

Title: The Second Speech of Eliphaz: No Grace for the Grieving

Number: 0421Job15.1-35(18)

Text: Job 15:1-35

Central Idea: *We All Deserve God's Death Penalty*

Date: April 25, 2021

---

**{Read 15:14-16}**

**[i] Justice: Think About that Word — J U S T I C E**

It's a word that has taken on greater meaning in our time & culture.

Not only do we have t/SJM, a secular crusade devoid of a biblical foundation. Also witnessed a week in which a guilty verdict was handed down in a major court case that was already decided in t/court of public opinion. Was justice accurately served? . Ultimately, G. will judge that question.

**[ii] As a pastor-theologian my thoughts turned toward eternity**

While we ought to be concerned about justice—justice for individuals // groups, we better be sure that our version of justice is consonant w/God's version: Justice biblically defined and defended. Above all we need to be about proclaiming the Gospel of JC to lost sinners.

**[iii] In that regard all justice that we work toward in this life should serve to point us toward what we will all face: the eternal justice of a Holy God**

We read later in the BOJ (34:12) “Surely, God will not act wickedly, And the Almighty will not pervert justice.

In that regard we must face t/fact ==>

*We All Deserve God's Death Penalty*

Hope that becomes increasingly clear as we move our way thru Job 15

**[iv] Book of Job largely consists of 3 cycles of dialogue between Job and his three friends: Eliphaz, Bildad, Zophar**

**[v] We know what happened to Job, by God's design**

As a test of his devotion to G., he suffers t/loss of his wealth & his children—all in 1 disastrous day. Upon learning of his suffering, 3 friends arrive. Job is now physically, as well as emotionally suffering. He's covered w/oozing sores, sitting in t/town dump, covered in ashes His friends sit in silence w/him for 7 days & nights.

Job breaks t/silence in chapt 3 while he laments what has happened. Eliphaz responds to Job in chapt 4-5; Job responds to Eliphaz in chapt 6&7. Bildad speaks in chapt. 8 & Job replies to him in chapt 9&10. Lastly Zophar speaks in chapt. 11 followed by Job's reply in chapters 12-14. That concludes 1 full cycle of speeches: Eliphaz, Bildad, Zophar, w/Job responding in turn. That's where we left off.

There are two more cycles to go! We get to hear each friend 2 more times (Zophar excepted)! We get to hear Job respond 2 more times.

It does get a little redundant.

As one commentator asks ==>

Is there any inherent reason in the dynamics of the book why a second and a third cycle of speeches should unfold? The friends have no new points to make, so their speeches are in themselves [futile]. [David J. A.

Clines, Job 1-20, vol. 17, Word Biblical Commentary (Dallas: Word, Incorporated, 1989), 346]

*“The Second Speech of Eliphaz: No Grace for the Grieving”*

Samuel Johnson was known as the “literary czar” of 18th c. England. He loved to debate. But Johnson always had to win the argument, whether he was right or not. The poet and playwright Oliver Goldsmith said, “There is no arguing with Johnson; for if his pistol misses fire, he knocks you down with the butt end of it!” [Adapted from Warren W. Wiersbe, *Be Patient*, “Be” Commentary Series (Wheaton, IL: Victor Books, 1996), 57]

That is Eliphaz. Win t/argument at all costs.

He is now quick to judge & condemn Job. But keep in mind==>

*We all deserve God’s death penalty.*

### ***I. The Indictment of Job (1–13)***

### ***II. The Incrimination of Humanity (14-16)***

### ***III. The Instruction of History (17–35)***

#### **I. The Indictment of Job (1–13)**

1st we see that according to Eliphaz ==>

##### **A. Job’s Words are Empty (1-3)**

**1 Then Eliphaz the Temanite responded,**

**2 “Should a wise man answer with windy knowledge And fill himself with the east wind?”**

##### **1. Implication: Job you’re not a wise man—Sarcasm**

Rem. it was Bildad in chapt 8 that leveled t/same accus. against Job:

8:2 “How long will you say these things, And the words of your mouth be a mighty wind?”

Job in 6:26 “Do you intend to reprove my words, When the words of one in despair belong to the wind?”

## **2. Here Eliphaz refers to the “east wind”**

### **a. Literally in Hebrew: “fill his belly with the east”**

This is a reference to a desert wind that scorched t/earth in May & Oct. May also be a veiled reference to t/wind that killed Job’s 10 children.

**3 “Should he argue with useless talk, Or with words which are not profitable?”**

*A. Job’s Words are Empty (1-3)*

**B. Job’s Worship is Empty (4-6)**

**4 “Indeed, you do away with reverence [some transl. have “fear of God”] And hinder meditation before God.**

### **1. Job you don’t really fear God, as you claim**

Your religion is worthless!

**2. Eliphaz gives the reasons why he thinks Job’s worship is empty in verses 5-6**

**5 “For [or “because”] your guilt teaches your mouth, And you choose the language of the crafty. (you’re guilty of sophistry)**

**6 “Your own mouth condemns you, and not I; And your own lips testify against you.**

Guilt/mouth/language/lips.

Jesus: “The mouth speaks out of that which fills the heart.”

*A. Job's Words are Empty (1-3)*

*B. Job's Worship is Empty (4-6)*

*C. Job's Wisdom is Empty (7-10)*

**1. Eliphaz asks Job a series of questions**

**a. First**

**7 “Were you the first man to be born, Or were you brought forth before the hills?”**

Like saying, “Are you older than dirt?”

**b. Second**

**8 “Do you hear the secret counsel of God, And limit wisdom to yourself?”**

**(1) The answer to that first accusation [^] is of course, “no”**

**(a) What is the secret counsel of God?**

Includes what have we seen in chapters 1 & 2?

1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

**8 “Do you hear the secret counsel of God . . . ?”**

No! The fact of the matter is, “no one does, that’s why it’s secret!”

**c. Two more questions in verse 9**

9 **“What do you know that we do not know?”**

**What do you understand that we do not?**

**(1) Twice in Job’s earlier reply to Zophar he claimed that he was not inferior in knowledge to his 3 friends**

12:3 “But I have intelligence as well as you; I am not inferior to you...”

13:2 “What you know I also know; I am not inferior to you.”

**(2) Here Eliphaz turns the tables**

9 *“What do you know or understand that we don’t?”*

**2. Eliphaz appeals to age in verse 10**

10 **“Both the gray-haired and the aged are among us, Older than your father.**

We’ve noted that Eliphaz was likely t/oldest of t/3 friends & he may be affirming that he’s older than Job’s father. Or he may simply be talking about t/aged men of t/past who serve as witnesses to his case.

In that regard t/UBS guide on translation paraphrases the thot this way

10 *“Old men with wrinkled faces taught us wisdom; they lived long before your own father.”*

***A. Job’s Words are Empty (1-3)***

***B. Job’s Worship is Empty (4-6)***

***C. Job’s Wisdom is Empty (7-10)***

***D. Job’s Way is Empty (11-13)***

BTIM - all that relates to Job’s heart & behavior.

## **1. His last question to Job in verse 11**

**11 “Are the consolations of God too small for you, Even the word spoken gently with you?”**

### **a. Almost seems out of place! What is Eliphaz referring to [^]**

He’s claiming to be G’s source of comfort & he’s been anything but gentle!

**b. I think Eliphaz is referring back to his first address to Job in chapters 4 & 5**

**c. He was much more sympathetic & gentle then—even optimistic**

5:16a–19 16a “So the helpless has hope . . . 17 “Behold, how happy is the man whom God reproveth, So do not despise the discipline of the Almighty. 18 “For He inflicts pain, and gives relief; He wounds, and His hands also heal. 19 “From six troubles He will deliver you, Even in seven evil will not touch you.

### **d. Go back before that when the 3 friends arrived on the scene:**

2:11 Now when Job’s three friends heard of all this adversity that had come upon him, they came each one from his own place . . . and they made an appointment together to come to sympathize with him and comfort him.

## **2. Now Eliphaz is loaded for bear—He’s lost all patience**

**12 “Why does your heart carry you away? And why do your eyes flash, (Job, your heart is wayward and your eyes give you away)”**

**13 That you should turn your spirit against God And allow such words to go out of your mouth?**

Job, shame on you!

**3. Job admitted that the words of a sufferer may be impetuous**

6:26 “Do you intend to reprove my words, When the words of one in despair belong to the wind?”

Eliphaz has no room for that. For him, it’s no grace for t/grieving.

During t/darkest of my days following t/loss of our daughter, I acted in ways that were not consistent w/who I am in X. Windy words and worse behaviors. I’m thankful that there were no Eliphaz’s around. In my case there was grace for the grieving—from G. & dear friends.

For Eliphaz ==>

- A. Job’s Words are Empty (1-3)***
- B. Job’s Worship is Empty (4-6)***
- C. Job’s Wisdom is Empty (7-10)***
- D. Job’s Way is Empty (11-13)***

This is his ==>

- I. The Indictment of Job (1–13)***
- II. The Incrimination of Humanity (14-16)***

Here Eliphaz has a moment of clarity whereby he affirms that all people everywhere have a sin problem. Universal.



**A. In short ==>**

*We All Deserve God's Death Penalty*

**14 “What is man, that he should be pure, Or he who is born of a woman, that he should be righteous?”**

**B. Eliphaz asked the question earlier ==>**

‘Can mankind be just before God? Can a man be pure before his Maker?’

**1. Job affirmed it in his reply to Bildad ==>**

9:2 “. . . how can a man be in the right before God?”

**C. Angels and the heavens are not exempt**

**15 “Behold, He puts no trust in His holy ones, [may refer to fallen angels who were once holy] And the heavens are not pure in His sight;**

Eliphaz in his 1st speech spoke similar words, 4:18 ==>

‘He puts no trust even in His servants; And against His angels He charges error.’

**D. Note the comparison in verse 16**

**16 How much less one who is detestable and corrupt, Man, who drinks iniquity like water!**

***II. The Incrimination of Humanity (14-16)***

**E. What a picture!**

Robert Alden in his in-depth commentary on TBOJ ==>

Eliphaz's words are so eloquent it is a pity they are not more often quoted to support the doctrine of original sin. Though much about the friends was objectionable (e.g., their lack of compassion and their faulty doctrine of suffering and retribution), much of their theology was accurate and can be appropriated today if it is in harmony with the rest of Scripture . . . [Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 175]

**16b . . . Man, who drinks iniquity like water!**

Someone referred to this as “Adam’s ale.”

## **F. Here we see the theological doctrine of Total Depravity of Man**

### **1. Defined (Robert Reymond)**

“[M]an in his raw, natural state as he comes from the womb is morally and spiritually corrupt in disposition and character. Every part of his being—his mind, his will, his emotions, his affections, his conscience, his body—has been affected by sin . . . His understanding is darkened, his mind is at enmity with God, his will to act is slave to his darkened understanding and rebellious mind, his heart is corrupt, his emotions are perverted, his affections naturally gravitate to that which is evil and ungodly, his conscience is untrustworthy, and his body is subject to mortality.” [Robert Reymond, Systematic Theology, 450]

## 2. R.C. Sproul

“The Bible teaches the total depravity of the human race. Total depravity means radical corruption. . . . For total depravity means that I and everyone else are depraved or corrupt in the totality of our being. There is no part of us that is left untouched by sin. Our minds, our wills, and our bodies are affected by evil. We speak sinful words, do sinful deeds, have impure thoughts. Our very bodies suffer from the ravages of sin.

“Perhaps "radical corruption" is a better term to describe our fallen condition than "total depravity." I am using the word "radical" not so much to mean "extreme," but to lean more heavily on its original meaning. "Radical" comes from the Latin word for "root" or "core." Our problem with sin is that it is rooted in the core of our being. It permeates our hearts. It is because sin is at our core and not merely at the exterior of our lives that the Bible says: "There is none righteous, no not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one." Romans 3:10-12

“It is because of this condition that the verdict of Scripture is heard: we are "dead in trespasses and sins" (Ephesians 2:1); we are "sold under sin" (Romans 7:14); we are in "captivity to the law of sin" (Romans 7:23); and "by nature children of wrath (Ephesians 2:3). Only by the quickening power of the Holy Spirit may we be brought out of this state of spiritual death. It is God who makes us alive as we become His craftsmanship (Ephesians 2:1-10). [R.C. Sproul, [monergism.com/thethreshold/articles/onsite/sproul/depravity.html](http://monergism.com/thethreshold/articles/onsite/sproul/depravity.html)]

### **3. Scriptural Testimony**

Gen. 8:21 The Lord . . . said in His heart . . . the inclinations of [man's] heart is evil from childhood.

Eccles. 9:3b Furthermore, the hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives. . . .

Col. 1:21 . . . . you were formerly alienated and hostile in mind, engaged in evil deeds,

Titus 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

Again, this doesn't mean that people can't do good things, love their children, save someone from a burning building, and the like (Imago Dei). But apart from Xn conversion none of that is done to the glory of God. And the capacity remains to do horrendous crimes.

Isa. 64:6 For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment; And all of us wither like a leaf, And our iniquities, like the wind, take us away.

*We All Deserve God's Death Penalty*

### **4. Total Inability**

Inability to make oneself right with G. To put it simply, a sinner has no ability to make himself born again. Regeneration is the work of the H.S. PERIOD/END OF ARGUMENT.

1 Cor 2:14 But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; & he cannot understand them

Romans 8:5–7 5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. 6 For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, 7 because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so . . .

**5. This is contrary to post-enlightenment humanism (which views everyone as good)**

In 1973 Karl Menninger asked the question, Whatever Happened to Sin? That concept has been pretty much erased from western culture. Contrary to our humanistic-centered philosophy.

We falsely believe that people are naturally good. They're born that way and if they turn bad, the answer is psychology & education.

When a gunman kills someone, we attack t/inanimate object: firearm. We don't call t/person sinful and depraved in need of t/spiritual reform. He's simply mentally ill (of course, he may be that also).

We blame everything on something else avoiding t/real issue: people are fallen & thus totally depraved.

**6. False narrative that people are basically good has spilled over into churches that erase the word "sin" from their vocabulary**

Nov. 1992 Presby theol. Michael Horton interviewed t/late liberal churchman, Robert Schuller whose words are echoed t/o liberal CH's across the land. We them w/i a few miles of us.

SCHULLER: If we want to win people to Jesus we have to understand where they are at.

HORTON: I agree absolutely. And they are in sin, that is where they are at.

SCHULLER: They are in the state of condition called sin which means they don't trust. They are lacking faith.

HORTON: I guess the difference would be our definition of sin, because what I see in scripture is that we're dead in sin and cannot respond to God even if we were trusting.

SCHULLER: Oh no, you're wrong, you're wrong. And very seldom do I use this language. . . . The ultimate, deepest, most sinful problem that you can imagine is lack of trust. . . . [in other places he calls the root of sin a lack of self-esteem]

HORTON: But isn't it because faith is the instrument through which we're justified before a God who otherwise would take account of us for our sins, not just our "not trusting..."

SCHULLER: We are not justified by faith.

HORTON: No, it is by grace through faith.

SCHULLER: By grace through faith, that's right.

HORTON: But what I'm asking is this. Justified from what? The wrath of God?

SCHULLER: Oh! I'll never use that language

HORTON: But the Bible does.

SCHULLER: . . . Listen, and then call me a heretic if you want to, but I'm interested in attracting people, and not driving them farther away. . . . I tell you this, I have come to the conclusion that I haven't stepped into the center of truth until I've dared to step into contradiction. The Bible is a contradiction: Old Testament--Law, New Testament--Grace. Jesus is a contradiction; totally human and totally God. [www.monergism.com/discussion-robert-schuller]

Uh, no, t/Bible isn't a contradiction;  
neither is JC who is t/incarnation of logic.

Apart from sin there is no gospel // no real church.

16 . . . [indeed, Eliphaz is correct] **Man . . . drinks iniquity like water!**

*We All Deserve God's Death Penalty*

## ***II. The Incrimination of Humanity (14-16)***

Last main point ==>

### **III. The Instruction of History (17–35)**

Eliphaz turns to personal experience—his and others—as well as the voice of history to make his case.

To sum up the argument of Eliphaz ==>

#### **A. The Wicked Get What They Deserve (20–35)**

Here's where Eliphaz turns his attention away from Job directly, but I think he's still addressing him indirectly.

Eliphaz addresses the fate of the wicked. He does so under the heading of 3 points==>

**1. Past Opinion (17–19)** (what have others said in the past)

**2. Present Woes (20–26)** (what the wicked experience now)

**3. Future Grief (27–35)** (what t/wicked will experience in the future)

{repeat main points}

## 1. Past Opinion (17–19)

### a. From Eliphaz (17)

17 **“I will tell you, listen to me; And what I have seen I will also declare;**

#### (1) Eliphaz love to argue anecdotally: From experience

4:8 “According to what I have seen, those who plow iniquity And those who sow trouble harvest it.

5:3 “I have seen the foolish taking root, And I cursed his abode immediately.

Who can forget t/vision he related in chapt. 4? (“a word brought to him stealthily / a vision in the night”)

A vision we said that was unlikely to be Divine in origin.

### b. From Others (18-19)

18 **What wise men have told, And have not concealed from their fathers,**

19 (difficult) **To whom alone the land was given, And no alien passed among them.**

Eliphaz’s experience is wholly of a piece with traditional wisdom. He has sold his soul to tradition, and has so ensured that he will never have any experience that runs counter to it . . .” [David J. A. Clines]

Like RC theol. that grounds truth in what they call “sacred tradition” — even if that “tradition” is contrary / absent from t/teaching of Script



Pope Pius IX, Vatican I, 1870: "I am tradition."

Jesus who chastised the Jews in Matthew 15

15:6 . . . you invalidated the word of God for the sake of your tradition.

ECF Cyprian 3d c. bishop (pastor) of Carthage warned ==>

"Custom, though never so ancient, without truth, is but an old error."

Doesn't mean we throw out all that we've learned from history—especially church history. I agree with R.C. Sproul ==>

"Although tradition goes not rule our interpretation, it does guide it."

We measure everything against Scripture.

Admit Job & his 3 friends did not have t/luxury of God's complete written word, even as it relates to t/O.T.

Point is that opinion, experience, tradition are not an ultimate ground for absolute truth.

### ***1. Past Opinion (17–19)***

Eliphaz turns to ==>

### **2. Present Woes (20–26)**

#### **a. First we see "Pain" (Job was in pain)**

**20 "The wicked man writhes in pain all his days, And numbered are the years stored up for the ruthless.**

This kind of pain was used of a mother suffering t/extreme pain of giving birth.

While Job was in physical pain, that paled in comparison to his mental/spiritual anguish which is what this verse likely refers to.

**b. Sudden calamity**

21 **“Sounds of terror are in his ears; While at peace the destroyer comes upon him.**

**(1) Could be that this portrays Job back in chapter 1**

1:1 There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil.

He was blessed materially with livestock and servants

He was blessed paternally with 10 children. He was at peace.

Then 3 messengers come with horrible news.

While he was at peace t/destroyer came.

Job loses his wealth and finally his children.

**c. Sudden death (v. 22)**

22 **“He does not believe that he will return from darkness, And he is destined for the sword.** Job you are destined for a short life.

**d. Famine (v. 23)**

23 **“He wanders about for food, saying, ‘Where is it?’ He knows that a day of darkness is at hand.**

T/LXX translates v. 23 “He has been appointed for food to vultures,” — a possible translation of t/Heb. depending on t/vowels (added later)

**e. Anguish like a King facing a battle he knows he cannot win**  
24 **“Distress and anguish terrify him, They overpower him like a king ready for the attack,**

**f. Eliphaz gives the reason for all this calamity in verse 25**  
25 **Because he [implied Job] has stretched out his hand against God And conducts himself arrogantly against the Almighty.**

**g. Eliphaz sees Job as being so foolish as to even attempt to attack God**

26 **“He rushes headlong at Him With his massive shield.**  
Picture of a foolish warrior rushing at the omnipotent God of t/univ!

Eliphaz ends with ==>

### **3. Future Grief (27–35)**

**a. Job’s previous life of prosperity and wealth is given as a reason for his supposed callous attitude toward others (v. 27)**

27 **“For he has covered his face with his fat And made his thighs heavy with flesh.**

In antiquity size (being overweight) was a sign of blessing!  
In days past it was cool to be fat!

**b. The wicked will face desolation (v. 28)**  
28 **“He has lived [better “he will live”] in desolate cities, In houses no one would inhabit, Which are destined to become ruins.**

**c. The wicked will not retain wealth and possessions (v. 29)**

29 **“He will not become [or remain] rich, nor will his wealth endure; And his grain will not bend down to the ground.**

Last part is a figure of speech meaning that he will not be prosperous.

**d. We will let verses 30-35 speak for themselves**

30 **“He will not escape from darkness [death]; The flame will wither his shoots [perhaps a reference to Job’s children], And by the breath of His [God’s] mouth he will go away.**

31 **“Let him not trust in emptiness, deceiving himself; For emptiness will be his reward.**

32 **“It will be accomplished before his time, And his palm branch will not be green [a picture of life withering away].**

33 **“He will drop off his unripe grape like the vine, And will cast off his flower like the olive tree.**

34 **“For the company of the godless is barren [another reference to Job’s children? He and his wife were now barren], And fire consumes the tents of the corrupt.**

35 **“They conceive mischief and bring forth iniquity, And their mind prepares deception.”**

**e. You can sum all this up with a list of 12 afflictions faced by the wicked according to Eliphaz**

**(1) Pain—particularly emotional anguish (v. 20)**

**(2) Terrifying sounds (v. 21)**

Job had certainly heard some terrifying news in chapter 1.

**(3) Attack by destroyers (v. 21) — Hebrew word may be translated “marauders”**

What t/marauding Sabians and Chaldeans had done to Job’s livestock and servants.

**(4) Destined for the sword (v. 22)**

Violent death.

**(5) Without food and desperate, aimless wandering (v. 23)**

**(6) Distress and anguish hound him (v. 24)**

**(7) The wealthy wicked will come to ruin, forced to live in desolate towns (v. 28)**

**(8) Loss of possessions (v. 29)**

What happened to Job in chapter 1.

**(9) Darkness (death) with perhaps the loss of children (v. 30)**

1:19 . . . behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people [Job’s children] and they died . . .

**(10) Emptiness (v. 31)**

**(11) Premature death (v. 33)**

## **(12) Childlessness and consuming fire (v. 34)**

“By affirming that all these mishaps come to wicked people in this life, Eliphaz did not have all the facts. His attempt to jolt Job into repentance failed.” [Roy B. Zuck, “Job,” in The Bible Knowledge Commentary]

*No grace for the grieving*

-----

*As we conclude let me close w/3 observations . . .*

### **1. Job the man is an imperfect picture of the innocent sufferer**

In that sense, he is an imperfect picture of JC who is t/perfect picture of an innocent sufferer. He had no sin // deserved no pain.

But He suffered—for us!

### **2. Job the man is a picture of someone who is falsely accused**

T/O t/book he’s accused of sins he did not commit. Again, I point you to Jesus who was in a far greater way, falsely accused.

Matt. 27:12 And while He was being accused by the chief priests and elders, He did not answer.

### **3. Job the book shows us that we all deserve God’s death penalty**

14 What is man that he should be pure, or the son of man that he should be righteous?

16b . . . man who drinks iniquity like water.

We see it in t/form of a question ==>

14:4 “Who can make the clean out of the unclean? No one!

25:4 “How then can a man be just with God? Or how can he be clean who is born of woman?”

*We all deserve God's death penalty.*

Brings us to grace and mercy. Not getting what we deserve (judgement) and getting what we cannot possibly earn (righteousness)  
Goes back to JC "T/Lamb of God who takes away t/sin of the world."

John 10:11 "I am the good shepherd; the good shepherd lays down His life for the sheep.

John 10:26–29 26 "But you do not believe because you are not of My sheep. 27 "My sheep hear My voice, and I know them, and they follow Me; 28 and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. 29 "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

When X died on t/cross t/last words he uttered were "It is finished."  
Greek Τετέλεσται (Perfect passive indicative) "It is finished."

Ancient receipts for taxes have been recovered with that word Τετέλεσται written across them, meaning "paid in full."

2 Cor. 5:21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.  
Substitution. Jesus died not only for we who believe, but instead of we who believe (his sheep).

Are you one of His sheep?