

06a JOB

This is Friday, the 2nd of June, 2006. We continue tonight our study in the book of Job. We pick up in chapter four with the first speech of Eliphaz the Temanite.

Let's take a moment as we begin to clear our minds and prepare our hearts. Seek the ministry of God's Holy Spirit. Shall we pray? Father, we are so grateful for the gift of your word.

It has been preserved for us down through the centuries. Men have given their lives for it. It has been safeguarded.

It has been carefully copied and from generation to generation, it is a unique and precious treasury of truth, and we are grateful to have the opportunity to study it together. We ask your blessing on us as we spend time in fellowship. And as we look at this great book, may God the Holy Spirit find us teachable.

And may each one of us find in these passages tonight, truth that will motivate us and encourage us and thoroughly equip us for every good work. We ask it in Jesus name. Amen.

Thus far in the book of Job, we have covered three chapters. We saw the prologue in chapter one and two, and I think everyone is pretty familiar with how we arrived at the point where Job is sitting on the ash heap, scraping himself with a piece of broken pottery while his three friends are seated facing him. And they do that for a week.

There are more people present than just Job and the three friends. Mrs. Job is bustling about. There are servants.

Job has a very large estate. There are other pieces of business that are still being transacted. And I doubt that Job had insurance, but he did not lose all of his possessions.

He lost the vast bulk of his livestock, but he has fields, he has domestic servants, he has a lot of other business. He still has his cash reserve, for example. We're going to find that later on in this book mentioned, where one of his friends is going to talk about the cash that Job has on hand and what he ought to do with it.

And so there is still household management. There are still decisions to be made. There are arrangements for the funerals, assuming they had such a thing in the ancient world, in the patriarchal age.

We know that when Abraham and Isaac and Jacob were buried, there was some ceremony and some mourning that took place. He's had the death of 10 children, and there would certainly be some things going on. We get the idea that Job just sat there immobile and didn't say anything.

He didn't do anything for a week, but that's well nigh impossible. But these visitors came and they

kept a respectful distance. They didn't speak to Job.

They didn't enter into this dialogue for a full week. An entire seven days passed before they, as guests and as close friends, addressed themselves to Job. But you can imagine the chaos that would surround the household of Job after this devastation, after these catastrophes.

And he has to be functional. He has to continue to function under pressure. And as he does it, he never, when the merchant that had an appointment that he made a month ago comes in and says, I've brought the new bushels of seed, or I've bought the new cloth that you ordered to make clothes for your servants.

Or here's a big, here's a caravan full of leather that we've brought in so that you can make straps and harness. And whatever it may be, life has to go on even after these horrible catastrophes. And the most mundane things have to take place.

And Job is dealing with that. But when people came in, and this word would have spread like wildfire in the caravans of the people who came in, when they said, well, Job, are you talking about Job? Well, I've got an appointment with him day after tomorrow. And the merchant would come in and he would say, oh, I'm so sorry to hear about your loss.

And when it says that in all of this, Job did not curse God with his mouth, Job is actually, in my opinion, probably doing an awful lot of talking, making arrangements. But he never says anything like, well, God is capricious. God is unpredictable.

I don't know what God was thinking. I don't know why God has abandoned me. You know, a lot of times you begin a conversation with someone at a counter while you're waiting for somebody to do a price check or you're standing in line.

You get into a casual conversation with a near total stranger and all of a sudden you're finding out a whole bunch of things you didn't want to know and didn't really ask. But they're just like a pent up reservoir of things they want somebody to listen to. And this never took place with Job.

Job didn't vent to casual acquaintances. He didn't vent to the servants. He didn't vent to Mrs. Job.

He didn't lash out in frustration with his mouth in any of these conversations for this week. And the friends are sitting there observing. And this is important because as we analyze the content of the observations and the help and the ideas that each of these friends in turn brings forward, we are going to recognize that not only do they know Job from the past, but they have been watching Job for this week and they have a pretty good feel.

They have a pretty good idea of his temperament and how he's doing. And they can tell that he is deeply, deeply, deeply troubled. His joie de vivre, or whatever the French say, is his zest for living, is gone, his usual aggressive, proactive, he's just had the wind kicked out of him.

And so this is part of what is going to inform their speeches, is watching him for this week. We saw Job's first speech. Now, just by way of reminder on the outline, we have the prologue, chapters one and two.

In chapter three, we have the beginning of the cycle of speeches. And it kind of depends on how you want to divide these up. But Job pretty much brackets everybody.

Job is going to have a total of nine long speeches in this book. He's going to have three speeches in three sets for a total of nine long speeches. And in each of those three sets, we're going to see the set begin with Eliphaz the Temanite.

Then Job is going to respond. Then Bildad, the Shuhite, is going to speak and then Job is going to respond. And then Zophar, the Naamathite, is going to speak and Job is going to respond.

And then the cycle will repeat with Eliphaz. So this is a helpful structure so that you know where you are. Are we in the first cycle, second cycle or third cycle? Which friend is speaking? And there are a couple of interruptions to that pattern that we will note, but that's the overall pattern.

And then toward the end, it's going to change and we're going to have Elihu and we're going to have God and then the denouement, the epilogue of the book. But this is where we are now. We are starting this first cycle.

Job spoke and we looked at this last time in chapter three. This launches the pattern when Job speaks. And what does he say? He basically has a threefold speech.

Everything is in threes. Why? One of the things we're going to see as we go through these 40 odd chapters of Job is that this book is pretty much about God. The book is all about God, trying to figure God out.

What is the God-man interface? What is the God-man policy? What is the God-man procedure? It's all about God. If you removed the subject of God from this book, it would make no sense whatsoever. That is the major backbone that runs through all of these three cycles, all of the speeches within those cycles.

It's all about God. What is God up to? Why does this come up? Because something completely unexpected and non-understandable has taken place. And that's what you see at the end of Job's first speech.

You remember his threefold curse? He said, I wish I'd never been born. Since I was born, I wished I had died on that day of my birth. And since I didn't die on the day of my birth, why am I still here? Why aren't I dead now? What's the point? And he ends up at the end of chapter three, questioning the purpose of life.

He says, my fears and my dreads have been fulfilled and I have no peace and I'm troubled. So

why does God continue to shine light on me? Why am I still breathing breath and still around? If I couldn't forestall existence and coming into this world, all of this pain and trouble is happening to me. Why am I still here? The question I didn't really fully address last time that I'd like to suggest tonight is, you remember the end of chapter three and Job says, that which I feared and that which I dreaded has come to pass, has come upon me.

Remember that? What is it that Job feared? Is there any clue in the book to tell us what Job was fearing and dreading in verse twenty five of chapter three? What I fear has come upon me. What I dreaded has befallen me. I'm not at ease.

I'm not quiet. I'm not at rest. So on.

Well, I would offer the thought that if you read verse five of chapter one, we have a strong clue as to what it is that Job feared. Whenever the sons would have feasts, 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.

Now, think of a growing believer that you know, somebody that you know from firsthand experience, another member of Bible class here, your spouse, somebody in your family, and you say, now that's a person that has a growing, vital, healthy relationship with God. That's a believer who's motivated, who pays attention in Bible class, tries to meditate on the word, tree planted by the rivers of water type of believer, right? Think about someone like that and think now, especially if this is someone you love and are very close to, you're married to them or you're their parent or their child or whatever. Now, think about this.

Do you worry about that person? Do you wake up in the middle of the night saying, I wonder if that person is cursing God in their heart? If you know someone well and you're a growing believer and they're a growing believer and your fellowship is based on that, do you find yourself questioning, well, I wonder, boy, you know, today why somebody could be cursing God in their heart? This, I think, is kind of strange if you think about it a little bit. Why is Job so worried that his sons will curse God in their heart? If they were little chips off the old block of Job, he wouldn't have this worry, would he? He is not confident that his sons are following in his wake, following in his footsteps, is he? They have a feast and he thinks, you know, they could have run amok. They could have cursed.

Not just they could have drunk too much or they could have kicked a servant or they could have said an unkind word. They could have committed this egregious act of cursing God in their heart. Now, if you are a parent and you have a child and especially, you know, when the child is young and they haven't yet really been able to figure out, well, which way is the tree going to grow? You can, I think all of us, think, oh, you know, I hope, I pray, I hope I don't do anything to prevent or keep my child from coming to a warm, close, vital, healthy relationship with God.

That's what every thinking, believing parent wants for their child is for them to be as close to God

as possible. And if there is some doubt, if it's unknown because they're too young or because they're far away and you haven't seen them in a while or, you know, they go overseas in the military for a year or something and you just, you're out of touch and out of contact, then you can begin to wonder or have a doubt and it can just eat you up because you love them so much and you've invested yourself so much in trying to bring them up in the nurture and the admonition of the Lord. But you get the idea that there's something nagging at Job that maybe his sons are going to curse God in their hearts.

Now, when he says, that which I dreaded and that which I feared has come upon me. What would be the consequence if his sons cursed God in their hearts? God might take them out. Well, God has taken his sons out and he doesn't know why.

So I just suggest this as grist for the mill, part of what Job might've been thinking about for that week of silence on the part of the friends is wondering, did all of my children go the way of the weeds? Why did I lose all 10 in a day? They were all in one place. They were all doing the same thing. Did God look down and condemn that gathering? Did he say, you know, shut the doors and light it on fire like they did when they got all the Baal worshipers in one spot? And this was Job's fear, wasn't it? At least one of his fears.

Every time they got together, he offered offerings. And God wiped them out before Job could hear that the feast was over and send and sanctify them and offer the offering. And so then Job was thinking, well, is it my fault? Did I fail in some way? When he says, that which I fear and that which I dread has come upon me, do you think, well, was he really just all on tenderhooks wondering if he was going to lose his wealth? The one firm thing we can say is he was on tenderhooks about his children.

And we never hear about Abraham or Isaac or Jacob getting up early in the morning and offering sacrifices in case one of their children, one of their sons had cursed God in their heart. I mean, this seems to be unique to Job in the whole Bible. Well, Job does not curse God with his mouth.

But in these three speeches, what does he curse? He essentially curses the day of his birth, may it be black and dark and erased from the calendar, may nobody remember it and so on. And why that particular day? Because that's the day in which he was born and stayed alive and started this life. Now, Job did not curse God with his mouth.

What does he curse? In all this, Job did not sin nor charge God with wrong. That's what it said after he lost his stuff. But now Job curses not God's person or God's character, but God's work.

Who determines the circumstances of human birth? Who made the decision that Job would be born on that day? At that time, who put these forces in motion that caused the announcement a male child was conceived? Who chose that day for Job's birth? Who formed him in his mother's womb and knew him when he was still under construction, as David says in the Psalms? When

Job curses the day of his birth and his life, who breathes the neshama into the human body? It's God. And Job is saying, I wish that hadn't happened. I wish God had not done what he did.

But it's sort of one stage removed because instead of saying, I wish God hadn't taken away my stuff and taken away my children, he says, well, I wish God had just never put me here in the first place. Let's go back to an earlier cause and effect. But in a sense, it is still, in fact, not even in sense, in truth, it is cursing the work of God.

None of that would have happened except that God made it happen. So this is where Job is getting very close to that line. And you can see, and of course, this is what creates the tension in the book, is Job, he's balanced right on the edge.

He did not sin with his lips up through chapter two, verse 10. But the friends come and he sits there for a week. And now when he starts talking, we wonder, well, is he going to, was it a sin with his lips in chapter three to curse the day of his birth and curse his life and curse his continued existence? All three of which he does.

Why does he adopt this attitude? Because his dread has been fulfilled. He seemed to be inordinately worried about his children malfunctioning and receiving discipline from God. Well, his children are gone.

So in one sense, all of that sacrificing and worrying was for naught because they're gone anyway. Trouble has come and he has no peace. His future, remember in the ancient world, your future is your children.

He had seven sons. People would look and say, boy, that Job was blessed. He's going to have a posterity who are going to be multiplying by the dozens and all looking back and saying, I am of the Job clan.

I am a descendant of Job, the mighty man of the East. And all of that has been snuffed. No grandchildren, no great grandchildren and so on.

So he opens his mouth and says these words that begins this cycle. So now we're in the speech of Eliphaz, which is going to take chapters four and five. And once Job pronounces these curses, Eliphaz answers and says he first of all sort of eases his way into it.

You're a good man, you've helped others. Now you're in trouble. But because you're a good man and because you've helped others, why you ought to have hope, you ought to have comfort because some of these other people that you've helped, maybe they were ne'er do wells to begin with and they were just blessed that you came along to help them.

But you're a man of integrity, so you ought to have some hope in that. He says that in verse six, it's not your reverence, your confidence and the integrity of your ways, your hope. And this is the little cracking of the lid on Eliphaz's argument that, well, you know, assuming your integrity and

your reverence is good to go, why you have nothing to worry about.

And he slips it into his introduction there and that's the pointy end of the spear that he's going to stick under Job and start trying to pry him off of his center by saying, well, you know, maybe everything isn't the way you think it is. Maybe you're fooling yourself about your integrity and your reverence. But, hey, you know, you've seen plenty of other troubled people.

Now you're the troubled person. If you've got integrity, if you've been revering God as you should, why, that ought to be hopeful. Whoever perished being innocent, where were the upright ever cut off? Well, we have quite a bit introduced at that point.

Eliphaz sort of, this is, you've heard the phrase, you damn someone with faint praise and by having kind of a weak support, you actually sort of undermine. Well, it sounds like Eliphaz is encouraging Job at the beginning, but it's really a little weak. He doesn't say your reverence will surely be your confidence and the integrity of your ways will surely be your hope.

He puts it in the form of a question, which leaves the issue kind of uncertain. And as we're going to see, and then he continues with these questions, whoever perished if they're innocent, who was ever cut off if they were upright? It's the ones who plow iniquity and sow trouble who reap the same. And, of course, you have that view that there is a clear, rigid, moral structure to God's universe.

The righteous are blessed, the evil are punished, and then you try to work the argument in reverse. Whoever looks like they're blessed, they must be righteous. Whoever looks like they're being punished, they must be evil.

And there is a fallacy involved in reversing that argument. All Siamese cats are cats, but not all cats are Siamese. The subset within the realm of those who are blessed are righteous, but the wicked sometimes prosper.

And there is a subset of people who are in big trouble who are actually being punished, but there is a larger group. And so the fact that the syllogism runs one way doesn't mean it'll run the other. And there's an assumed, there's an implied fallacy in this argument.

Whoever perished being innocent? Well, hmm, can you answer that question? Start at the beginning of the alphabet. Whoever perished being innocent? Who's the first man that ever perished? Was he innocent? Absolute amount. He was innocent.

Abel was slain by his brother. So this argument really collapses under its own weight, doesn't it? Whoever perished being innocent? Job could say, well, let's start with the first human death in history. That was innocent.

Where were the upright ever cut off? Even as I have seen. Now, this is where we want to start

watching closely what Eliphaz says. Remember, how many cycles do we have in Job of monologues? We have three cycles.

So how many speeches do we have by Eliphaz in the book of Job? Calculate it out. How many times is Eliphaz going to speak in the book of Job? Three times. Once in the first cycle, once in the second cycle, once in the third cycle.

Yeah, once per cycle. He's going to speak once here. He's going to speak again in chapter 15, which is at the beginning of the second cycle.

And he's going to speak again in chapter 22, which is the beginning of the third cycle. And I don't, I considered, but I'm not going to do it. I considered actually going out of order and cramming chapter 4 and 5, chapter 15 and chapter 22 together and get the whole Eliphaz scenario.

What I would suggest to you is sometime between our Friday night classes, do this for each friend. You just pick one a week, maybe. And read Eliphaz in chapters 4 and 5, then read chapter 15 and then read chapter 22.

This is what I have done. And you would be amazed at the consistency of the Eliphaz argument. I'll point out a couple of the major ones tonight, but I'm sure you will see others when you do this.

Because each of these friends represents a mixture of truth and error. And the great thing about the book of Job is it's going to show us how good, solid biblical truth can end up getting twisted. Eve bit the fruit of the tree of the knowledge of good and evil, because Satan, in the guise of the serpent, gave her some truth and some untruth.

Hath God not said, you may eat of every tree in the garden? That's true. It's just not complete. It's not balanced.

It's not tied in with all of the other things we know, like the word except. Except this tree. Oh, well, the reason God said that there's a reason for that exception.

Let's explain away the exception and it'll be OK to eat the fruit. This is what's going to happen with Eliphaz. The first clue that Eliphaz is getting a little bit off track is in verse other than the hint I gave you where he says he puts everything in the form of the question.

And he doesn't really affirm Job. He says, I have seen, verse eight, let me tell you my experience. This is what I have seen.

Those who plow iniquity and sow trouble reap the same. By the blast of God, they perish. And by the breath of his anger, they are consumed.

Now, this is true, is it not? Are the wicked consumed by the blast of God's judgment? Well, ultimately, yes. And he has a great observation in verses 10 and 11. He says, the roaring of the

lion, the voice of the fierce lion and the teeth of the young lions are broken.

The old lion perishes for lack of prey and the cubs of the lioness are scattered. There are five different Hebrew words here for lion. L-I-O-N.

The first one is the one you're most familiar with. A-R-I-E-H. You are most familiar with this associated with the name Ariel, A-R-I-E-L, Ariel Sharon.

Ariel is lion of God. Well, the first one you have here, the roaring of the lion in verse 10, that is A-R-I-E-H. And I won't inflict all of the other Hebrew words on you, but suffice it to say, there are five different lions.

Now, why? Why would there be five different lions? If you remember, and I'm indebted to having had the chance to go back and listen to a Levitical feasts lesson that we had last year for remembering this. I probably would not have remembered it otherwise. But do you remember why the animals, we talked about why there are lambs and rams and goats and oxen and that each of those animals represent something.

And I mentioned briefly back then why it is that they don't sacrifice lions. Of course, one thing is who wants to go out and catch a lion every time you have to do a sacrifice. But there's a symbolic value associated with a lion.

Jesus is the lion of the tribe of Judah, isn't he? But you don't find that represented in the sacrificial system. Why? Why is he the lion of the tribe of Judah? The lion is a dominant beast over the wild animal kingdom, in the same way that the ram is a dominant beast in the domesticated animal kingdom. The ram has that which looks like a crown, these great golden horns curving back over his head.

The lion, of course, but the difference is domesticated animals, sheep, goats, oxen and their young are domesticated. And that speaks of the people of Israel. The lion is out there in the wild with the carnivores and the unclean animals.

And he is the dominant one of them. So with that as a clue, why would Eliphaz be talking about the lions here? He's talking about the evil ones that are punished and destroyed by the blast of God's anger. Well, these are the lions.

These are the undomesticated animals out there. They're the kings and they're the powers. They're the potentates.

These are the unbelieving princes and noblemen and rulers that have great power. And he's suggesting here that there might be five different kinds. You have the roaring of the lion.

This is just your standard lion, king of the jungle, MGM pictures right at the beginning. You've got the roar. The voice of the fierce lion.

It's one thing when a lion roars. It's something else. They make a different sound when they attack.

And people in Israel knew this because there were lions all over the place in those days. You'd be hard pressed to find one over there now, but it was a different environment. So there's the roaring of the lion where you just hear him sounding off.

There's the voice of the fierce lion when he's on the attack. The teeth of the young lions are broken. This is their wounding power, their killing power, their tearing power is taken away.

The old lion perishes for lack of prey. These that have been promulgating and operating in evil for long periods of time. Wind up running out of victims, running out of people to perpetrate their frauds and schemes on.

Everybody knows their wiles and their ways and they wind up running dry. And the cubs of the lioness are scattered. Women who get to looking and getting busy with evil schemes neglect their children and their children scatter to the winds.

So all of this has to do, Eliphaz is talking about people sort of outside the faith here when he talks about the powerful and the influential and the rapacious come to their just desserts by the blast of God and the breath of his anger. But he says, this is what I've seen. And he says, my observation is that these people always get their comeuppance.

God just gives them their just desserts. Well, you have to remember that it's kind of like the old saw that says, don't judge others by yourself because your experience of yourself is still a limited experience. And I know people who are really kind hearted and they just don't have a mean bone in their body and they assume other people are pretty much the same.

And they can't really enter into the kind of a mindset that can be just cruel without a cause and casually destructive just for the heck of it. They can't understand it. They can't comprehend it because they judge others by themselves.

And this is the danger of relying on your personal experience because all of us have limited experience. And experience is useful. Experience is helpful, but it has to be subordinate to the word of God.

The word of God is our only true and reliable reference. It's the only standard. And our experience has to give way and has to bow before the truth of God's word.

Now, when we get to verse 12, we're going to have another clue as to what Eliphaz is thinking as he's speaking here. He says, he talks about this word was secretly brought to me and my ear received a whisper of it. This literally in verse 12, he says, to me, a matter stole.

The word is the word that's used for thieving, for stealing. And it came to mean by stealth,

surreptitious means, something that's illegitimate. It's done in a sneaky way.

Something was sneaked. I'm really not supposed to have this. It was purloined.

The nicest way you could translate this and capture the meaning of the word would be a dabar here. D-A-B-A-R can mean word or matter or issue. So he literally says, an issue stole upon me, it crept up on me stealthily like a thief.

It came surreptitiously as by night and my ear received a whisper of it. In disquieting thoughts from the visions of the night, when deep sleep falls on men, fear came upon me and trembling, which made all my bones shake. Then a spirit passed before my face.

The hair on my body stood up and it stood still, but I could not discern its appearance. A form was before my eyes. There was silence.

Then I heard this voice and it's going to give this message. Now, we talked about this last time. What is this? This is an angelic visitation, isn't it? What kind of angel would you think this might be? Think about the other angelic appearances in the Bible.

Gabriel appears to Mary. Did her hair stand on end? Did she get a whisper in her ear? How about Gabriel appearing to Daniel or the angel guide for Ezekiel? Now, people fall in reverential awe, fear and trembling before the glory or the reflected glory of the Holy God. You see John in Revelation falling at the feet of the angel.

But the very first word, when this word sneaked in, it was whispered in his ear. That's not the way of God's shining angels, is it? When do you ever see an angel whispering in somebody's ear, sneakily, feebly coming in? This reminds me more of the hissing of the serpent than it does the proclamation of God's unfallen angels. And Eliphaz, rightfully, is disquieted.

Now, I thought about this because in Daniel, remember Gabriel gave Daniel the content of a vision and he got sick. But it was over the projected future of Israel that made him just almost physically ill. But what did the angel do? What do the angels almost always say when they show up and somebody's instantly afraid because it's a supernatural apparition, it's a supernatural appearance? What's the first thing out of these angels' mouths? What do they always say? Fear not.

Fear not. Rise up, stand up on your feet. Comfort, encouragement, strength.

What does this angel say? Dark, whispering, leaves Eliphaz in fear and trembling. His bones are shaking. This angel seems to enjoy this effect on Eliphaz.

He doesn't say fear not. What's the other thing angels always say? I say always. Somebody could probably find an exception.

But what do they typically say? What does an angel say when he's going to start giving you a message? Thus saith the Lord. Fear not. Thus saith the Lord.

That goes with angels like each one of their wings. This angel doesn't say either one of those things. He comes by night.

He's a sneak thief. He whispers. And what does he say? Well, Eliphaz is there quaking and shaking.

Can't discern his appearance. When did an angel appear to somebody and that somebody couldn't see them? Kept trying to appear and make them out. These angels radiate the glory of God, don't they? They're easy to see.

Jacob woke up in the middle of the night. Here's angels ascending and descending on the stairway to heaven. The real stairway to heaven.

Not the Led Zeppelin stairway to heaven. They're easy to see, right? I couldn't see him. I kept peering and I couldn't make out his form because he's dark and he's shadowy.

He's a minion of darkness. He's a prince of the power of the air or something. I don't think this is an elect angel at all.

I think he's a little satanic minion. Remember how much effort and planning and thought Satan put into Job's affliction? Do you not think Satan knows who Job's friends are? Do you not think Satan wouldn't plan ahead and say, and when these guys come, it's just going to get worse. I'll plant some ideas in their minds.

Well, that's a theory. Let's just hold that as a theory and take a look at what Eliphaz gets from this angel. What does the angel say? How does it line up? Is this a message from God or is this something else? What does the angel say? Verse 17.

Can a mortal be more righteous than God? Can a man be more pure than his maker? What did the serpent say to Eve in the garden about the fruit? God doesn't want you eating this fruit because he knows in the day that you eat of it, you'll be as wise as he is. Comparing human wisdom to divine wisdom. Now we're comparing human righteousness and divine righteousness.

But what is the argument? The ground of it has shifted a little bit. Can a mortal be more righteous than God? Can a man be more pure than his maker? If God puts no trust in his servants and charges his angels with error, I don't think I know of any place in the Bible where one of God's messenger angels talks about God condemning other angels. Where does this information come from? What's sticking in Satan's craw? I've been charged with error.

I've been mistrusted. I've been kicked out of my trustworthy position as the guardian cherub of the throne room of God. He doesn't trust me.

He's charged me with error. So what is the argument? If God can't trust his own angels, what makes you think God's going to trust you? If God can't look at his own angels without finding fault, what hope do you have? You're made out of dirt. You dwell in a house of clay.

Your foundation is in the dust. In the last part of verse 19, I worked on this for like half an hour just to get this one phrase straightened out because crushed before a moth didn't make any sense to me. And sure enough, this word translated moth is ash, A-M-O-T-H.

And it comes from ash-ash, which is a verb that means to consume, to eat up or eat away. And it means the consumer, the eater. And the word for crushed, that's the literal sense.

But the figurative sense, which is what's in view here, is to be humiliated, to be humbled, to be abased. And what's he saying here? Those who dwell in houses of clay, i.e. human beings, whose foundation is in the dust, what is this an allusion to? Satan was standing there in the garden when God said, you're made out of dirt and you're turning back into dirt. And he's quoting it.

Your foundation's in the dust and you're humbled before the maggots. You're humbled before the consumers. Literally, ash means the consumer, the gnawing one, the eating one.

And you're a human being, but you're humiliated and you're humbled because the tiniest little chewer-eaters, other passages, it talks about them eating garments, chewing little moth holes. The tiniest little thing that chews holes humbles you because they're going to eat you up. You're going to turn back to worm food, basically, if you want it in the vernacular.

Your foundation is the dust and you're humiliated because you're going back to worm food. Well, this is denigration. What does the Bible say about man created in the image of God? And you get this same subject addressed over in the Psalms where David says, what is man that thou art mindful of him or the son of man that thou visitest him? You've made him lower than the angels.

It talks about the lowering of man and the low state of man. But he says, you've crowned him with glory and honor. You raise him up.

You've lifted my soul from Sheol. You brought me back from the grave. You stood me on a solid rock.

You planted my feet like a hind's feet that can't stumble. But what is this? This is a message of depression and hopelessness. Humans are broken in pieces from morning till evening.

They perish forever with no one regarding. What does it say in the Psalms? Precious in the sight of God is the death of one of his saints. It's precious.

God regards it. Fellow believers regard it and look forward in hope to a reunion. This angel says, ah, you little pieces of clay.

You're broken. You're crushed. You're worm food and nobody cares.

You perish. Nobody's paying any attention. You're here and you're gone.

Who cares? Your excellence goes away. You die and you're dumb. You die.

You're dumber than dirt. You turn into dirt without wisdom. You die without wisdom.

You haven't figured anything out and you're gone. Well, this is the view of evolution. This is the view of modern secular science.

Denigrating man. Putting him on the level of the animals. Nothing special.

You're just a pile of happy accidents. Well, I would submit to you that this information that has been incorporated into what started out as good truth from Eliphaz came from a dark source. Well, what's Job going to hear from Eliphaz in chapter 5? That's what we'll find out when we come back from our break.