

## PRIDE GOETH BEFORE DESTRUCTION

*“In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.”<sup>1</sup>*

We would like to urge that Job is not only a type of Christ, but a type of the *“body of Christ, the fullness of Him who fills everything in every way.”<sup>2</sup>*

More, we would urge that the purpose of God the Father is the *“whole measure of the fullness of Christ.”<sup>3</sup>* Finally we would urge that Satan, in his many revelations is God's instrument in the perfecting of God's purpose.

Most specifically, we would like to focus on the problem of pride, and God's remedy:

*“Pride goes before destruction, a haughty spirit before a fall.”<sup>4</sup>*

In this light we would like to take another look at the following passages:

*“One day the angels came to present themselves before the Lord, and Satan, (which means the accuser) also came with them. The Lord said to Satan, ‘Where have you come from?’ Satan answered the Lord, ‘From roaming through the earth and going back and forth in it.’ Then the Lord said to Satan, ‘Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.’ ‘Does Job fear God for nothing?’ Satan replied. ‘Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. But stretch out your hand and strike everything he has, and he will surely curse you to your face.’ The Lord said to Satan, ‘Very well, then, everything he has is in your hands, but on the man himself do not lay a finger.’ Then Satan went out from the presence of the Lord.”<sup>5</sup>*

Job was the most righteous man in all the earth. In many other ways also, he was like the body of Christ.

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<sup>1</sup> JOB 1:1

<sup>2</sup> EPH 1:23b

<sup>3</sup> EPH 4:13b

<sup>4</sup> PRO 16:18

<sup>5</sup> JOB 1:6-12

It was God who brought him to the attention of Satan, who was already aware of his existence and righteousness.

It was God who gave permission to Satan for the destruction of everything that Job had. Clearly, in context, Satan was bound in his ability to touch the family and things of Job. It would have been illegal for Satan to act without God's permission. God released him to destroy all that Job had. And:

*“In all this, Job did not sin by charging God with wrongdoing.”<sup>6</sup>*

*“On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before him. And the Lord said to Satan, ‘Where have you come from?’ Satan answered the Lord, ‘From roaming through the earth and going back and forth in it.’ Then the Lord said to Satan, ‘Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.’ ‘Skin for skin!’ Satan replied. ‘A man will give all he has for his own life. But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face.’ The Lord said to Satan, ‘Very well, then, he is in your hands; but you must spare his life.’ So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the top of his head. Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes.”<sup>7</sup>*

Having destroyed Job's familial and material wealth, but not his *“legalistic righteousness,”*<sup>8</sup> Satan, still not satisfied, went back into the presence of the Lord. The Lord, not satisfied with anything less than unconditional victory, continued the war, throwing Job in the face of Satan once again. This time it was the vitality and health of Job's body which Satan was given permission to destroy. The destruction was stopped just short of death.<sup>9</sup>

*“His wife said to him, ‘Are you still holding on to your integrity? Curse God and die!’ He replied, ‘You are talking like a foolish, (morally deficient) woman. Shall we accept good from God, and not trouble?’ In all this, Job did not sin in what he said.”<sup>10</sup>*

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<sup>6</sup> JOB 1:22

<sup>7</sup> JOB 2:1-8

<sup>8</sup> PHI 3:6b

<sup>9</sup> MAT 24:22

<sup>10</sup> JOB 2:9, 10

In the midst of all this destruction, God was still winning.

*After seven days of silence, Job's three friends started in on him. After giving them enough room to hang themselves, the young man, Elihu began to speak.*<sup>11</sup>

Elihu's concern was that Job had justified himself, and in the process had condemned God. In addressing this issue, he prepared the way for God to speak. After addressing matters pertaining to inner attitudes of the heart, identifying them by animal word pictures, God concluded by saying:

*“He looks down on all that are haughty; he is king over all that are proud.”*<sup>12</sup>

At that point, Job saw something:

*“Then Job replied to the Lord: ‘I know that you can do all things; no plan of yours can be thwarted. You asked, ‘Who is this that obscures my counsel without knowledge?’ Surely I spoke of things I did not understand, things too wonderful for me to know. You said, ‘Listen now, and I will speak; I will question you, and you shall answer me.’ My ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes.”*<sup>13</sup>

Paul tells us in the New Testament that “... the law is good if a man uses it properly.”<sup>14</sup> In Romans, Paul says, “We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.”<sup>15</sup>

Jesus elevated the law, which was already so high that no one had ever kept it, to an even higher place, indicating that it was the inner attitudes of the heart that God was really after. Murder becomes hatred in the heart, and adultery becomes lust in the heart.

It is clear from Job's response to God, that for all of his righteousness, there remained in Job a self-confidence, which left room for pride. Job thought he understood more than he did. He thought he knew more than he did, and God brought His discourse on Job's problem to a climax by putting His finger on pride.

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<sup>11</sup> JOB 32:1-6

<sup>12</sup> JOB 41:34

<sup>13</sup> JOB 42:1-6

<sup>14</sup> 1TI 1:8

<sup>15</sup> Romans 7:14

It was pride that made Job blind to God. It was destruction that removed the beam from Job's eye.<sup>16</sup> As soon as Job was able to see, the war was over:

Again, in Romans Paul tells us, “... *that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*”<sup>17</sup>

God's animal farm served as a spiritual exploration of Job's heart, putting an end to his self-justification and shutting Job's mouth.

*“The Lord blessed the latter part of Job's life more than the first. He had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand donkeys. And he also had seven sons and three daughters. The first daughter he named Jemimah, the second Keziah and the third Keren-Happuch. Nowhere in all the land were there found women as beautiful as Job's daughters, and their father granted them an inheritance along with their brothers. After this, Job lived a hundred and forty years; he saw his children and their children to the fourth generation. And so he died, old and full of years.”*<sup>18</sup>

Moving now from Job to the Body of Christ, Romans teaches, what the Gospels and the Book of Acts reveal by command and example, that the Gospel is “*first for the Jew, then for the Gentile.*”<sup>19</sup> For want of another term, we call this the priority principle.

*“There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile.”*<sup>20</sup>

The Bible knows only three kinds of people, Jews, Gentiles and Christians. Christians, or the Body of Christ is composed of those who were formerly Jews and Gentiles:

*“Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised’ by those who call themselves ‘the circumcision’ (that done in the body by the hands of men)- remember that at that time you were separate from*

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<sup>16</sup> MAT 7:4-5

<sup>17</sup> ROM 3:19, 20

<sup>18</sup> JOB 42:12-17

<sup>19</sup> ROM 1:16b

<sup>20</sup> ROM2:9, 10

*Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.”<sup>21</sup>*

*“He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord.”<sup>22</sup>*

## **GLORIOUS DESTRUCTION**

Insecurity is destructive - security is creative. Insecure people destroy things and people as a means of establishing their own position and identity.

The victimhood psychology of our day plays into this by replacing feelings of guilt and inadequacy with bitterness toward others, “your grand mother dropped you on your head,” by destroying the reputation of others for the sake of the insecure. As an observation, it appears that many enter the field of psychology because of their own insecurities.

The only true and effective weapon against insecurity is the Gospel. Satan as the destroyer is always and everywhere working to destroy the effect of the gospel in the hearts and minds of the redeemed.

First the Gospel, then trouble, finally glory, “*first for the Jew, then for the Gentile.*” The Gospel reveals God's righteousness. “*Trouble and distress,*” (destruction) delivers us from our own righteousness, “*first the Jew, then the Gentile.*” The name of God's instrument in the process is the “*Destroyer.*” Satan as the destroyer is always and everywhere working to destroy the effect of the gospel in the hearts and minds of the redeemed. “*They had as king over them the*

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<sup>21</sup> EPH 2:11-16

<sup>22</sup> EPH 2:17-21

*angel of the Abyss, whose name in Hebrew is Abaddon, and in Greek, Apollyon.”<sup>23</sup>*  
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In the Book of Revelation, we see the conclusion of the matter, “*first for the Hebrew, Jew, then for the Greek,*” (Gentile).

Even now the destroyer is in the world,<sup>25</sup> but he will be fully revealed and released with the sounding of the sixth trumpet:

*“The sixth angel blew his trumpet, and I heard a voice coming from the horns of the golden altar that is before God. It said to the sixth trumpet who had the trumpet, ‘Release the four angels who are bound at the great river Euphrates....’”<sup>26</sup>*

The sixth trumpet is the final release of Satan as an instrument of destruction, and with the blowing of the seventh trumpet, God's purpose is complete:

*“But in the days when the seventh angel is about to sound his trumpet, the mystery of God will be accomplished, just as he announced to his servants the prophets.”<sup>27</sup>*

*“And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven. I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.*

*Listen, I tell you a mystery: We will not all sleep, but we will all be changed- in a flash, in the twinkling of an eye, at the last, (Seventh) trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed.”<sup>28</sup>*

“At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather the elect from the four winds, from one end of the heavens to the other.”<sup>29</sup>

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<sup>23</sup> Abaddon and Apollyon mean Destroyer.

<sup>24</sup> REV 9:11

<sup>25</sup> 2TH 2:7, 1JO 2:18

<sup>26</sup> REV 9:13-10:6

<sup>27</sup> REV 10:7

<sup>28</sup> 1CO 15:49-52

<sup>29</sup> MAT 24:30, 31

“A voice of one calling: ‘In the desert prepare the way of the Lord; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord shall be revealed, and all mankind together will see it For the mouth of the Lord has spoken.”<sup>30</sup>

*”But many who are first will be last, and the last first.”<sup>31</sup>*

Jay Ferris - 4/7/92

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<sup>30</sup> ISA 40:3-5

<sup>31</sup> MAR 10:30