

“Born unto Trouble”

Job 5:1-27

As it states in our text verse – verse 7 – “Man is born unto trouble.” What a somewhat depressing thought, it seems. Why is it that we are born to have trouble? The answer goes back to the fall of man in the Garden of Eden. Man was not created for trouble, but once Adam sinned, from then on, man is born in sin, and because of that, into trouble.

I. EVERYBODY HAS TROUBLE – VS. 1-7

A. Eliphaz continues his discourse with Job by pointing out that everyone has problems – some bigger than others, some (as he was saying of Job) bring it on themselves, but, nonetheless, everyone has trouble.

B. Eliphaz asks the question in verse one as to who Job would turn to for help – as if to say that he wasn’t willing to go to God for help, indicating that Job was at fault for his problems.

C. Verses 2-6 give us what Eliphaz saw as the end of all the enemies of God. Although the statements are true, and can be found elsewhere in Scripture, it is a dangerous philosophy to have to think that only bad things happen to bad people – Job is an illustration that that is not true. (Ps. 37:35-36; 73:3-9)

Psalm 37:35-36

³⁵ I have seen the wicked in great power, and

spreading himself like a green bay tree.

³⁶ Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

D. Verse 7 gives a profound truth – it isn't about whether the man is saved or lost, but how he is born – and he is born in sin, under the curse, and because of that he is born "unto trouble."

Job 14:1

¹ Man that is born of a woman is of few days, and full of trouble.

Genesis 3:17–19

¹⁷ And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

¹⁸ Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

¹⁹ In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Ecclesiastes 1:8

⁸ All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

Ecclesiastes 2:22

²² For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

Ecclesiastes 5:15–17

¹⁵ As he came forth of his mother's womb, naked

shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

¹⁶ And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

¹⁷ All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.

II. LOOK TO GOD WHEN THAT TROUBLE COMES – VS. 8-16

A. Verse 8 was Eliphaz giving his advice to Job. Instead of looking to man, even godly man (vs. 1), look to God – Eliphaz is saying, “That’s what I would do.” And, of course, he is right – it just didn’t apply to Job, for he already was.

B. Eliphaz then makes some marvelous statements about our God, our Father, recorded for us in verses 9-16.

1. Vs. 9 – The things God does are “great,” “unsearchable,” (there is no search that can be made of God) “marvelous,” and “without number” – nothing more could be said in any language than this description to make it any clearer how much greater God is than man.

Psalm 40:5

⁵ Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Psalm 72:18

¹⁸ Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

Psalm 86:10

¹⁰ For thou art great, and doest wondrous things: thou art God alone.

Isaiah 40:28

²⁸ Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

2. He is the one that waters the earth in order that it produce food for His children – vs. 10.
3. He takes care of those that need help – vs. 11.
4. Vs. 12-14 – describe for us that God is in control, even of those that are His enemies.
5. Vs. 15-16 show us something seen throughout Scripture – God will take care of His children.

III. CONSIDER IT HELPFUL – VS. 17-27

A. *Eliphaz states (vs. 17) that "happy is the man whom God correcteth" – again, indicating that the trouble Job had was because of sin and that the trouble was the chastening of the Lord.*

Psalm 94:12

¹² Blessed is the man whom thou chastenest, O

LORD, and teachest him out of thy law;

James 1:12

¹² Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

James 5:11

¹¹ Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

B. Vs. 18 – In trying to help Job understand the trial he was facing, Eliphaz makes a true statement about chastening, and about the Lord’s discipline – it just didn’t apply to Job, at this point.

Proverbs 3:11–12

¹¹ My son, despise not the chastening of the LORD; neither be weary of his correction:

¹² For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.

Hebrews 12:5–11

⁵ And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

⁶ For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

⁷ If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

⁸ But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

⁹ Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

¹⁰ For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

¹¹ Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

C. Verses 19-27 give us, in Hebrew poetry, a description of what the chastening of the Lord will do – it will cause us to know that it is for our “good” (verse 27).

Conclusion: Once again we find that we are going to have trouble – and once again we ask ourselves the question, “What am I going to do?” But we are now finding some direction in times of trouble – we are finding, through Job’s friends, and their discourse with him that God has a plan for us to help us through the “trouble” we are born into. What a blessing to know that our heavenly Father is in charge, and what happens to us is for our good and His glory.

The problem that many have is they don’t understand, even as believers, that the only answer we have, at times, in the deepest trials of our lives, is faith. The only way to get through the tough times is to simply know that God is there and that He has a plan for us – and that is only accomplished through faith.