) – Only other time in Job: **Job 3:8** Let those **curse** it who curse the Sea, those who are skilled to rouse up Leviathan.

Eliphaz the Wise – Inspired?

A word comes to Eliphaz

4:12 is similar to the prophetic formula “word of the LORD came to . . .”

“Can mortals be righteous before God?”(4:17)

Paul cites Eliphaz’s words in 1 Cor 3:19 from Job 5:13 as “scripture” (See also Heb 12:5 and Job 5:17)

Mood and tone of Eliphaz’s words in 5:1–27.

Eliphaz does not maintain a single tone, but changes in correlation with his theological focus.

- A. Buddhist Eliphaz? (5:1–7)
- B. Hopeful Eliphaz (5:8–16)
- C. God inflicts and God heals (5:17–27)

Sophistication of Eliphaz's speech

Example: repetition

- A. **Perish** (4:7, 9, 11, 20) – this is central to what's happening to Job
- B. **Hand** (4:3; 5:12, 15, 18, 20) – human actions vs. divine sovereignty
- C. **Know** (5:24, 25, 27) – Eliphaz wants Job to know good theology

Job's Response to Eliphaz (Job 6)

Job expresses profound anguish (6:1–13)

Job wants his friends to sympathize (6:14–30)

Job questions God (7:1–21)

Two objects of Job's complaints: his friends and God

Words of Anguish (6:2–3)

Referent of "my words" - Lament in chapter 3

Job's words have been "rash" or "wild" because of the severity of his suffering

A series of **beautifully** crafted lines express Job's feelings in 6:8–11

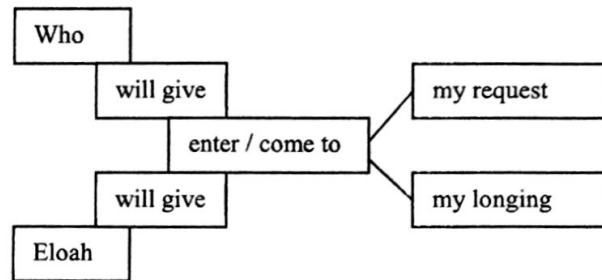
Job 6:8 (NASB)

- i. Oh that my request might come to pass,
- ii. And that God would grant my longing!

More literally:

Who will give my request to enter/come-to-pass?

And my longing will Eloah give?



Job 6:11 (fairly literal translation in NASB)

What is my strength, that I should wait? And
What is my end, that I should endure?

Job's "Legal" Case

Job (23–24)

Job wants to sue God in court (23:2–7)

But God is inaccessibility and too powerful (23:8–17)

God does not care (24:1–25)

Is Job's accusation legitimate?

How would you answer Job?

Job's Final Soliloquy (*apologia*) (29–31)

Job remembers his happy past (29); describes his present misery (30); and claims innocence (31):

- a. Innocent of sensual sins (31:1-12)
- b. Innocent of abusing his power (31:13-23)
- c. Innocent of trusting in his wealth (31:24-28)
- d. Innocent of not caring for his enemies (31:29-34)
- 2. Job 31:35–40 – underlying metaphor
 - a. Job sues God in a legal case (31:35-40)
 - b. ^{ESV} **Job 31:35** Oh, that I had one to **hear me!** (Here is my **signature!** Let the Almighty **answer me!**) Oh, that I had the **indictment** written by my **adversary!**