

In our last podcast we finished Job 3 which was all an expression of Job's grief and agony as he attached his emotional reality to his physical reality. Suffering abounded. So, let's pick back up in **EP16 Yahweh According to Job, Job 4:1-11**.

Eliphaz Speaks

In **Job 4-5** we get the first reaction to Job's complaint. And just to keep things in perspective, Job is suffering beyond anything imaginable, and all he did was curse the day he was born, curse his birth, and wonder why God won't just let him die already. He did not attack anyone, he made no terrible accusations against God, he spoke no blasphemy, nor did he turn heretic, or blame others. He did not even seek relief in anyone or anything else. He merely took his complaint to God. And given what this man is going through, that sounds more than reasonable. But for some reason, even this level of complaint sparked within Job's friends some indignation towards him.

It is quite surprising how quickly these so-called friends turned on Job. Eliphaz is the first to speak; but the other two eventually join Eliphaz in a verbal haranguing of Job. It gets ugly, real ugly. They became fixated on blame, on a "cause."

We are told that they had agreed to come together to sympathize with Job and to comfort him. Yet not a one showed mercy, understanding, compassion, much less patience; it seems their seven days and nights of silence was all that they could muster when it comes to patience.

Feeling safe with them, Job complains about his situation, and suddenly, like an explosive spark, their collective ire towards Job is provoked and there is no turning back. It starts slowly, like the hair rising on the back of their necks; but before long, they are throwing verbal punches and kicks to his head.

We will find out these friends are so intent on proving that there is a "cause" and that Job is getting his just due, that they will invent all manner of terrible accusations about Job to justify their beliefs about **Yahweh**. In so doing, they will blatantly contradict the things to which they at first attest in terms of Job's character and actions. For some reason, this became a very personal fight, and these so-called friends act just like the Satan, the "*Accuser of the brethren*."¹

Once they opened their mouths, there was no attempt to empathize with Job's experience or connect with his emotions. These "friends" were so selfishly obsessed with being "right" that not a one of them volunteered to wash out Job's wounds, to pick out the maggots, to care for any duties that he could no longer do, to get him into a soft, comfortable bed, or to even bring him a glass of water to relieve the agony in his body.

These were religious men with lofty spiritual assertions, but whose hearts seem to have been unmoved by their religion, for they were entirely void of mercy, compassion, and love. If I were Job, I would have been dumbstruck, totally confused. He will rightly say they are lousy friends.

In my Storm, I experienced this exact same dynamic by so-called friends who were convinced there must be a "cause" for all my suffering and that in the name of Jesus they were going to prove that I was in sin and that I was the problem. They were lousy friends.

¹ **Revelation 12:10**

What blows my mind is the unity of their ire and their fight. When Eliphaz responds harshly to Job, none of the other guys pulls Eliphaz aside and says, “Hey dude, back off; let’s give him some room, let him vent, he has been through so much and is still suffering unbearable pain.” Or “Hey, don’t you remember we all came here to comfort and support him not to harass him.”

It is really an unfathomable reaction. None of these “so called” friends chose to stand with Job against the accusations of the others. It was as if they had all been holding on to some deep resentment toward Job, and they just could not help but pour it out on him when they finally had the chance.

From the testimony given, it seems Job was always seen by others to be the wise, learned, and respected one, the one to whom everyone would turn, and more righteous than the rest. Perhaps these guys had been harboring deep hostility rooted in jealousy and covetousness always feeling they were beneath Job. It sure seems that way, for as soon as Job was no longer on top, they jumped on him to ensure he knew his place. Now they were the master, and he was but the student. The whole thing is simply terrible and way to personal.

They did not appreciate the way God had gifted Job and imparted to Job leadership, wisdom, knowledge, and understanding. In effect, they were three insecure men whose insecurity seemed to magnify and intensify when they were all in one place with opportunity. It is sort of a mob mentality.

The Satan’s Plan

Because our view of events has moved from the spiritual realm in **Yahweh’s** heavenly court room down to the earth, we are not privy to all that is happening behind the scenes, but we must consider that the arrival of these so-called friends was part of the plan of the Satan all along. We read this part of the text and tend to be disconnected from the behind-the-scenes drama.

Think about it. What better way to seal the deal, or to put the cherry on top of the Satan’s terrible plan to get Job to curse God to His face, than to send to Job those whom Job believed were his true friends to betray him, to relentlessly add to his torment, to accuse, demean, and even to lie about him. Their words, accusations, and condescension must have felt just like Judas’ kiss.

The Satan was not allowed to take Job’s life, so he focused his efforts on taking Job’s spirit, crushing it and defiling it, and these friends were the instruments used for those purposes. And of course, each verbal wound was done in the name of **Yahweh**, protecting **Yahweh’s** “truth” – which was the Satan’s version of truth based on the if/then God which he presents to humanity as **Yahweh**.

With that said, let’s start with the words of Eliphaz.

The Animosity

Job 4:1-6

Then Eliphaz the Temanite answered, "If one ventures a word with you, will you become impatient? Who can refrain from speaking?

Behold you have admonished many, and you have strengthened weak hands. Your words have helped the tottering to stand, and you have strengthened feeble knees. But now it has come to you, and you are impatient; It touches you, and you are dismayed. Is not your fear [implied, fear of God] your

confidence, And the integrity of your ways your hope?"

This beginning statement is manipulative and provoking. It seems to be coming from deep rooted animosity. Try to place yourself in the scene. Job is sitting in the dust and ashes with sores all over his body, oozing puss, maggots are crawling on his body. He just lost all his kids, servants, and all his possessions, and his wife just wants him to die. And Eliphaz, Bildad, and Zophar circle around him, there in their fancy robes, ready to tell him how it is. As I mentioned previously, it is likely that they are accustomed to Job being in the "top" position, the more learned, wise, and respected one, the default leader of the group. But now he is in a place of desperate need, and they have their chance to turn the tables over on him and be the ones who are on top.

"If one ventures a word with you, will you become impatient?" Said another way, "If I dare say anything, are you going to jump down my throat as if you are grieved or offended?" How is Job supposed to respond to that? Eliphaz was dead set on sharing a piece of his mind with Job, so this first statement was just a slap in the face to put him in his place.

"Who can refrain from speaking?" Really? Does this man not have a drop of empathy or even decency in his body? Eliphaz is acting as if Job's complaint is so out of place, so wrong, and so misguided that he must correct him, he must; and it is his job to bring to Job the truth. It is his duty, his moral obligation of sorts.

Such a statement is entirely out of place given the circumstances.

"Behold you have admonished many, and you have strengthened weak hands. Your words have helped the tottering to stand, and you have strengthened feeble knees."

Next it seems that Eliphaz draws from personal experience. And this gives us a glimpse into the life of Job. He was willing to be there for others, to strengthen and encourage them, but also to bring correction into their lives if it was needed. Job, however, did not just act with words alone; he was not the kind of guy who just preached to you and told you what you did wrong and how to fix it, he also practically did what was necessary to strengthen *"weak hands"* and *"feeble knees."* In other words, Job helped people restore their grip on life and supported them while they recovered their strength.

It's not entirely clear whether Eliphaz has been jealous of Job and the way people have respected and honored him, or whether he did not like the way Job handled him or admonished him in the past; but, either way, now it is payback time.

It is important to remember this personal testimony describing how Job lived to serve others, because before too long this truth will be buried under accusations and lies.

"But now it has come to you, and you are impatient; It touches you, and you are dismayed. Is not your fear your confidence, And the integrity of your ways your hope?"

The sarcasm in his voice is just oozing out of his mouth. *"Touches?"* Is he crazy or just a pure pompous and insensitive jerk? Tragedy has slammed job into the ground and pounded him over-and-over again and grinded him without mercy. *"Touches"* – really? Who wouldn't be impatient and dismayed? This is so unreasonable and lacks even the faintest touch of empathy. It's as if Eliphaz is channeling the very words of the Satan.

Then he adds insult to injury. *“Is not your fear [implied, fear of God] your confidence, and the integrity of your ways your hope?”*

We must be careful not to pass by this statement. This begins the unfolding of Eliphaz’s religion and reveals he worships the if/then God. Eliphaz is saying that **if** Job has done it right, **if** he is as good as he thinks, **then** he has nothing to worry about and no reason to be impatient or dismayed; it will all pass.

His demonic inference is that Job is delusional when it comes to issues of his own integrity and fear of God. Eliphaz believes terrible things happen to those who transgress God’s ways, and clearly a lot of “terrible” has happened to Job; so, Job is simply getting what he deserves.

The Accusation

Job 4:7-11

Remember now, who perished being innocent? Or where were the upright destroyed? According to what I have seen, those who plow iniquity and those who sow trouble harvest it. By the breath of God they perish, and by the blast of His anger they come to an end. The roaring of the lion and the voice and the teeth of the young lions are broken. The lion perishes for lack of prey, and the whelps of the lioness are scattered.

Eliphaz wastes no time communicating what he believes and the accusations are cruel. By splattering Job with accusations of iniquity, Eliphaz is essentially rubbing Job’s pus and maggots in his face. *“Those who plow iniquity and those who sow trouble harvest it.”* The innocent and the upright do not suffer such devastation; come on, everyone knows that! This is all on you Job; this is your fault, and you are getting your just comeuppance. Eliphaz was fixated on a “cause” for Job’s suffering, and it never even entered his mind that there just might be a “reason” instead of a “cause.”

Do We Reap What We Sow?

Eliphaz teaches us what not to do when those we know and love are suffering. Sadly, far too many people read the Bible as if it is a collection of amazing phrases or quips you can cut out and place in calendars or bumper stickers. Eliphaz says, *“...those who plow iniquity and those who sow trouble harvest it. By the breath of God they perish, and by the blast of His anger they come to an end.”*

This begs the question, does the Bible really say one reaps what he sows?

Yes, it absolutely does! Bet you weren’t expecting that answer. But hold on, there is also more to the issue than simply reaping and sowing. Let’s review some of the passages that speak to this truth.

Proverbs 22:8, *“Those who plant injustice will harvest disaster, and their reign of terror will come to an end.”* **Hosea 8:7**, *“They have planted the wind and will harvest the whirlwind.”* **Hosea 10:12**, *“I said, ‘Plant the good seeds of righteousness, and you will harvest a crop of love.’”* **Hosea 10:13**, *“But you have cultivated wickedness and harvested a thriving crop of sins.”* **Galatians 6:7-8**, *“You are commanded to not **now** be deceived, God cannot **now** be caused to be mocked. For whatever a man may **now** sow, this he will also in the **future** reap.”*

While the principle is evident, how these scriptures are often used by Christians do not capture the

whole story, and without the whole story, religious people tend to apply this principle in a way that is intended to scare people straight or pound them into the ground of despair and hopelessness. They depict God as one who is just waiting for us to sin so He can thump us and smack us down with a tit-for-tat reaction to our sin.

But as we learned, God does not react, and He is not surprised by our sin, because He already knows what we are going to do given the set of circumstances He sets before us. Besides, we **MUST NEVER FORGET** that He already paid the price for our sins, with His very life, so that we would not have to pay the price. There is no more price to pay²

1 Peter 3:18

For Christ also died for sins once for all, just for unjust, so that He may bring us to God, caused to being put to death in the flesh and caused to being made alive in the Spirit.”

With that as our baseline truth, let’s consider the bigger picture. From the perspective of eternity, if the seed that a person sows is not the seed of faith in **Yahweh Yasha (Yahweh who saves)**, our Lord Jesus Christ, they will be eternally separated from God.³ It is the worst type of reaping possible. But let’s not miss the principle being communicated. God will not send anyone into hell, and He will not send anyone into the Lake of Fire. It will simply be a consequence of the seed each person has chosen to sow. Each person is free to choose their own destiny; and God honors that choice.

Sowing to the Flesh

Typically, when “*you will reap what you sow*” is quoted to someone, it is intended to strike fear into their heart—the fear that God is ready to rain down on their heads some terrible consequence as a direct result of their choices to sin. It relegates **Yahweh** to engaging in a tit-for-tat system of payback for the sins of humanity. This approach or understanding completely misses the point regarding the natural working of the human condition.

Galatians 5:16-22 and **Romans 8:1-17** speak of our struggle between our *Old Sinful Nature* (the *flesh*) and the Spirit. We are told that if we sow to the *flesh*, if we invest our time, energy, and emotion feeding its desires, that our life—the way we live—will reflect that reality. We will carry out the desires, or produce the fruit, of the *flesh*.

This “product” of our flesh is defined for us, and it is not described as some tit-for-tat payback of terrible circumstances on our lives where God rains down bloody-hell to prove His point. Rather, it speaks of the natural damage that is done to our character and our soul, all of which has a toxic impact on our relationships as we selfishly do as we will and consider ourselves more important than anyone else.

² **Isaiah 53:5-6; Mark 10:45; Matthew 26:28; John 10:11, 15, 19:30; Romans 5:8-9; 1 Corinthians 15:3; Ephesians 1:7; 1 Timothy 2:5-6; Hebrews 9:28; 1 Peter 2:24; 1 John 1:7, 2:1-2, 4:10; Revelation 1:5, 5:9**

³ **John 3:16-18**

Galatians 5:19-21

Now, the deeds of the flesh are **now** evident which **now** are: immorality {"porneia"}, impurity, lustful pleasures {lasciviousness}, idolatry, sorcery {pharmakeia}, hostility {hatred}, quarreling {strife}, jealousy, outbursts of anger, disputes, dissension, division, envy, drunkenness, wild parties {reveling, rioting}, and things like these.

Romans 8:6-8 speaks of this reaping of fleshly deeds as death. The kind of death that rots our soul, hardens our heart to the things of God, and consumes our life with the things of this world. But make no mistake, this is the natural normal state of existence for those who have chosen to make their abode in this world; this is life as we know it. It is how relationships in the world function. However, this way of life is contrasted with the fruit of the Spirit, which is life and peace, that is produced when one is willing to let **Yahweh** have their way with them.

Romans 8:6-8

For the mind on the flesh death, but the mind on the Spirit life and peace, because the mind on the flesh hostile toward God; for it is not **now** caused subject to the law of God, for it does not **now** choose to do so, and those **now** being in flesh cannot **now** choose to please God.

Being connected to the Spirit is life and peace, but being connected to our flesh is hostility with God. This is why God mercifully invades our life, in the now, to circumcise us from all our attachments to our flesh. But either way we choose, it is all made evident by what our life exudes. We either produce the deeds of the flesh, or we produce life and peace, and it all becomes manifest in our relationships, or lack thereof.

Oh, I should mention that this is not a binary reality, God is not all black and white as some, like Eliphaz, might otherwise suggest. In the areas where we have been *willing* to let God circumcise us from our attachments to the flesh, we produce life and peace. But in those areas where we have not been willing, our soul is darkened to the things of the light, and there is an absence of the fruit of the Spirit, which is defined as *agape* love, described as joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.⁴ This sort of fruit needs the light to grow.

This does not mean that a person who sows to the *flesh* always becomes some horrible murderer or rapists, or some atheist constantly spouting vile towards God. An alternative way to state this is that a person who sows to the *flesh* lives their life like all those who belong to the world; they live without faith, without hope, and without true love (God's *agape* love). And we know that without faith it is impossible to please God because those whose minds are set on the flesh are hostile to God and cannot submit to Him.⁵ They do not trust God to be their help, their provider, their caretaker, or their righteousness. They rely only on themselves, which becomes evident in the quality of their relationships.

⁴ **Galatians 5:22-23**

⁵ **Hebrews 11:6; Romans 8:6-8**

Now, let's go back to **Galatians 6:7-10** for the quintessential "reap-what-you-sow" passage.

Galatians 6:7-10

You are commanded to not **now** be deceived; God cannot **now** be caused to be mocked. For whatever a man may **now** sow, this he will also in the **future** reap.

For the one who is **now** sowing to his own flesh, will from the flesh in the **future** reap corruption (or "will perish"), but to the one who is **now** sowing to the Spirit, will from the Spirit in the **future** reap eternal life.

May we **now** not lose heart in **now** doing good, for in due time we will in the **future** reap if we are not **now** caused to being weary.

Despite how this passage has been exploited to terrify people into trying so very hard to be good Christians, it does not communicate a tit-for-tat response from God to our sins. Rather, it communicates an eternal reality that is decided by **our choices**. If we are now sowing to the flesh, or if we are not now enduring in the Spirit, we will not know eternal life.

The verbs "*now sowing*," "*now doing good*," and "*now caused to being weary*," are all rendered in the *present* tense and they are *participles*, meaning an ongoing continual action that defines our way of life. The act of sowing also communicates intent and purpose. We choose to invest in the desires of the flesh, we choose to cultivate those desires, tend to them, fertilize them even, so that those seeds grow and produce the inevitable result, which is death, or separation from God.

In these passages in **Romans** and **Galatians**, the Spirit is merely communicating that you cannot live for yourself and expect to know the life and peace that comes from God, nor can you produce the lasting fruit that comes from the Spirit, which is the fruit of God's *agape* love. Instead, you will abide in death, as do all who live without God.

As Jesus said: "*You will in the future choose to know them by their fruits*," that is, by the way they act. "*Grapes are not now gathered from thorn bushes, or figs from thistles; are they? So, every good tree now bears good fruit, but the bad tree bears bad fruit.*"⁶

A life lived for the flesh is empty, selfish, lonely, unsatisfying, and filled with worry, anxiety and the fear of death. This is how the world turns. In Jesus' statement, this way of living is ascribed to those in the religion of Christianity who claim to believe, but who are just "living life" trying so very hard to be good for God, all in the name of Christ. This choice to live in the flesh will guide a person to their eternity, the one they choose. But there is no tit-for-tat response from God.

Eliphaz is wrong in how he tries to use this principle. "*By the breath of God they perish, and by the blast of His anger they come to an end.*" Eliphaz is errantly stating that upon those who plow iniquity and sow trouble, God pours out a cataclysmic judgment into their life that is inescapable; after all, the innocent do not perish, and the upright are not destroyed. In other words, Eliphaz is saying that there can be no other explanation for what Job is going through except divine retribution. He is getting his just comeuppance.

⁶ **Matthew 7:16-18**

This is how it works; everyone knows it. God is up in the heavens just waiting to thump anyone who deserves it. Eliphaz is so fixated on a “cause” that he does not even contemplate that there could be a “reason.”

These passages do provide a wakeup call against our living in spiritual delusion thinking we are all holy and good with God just because we said the sinner’s prayer and call ourselves a Christian and try so very hard not to sin. However, the Spirit **never** established an unbending principle that payback for our sins comes by way of an immediate tit-for-tat cataclysmic catastrophe from the angry breath of God, a catastrophe so tangible we can shake it in the face of those who are suffering to prove they are the “cause.” Rather, Jesus was saying that if we set our mind on the Spirit, we can live a new life free from the “sorrow” and “death” that comes from living for our flesh that is beholden to all the ways of this world.

Let’s return to **Romans 8:6,7** “*For the mind on the flesh death, but the mind on the Spirit life and peace ... because the mind on the flesh hostile toward God.*” The Spirit continues,

Romans 8:12-14

So then, brethren, we are **now** under obligation, not to the flesh, to **now** live according to the flesh, for if you **now** live according to the flesh, you **now** about to **now** die; but if by the Spirit you **now** put to death the deeds of the body, you will in the **future** choose to live. For all who are **now** caused to being led by the Spirit of God, these **now** are sons of God.

This passage has been traditionally translated in a way that has distorted what the Spirit is saying largely because the translators have ignored the use of the *present* tense.

1. We do not now have to live according to the flesh, we owe it nothing, we are not its debtor.
2. If we are living according to the flesh, we now are about to now die, or about to now seal our choice to live according to the flesh. It is not yet a done deal, and God is not reacting to us with a tit-for-tat judgment for our sin, but if we do not yield to the Spirit of God, our choice to now abide in death will be a choice that continues into our chosen eternity.
3. Either way, death is inevitable. Those who are caused to being led by the Spirit, because they are *willing*, to let Him lead, are *willing* to let Him mortify (or put to death) the deeds of the body. It is a far better thing to be *willing* to let the Spirit of God kill those parts of our being that defy God than for us to choose to abide in death, especially when we do it in the name of Jesus.
4. Those who are *willing* to let the Spirit of God have His way with their body are the true sons of God, and they will in the future choose to live.

Eliphaz misrepresents the heart and character of God. Sure, judgment is a part of His character, after all He is holy; but our God is full of mercy, compassion, grace, and lovingkindness far beyond our ability to understand. He is so good that He chooses not to deal with us as we deserve. For instance, **Psalm 103** stands in complete contradiction to this idea that for every evil action there is an equal and opposite reaction of judgment at the hand of God.

- He forgives all my sins and heals all my diseases.

- He will not constantly accuse us, nor remain angry forever.
- He does not punish us for all our sins; he does not deal harshly with us as we deserve.
- He has removed our sins as far from us as the east is from the west.
- For he knows how weak we are; He remembers we are only dust.

Why is this the case?

- **Yahweh** is compassionate and merciful, slow to get angry and filled with unfailing love.
- For his unfailing love toward those who fear Him is as great as the height of the heavens above the earth.
- **Yahweh** is like a father to his children, tender and compassionate to those who fear him.
- The love of **Yahweh** remains forever with those who fear him.

God is so much more than we can imagine; we simply cannot stuff Him into our box of religion, with which we have grown so comfortable. Too often, we ascribe our ways to His ways and our thoughts to his thoughts, but they are nothing alike.⁷ We are the type who want vindictive justice, immediate payback for a wrong suffered. Not so with **Yahweh**, He is patient, and He is so merciful.

**If we were ever treated as we deserve,
there would be no one left alive.**

Thankfully, the Kingdom of God does not operate on such binary if/then notions. Eliphaz's knowledge is corrupted. There have been many upright men destroyed and many innocents who have perished.

We must step back for a moment and remember that this world is ruled by the Satan. Lucifer is its prince and its lord, and while he is completely subject to **Yahweh's** rule and can only operate in the authority which **Yahweh** has granted to him, his domain is the world.⁸

1 John 5:19

We know that we now are of God and that the whole world now chooses to lie in the power of the evil one.

By their choice, the Satan holds the people of this world (those who do not live by faith in **Yahweh**) in his snare, captive to do his will.⁹ And with the fear of death, he enslaves them and he is their master, their father.¹⁰ In the Satan's domain, the wicked actually prosper, and he uses these very same people to afflict the righteous.

⁷ *Isaiah 55:8-9*

⁸ *John 12:31, 14:30; 2 Corinthians 4:4*

⁹ *2 Timothy 2:26*

¹⁰ *Hebrews 2:14-15; John 8:44*

Then there is the fact that God, in His wisdom, chooses to let the wicked be blessed.¹¹ Consider *Psalms 17:13-14*, “*Deliver my soul from the wicked with your sword. From men with Your hand, O Yahweh, from men of the world who have their portion in this life, and whose belly You fill with Your hidden treasure. They are satisfied with children and leave the rest of their possession for their babes.*”

Here is how Job describes this truth that religious people like Eliphaz seem to miss.

Job 21:7-33

Why do the wicked live, continue on, also become very powerful? Their descendants are established with them in their sight, and their offspring before their eyes. Their houses are safe from fear, and the rod of God is not on them. His ox mates without fail; his cow calves and does not abort. They send forth their little ones like the flock, and their children skip about. They sing to the timbrel and harp and rejoice at the sound of the flute.

They spend their days in prosperity, and suddenly they go down to Sheol. They say to God, 'Depart from us! We do not even desire the knowledge of Your ways. 'Who is the Almighty, that we should serve Him, and what would we gain if we entreat Him?' Behold, their prosperity is not in their hand.

The counsel of the wicked is far from me. How often is the lamp of the wicked put out, Or does their calamity fall on them? Does God apportion destruction in His anger? Are they as straw before the wind, and like chaff which the storm carries away? God stores away a man's iniquity for his sons?' Let God repay him so that he may know. Let his own eyes see his decay and let him drink of the wrath of the Almighty. For what does he care for his household after him, When the number of his months is cut off?

Can anyone teach God knowledge, in that He judges those on high?

One dies in his full strength, being wholly at ease and satisfied; his sides are filled out with fat, and the marrow of his bones is moist, while another dies with a bitter soul, never even tasting good. Together they lie down in the dust, and worms cover them. Behold, I know your thoughts, and the plans by which you would wrong me. For you say, 'Where is the house of the nobleman, and where is the tent, the dwelling places of the wicked?'

Have you not asked wayfaring men, and do you not recognize their witness? For the wicked is reserved for the day of calamity; they will be led forth at the day of fury. Who will confront him with his actions, and who will repay him for what he has done? While he is carried to the grave, will keep watch over tomb. The clods of the valley will gently cover him; moreover, all men will follow after him, while countless ones before him.

You see, there is no black and white with God and Job understands this obvious reality. God does not operate on binary if/then notions. He does as He pleases in heaven and on earth.¹²

Let's challenge the argument of Eliphaz by simply turning to **Genesis 4** and taking a glimpse at the first

¹¹ *Jeremiah 5:27-28, 12:1-2; Habakkuk 1:3-4*

¹² *Psalms 135:6, 115:3*

family. Was Abel righteous? Jesus said he was righteous, and the writer of *Hebrews* likewise claims Abel was righteous.¹³ And yet his life was cut short by his own brother whose deeds were evil.¹⁴ In fact, **1 John 3:12** tells us that Cain was of the evil one and slayed his brother because his deeds were evil, and his brother's deeds were righteous.

This implies that Cain's jealousy, anger, rage, and violence were all motivated by Lucifer and his demonic hordes.¹⁵ Yet, God did not instantly retaliate and slay Cain, even though the law of God (which would subsequently be revealed) would require capital punishment in the case of murder. In fact, God was very merciful to Cain.

For murdering his own brother, God told Cain that the land would no longer produce for him (which was a big deal since he was a farmer), and as a result he would be a wanderer. Even then, when Cain cried out saying his punishment was too much to bear, God had mercy on him once again. God appointed a sign for Cain to keep anyone from attempting to slay him. God protected this murderer of a righteous man.¹⁶

Cain then left the area and settled in the land east of Eden and had children with his wife and lived out his life seemingly in peace. Sure, upon his death Cain would instantly find himself a resident in the bad side of Sheol, and he ultimately will spend eternity in the Lake of fire, but while he lived, he was protected by God.

And then there was Moses who was a murderer and a traitor. Yet, it does not seem that he got the comeuppance due such a criminal. Sure, he had to leave Egypt, but he settled in Midian, became a shepherd, married a beautiful wife, had children, and carried on with somewhat of a normal life until **Yahweh** revealed Himself to Moses and sent him on an incredible journey to deliver the Israelites from Egyptian bondage.

God said nothing to him about being a murderer; and there is never an indication that Moses reaped what he sowed when he betrayed the King of Egypt and murdered an Egyptian. On the contrary, God made Moses a national hero, nothing short of a legend, and one of the greatest men who has ever lived. Most people tend to forget that he was a murderer and a traitor.

Eliphaz's argument is without merit, for **Yahweh** does not operate according to the if/then dynamic where there must be a "cause" behind all our troubles; rather, **Yahweh** operates according to His great purpose, His "reason."

This distorted "Eliphazian" worldview about good and bad, blessing and punishment, comes as we: 1) listen to the lies of the enemy; 2) don't understand the word of God, but take it apart in a piece-mill fashion; 3) project on to God how we wish things should be; 4) use the word of God to advance our own personal agenda; and 5) bury our heads in delusion when it serves our purposes.

Let's stop here and we will pick back up with the roaring of the lion.

I am glad you tuned in and have been ready to listen.

¹³ **Matthew 23:35; Hebrews 11:4**

¹⁴ **Genesis 4:1-15**

¹⁵ **James 3:14-16**

¹⁶ **Genesis 4:15**