

JOB – Chapters 2 & 3 – “Satan Attacks Job’s Health: Job’s Three Friends; Job Deplores His Birth”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

INTRODUCTION TO JOB – Have you ever experienced trials, afflictions, self-pity, asking, “Why God? Then Job is for you!”

Chapter 2:

Dr. Francis Schaeffer has said that the first argument of the gospel is not, as we often think, that Jesus died for our sins. Nor is it, as we are sometimes told, "God loves us, and has a wonderful plan for our lives." Dr. Schaeffer says that the first argument of the gospel is, "God is there." There is a God, and he is in control of life.

This is the great lesson of the book of Job, which we are confronted with right from the very beginning, the presence of God in the life of a man, even though he is going through very severe trials. The trial itself proves the existence of God and his presence with him.

As we have already seen in the opening chapter of this book, Job is being subjected to a very severe test. Satan has been permitted by God to take away all Job's possessions in an attempt to prove that if a man's possessions are taken away, he will curse God to his face. But Job has survived that first cycle of tests -- tests that took away all his wealth, all his possessions, even his children. Job is left crushed and broken, but, nevertheless, full of faith. When we reached the end of Chapter 1 last week, we saw that the score was 1 - 0 in favor of Job against Satan.

In chapter 2, Satan had not completed his experiment. He returned to God and proposed a second falsification test, more severe than the first. “Job 2:4-5 So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. [5] But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!"

God also permitted this test, “Job 2:6-7 And the LORD said to Satan, "Behold, he is in your hand, but spare his life." [7] So Satan went out from the presence of the LORD, and struck Job with painful boils from the sole of his foot to the crown of his head.

Having been cast out of the city as a pauper and leper, Job had to use fragments of broken pottery from the city’s ash heap to scratch himself. He was so hideous, his friends did not recognize him at first. He could hardly eat. He was infested with worms. He had trouble breathing. His breath was so bad that not even his wife could approach him. He seemed noting but skin and bones. His skin was blackened. He ran a continual high fever. Some say his disease was leprosy, others say elephantiasis, but it is doubtful that anyone had ever had an affliction such as Job’s.

Chapter 3:

Chapter 3 begins around a dialogue between Job and his friends, and this dialogue constitutes a major part of the book. (The reason why it is given to us will be revealed in this discussion between Job and his three friends.) The chapter opens with a bitter lament from Job. Weeks, maybe months, have gone by since he was first afflicted with this painful disease, and God does not seem to explain what He is doing. Job knows nothing of what we have been informed of in the opening chapters, so, baffled and buffeted and tormented with physical misery, he now opens his mouth with a tremendous cry in which he longs for death.

O Love That Wilt Not Let Me Go – George Matheson – Bev Shea

1 O love that wilt not let me go, I rest my weary soul in thee; I give thee back the life I owe, that in thine ocean depths its flow may richer, fuller be.

2 O light that followest all my way, I yield my flickering torch to thee; my heart restores its borrowed ray, that in thy sunshine's blaze its day may brighter, fairer be.

3 O joy that seekest me through pain, I cannot close my heart to thee; I trace the rainbow through the rain, and feel the promise is not vain, that morn shall tearless be.

4 O cross that liftest up my head, I dare not ask to fly from thee; I lay in dust life's glory dead, and from the ground there blossoms red life that shall endless be.

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SOME LESSONS FROM THE BOOK: In his study on the book (The Book of Job, Quality Pub.), Wayne Jackson offers the following lessons to be gleaned:

- **The book defends the absolute glory and perfection of God** - It sets forth the theme echoed in Ps 18:3 (“*I will call upon the Lord, who is worthy to be praised*”). **who He is, apart from the blessings He bestows**. Satan denied this (Job 1:9-11), but Job proved him wrong (Job 1:20-22; 2:10).
- **The book paints a beautiful picture of “patience”** - The Greek word is “*hupomone*”, which describes the trait of one who is able to abide under the weight of trials. From the “patience of Job”, we learn that it means to maintain fidelity to God, even under great trials in which we do not understand what is happening.
- **The book also prepares the way for the coming of Jesus Christ!** – We are in a such a much better position than Job in knowing how to handle suffering, because Jesus Christ, our and Redeemer, has already come into the world, has suffered way beyond anything we could ever experience and paid the price for all!
- His coming in Job was anticipated in several ways. **Job longs for a mediator between him and God** (Job 9:33; 33:23), and **Jesus is one** (1 Ti 2:5). Job confessed his faith in a Redeemer who would one day come (Job 19:25); **Christ is that Redeemer** (Ep 1:7)!

Brief Outline (adapted from Warren Wiersbe)

- I. **JOB’S DISTRESS** (Job 1-3)
 - A. **HIS PROSPERITY** (Job 1:1-5); **HIS ADVERSITY** (Job 1:6-2:13); **HIS PERPLEXITY** (Job 3)
- II. **JOB’S DEFENSE** (Job 4-37)
 - A. **THE FIRST ROUND** (Job 4-14) - Eliphaz (Job 4-5)_Job’s reply (Job 6-7); Bildad (Job 8)_Job’s reply (Job 9-10); Zophar (Job 11)_Job’s reply (Job 12-14)
 - B. **THE SECOND ROUND** (Job 15-21) - Eliphaz (Job 15)_Job’s reply (Job 16-17) Bildad (Job 18)_Job’s reply (Job 19); Zophar (Job 20)_Job’s reply (Job 21)
 - C. **THE THIRD ROUND** (Job 22-37) - Eliphaz (Job 22)_Job’s reply (Job 23-24); Bildad (Job 25)_Job’s reply (Job 26-31);
 - D. **YOUNG ELIHU SPEAKS** (Job 32-37) - Contradicting Job’s friends (Job 32); Contradicting Job himself (Job 33); Proclaiming God’s justice, goodness, and majesty (Job 34-37)
- III. **JOB’S DELIVERANCE** (Job 38-42)
 - A. **GOD HUMBLER JOB** (Job 38:1-42:6) - Through questions (70+), too great to answer (Job 38:1-41:34); Job acknowledges his inability to understand (Job 42:1-6)
 - B. **GOD HONORS JOB** (Job 42:7-17) - God rebukes his critics (Job 42:7-10); God restores his wealth (Job 42:11-17)

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Job's Character and Wealth: Satan Attacks Job's Health

Job 2:1 *Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*

Job 2:2 *And the LORD said to Satan, "From where do you come?" Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."*

Job 2:3 *Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."*

Job 2:4 *So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.*

Job 2:5 *But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!"*

Job 2:6 *And the LORD said to Satan, "Behold, he is in your hand, but spare his life."*

Job 2:7 *So Satan went out from the presence of the LORD, and struck Job with painful boils from the sole of his foot to the crown of his head.*

Job 2:8 *And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes.*

vs.1-3 The second act of the heavenly scene. God boasts again over His servant Job. *Again there was a day when the sons of God came*: Apparently Satan and certain angelic beings (fallen as well as faithful) have somewhat open access to God's presence in heaven. *And the LORD said to Satan*: The dialogue recorded here must have been completely unknown to Job. *And still he folds fast to his integrity*: Up to this point, this second recorded dialogue followed the same pattern shown in Job 1:6-8. God, using the repetition to show Satan the futility of his first attack against Job. *Although you incited Me against him*: This shows that both God and Satan understood that the attack could only come to Job because God allowed it. Although God did not actively send the Sabeans, the Chaldeans, the fire, or the wind, they could only come by His permission. *To destroy him without cause*: The idea is not that *cause* was absent in either God or Satan; they both had something they wanted to prove and establish in the whole account. However, there was no sinful *cause* in Job that prompted the calamities that befell him.

vs.4-6 Satan's reply. *Skin for skin! Yes, all that a man has he will give for his life*: Satan here asserted that Job failed to curse God only because he was afraid that if he did, it would bring *personal* punishment from God. Satan argued that the problem with the prior attacks was that none of the previous attacks touched Job directly, but only things next to or outside of Job (his family and his possessions). *Touch his bone and his flesh, and he will surely curse You to Your face!* Satan insisted that if the attack were made against Job *directly* – if some calamity came upon Job's *body* – then Job would certainly *curse* God. *Behold, he is in your hand, but spare his life*: With this God again "lowered the hedge" that protected Job, but He did not eliminate it. Satan was given greater allowance to attack Job, but not unlimited allowance.

vs.7-8 *Struck Job with painful boils*: This disease that came upon Job was specifically meant to drive Job to such great despair that he would curse God. We are not surprised that the attack against Job was severe (*painful boils*) and massive (*from the sole of his foot to the crown of his head*). *took for himself a potsherd with which to scrape himself*: Job dealt with his painful affliction to the best of his ability and then sat in a mournful place. *In the midst of the ashes* probably Job was in the city dump, where garbage was burned; Job sat on a burned heap. *He looked so hideous his friend did not recognize him at first. He could barely eat. He was infested with worms. He had difficulty breathing. His breath was so bad that even his wife could not approach him. He seemed nothing by skin and bones. His skin was blackened. He ran a continual high fever.*

vs. 1-3 Again we have a clear picture of interaction between God and Satan. Note that Satan is indeed on a leash and cannot go beyond what God allows, but that Satan, indeed will go quickly and ferociously to the extreme boundaries of God's permission.

vs. 4-6 Probably the strongest instinct that man has, is that of self-preservation. Satan more or less, declares that here. "Skin for skin, a man will give everything for his life." In such a situation as Job's, how would that apply to you? To me?

vs.7-8 The boils are all over his body so that there would be no position where he would be free from their pain – *from the sole of his foot to the crown of his head!* Can we imagine the severity of the pain and his lack of relief to his resorting to scraping the boils with a potsherd?

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INTERPRETATION

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<p><i>Job 2:9 Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!"</i></p> <p><i>Job 2:10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.</i></p> <p><i>Job's Three Friends</i></p> <p><i>Job 2:11 Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.</i></p> <p><i>Job 2:12 And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven.</i></p> <p><i>Job 2:13 So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.</i></p>	<p>vs. 9-10 <i>Do you still hold fast to your integrity? Curse God and die!</i> That’s exactly is what Satan is trying to get Job to do. Job’s wife has become an example of a cruel, unsupportive, sharp-tongued wife; consideration should be given to her losses in the past few days. She also lost her children and her wealth, and should not be too harshly judged. <i>You speak as one of the foolish women speaks</i>: This was a wisely-worded rebuke to Job’s wife. He did not accuser of being a <i>foolish</i> or a wicked woman, but of speaking like <i>one of the foolish women</i>. He indicated that this was out-of-character for her. <i>Shall we indeed accept good from God, and shall we not accept adversity?</i> Again showing wisdom, Job recognized that God does not owe us good, but rather He gives it as a gift that we should <i>accept</i>. Accordingly, if adversity comes to us, and we are wise to see that even in adversity there may be a “gift” that we should <i>accept</i>. <i>In all this Job did not sin with his lips</i>: Another remarkable statement to the credit of Job. He did not sin in his response to either his God or his wife. It should be notices that Job’s strong faith coupled with his poverty and suffering drives a death blow against the faith-prosperity doctrine!</p> <p>v. 11 <i>When Job’s three friends heard of all this adversity that had come upon him, each one came from his own place</i>: This passage introduces three friends of Job. Their names were <i>Eliphaz</i> (from Teman, an ancient city later prominent in Edom; Teman was grandson of Esau), <i>Bildad</i> (from Shuhu, an Aramaean city south of Haran, on the middle Euphrates; Shuah was son of Abraham by Keturah), and <i>Zophar</i> (from Naaman, a city believed to be in Arabia or possibly in Edom), who came to Job in his hour of need. <i>To come and mourn with him, and to comfort him</i>: Their intended goal was good and noble. They came to be with him (<i>to come</i>), to share his sorrow (<i>and mourn with him</i>), and to bring some relief to Job (<i>and to comfort him</i>).</p> <p>v. 12 <i>And did not recognize him</i>: Apparently the boils left Job with such a disfigured appearance that his three friends were instantly gripped with grief and mourning as if one had died.</p> <p>v. 13 <i>They sat down with him on the ground seven days and seven nights, and no one spoke a word to him</i>: What a wonderful display of comfort and common cause with Job. They shared in his afflicted state, acting as if they were similarly afflicted, offering no statement except for their compassionate presence.</p>	<p>vs. 9-10 Was Job’s wife responding primarily to her lack of faith or to her concern for her suffering husband? Imagine ourselves in each of the situations of Job and his wife. <i>Shall we indeed accept good from God, and shall we not accept adversity?</i> What might be our response?</p> <p>v. 11 Consider the level of “friendship” of these three men. What preparation and sacrifices did they make?</p> <p>v. 12 What would been our response upon seeing Job in his pitiful and painful state?</p> <p>v. 13 Can we imagine how it would be to sit in a garbage dump with a friend in such pain and say nothing for seven days?</p>
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INTERPRETATION

APPLICATION

Job Laments His Birth

Job 3:1 After this Job opened his mouth and cursed the day of his birth.

Job 3:2 And Job spoke, and said:

Job 3:3 "May the day perish on which I was born, And the night in which it was said, 'A male child is conceived.'

Job 3:4 May that day be darkness; May God above not seek it, Nor the light shine upon it.

Job 3:5 May darkness and the shadow of death claim it; May a cloud settle on it; May the blackness of the day terrify it.

Job 3:6 As for that night, may darkness seize it; May it not rejoice among the days of the year, May it not come into the number of the months.

Job 3:7 Oh, may that night be barren! May no joyful shout come into it!

Job 3:8 May those curse it who curse the day, Those who are ready to arouse Leviathan.

Job 3:9 May the stars of its morning be dark; May it look for light, but have none, And not see the dawning of the day;

Job 3:10 Because it did not shut up the doors of my mother's womb, Nor hide sorrow from my eyes

vs. 1-2 *After this:* This was after all the catastrophe, all the personal affliction, and all the demonstration of compassion from Job’s friends. Now Job will begin to speak about himself in his current situation. *Cursed the day of his birth:* Satan was confident that he could push Job to curse God (**Job 1:11; 2:5**). As Job spoke in his deep distress, he *cursed the day of his birth* – but he did not even come close to cursing God

v. 3 *May the day perish on which I was born:* Here, in fine Hebrew poetic style, Job cursed the day of his birth. Yet if there were not enough, he goes even further back and curses the night of his conception. Job’s complaint is that it would be better if he were never born than to endure his present catastrophe of affliction.

vs. 4-7 *May that day be darkness:* Job here is despising the day of his birth, and wishing that this day could be wiped off the calendar of history. Job does not curse God here or anywhere else in the Book of Job; but he here makes his strongest statements against God and especially against the wisdom and plan of God.

vs.8-10 *May those curse it who curse the day:* Without endorsing the practices of ancient sorcerers, Job calls upon them (**those who curse**) to also pronounce this curse upon the day he was born. *Those who are ready to arouse Leviathan:* This is the first mention of this strange creature in the Bible, but *Leviathan* is mentioned prominently in a long discourse beginning at **Job 41:1**. Usually *Leviathan* is considered to be a mythical sea-monster or dragon that terrorized sailors and fishermen. **Job 26:12-13** also refers to God’s piercing defeat of a fleeing serpent associated with the sea. Satan is often represented as a dragon or a serpent (**Genesis 3; Revelation 12, 13**) and the sea is thought of as a dangerous or threatening place in the Jewish mind (**Isa 57:20; Mar 4:39; Rev 21:1**). Therefore, *Leviathan* may be another serpent-like manifestation of Satan, who was the original “Rahab” (*proud one*).

vs.1-2 Understandably Job curses the day he was born. He did not curse God as Satan had supposed!

v. 3 Job’s suffering is so severe, he does not merely curse the day he was born, but goes back to the day of his conception, when it was said, “A male child is conceived”!

vs. 4-7 Here Job makes one of his most strong statements against God, but he does not curse God here or anywhere else. How exemplary!

vs.8-10 Much is said about Leviathan in chapter 41. It would appear that Leviathan is indeed a real animal, presumably the largest and fiercest of all the aquatic dinosaurs. However, he also symbolized the great power and pride of Satan, the wicked one. Job is in such great pain, that he is wanting even those sorcerers to curse the day and night of his birth, because *it did not shut up the doors of my mother’s womb*. Pretended prophets, priests, or diviners, who were supposed to have power to render a day one of ill omen. Such a power Job wished exerted over that unhappy night when he was born. He desired that the curses of those who had power to render a day unpropitious or unlucky, should rest upon it.

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Job 3:11 *"Why did I not die at birth? Why did I not perish when I came from the womb?"*
Job 3:12 *Why did the knees receive me? Or why the breasts, that I should nurse?*

Job 3:13 *For now I would have lain still and been quiet, I would have been asleep; Then I would have been at rest*
Job 3:14 *With kings and counselors of the earth, Who built ruins for themselves,*
Job 3:15 *Or with princes who had gold, Who filled their houses with silver;*
Job 3:16 *Or why was I not hidden like a stillborn child, Like infants who never saw light?*

Job 3:17 *There the wicked cease from troubling, And there the weary are at rest.*
Job 3:18 *There the prisoners rest together; They do not hear the voice of the oppressor.*
Job 3:19 *The small and great are there, And the servant is free from his master.*

vs. 11-12 *Why did I not perish when I came from the womb?* Job continued his complaint from his place of misery. Using poetic exaggeration, Job powerfully communicated his present pain and the feeling that it would be much better if he had never survived to face such catastrophe. It's like Job said at this point that I have asked that the day of my birth be totally wiped out, and that has not and cannot happen. So why could I have not been a stillborn? 24 times, we see a “why” question in the Book of Job. Not one is answered by the Lord!

vs. 13-16 *For now I would have lain still and been quiet, I would have been asleep:* Job was wrong in his understanding of the afterlife, perhaps believing in something similar to the modern doctrine of soul sleep, which says that the dead lie in the grave in some sort of suspended state until they are resurrected on the final day. The idea of soul sleep is incorrect. Paul clearly wrote in 2Co 5:6-8 – that *to be absent from the body is to be present with the Lord*. Paul understood that if he was not alive on this earth, he would be in the presence of God and not in a suspended state lying in a grave. Paul also understood that if he died it would be an immediate gain (Php 1:21), which also argues against the idea of soul sleep. We can explain Job's lack of knowledge of the afterlife by understanding 2Ti 2:10 : that Jesus Christ brought life and immortality to light through the gospel. The understanding of immortality was at not too clear in the Old Testament, is now much clearer in the New Testament. We can say that Jesus knew fully what He was talking about when He described hell and judgment (such as in Mat 25:41-46). We therefore rely on the New Testament for our understanding of the afterlife, much more than the Old. This does not in any way take away from the truth of the Bible and the Book of Job. What is true is that Job actually said this and actually believed it; the truth of the statement itself must be evaluated according to the rest of the Bible. Later, God will challenge and correct Job's presumptuous assertions regarding the afterlife, reminding Job that he did not in fact know that life after death was like (Job 38:2, 17).

vs.17-19 *There the wicked cease from troubling:* Job was also wrong in this view of the afterlife. He had the feeling that many people have – that the world beyond this is somehow a better place for *everyone*. In fact, *the wicked* do not *cease from troubling* in the world beyond; their trouble only increases. The *prisoners* do not *rest*, and perhaps the only *voice* they hear is that of their *oppressor*.

vs. 11-12 Because of Job's painful situation he is asking that even the day of his birth be totally wiped out, that he could have been a stillborn. Can you imagine how painful his situation was?

vs.13-16 We can see here Job's lack of correct understanding of the afterlife. How thankful are we that now, through the coming of our Messiah and the testimony of the gospel, that we have a clear understanding of passages like 2 Cor. 5:6-8, Phil 1:21; 2 Tim. 2:10 and Matt. 25:41-46?

vs.17-19 Again, we see the lack of clarity in Job's understanding of the afterlife, believing that somehow the world beyond is a better place for everyone – currently our world view, as well!

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Job 3:20 "Why is light given to him who is in misery, And life to the bitter of soul,

Job 3:21 Who long for death, but it does not come, And search for it more than hidden treasures;

Job 3:22 Who rejoice exceedingly, And are glad when they can find the grave?

Job 3:23 Why is light given to a man whose way is hidden, And whom God has hedged in?

Job 3:24 For my sighing comes before I eat, And my groanings pour out like water.

Job 3:25 For the thing I greatly feared has come upon me, And what I dreaded has happened to me.

Job 3:26 I am not at ease, nor am I quiet; I have no rest, for trouble comes."

vs. 20-22 Job sorrowfully summarizes his state: why go on living? *Why is light given to him who is in misery?* Job wondered why God allowed those in such misery go on living, and why *life* was given to those who were so *bitter of soul*. It is a moving, poetic expansion of the idea expressed in the previous passage, speculating that death was better than his present misery. Job was among those *who long for death, but it does not come*. Yet, he did not commit or seem to seriously consider suicide. Again, this the outpouring of a honest, agonizing soul.

v. 23 *Why is light given to a man whose way is hidden*, Job’s trouble does not come because he has lost faith in God, but he feels and fears that God has lost faith in him. He asks, “*Why is light given* if I can’t see the way and God has me in this place? Job is concerned from beginning to end about his life with God, not his wealth or his health. It seems that he lost contact with God in that he is in such torment. *and whom God has hedged in?*” It seems since Satan invaded Job’s life and brought great harm, God had built *another* hedge around Job’s life. But this hedge is to keep Job from escaping his trials. Instead of a wall of protection to keep Satan out, now there is a wall of affliction that keeps Job in. The words are even more bitter, for there is an echo of what the Satan had said previously. Then Satan saw God’s *hedge* as a protection. Now Job finds it a restriction. He feels trapped.” Job can see no reason for the trouble he is in; his *way is hidden*. However, there was actually a wonderful answer to Job’s question, if he could only see it.

vs. 24-25 *For my signing comes before I eat, and my groanings pour out like water*: We sense the great *emotion* in Job’s speech. He was not a stoic or concerned with keeping what is known as a “stiff upper lip” in the midst of all his calamity. Such an emotionless Christian life is never presented to us a Biblical ideal. *For the thing that I greatly feared has come upon me*: Job reminds us that before this disaster came to his life, he did not live a happy-go-lucky care-free life. He was concerned that trouble might come to him or to his family, so he took precautions before God to prevent it (Job 1:5).

v. 26 *I am not at ease, nor am I quiet; I have no rest, for trouble comes*: Job ends his first speech with the final four blows coming from the Satanic actions. Through it all he shows us that even a great man of faith can fall into great depression and despair.

SUMMARY: We have this man as an example of the fact that I can maintain my trust and my integrity in God, even though I am just groping, trying to find the reasons, and I don’t understand. But that’s where faith must come in. When I don’t understand the circumstances of my life, there it’s so important that I have that faith and confidence that God loves me, and that God is at work, though I cannot see how this could ever be of God. Because it has brought such pain, and suffering, and grief to me. Yet, pain, suffering, and grief, are often the chisels that God uses, to carve from us, that image that He desires. They are those tools by which my character is developed, by which God’s work in me shines forth, as He brings me really, to the end of myself, that I have to rely on Him. The end of my strength, that I must trust in Him.

vs. 20-22 Job continues to express his **thinking or questioning why *life* was given to those who were so *bitter of soul*. How thankful we should be for the enlightenment of the Word of God**

v. 23 Job feels trapped by the hedge of God. Of course, we know that there was a wonderful answer to Job’s question, if he could see it!

vs. 24-25 Job indicated that before this disaster struck his life that he was concerned that trouble might come to him, as indicated by his behavior toward his children - *Job 1:5 So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly.*

vs. 26 Ending his first speech, Job demonstrates that even a man of great faith, can fall into great depression and despair. However, we never read of any thought of Job ending his own life.

JOB – Chapters 2 & 3 – “Satan Attacks Job’s Health: Job’s Three Friends; Job Deplores His Birth”

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.