

## ...As the Sparks Fly Upward ~

### **Job 5:7 – 6:15**

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~ Our last report from our Spiritual Safari broke off in the middle of the first discourse of Eliphaz, one of the three “*friends*” of Job. I intentionally interrupted him because, although Eliphaz has alluded to the fact that God punishes sin, which is absolutely correct, Eliphaz also erroneously asserted that the reason Job was having his trouble at this time was because no one who was innocent could possibly suffer. Eliphaz erroneously theorized Job must have some hidden and secret sin, or these calamities wouldn’t have been permitted by God. Eliphaz is judging Job and condemning him by saying God is punishing Job’s sins; but, we know that isn’t true, because God Himself has already said Job was perfect, upright, hated evil and that Job didn’t sin with his lips throughout these trials and troubles. See, even the genuine child of God is not immune to trouble; and will not escape the chastening, correction, and discipline of the Lord.

Well, Eliphaz is the voice of experience; and Eliphaz told us about a dream and vision he had in our last report. It was a sensational drama that ultimately yielded nothing. Eliphaz came up with exactly what the prophet said when the prophet said, “... *a mountain conceived and travailed but only produced a mouse.*” Eliphaz’s mouse was DOA. The so-called vision Eliphaz had that kept him up all night was a simple, fundamental, basic and trite truth anyone reading this report already knows all about – and Job already knew, too.

See, Eliphaz constructed a high and lofty pulpit to look down on people. He demands others listen to him — because he is the only one who knows these things — at least, in his own mind he believes he is endowed with revelation from God no one else has ever received. I admit that many fine and valuable truths are stated by Eliphaz; but – the problem is: none of them applied to Job at this time under these circumstances. Eliphaz was completely tone deaf; and he missed the reason for Jobs suffering because he didn’t understand God, he didn’t understand Job, and he didn’t understand himself. Perhaps that reminds you of someone you know? They

have answers for everyone else, but not the right ones that fit the questions of a friend in a desperate time of need. To be fair, Eliphaz gives one remarkable truth as we begin this leg of our expedition in verse seven of chapter five....

**V**

***<sup>7</sup> Yet man is born unto trouble, as the sparks fly upward.***

~ That truth is a premise based on a universal law of thermodynamics. The updraft caused by heat in a cooler surrounding atmosphere carries sparks and embers upward. Trouble, suffering, and sin are each the result of disobedience to God — and trouble will happen every time we are disobedient to God — period. God Himself says, “... *there is no peace for the wicked.*” Mankind is attempting to build a utopia of sin today which is not going to end well for humanity in judgment. Without the Prince of Peace — the Lord Jesus Christ — there simply cannot be a millennium; the thousand years reign of peace that the Word of God clearly defines in Revelation. Men are trying to make peace — but, again, without Christ there isn’t going to be peace — because that would literally be impossible.

We don’t need a seminary degree to understand that man is born unto trouble. I don’t think anyone will disagree that this world brings all people in the human family trouble, calamity, sorrow, distress, anxiety, worry, and disturbances. Click on any news report and you’ll read all about fires, accidents, tragedies of all sorts — wars, rumors of wars, murders and death. There is very little — if any — good news. A song says, “... *no one knows the troubles I’ve seen*” — but that’s not right, because everyone knows them; and we know because we’ve all had them.

None are exempt, immune, nor can we receive an inoculation against trouble. Tears are a universal language. Not everyone will shed blood on this earth, but we’ll sure all shed tears! The word “*sympathy*” is defined as: “*to suffer together.*” The suffering of mankind just happens to be the human symphony orchestra today. The word for man in the Bible is “*enosh*” — and “*enosh*” also means “*the miserable.*” The righteous most certainly do suffer. The children of God *WILL* have trouble. There is nothing

sure for man except death and trouble – taxes aren't even a sure thing, because some people have no income.

Trouble can come for many reasons; such as a stupid blunder we all make from time to time. Many people say this problem or that problem is their cross to carry; but, no, my friends — our cross is something we take up *GLADLY!* Sometimes trouble *IS* a judgment of chastisement from the Father upon His children; and we know that because we're told that whom the Lord loveth He chasteneth. We're also told that if we would judge ourselves, then we would not be judged! If we don't judge ourselves – God will – let's make no mistake about that. Moses had to learn all of these truths in the most difficult way a man could learn them. As a result, Moses chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. God never would have used Moses as His deliverer if Moses hadn't spent forty years down there in the desert of Midian; and believe me, Moses did some suffering alone in that desert.

Saul of Tarsus was a proud, young Pharisee to whom Jesus said, *"I will show you what great things you must suffer for My Names sake."* Well, God put Paul through the mill of trouble, too, as we know. There is always a definite reason for trouble when it comes into the life of a child of God – it's never *"bad luck"* – or anything like that. We don't deal in luck. We operate in providence. In fact, the child of God doesn't even believe in *"luck"* in and of itself. Sometimes our suffering is permitted to teach us patience in trusting God. Sometimes our suffering is meant to get our hearts and minds fastened on the Lord Jesus Christ – and I think that is the explanation for most of us who suffer today! Sometimes, trouble is like sandpaper God uses to smooth out our rough edges of flawed character. God says He knows the way that we will take and when He has tried us we will come forth as fine gold. If that isn't beautiful to you, then I don't know what would be. The sandpaper treatment is exactly what God was applying to the life of Job at the time in which we are studying....

<sup>8</sup> ***I would seek unto God, and unto God would I commit my cause:***

<sup>9</sup> ***Which doeth great things and unsearchable; marvellous things without number:***

***10 Who giveth rain upon the earth, and sendeth waters upon the fields:***

***11 To set up on high those that be low; that those which mourn may be exalted to safety.***

***12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.***

***13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.***

***14 They meet with darkness in the daytime, and grope in the noonday as in the night.***

***15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.***

***16 So the poor hath hope, and iniquity stoppeth her mouth.***

~ That's beautiful language, to be sure; and Eliphaz is saying God is faithful, good and just. Naturally, that's all true; but it doesn't reach the root of the problem Job is having. Eliphaz hasn't said anything that relates to Job or anything that comforts Job's suffering. Following are more verses we have likely all heard quoted again and again. Unfortunately, these are all just personal jabs at a man who is already hurting tremendously. These tidbits of truth just don't happen to always explain the reason why God's people suffer; and they don't explain why Job was suffering, either.

Most people quoting these verses from Eliphaz's section of Scripture typically use them as a dagger to stick in the back of someone they have previously called their friend, too. Now, trouble *COULD* be correction – but it may *NOT* be. This suffering is not correction for Job. Many people act like they just got off the phone with God and that God has let them in on some private information. Not so, friends. Some people speak ex cathedra, but don't even know who the pope is. Everyone wants to have the last word,

but we usually never know the underlying reason for the problems of other people – and vice versa....

***17 Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:***

***18 For he maketh sore, and bindeth up: he woundeth, and his hands make whole.***

***19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.***

***20 In famine he shall redeem thee from death: and in war from the power of the sword.***

***21 Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.***

***22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.***

***23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.***

***24 And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.***

***25 Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.***

***26 Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.***

***27 Lo this, we have searched it, so it is; hear it, and know thou it for thy good.***

~ These are wonderful pictures of God, to be sure. “Seven” is used in Scripture to denote completeness – not perfection; and verse nineteen is a phrase that occurs in Proverbs. It’s more than a simple poetic expression. The seventh day was the end of one week in creation. What we have here is the total spectrum of the complete trouble of mankind. God will deliver us in all seven of these things. I think “*the scourge of the tongue*” is likely the worst of them all. Many people today are literally destroyed and slain by the wicked and evil tongue of gossips.

We need to be *SUPER* careful about what we say about whom at what time. If we don’t pray *BEFORE* we speak, we will almost *ALWAYS* say the wrong thing in the wrong way to the wrong person at the wrong time. Well, that’s how old man Eliphaz wraps up his first discourse towards Job. It hasn’t met any need of Job whatsoever. It hasn’t touched Job’s heart – although it probably did strike a nerve. What has happened is that Job has become alarmed and maybe even a little frightened of Eliphaz. So, Job is going to cry out in pity for help and mercy because none of Eliphaz’s conversation has provided those things....

## **VI**

<sup>1</sup> ***But Job answered and said,***

<sup>2</sup> ***Oh that my grief were thoroughly weighed, and my calamity laid in the balances together!***

<sup>3</sup> ***For now it would be heavier than the sand of the sea: therefore my words are swallowed up.***

<sup>4</sup> ***For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.***

<sup>5</sup> ***Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?***

***6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?***

***7 The things that my soul refused to touch are as my sorrowful meat.***

***8 Oh that I might have my request; and that God would grant me the thing that I long for!***

***9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!***

***10 Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.***

***11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?***

***12 Is my strength the strength of stones? or is my flesh of brass?***

***13 Is not my help in me? and is wisdom driven quite from me?***

***14 To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.***

***15 My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away;***

~ Job is at a loss of words. He can't even begin to explain the awful things that have happened. Telling someone they must have a secret sin, and they should get busy confessing, and get right with God, just isn't helpful. Job didn't have a secret sin to get right with God about. Sometimes, that's the most wrong thing we could possibly say, by the way. Similarly, I hear many people today say, "Christ is the answer." Well, the Lord Jesus Christ is the answer *IF* you are asking, "... what must I do to be saved?" However, if you're in the grocery store trying to decide if you should have steak or chicken for dinner, then I don't think Jesus is your answer. Before you say

“... *Jesus is the answer*” you really had better make sure what the question is. That’s what Job is replying to Eliphaz in chapter six.

Job’s grief needed an answer immediately. These men giving a flippant “*God is the answer*” isn’t the answer for Job’s problem. These men do not know God, they do not know Job, and they don’t know themselves. Eliphaz missed the mark altogether. If you’re going to preach a sermon on sin, then you need to say a little bit more than, “*I’m against it.*” The world needs a better answer than tasteless egg whites; and Job needed more than what Eliphaz could give at the time in which we are studying. These friends of Job are acting as if he *isn’t* in severe troubles. I’m not sure they even really cared. When a donkey has grass to eat, it never cries out. Job is miserable and hurting very, very badly – even worse than before these three “*friends*” arrived. He has literally hit the bottom and has no help in sight. That makes Job question the justice of God – and that is not unreasonable for Job at this point in our account.

Alright, our Spiritual Safari is going to conclude this leg of our expedition with a terrible crying out from Job. His friends should have sympathized and shown some mercy – but – they didn’t. When Job first looked down the road and saw his three friends coming to visit him, he thanked God; because he thought he saw an oasis of comfort on the horizon of dry desert sands of misfortune. Unfortunately, all they did was find fault with him. Turns out, they were nothing in the world but a mirage.

What a picture the Word of God is painting for us in this marvelous Book of Job; and our safari will pick right back up here as we move forward through the entire Bible. Job’s plaintiff cry isn’t finished yet, though; and his cry is the exact same cry as the human predicament of man we find in the world today. Mankind, with all of his gadgets, devices, crutches, luxuries and comforts is more lonely, unhappy, miserable and restless than at any other time in the history of this world. “*Enosh*” is utterly an accurate description of each one of us today. We need something more, friends – we need the True and Living God — the Lord Jesus Christ ~