

**Third Presbyterian Church**  
**Tuesday Bible Study**  
**Job Sermon 5 – Lesson 5**  
Getting over Daddy Issues

**Job 5:1-27 (NIV)**

<sup>1</sup> "Call if you will, but who will answer you? To which of the holy ones will you turn?"

<sup>2</sup> Resentment kills a fool, and envy slays the simple. <sup>3</sup> I myself have seen a fool taking root, but suddenly his house was cursed. <sup>4</sup> His children are far from safety, crushed in court without a defender. <sup>5</sup> The hungry consume his harvest, taking it even from among thorns, and the thirsty pant after his wealth. <sup>6</sup> For hardship does not spring from the soil, nor does trouble sprout from the ground. <sup>7</sup> Yet man is born to trouble as surely as sparks fly upward. <sup>8</sup> "But if it were I, I would appeal to God; I would lay my cause before him. <sup>9</sup> He performs wonders that cannot be fathomed, miracles that cannot be counted. <sup>10</sup> He bestows rain on the earth; he sends water upon the countryside. <sup>11</sup> The lowly he sets on high, and those who mourn are lifted to safety. <sup>12</sup> He thwarts the plans of the crafty, so that their hands achieve no success. <sup>13</sup> He catches the wise in their craftiness, and the schemes of the wily are swept away. <sup>14</sup> Darkness comes upon them in the daytime; at noon they grope as in the night. <sup>15</sup> He saves the needy from the sword in their mouth; he saves them from the clutches of the powerful. <sup>16</sup> So the poor have hope, and injustice shuts its mouth. <sup>17</sup> "Blessed is the man whom God corrects; so do not despise the discipline of the Almighty. <sup>18</sup> For he wounds, but he also binds up; he injures, but his hands also heal. <sup>19</sup> From six calamities he will rescue you; in seven no harm will befall you. <sup>20</sup> In famine he will ransom you from death, and in battle from the stroke of the sword. <sup>21</sup> You will be protected from the lash of the tongue, and need not fear when destruction comes. <sup>22</sup> You will laugh at destruction and famine, and need not fear the beasts of the earth. <sup>23</sup> For you will have a covenant with the stones of the field, and the wild animals will be at peace with you. <sup>24</sup> You will know that your tent is secure; you will take stock of your property and find nothing missing. <sup>25</sup> You will know that your children will be many, and your descendants like the grass of the earth. <sup>26</sup> You will come to the grave in full vigor, like sheaves gathered in season. <sup>27</sup> "We have examined this, and it is true. So hear it and apply it to yourself."

## Questions

1. In previous study we discussed the difference between punishment and correction.
  - a. Please discuss what you remember about the difference.
  - b. God does not punish us for our sin. True or false and why
  - c. How does a theology or perception that God punishes us for our sin promote:
    - i. an estranged relationship with God?
    - ii. A works righteous theology?
2. The normative understanding at that time was if bad things are happening to you, you were being punished and God was far away from you. This is the premises that Eliphaz was working from in his engagement of Job, however he was wrong because Job had not committed a sin that was the result of his present situation.
  - a. Many time we can be well meaning every remedy does not fix every situation. What must we do before we engage someone about corrective actions they need to take in their present situation?
  - b. Why are people so susceptible to opening themselves up to receive words/advice from people just because they put “God told me to tell you” in front of their words?
  - c. Discuss the following from the sermon: We need to be very careful not **to make ourselves** God’s **mouthpiece to other** people. Meaning that we are charged to spread the gospel....but all this new revelation of “**God told me to tell** you” is getting people off track and sending them away from God and not bringing them closer to God. Give examples of how this happens to drive people further from God and not draw them closer.
3. With everything he is going through, how can Job make the following statement: **“though he slay me yet will I trust him!”**
  - a. What does this say about how he views God as opposed to his friend?
  - b. How does this statement change your perspective when things are going badly for you?
4. **If I can pay my own sin debt it does not equate to obedience.** Explain why this is a true statement.
5. The sermon made a bold statement that is the crux of the whole study: **Whether we had what we call a good earthly father that did everything right in our eyes to a father that was not there at all, a celebrating father, abusive father.....it does not matter we all have daddy issues....**
  - a. Unpack how you received this statement and what is your reaction toward it?

- b. According to the sermon what is the main assignment for all dads? Why is this the dad's assignment and not necessarily the mother's assignment?
  - c. Someone says they have the best Dad and just idolizes him, reflecting on the sermon how could this pose a problem with their relationship with God growing, especially if their father passes away?
  - d. How do you minister to someone who had an abusive father in some way and they are having trouble trusting God the Father because of the abuse?
  - e. How do you minister to someone who had an absentee father and has the perception of "I won't open myself up to be vulnerable to anyone because my earthy father didn't want me."
6. Spend the balance of your time discussing this thought: The storms that come in our life at times are to break down the walls we have put around our heart because of Daddy Issues regardless of what kind of person he is/was. The storms occur to give us clarity on who our Spiritual Father is and to receive His promises.
7. Discuss your major takeaways from the sermon and this study.

### **Commentary**

#### **4. (5:1-7) Ask yourself a question: Is there a mediator you can call on for help?**

Eliphaz continued to question Job. He asked if there was a mediator Job could call on who would defend him and claim that he was innocent of sin. Needless to say, Eliphaz had already made up his mind: the answer was, "No." According to him, there was neither angel nor believer who would agree with Job. Job was wrong in questioning the Lord and in refusing to admit his sin. Note the Scripture and outline:

Eliphaz continued directing questions to Job to make his point, but again he expected no answers. He challenged Job to call on anyone who would stand up for him and take his side: Call if you will, but who will answer you? Eliphaz was insinuating that no one would agree with Job or defend him. Job had sinned and must admit his sin or else he would continue to suffer the consequences.

Eliphaz intensified his argument in this verse. His language became barbed—much stronger, much more critical. Although he did not directly call Job a fool, he compared Job to one: like a *fool*, Job had become resentful and angry; and like a *fool*, he had become envious of other people's well-being.

Eliphaz believed Job to be a fool for not admitting his sin in the face of so much tragedy, for a fool's house would be cursed, his children crushed, and his wealth consumed and stolen by others. A person who suffered such tragedy as this would certainly be foolish if he failed to see that he was guilty of some terrible sin. In light of all the evidence, this surely was Job's problem. He was guilty of sin and, like a fool, he had refused to repent.

Eliphaz wanted Job to realize that trouble comes to all people because of their sin and their sinful nature. Job's trouble did not just spring up out of the soil overnight like a weed. Neither was his trouble random or accidental. Job's suffering was the direct result of his sin. In Eliphaz's words, people are born to trouble and they suffer the consequences as a result of giving in to their sinful nature.

**Thought 1.** What a powerful lesson in these few verses! Once more, Eliphaz was speaking the truth but applying it incorrectly. Yes, people are sinful and, yes, we all fall short of God's glory (Ro.3:23). It is also accurate to say that sometimes people are suffering because of their sin. But this is not the only reason people suffer, and it was *absolutely not* the reason Job was suffering. It is dangerous to diagnose a problem with limited information and facts. Eliphaz—like too many of us sometimes—jumped to conclusions and made rash judgments. He should have asked the Lord directly for wisdom and insight into Job's situation. Instead, he was trying to apply general observations and truths to a specific situation. Consequently, his conclusions were all wrong. God's Word tells us repeatedly to seek the Lord for wisdom, to pray in all circumstances:

**"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Mt.7:7-8).**

**"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph.6:18).**

**"If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him" (James 1:5).**

**"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 5:13-14).**

**"He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him" (Ps.91:15).**

**"Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding" (Pr.4:7).**

**5. (5:8-16) Seek the Lord and commit yourself to Him.**

Eliphaz urged his friend to approach God and to present his case to Him. If Job committed his life to the Lord and appealed for His help, perhaps the Lord would deliver Job from his suffering. If not, God would certainly give him hope and prepare his heart for death. Eliphaz gave five good reasons why Job (or any other sufferer) should cry out for the Lord's help. Simply stated, people suffer and die (4:19-21), but the Lord is powerful and compassionate. He will deliver those who are humble and cry out to Him.

Job should seek the Lord because the Lord is all-powerful (omnipotent). He is *God Almighty* who does great works and performs miracles in behalf of His people. As the God of all power, He can rescue Job from all his troubles and suffering.

Job should seek the Lord because He cares for and sustains His creation. It is He who gives rain to the earth in order to produce crops and support life. Eliphaz's argument is straightforward: if Job would humble himself and cry out to the Lord, the Lord would sustain him too.

Job should seek the Lord because He helps and encourages the lowly, those who suffer. He lifts up those who are humble and in need, and He brings safety to those who mourn and cry out for His help.

Job should seek the Lord because He is the Judge who will execute justice on the earth. As Judge, God condemns the wicked. It is the Lord...

- 1) Who frustrates the crafty—all those who scheme and cheat for personal gain.
- 2) Who traps those who think they are wise—traps them in their own schemes and sweeps them away.
- 3) Who sends darkness upon them so that they stumble and grope about in utter confusion.

In all this, Eliphaz was warning Job: he was suffering because of God's judgment. God was executing justice because of Job's crafty spirit, his scheme to convince people of his innocence. God knew that Job was guilty of having a devious heart. Therefore, God had afflicted Job as punishment for his sin. As long as Job refused to confess his guilt, he would continue to wander about in darkness and confusion, and his suffering would continue.

Job should seek the Lord because He is the Savior. It is the Lord who gives hope to the needy. It is He who shuts the mouth of slander and injustice against them. It is also the Lord who delivers the needy when they...

- face the sword of war, murder, or execution
- face the cutting words of ridicule, slander, lies, or false accusations
- face the bond or oppression of the powerful

Eliphaz was saying that Job was the needy person. If Job would admit his guilt and need for forgiveness, the Lord would save him. The Lord would deliver Job from his terrible suffering.

No doubt, Eliphaz was hoping that his impressive speech would move Job to admit his wrongdoing. However, as Scripture makes clear, Job had nothing to admit. He was not suffering because of some sin he had committed.

**Thought 1.** Eliphaz said some things about the Lord that are true, but he was missing the point. Job already knew of the Lord's power, care, compassion, justice, and salvation. He had walked closely with the Lord throughout his life. Job knew that the Lord would forgive and heal him if there was anything to forgive. Yet, Job knew of no deliberate sin in his life. Moreover, he continued to wonder why he was suffering so greatly. Though Eliphaz's words sounded noble and true, they provided no comfort and had no relevance to Job's circumstances. All of his speech was empty because it had nothing to do with Job's real situation. It was nothing more than vain chatter. Eliphaz's thinking represents the wisdom of this world, the faulty application of truth to meet people's needs. The wisdom of this world can never meet our needs—not fully, not sufficiently, not eternally. The wisdom of this world can help us only temporarily. It cannot help or carry us beyond this world, as God's Word spells out so plainly:

**"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Mt.11:25).**

**"Professing themselves to be wise, they became fools" (Ro.1:22).**

**"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Co.1:19).**

**"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain" (1 Co.3:19-20).**

**"Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him" (Pr.26:12).**

**"For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, *I am*, and none else beside me" (Isa.47:10).**

**"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee" (Eze.28:17).**

**6. (5:17-27) Remember God's discipline: He blesses the person who faithfully accepts His correction.**

In closing his passionate appeal, Eliphaz pleaded for Job to heed the Lord's discipline. He told Job that God blesses those who accept and learn from God's correction. While this is true, Eliphaz was still misapplying the truth. He thought Job was being punished for sin; however,

God's discipline of Job had nothing to do with sin. As will be seen later, God was training Job for greater things to come. He was teaching Job the utter necessity of trusting God through life's most difficult circumstances as well as many other valuable lessons. Nevertheless, Eliphaz continued his appeal.

Eliphaz drew attention to nine of God's saving acts, nine of His great blessings to the faithful. In other words, the Lord could be trusted to help Job because the Lord does all of these wonderful works. Eliphaz was continuing to accuse Job of sin by essentially saying that if Job would only repent, then the Lord could restore all he had lost. Again, Eliphaz spoke in the third person, but he was obviously speaking about Job. Notice the nine great works of God Eliphaz referred to:

- 1) God strikes and wounds a person who needs to be corrected, but He also binds up and heals the person who corrects his behavior (v.18). Though Job had been struck and wounded by the Lord, the Lord could also deliver and heal him if he corrected his behavior.
- 2) God delivers a person through all trouble and evil, time and again—six, even seven times (v.19). The number seven represents completeness or wholeness. Thus, God could deliver Job completely. He could restore and make him whole again.
- 3) God rescues His people from death due to famine and war (v.20). Because God can rescue from such widespread calamities, surely He could rescue Job from his personal suffering, rescue him even from death.
- 4) God protects from slander and the fear of destruction (v.21). God could deliver Job from all fear as well as protect him from people's slurs. Some individuals were maligning his name due to the disasters that had struck him.
- 5) God gives courage—even laughter—to face destruction, famine, and the wild animals of the earth (v.22). Job had no need to fear anything if he would only plead to the Lord for forgiveness. In fact, God would give him courage to face anything.
- 6) God gives a covenant of peace and harmony with nature—harmony with the stones and wild animals of the earth (v.23) To be *in league with* or have a *covenant with* stones means that fields would be fruitful instead of unfruitful, since stony ground produces little fruit. In other words, despite Job's present suffering, the Lord could bring him peace and harmony with everything on earth; his fields and harvests could be restored. Even wild animals would not harm him or his work.
- 7) God gives the great assurance of security, the security of home and property (v.24). The Lord could make Job more secure than ever before. Job could have the assurance that his home and family would be restored and made safe. In addition, his wealth could be restored and secured—if only he would repent.
- 8) God gives the assurance of children and descendants (v.25). Since the Lord is the Giver of all life, He could also restore Job's family. God could give him many more children and ensure there would be heirs to inherit Job's wealth and continue his family line.

9) God gives the promise of a long, vigorous, and fruitful life (v.26). God could also restore Job's health, and give him a long, productive, and meaningful life. Even more significant, God would not take him home until he had reached his full potential.

Once again, Eliphaz was making a wonderful suggestion to his dear friend. If Job would only repent—admit his wrongdoing—God had the power to deliver him through all his heartaches and afflictions. God had the power to heal Job and to restore everything he had lost.

Eliphaz ended his appeal by stating that his observations were true. For this reason, Job should listen and apply the truths to himself. However, imagine Job's dilemma and how frustrated he must have been. All of Eliphaz's words sounded true, yet Job had nothing to repent of. He was being falsely accused of sin. This was Job's present plight. In addition to all his other suffering, he was now being told that he was suffering because he had committed deliberate sin. Added to that, he was continuing to suffer because he refused to repent.

**Thought 1.** There are times when trials and troubles seem to rush in upon us—one right after the other. The situation goes from bad to worse and there appears to be no escape. Even our family and friends desert us or believe false things about us. During such times, we must remember that God cares. He always has our best interests in mind. We need only to trust Him and forgive those who fail us. When life is darkest, and everything seems to be crashing down around us, that is precisely when we need to trust the Lord the most.

**"But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that he is a rewarder of them that diligently seek him*" (Heb.11:6).**

**"But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Ps.5:11).**

**"And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Ps.9:10).**

**"The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate" (Ps.34:22).**

Preacher's Outline and Sermon Bible - Commentary - The Preacher's Outline & Sermon Bible – Job.