

The Mind Reader Thinks 'Mr. Fix-It' Killed His Kids

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Job, the Prophet of God
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Job 4 and let's take a look at verse 1, but before we do, I want you to notice the title: The Mind Reader Thinks 'Mr. Fix-It' Killed His Kids. Isn't that a light title? What do you think of that? That's nice and light. It makes me think that we're going to get into something here that, hopefully, makes sense. Hopefully makes sense.

Let's review: first of all, you might notice what we've seen so far, in Job 1 we've seen Job's righteous acts. Satan comes before God for the first time and says, "Job's only serving you because he's a hypocrite. He just loves you because you give him stuff." God says, "Take all his stuff." Satan takes all his stuff. At the end of chapter 1, Job worships the Lord. Job chapter 2: Satan comes before the Lord again and he says, "The only reason Job loves you still is because he still has his health." So God said, "Go ahead and take his health but don't kill him." So, Satan goes and takes Job's health and then you find him sitting in the trash heap and Job's friends visit him. We preached on that a couple of weeks ago. I hope you'll avail yourself to that. That's Job 2.

Then, Job 3 we heard last week from a man who just wanted to die: Job's complaint. So, today we're going to begin with Eliphaz and we're going to find out he's one of the three friends and his not so helpful response. You're going to be relieved to know that we're not going to be covering two chapters. I was thinking, "Well, we can cover this whole response. I mean, how hard is that going to be?" Then I realized it was pretty difficult. There is a lot here to look at and I think every word is important but be that as it may, I don't want to spend 420 years with you in the book of Job. There are 42 chapters and I just think that we should probably make some room so that you know that we're going to make it through.

Sam, you've got a boy who has a birthday today, don't you? How old is Carter now? Four. Good, I'll make sure I find him and give him his whippings later on. Good.

We're in Job 4 and we're going to read verse 1, "Then Eliphaz the Temanite answered and said." This is one of the three friends of Job, do you remember? Now, who is he again? Well, you might remember that he is one of the offspring of Abraham's son, Ishmael. Abraham's first son, Ishmael and so right on down the line, Eliphaz is a descendant of

Ishmael the son of Abraham. Ok? Now that we have that, let's look, please, first of all I want you to notice that we can probably divide this chapter into three sections. We're going to divide it in the first six verses, verses 1-6. Then we're going to look at the second section in verses 7-11. Then we're going to look at verses 12-21.

Let's look at verses 1-6 together. "Then Eliphaz the Temanite answered and said, 2 If we assay to commune with thee, wilt thou be grieved?" Alright now, let's just remember what happened: Job has been sitting in the ashes scrapping his sores for probably more than a week. His friends sat there with him for seven days and seven nights. Good friends it seemed like. At the end of that week, Job starts really laying it on. You might remember last week's sermon. If you didn't, you can read it or you can just take my word. In chapter 3, he basically says, "I'm ready to die. I would prefer that we just rewind and act like my conception never happened." He was a deeply despondent man.

Well, after hearing that, Eliphaz said, probably the oldest of the three, usually that's how it happened back in the culture. I mean, I know today we have a culture where young people don't mind butting into a conversation. It doesn't mean it's right, it means we need to train our children. Are you all with me? It's still right to have your children be quiet when there are adults standing around. It's still the right thing to do. I'm still training my children to do that. Eliphaz is probably the oldest one of the three because back in this day, it was proper to let the oldest speak first. They didn't put them away in homes, they gave them honor. Y'all with me? Okay, I know you're the Wednesday night crowd but you're making me think that I'm hitting you where it hurts if you don't help me out a little bit here.

So Eliphaz says in verse 2, "If we assay to commune with thee." In other words, "if we put off talking with you, will you be grieved? Who can withhold himself from speaking?" In other words, "Job, I would sit here quietly but I can't. You're speaking nonsense and I must speak." Today we would say, "I've just go to tell you what's on my mind." Did you ever meet anyone like that? Yeah, you have. Probably today.

Look at verse 3, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, thou hast strengthened the feeble knees." So, "Job, you've helped a lot of people. Now Job, I want you to go ahead and fix yourself." That's the message in verses 1-6: "Job, you've helped a lot of people. Now physician, heal yourself. Job you've been a lot of help to a lot of people. You've been a great counselor so let me counsel you. Why don't you practice what you preach." What a great man. What a great friend this man turned out to be. Eliphaz says to Job, "I just can't even keep quiet anymore. I've heard your complaint. I sat here for a week. I earned the right to talk, now let me let you have it. Here's the fact, Job: you've spent a lot of time helping a lot of people. Now help yourself."

Now, please notice that this is found, really, the book of Hebrews quotes or at least alludes to the book of Job a lot. Look at this. Look at the writer of Hebrews 12:12, he says, "Wherefore lift up the hands which hang down and the feeble knees." We're going to find out that Eliphaz here speaks a lot of truth. That's not the issue. The issue is not:

does Eliphaz tell a lot of the truth because so far, Eliphaz has spoken a lot of truth. People that are in sin, at least, need to have the confrontation from a caring friend and so from Eliphaz's perspective, "I'll be that caring friend that speaks to Job. Job needs someone to be honest with him so, I'm the one."

He says in verse 5, Eliphaz says, "But now it comes to you and you faint. You're ready to quit, Job. I thought that you had the medicine for everyone else and now you're ready to go on and die. It touches you and you're troubled." Now, it's interesting if you don't mind me pointing out to you that he's playing on words that Job – he's a somewhat cruel friend. You know how those people that are really good at arguing will take something you've said and use it against you? Some of us are very gifted at this and we have to be careful not to whip people with their own words but if I could just point out to you here that the last verse of the preceding chapter, Job says two things that I want to point out. He said: I didn't have rest and trouble came. Well, Eliphaz says, "Let me just go ahead and turn it on to you," in verse 5, "that you are ready to die and trouble is coming upon you. You're ready to die because trouble is coming. Yeah Job, you're ready to quit and trouble is coming. Well Job, look at you. I thought you had the fix for this."

So, "Job, here you are. You're ready to complain about what you're going through. Now Job, I want you to remember that you used to help people get through these times so where's your medicine, Job?" Wow. Now Eliphaz didn't just lose ten children. He didn't just lose all of his cattle and all of his home. He's really laying it on Job here. He says to Job, "Job, fix yourself, buddy."

Now look at verse 6, "Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways? All this counseling that you've been giving people, Job, it seems like you should be able to fix yourself." So, Eliphaz is making a suggestion here that Job is really not capable of going through the troubled times that he's been helping people through all these years.

Now, if Job did get back double of everything that was taken from him and that seems to be the message of chapter 42, everything is doubled. He dies at the age of 210, you know. Probably, if the pattern is true, he was probably 70 years old in these chapters. So, you have a 70 year old man that is told by God, described by God as being a moral, upright man, one that fears God and eschews evil. He's described that way. He's described as one who is perfect and upright, one that fears God and eschews evil and he's 70 years old. He's been living for Jesus a long time in Old Testament lingo. He's been living for God a long time and here is Eliphaz saying, "So Job, all this help you've been giving people, help yourself. You're not really living up after the counsel you've given everyone else." So Eliphaz is basically saying, "Job, you're weaker than you've been letting on all this time."

Now, please notice this error in Eliphaz's thinking. Look at verse 7, "Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off?" I want you to see that Luke uses the same language. Look at how Jesus dealt with this idea in Luke 13:1. He says, "There were present at that season some that told him of the

Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans,” do you suppose they were sinners more than the Galileans, “because they suffered such things?” Rather, do you think that the Galileans that died because of Pilate, do you think that they were worse than the other Galileans? Do you think that? Because they suffered more evil than the other Galileans, that they perished because they were horrible Galileans?

In verse 3, Jesus says, “I’m telling you, no. Except you repent, you’ll likewise perish.” This is very, very intentional. Please understand, the New Testament writers – get this – the New Testament writers were amazing students of the Old Testament. I promise you, Luke had a good copy of the book of Job. I promise you, Luke knew what Job was saying because here is Job and Jesus, by the way, was probably a pretty good scholar of the Old Testament. He might have had a good idea of what it was saying and Jesus says, “Some of you people are just like Eliphaz. You think that only the righteous are spared from evil and you think that only the wicked suffer evil.”

Jesus goes on in verse 4, “How about those 18? The tower in Siloam fell on them and slew them. Do you think that they were sinners more than the rest of the folks that were in Jerusalem. I tell you, no. Except you repent, you’ll all likewise perish.” So Jesus, if he was sitting there with Eliphaz and Job would have said, “Eliphaz, do you really think Job is suffering because he’s more wicked than you? I tell you, nay. Except you repent, you’ll all likewise perish.” That’s how Jesus would have handled it.

I think it’s interesting that both Hebrews and Luke seem to allude to Job and I think it’s because the same dude wrote them. Now, you’ve heard it alluded to, probably, you’ve heard an allusion or alluding to, that Pastor Sean is leaning towards the idea that Luke wrote Hebrews so if you want to know why I think Luke wrote Hebrews, you can come up and get this after the service while supplies last. But I think it’s interesting. It’s just a learning note, just a learning point that Job was considered such Scripture that the New Testament preachers and authors were people that knew the book of Job and there was still that means going on in the time of Jesus. Do you remember John 9? Do you remember the blind man that Jesus saw at the temple? Do you remember that he said to the disciples after the disciples asked him, “Lord, who sinned? This man or his parents that he’d be born blind?” Do you remember what Jesus said? “Not because of his sin or his parents’ sin but for the glory of God.”

You’re tired tonight, aren’t you Berean? It’s a tough night. I know it is. I’m having a hard time keeping some of your attention.

So, what I’m trying to get you to see is that this is a common misperception and please hear me: I’m not saying that if a person goes through trouble it is definitely a guarantee that they’re not being punished. I can’t say that. I can’t say, “Lorraine, the fact that you’re going through what you’re going through has nothing to do with any sin in your life.” I can’t say that because I don’t know if there is sin in your life and I don’t know if you do have any or what it is or if it’s even worthy of whatever it is you might be going through.

I can't do that but I know this: I know that I do not have the ability to with courage and confidence say, it's not because of my sin if I have unconfessed sin in my life. Let me say that again: I cannot with confidence say the trouble that I'm going through is not because of my sin if I have unconfessed sin in my life. Let me say it a third time. I see people looking all over the room and it's driving me nuts. Please, help me tonight. Please, help me tonight. I need you to concentrate on listening as much as you wanted me to concentrate on preparing this message. If it is possible that we have unconfessed sin in our hearts and lives, then it is also possible that we could be going through life, taking our sweet little time confessing it. In that case, I cannot guarantee you that it's because of your sin, that it's not because of your sin that you're being punished but there is a problem if we jump to conclusions and suspect that every time someone goes through something it is because of their sin.

That is a problem and so we must be willing to see, oh by the way, that they accused Jesus of not being able to fix himself. Did you see this? Likewise, the chief priest mocked Jesus with the Scribes and elders and said, "He saved others. Himself he cannot save." These are Job's friends hanging around the cross saying, "O Jesus, Jesus, you saved others, save yourself." Yes? They treated Jesus that way and so I want to just give you sort of an idea here if I could, something to think about if I could: even those who may need help in the future can still be helpful now. Please don't look at someone – I'll read the rest of it – we are like those who persecuted Jesus if we assume one cannot or will not do what is necessary to help themselves. We are just like those who put Jesus on the cross if we say, "You can't help me because you've been in trouble." Let me say that again. I've got to break it down, I've got to be very clear here because I'm not sure we're all getting this: sometimes we have the tendency when someone tries to help us or says something in a group of people, we sit back and say, "Pft, I know the trouble you've been in. You can't help me." As if everything they say is wrong because they're a sinner like me.

But Eliphaz made a mistake here because he assumed that Job must be in some sort of ridiculous sin, some sort of cesspool of unrighteousness because, "Well Job, you helped everyone else. Help yourself. Surely the counsel that helped me three week ago can help you now." But that's not true. It might not be what Job needs at the time so please don't allow yourself and please, God help me not to be the kind of man that would persecute Jesus on the cross in the way that Job's friends were now persecuting him because they say to him, "Hey, you helped everyone else. Help yourself. Oh, you were always the one with the wise words when I'm going through difficult times and now you're going through a difficult time. Now what? Now what?"

I have a problem with that. I have to be honest with you. I have a problem with that. I have a problem when I look at someone and they've been the wise one in the past. Sometimes, there is just a little hint of pleasure when I see them fall into trouble. Now, am I the only one? Maybe there are one or two other sinners in here. But just today, I was tempted to be happy when someone I don't particularly care for had a bad turn. So the rest of you can just pray for me. You know how it is. They look at someone and they're always the one with the wise words and now they're in trouble and you want to say, "See, I knew you didn't have anything to say." No, that's not what it means. It doesn't mean that

everything they said in the past was wrong and just because Job is now in trouble doesn't mean that everything Job ever tried to do for God was wrong. It doesn't mean that.

Onward we move. Number 2: Eliphaz would tell Job, "Best I can tell, only sinners suffer." Look at verse 7, "Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off? Even as I have seen, they that plow iniquity and sow wickedness, reap the same." Now, question: is Eliphaz telling the truth? What would you call this if you were reading Galatians 6 today? Look at it: those that sow reap the same. What would we call that? Sowing and reaping, the law of the harvest. Is anyone else in here beside Jennifer? Okay, so we understand that it's called sowing and reaping. Is it truth or not? Eliphaz is telling the truth. He is an absolutely fantastic theologian and who absolutely, horribly applies it. He doesn't apply it well at all but he's a perfect theologian. He's an expert on God and a horrible comforter.

We have great theologians in Berean Baptist Church and we need better comforters. We have wonderful people that know their Bibles from genuine leather all the way back to Moroccan leather, all the way from holy Bible to the concordance. We know our Bibles, many of us do. We've been in church a couple of years and man, we know our Bibles but, my goodness, we do not interact well with others. Some of us. The rest of us are going to pray for the some who have trouble.

So, Eliphaz's problem is not that he doesn't know the Bible. That's today's language. I know Eliphaz didn't have much of a Bible to read then. The problem is that Eliphaz decided he was going to decide who was not living the life because, "Job, how could you be going through... Best I can see, Job, only sinners..." Did you notice, please, in verse 8, "Even as I have seen." Have you ever met anyone who says that they're the authority because of what they've seen? What do you think God says about this? "Well, here's the way I see it." No, no one cares what you see. What does God think about it? We've got to have God's perspective. The holy Bible's world view about something. I don't particularly care for your opinion when I'm in difficult times.

And when you do give me God's word, when I give you God's word, you have the right to appreciate sensitive application of that theology. For example: someone has a miscarriage. Do we believe in the sovereignty of God? Yes. Do you think it's the proper time to go up there and say, "Obviously you're a chosen vessel for God to just dump this miscarriage on you." Great theology, horribly shared. Are you all with me?

Look at verse 9, it gets worse. Eliphaz says, "By the blast of God they perish, and by the breath of his nostrils are they consumed." Okay, not let's get this with verse 8, "I have seen they that plow iniquity and sow wickedness reap the same. By the blast of God they perish, and by the breath of his nostrils they are consumed." Do you see that word "blast" and that word "breath," do you see that? Everyone see that? Everyone please look south at your Bibles, do you see that? Alright, good. Do you notice that "breath" there, I mean, we don't have the Hebrew Old Testament in front of us, many of us cannot read Hebrew even if we did have it in front of us but I want you to know that "blast" and "breath" are

two different Hebrew words. That word “breath” there is the same word used for “a whirlwind” in chapter 1:19.

So, here's man Eliphaz pouring salt into the wound of Job. Now, listen to this: “By the blast of God they,” the wicked, “perish and by the whirlwind of his nostrils they are consumed.” Who is he referencing? What is he referencing? What is Eliphaz saying? “Your children are dead because of their sin.” That is cruel. That might be good theology. It might be true that God punishes sin and I would say that everyone in here would say, “God punishes sin,” but oh, my goodness, there's a proper time to share it and I hope you get it right when you apply it to someone. I don't think the proper thing to do is to say that Hugo Chavez is going to be punished by God and I can prove it because.... I don't think that our CBN preachers and our TBN preachers and everyone else, I don't think that the moral majority has always gotten it right by declaring that certain things were the judgment of God. I think that we're just a tad hasty sometimes to declare that, “Well, God brought down the Twin Towers because of America's sin.” It might be that America is sinning and I can't guarantee that it wasn't because of America's sin but I can't guarantee that God brought down the Twin Towers because of that. Are you with me? We're not doing anyone any favors by saying that the marathon bombings in Boston were because of Boston's sin. Do I think that there might be a connection? Possibly, but I'm not going to get up and represent God with my good theology and apply it poorly because it just might not be the truth. It might not be that God brought the judgment upon Boston's sin. It might not be. Is everyone with me?

Alright, but this gets even... “Your kids died because of sin in the family.” Now look here, look at verse 11, “The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.” Okay, so he says, look at verse 10, “The roaring of the lion and the voice of the fierce lion, and the teeth of the young lions, are broken.” Alright, look what he says in verse 10 and look at what he says in verse 11. How does he change the wording around there? Help me out. What does he talk about in verse 10? What does he talk about in verse 11? There is a major difference. He talks about the young lion in verse 10, he talks about the old lion in verse 11 and so here's what Eliphaz is saying, “Job, your children are dead because they're sinners and because you taught them to be that way.” If you want it in shorthand, “Job, you can't fix yourself. You fixed everyone else and now your kids are dead because you're a rotten parent.”

Wow. This might take the cake for the world's worst comforting. I mean, it says in chapter 2, look right across the page in chapter 2:11, they made an appointment to come together to mourn with him and to comfort him. So far they have, well, you know, after they opened their yap, they failed in their mission. But in my desire to show you Jesus in Job, let me just say that Jesus dealt with the same thing. We thought God was punishing him too. Those Jewish leaders said, “God is punishing Jesus because of his blasphemy. He made himself equal with God.” Do you remember that? Jesus deserves what he's getting on the cross because Deuteronomy says, “Cursed is everyone who hangs on the tree,” and so the Jews sit back and saw that he was cursed and said, “He deserves to be cursed. Jesus is dying because God is killing him,” and if they only knew how right they were in their theology but the truth is, they were not meaning it the way they were saying

it, you know? Surely, we know that God crushed the Son but the Jews meant something different, “God is punishing Jesus because of his sin.” I mean, you've got to see this now. Chapter 53:4, the Jewish leaders believe that God is punishing Jesus because of his own sin. In chapter 54:10, same chapter, it says, “It pleased the Lord to bruise him.” So, the truth is, he says, “We've said that he was being punished by God for his own sin,” and six verses later it says, “The truth is, he was being punished from God but not for his own sin, for someone else's sin.”

So, if you are the kind of person, if I am the kind of person that sits back and says, “The best I can tell, only real sinners get real punishment,” then here's the fact, we're probably just like those who would persecute Jesus. We should probably remember that generalities are probabilities but not predictabilities. Isn't that wonderful, big wordology. That means that although it might be proverbial, it doesn't mean that it is a precept. That means that even though I am totally with you, friends, that Proverbs says, “Train up a child in the way he should go and when he's older he'll not depart from it,” but when you make that more than a proverb, guess what you do? You incriminate a parent who doesn't need to be incriminated because you know what? I can do the very best that I can do, I can have family devotions every time the gnat burps outside. I can get up with the crack of dawn, I can get up with the roosters, I can go to bed late, I can have devotions with my kids all the time and I can try to raise them right and make my daughters dress virtuously, make my son act like a gentleman. I can try to make them have their devotions, say put away the PS3 until you've met with God, you can't go out with your friends until you clean your room and done righteously and had a good attitude. I can do that all the time until they're 18 and leave the house legally or whenever God helps them out. Whenever that is and I'm not trying to hurry much, but whenever that is, what happens if they go off and away from God for a while? Well, I have a Proverb that says that they will when they're old, come back. But are there exceptions? Are there exceptions to Proverbs? Yes. Yes. As a general rule, it is true that if you're faithful in teaching your children, they will come back but generalities are probabilities but not necessarily predictabilities. In other words, to assume that everybody who experiences evil is being punished by God is to potentially place one's self, again, with those who persecuted Jesus. To look at Christ on the cross and say, “You're being punished for your sin.” You say, “I wouldn't do that.” No, but some of us do it to Job, the Jobs in our lives. They might be full of sin unlike Job. They might be people that are living out in the world and might earn the judgment of God but we've got to be careful not to make it an absolute word from the Lord that they are being punished for their sin. We've got to be careful.

Number next and lastly, here's what Job says, “You think you're as good as God.” Well, this is not really fair because Job never says I'm as good as God. Look at verse 12, “Now a thing was secretly brought to me, mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falls on me, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice.” How in the world can you trump this? What are you going to say? “Eliphaz, no you didn't?” I mean, this is merciless. Job is already feeling the real banishment from God and his friends tell him it's because of some

secret sin. “Job, you had ten children not long ago, now you have zero because you're not only a sinner but you're a lousy parent. You can't fix your own trouble with your own medicine. Job, you make me sick. By the way, you sure do think you're all that and a bag of chips, don't you? But Job, I have good news for you, I had a visitor in the night, an angel, a spirit, came and told me something.” How can you top that? Someone says, “Sister so-and-so is the pastor down in such-and-such a church,” and you're sitting there thinking, “But the Scripture says this. Yeah but, she really felt the call of God.” How in the world can you top that? What, are you going to get inside of her heart and say, “No, she didn't.”

There are always people trying to upstage you with their spiritual experience. “God told me. God told me. God's leading me here. God's leading me there.” Usually when people leave Berean Baptist Church, it's not because they say, “Pastor, I'm really carnal.” No. No, they don't say that. They don't say, “Pastor Bill, the reason we're leaving Berean Baptist Church is because we're just lousy at getting along with people and making peace.” They don't usually say, “It's because we come late to everything and don't make friends.” They don't say that. They say, are you ready? “God's leading us somewhere else.” Well, God couldn't lead you here at 10:45. He kept leading you here at 10:57 when no one could be your friend because we're trying to sing praises to God. God couldn't lead you here at 8:30. He kept leading you here at 8:35. No one could be your friend. God couldn't lead you to Sunday School where you could actually get to know people at Berean. God couldn't lead you to the ladies' function. God couldn't lead you to a men's function. God couldn't lead you to men's conference. But God is leading you away from Berean. It's so spiritual.

Eliphaz, you're so special. You hear from God, from angels. But Eliphaz, you probably don't feel connected with Job, do you? We're just not feeling connected, Job. Look at verse 16, “The Spirit stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God?” So, what is Eliphaz implying here? Since he's inserting his little spiritual experience with Job here in the conversation, what is Eliphaz implying? “Job thinks he's more righteous than God. Hmm, Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants; and his angels he charged with folly.” Well, what are we talking about there? Well, there was a time in the past, apparently, when angels were charged with foolishness. Now, it's either talking about the fall with Lucifer in Isaiah 14 or it's talking about the debauchery that took place before the flood in Genesis 6. I think it's talking about the Genesis 6 debacle because it's fresh on the author of Job's mind. I can't prove that but we have talked about that ad nauseum on some of these recordings. Who are these sons of God? We've talked about that in Genesis and then Pastor Sean led a discussion on “Are the Nephilim Aliens or Fallen Angels?”

So, what happened here in verse 18? “Behold, he put no trust in his servants; and his angels he charged with folly.” What's happening there? Well, here's what Eliphaz is saying, “Hey Job, he doesn't even trust his angels so if he doesn't trust his angels, that means his angels are not right with him and his angels are not equal to good with him so

Job, why do you think you're as good as God?" But folks, Job never said he was as good as God. So, Eliphaz puts on the cloak of Dr. Phil here and tells Job what he's thinking. "Job, you just think you're as good as God." Now, what is this? It seems like Eliphaz is digging up some sort of resentment from the past, going back to the first point where Job was helping other people. It's like he got a certain joy out of looking at someone that used to help others and now he can't help himself and so now he's going to make him feel bad for being in the spot where he can't help himself. "Well Job, you think you're as good as God because you won't confess your sin."

So, verse 19, "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" Now, I believe this is making reference to what you and I are made of: dirt. As a matter of fact, Paul said in 2 Corinthians 4:7, "We have this treasure in earthen vessels that the excellency of God may be of Christ and not of us." So, it seems to be that he's making a clear reference to Genesis 2:7 where it says that "God breathed into this lump of clay the breath of life and man became a living soul or a life force." So, he says in verse 19, "Whose foundation is in the dust which are crushed before the moth." In other words, "Job, you don't understand that you're not as good as God. You're like a moth that is just stepped on and no one notices. That's what we're like, Job."

Question, folks, question: is Eliphaz wrong? I mean, he's wrong about Job but is he wrong in his theology? Is he wrong about man? Is he wrong about man? Someone help me out here. I've got one sister helping me. I need some head-shaking, head-nodding something, please. Is he wrong in what he sees about man? Are we not like moths? Are we not dust? Are we? So, we are nothing compared to a righteous and holy God, that is true. His theology is correct. There is no one as good as God. His theology is correct. The angels even aren't as good as God. His angelology is correct. Everything about what Eliphaz is saying is correct except he thinks he's a mind reader. So, he says, "Job, I know what you're thinking." Folks, we don't know what someone is thinking. We might have a good guess, but we can crush someone's spirit telling them what they're thinking. "You just think you're better than I am. You just think you're all good, don't you? You didn't mean to do that. You did something nice for me because you're trying to kiss up. You're avoiding me because you're afraid of me. You're avoiding me because you're a snob." We say all these things to ourselves and we get so angry and really, most of what we're thinking isn't true.

So, do we find Jesus here? Yes, I think we do. I think we find Jesus here. Look at John 19:12 right up on the screen. "From thenceforth, Pilate sought to release Jesus but the Jews cried out saying, If you let this man go, you are not Caesar's friend. Whosoever maketh himself a king speaks against Caesar." What are they doing here? They're accusing Jesus of taking a position that's not his. Did Jesus want to be the Emperor of the Roman Empire? Someone help me, did he? No. Earlier in the gospel of John, after he fed 5,000 people with fish and bread, when he did that and he was successful at it, it says that they tried, I got my words mixed up there, they tried to do, what? Make him a king and he wasn't interested.

So, the Jews are dead wrong here. Jesus didn't want to grab a position that wasn't his and so Eliphaz is just like those at the foot of the cross saying, "You saved others but you can't save yourself. You're being punished by God because of your sin. You think that you have a position that you really just don't deserve, Job." Then, look at verse 21, "Doth not their excellency which is in them go away? they die, even without wisdom." Now, I wonder if you'll look at the end of chapter 5 and look at verse 27, "Lo this," Eliphaz is still talking, "we have searched it, so it is; hear it, and know thou it for thy good." What is Eliphaz saying? "I'm just trying to help. I know I've crushed your dreams, I know I've stomped on your guts, I know I've slapped your spirit in the face in every way I can possibly imagine but I had to say something." No Eliphaz, you didn't.

And many of us will be in a position where we have got lots of truth, lots and lots of truth and we with our truth have the ability to crush a person who is already feeling down. Have you ever felt that way? Have you ever felt like you were the one being stomped? Have you? Does anyone know what this is like, to have someone who thinks they're helping you and they're not? They're giving you all kinds of counsel and advice and it's not from the Lord but they're convinced it is and my, how they love to hear themselves talk. Just remember that Jesus endured the same thing.

Let's pray.

Lord, thank you for the opportunity to study the book of Job tonight. Thank you for Jesus Christ who died for our sins, was buried and rose again. Thank you, dear Lord, for the opportunity to see Jesus in the book of Job. I pray that you'd help us to remember that we can be right in our theology and wrong in the way that we deal with people. I pray that you'd help us to be clear in the way that we apply the truths of God so that we don't put people lower than they already are. Help us to remember that we don't have to condemn people that are already condemned if they're not believers in Christ.