

Job 5
March 15, 2026

Open with Prayer

HOOK:

Q: Do you think suffering always happens for a reason? Why or why not? [Let people engage]

Transition:

Suffering is a part of everyone's life at some point. And suffering happens for a variety of reasons, and we aren't going to know the "why" behind it. Of course, we know that, but Eliphaz, doesn't seem to know that. He presents a traditional belief about divine justice:

- God governs the world fairly. He is a just God.
- Suffering comes as correction for wrongdoing.
- If Job repents and submits to God, he will be restored.

Let's read the text and see what we can learn from it.

BOOK:

5 "Call if you will, but who will answer you?

To which of the holy ones will you turn?

² Resentment kills a fool,
and envy slays the simple.

³ I myself have seen a fool taking root,
but suddenly his house was cursed.

⁴ His children are far from safety,
crushed in court without a defender.

⁵ The hungry consume his harvest,
taking it even from among thorns,
and the thirsty pant after his wealth.

⁶ For hardship does not spring from the soil,
nor does trouble sprout from the ground.

⁷ Yet man is born to trouble
as surely as sparks fly upward.

[**No one innocent suffers without cause.** (vv 1-7). Eliphaz claims that no "holy one" will answer Job's complaint. Second, suffering is a part of human life (v.7)]

⁸ "But if it were I, I would appeal to God;
I would lay my cause before him.

⁹ He performs wonders that cannot be fathomed,
miracles that cannot be counted.

¹⁰ He bestows rain on the earth;
he sends water upon the countryside.

¹¹ The lowly he sets on high,

and those who mourn are lifted to safety.

¹² He thwarts the plans of the crafty,
so that their hands achieve no success.

¹³ He catches the wise in their craftiness,
and the schemes of the wily are swept away.

¹⁴ Darkness comes upon them in the daytime;
at noon they grope as in the night.

¹⁵ He saves the needy from the sword in their mouth;
he saves them from the clutches of the powerful.

¹⁶ So the poor have hope,
and injustice shuts its mouth.

[Seek God instead of complaining. (vv. 8-16) Eliphaz suggests that Job appeal to God who is powerful and just.]

¹⁷ “Blessed is the man whom God corrects;
so do not despise the discipline of the Almighty.

¹⁸ For he wounds, but he also binds up;
he injures, but his hands also heal.

[Suffering can be God’s discipline (vv.17-18) Eliphaz states that the person God corrects should be considered blessed, because God wounds, but also heals.]

¹⁹ From six calamities he will rescue you;
in seven no harm will befall you.

²⁰ In famine he will ransom you from death,
and in battle from the stroke of the sword.

²¹ You will be protected from the lash of the tongue,
and need not fear when destruction comes.

²² You will laugh at destruction and famine,
and need not fear the beasts of the earth.

²³ For you will have a covenant with the stones of the field,
and the wild animals will be at peace with you.

²⁴ You will know that your tent is secure;
you will take stock of your property and find nothing missing.

²⁵ You will know that your children will be many,
and your descendants like the grass of the earth.

²⁶ You will come to the grave in full vigor,
like sheaves gathered in season.

²⁷ “We have examined this, and it is true.
So hear it and apply it to yourself.”

[Promises of restoration for the righteous. (vv. 19-27) Eliphaz promises that if Job accepts correction, God will rescue him from disasters such as famine, war, and destruction. He says that Job would eventually experience peace, prosperity, many descendants and a long life.]

Process Observations/Questions:

Q: What stood out to you? What questions do you have? [Let people engage]

Q: What did you learn about man? [Let people engage]

Q: What did you learn about God or Jesus or the Holy Spirit? [Let people engage]

Q: What is your takeaway? [Let people engage]

LOOK:

Turn to God in times of trouble. When life is difficult, bring your struggles to God through prayer instead of facing them alone.

Recognize God's Power and Sovereignty. Eliphaz describes certain attributes of God. We need to remember that God is actively at work in the world, even when circumstances seem chaotic.

Be Careful when Giving Advice to the Suffering. Avoid assuming you know why someone is suffering. Offer compassion instead.

Accept that God can Use Discipline. Eliphaz states that the one whom God corrects is blessed because God both wounds and heals. At times, hardship can be an opportunity for growth, reflection, and spiritual maturity.

There is Hope for Restoration. Eliphaz speaks about God rescuing people from trouble and restoring peace and security. Let's remember that even during suffering, maintain hope that God can bring restoration and renewal.

Close in Prayer

Commentaries for Today's Lesson:

Zuck, R. B. (1985). *Job*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 726-727) Wheaton, IL: Victor Books

d. His recommendation to Job (5:1–16)

5:1–7. Eliphaz denied any possibility of angels (**holy ones**) intervening on Job's behalf because the angels cannot be trusted (4:18). Eliphaz interpreted Job's lament (chap. 3) as the **resentment** of a **fool** and as a simpleton's **envy** which would kill, not heal. "Resentment" renders the word *ka'as*, which suggests "vexation" (as in NASB) or "provocation to the point of anger or grief." In Job this word is used three other times; 6:2, "anguish"; 10:17, "anger"; and 17:7, "grief." Eliphaz mercilessly spoke of Job as a **fool** who had begun to prosper (**taking root**) but was **suddenly ... cursed** (cf. 4:9, 19) by God and therefore lost **his children** and **his wealth**—a grim, cruel reminder of Job's calamities. According to Eliphaz, the source of those afflictions was not **the soil or the ground**; rather, they came from within man. **Man is born for trouble** (*'āmāl*; probably an allusion to Job's words in 3:10) as certainly **as sparks** from an open fire **fly upward**. "Sparks" is literally "sons of *Rešep*," perhaps a poetic allusion to the Ugaritic god of lightning, pestilence, and flames.

5:8–16. In light of his cause-and-effect view of sin, Eliphaz advised Job to **appeal to God** because He is majestic, powerful (v. 9), and benevolent, sending **rain** for crops (v. 10); He encourages and helps the downcast and sorrowing (v. 11), frustrates **the crafty** (vv. 12–14), and delivers the needy and **the poor** (vv. 15–16). To save **the needy from the sword in their mouth** means to deliver them from slander (cf. v. 21). Though that advice was not wrong in itself, Eliphaz wrongly assumed that Job had sinned deliberately.

e. His reminder of God's blessings (5:17–27)

5:17–27. Eliphaz said Job's problems were disciplinary: **God** was correcting him, so Job should welcome His discipline, **not despise** it. If Job would have the right attitude God would bless him. Though God punishes (**wounds and injures**), **He also** restores (**binds up**) and heals. He delivers **from six calamities** and even **seven** (following one number with the next highest expresses thoroughness or emphasizes the final item; cf. Prov. 30:15, 18, 21, 29; Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6). Eliphaz then mentioned **famine**, war, slander, **destruction**, and wild **beasts**. He would have good crops (**a covenant with the stones** means the stones would not hinder his farming); security (regarding the **tent**, cf. Job 4:21; 8:22; 15:34), numerous **descendants**, health, and a long life. Going **to the grave in full vigor like stacked sheaves** of grain beautifully pictures a life lived to the full and ready to be ended (cf. 42:17).

Eliphaz smugly concluded his first speech by reminding Job of the authority of his observations (**we have examined** them) and urged Job to heed them.

Garrett, D. A. (1998). *The Poetic and Wisdom Books*. In D. S. Dockery (Ed.), *Holman Concise Bible Commentary* (p. 205). Broadman & Holman Publishers.

Eliphaz's First Response (4:1–5:27). Eliphaz tried to persuade Job that the world's moral order was still stable. God rewards the righteous and punishes the wicked. Eliphaz claimed that both experience and a private revelation supported his case. He asserted that humans are such lowly and foolish creatures that their lives are naturally full of trouble. Still, he urged Job to call upon God, who would hear and help. Ironically, this happened, though not in the way Eliphaz supposed.

Richards, L.O. (1991). *The Bible Readers Companion*. (electronic ed., p. 333). Victor Books

“Appeal to God” (5:8). How strange to assume that Job hasn't sought God. The advice to “just pray about it” must seem terribly trite to someone who has been pouring out his heart to God in utter anguish.

“God” (5:17). Here, and throughout Job, God is *Shaddai*, the Almighty. The name *Yahweh*, which is the Lord's revelatory and redemptive name, is not used. Job and his friends are limited in their vision of God. They see Him as transcendent, but do not know Him as “the One who is always present” (Lord, Exodus 2–3).

Knowing God's love in Jesus helps to preserve us from the anguish felt by Job.

“We have examined this” (5:27). Eliphaz has neatly packaged his God as one who must act according to his understanding. After all, if the innocent never perish, and if God hears their appeals, all Job has to do is pray and be healed! Eliphaz never stops to think how presumptuous it is to limit God by his own fallible reasoning. How foolish are the many Eliphaz's among us, whose assurances that “if you only have enough faith you'll be healed” are just as superficial, harmful, and wrong.

The Holy Bible: New International Version. (1984). (Job 5). Grand Rapids, MI: Zondervan.