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the fullness of God in

Ephesians

1:1; 3:14-19

0. Be saved (“indwelt”) and **faithful** (1:1).
1. Be **strengthened** - ask! (3:16).
2. Be **filled** by (and with) Christ (3:17) by submissively meditating on (and memorizing) His Spirit-filled word (Col.3:16; Gal.2:20).
3. Be **rooted** in God’s love (3:17-19).
Know and believe the love that God has to you (I Jn.4:16)!
Perhaps the great message of Job is that God loves you!
Meditate on the love of God in the book of Job (Col.3:16)!
4. Participate fully in (**enjoy!**) the ministry of your local church (Eph.4:13)!

Be filled with all the fullness of God (3:19)!



Armor of God by Marilyn Wright

the fullness of God in

Hebrews

5:14-6:16

1. Exercise to **discern** between good and evil (5:14).
2. Grow in **knowledge** (6:1-3).
3. **Fear** (God) (6:4-8).
4. Minister **diligently** (6:9-12)
5. **Endure** (6:13-16; Jms.5:11).

Press on to perfection (6:1)!



Job and his False Comforters by Chantilly Musée Conde

the fullness of God in

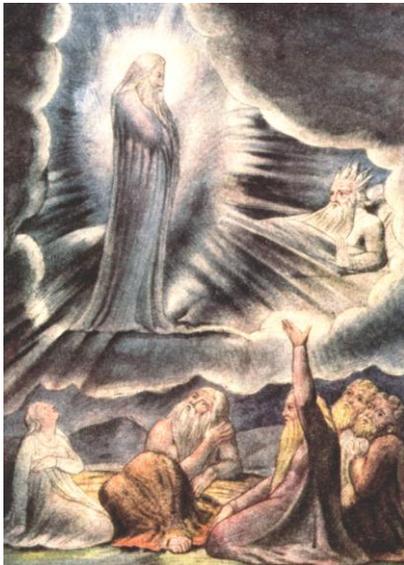
Job

1:1; 42:17

“Job is not the story of making a bad man good, but of making a good man better.”

0. Be saved and **faithful** (1:1).
1. Be broken and **emptied of self** (7:4; 9:18; 10:15; 14:1; 16:12; 17:11; 32:13; 41:25).
2. Be waiting and **working** (13:15-16; 14:14; 35:14/40:8; 42:10; Jms.5:10-11).
3. Be justifying **God** rather than **yourself** (32:2; 38:2; 40:2, 8).
4. Be filled in His **time** (42:10, 17; Jms.5:10-11).

So Job died, being full (42:17)!



The Vision of Eliphaz by William Blake

overview of

Job

so that we rightly divide the Word of God
so that men would praise the Lord

1. purpose: the self-revelation of God; to give us hope (Rom.15:4)
2. theme: the divine **Person**: Who He is, and what He does; a godly man becomes more godly through vicious Satanic attacks and sustained false accusations, which were followed by good preaching (Elihu) and God's speaking to him, and his listening!
3. message: speak the things of God that are **right** (42:7): that God is sovereign and benevolent, all-wise and purposeful; and learn God-dependence, eschewing **self**-dependence (Mt.11:28-30); focus not on "why has God done this to me?" but on "how do I respond to what God has done?!"
4. the combined purpose, theme, and message applied: God's saint-perfecting **process** in the life of **godly** Job (41:25); Job pictures for us the pursuit of the fulness of God (1:1; 42:17)!



Then Went Satan from the Presence of the LORD by William Blake

outline of
Job

- I. 1-2 Setting
- II. 3-25 The Great Debate: Job vs. Eliphaz, Bildad,
 and Zophar
- III. 26-31 Job speaks
- IV. 32-37¹ Elihu speaks
- V. 38-41²⁻⁴ God speaks
- VI. 42 Resolution

Simplified Outline

- 1-2 Prologue
3-25 Dialogue
26-41 Monologues (three)
42 Epilogue



Job and His Friends by Gustave Dore

- ¹ “[Elihu’s] whole contention with Job is in defense of God’s righteousness against [Job’s] imputations. Having this great general object before him, Elihu does not enter much into Job’s circumstances. He makes a general question out of Job’s complaints, which he argues on general [philosophical] considerations.” AD-xlii
- ² “The divine speaker does not condescend to refer to Job’s individual problem. He makes no charge of sin against his former life, and gives no account of his afflictions. The intellectual solution of problems can never be the question [point] between Jehovah and His servants; the question is the state of their hearts towards Himself. He asks of Job, ‘Who am I?’ and ‘Where art thou?’” AD-xli
- ³ “It is the object of the divine speeches to bring Job back to that position which he was able to occupy at the beginning... this could be effected by nothing but a revelation of God, filling Job’s mind with such a sense of Him that he should quiet his heart before Him even amidst the intellectual darkness that remained around him.” AD-liv
- ⁴ “If God so feeds the birds and clothes the grass, how much more does He care for you” (Mt.6:26-30)? God’s infinite knowledge of and care for man must be at least part of God’s self-revelation in these chapters.

purpose: to help understand and apply the book of Job; to be hastened along in the pursuit of God, the pursuit of the Ultimate Delight (Ps.16:11; 42:1, 5)!

1/1/06; 1/1/09

themes of
Job
(and lessons/messages)
James 5:11

The two overarching themes of the book of Job are **the divine Person: Who He is and what He does (Jms.5:11) and God's saint-perfecting process in the life of godly Job (41:25; 33:17; 35:12; 40:11-12).**

Job is the divine record of the display of God's power, wisdom, sovereignty, justice and love before His created intelligences (1:6; 2:10; I Cor.4:9; Eph.1:6-14, 21; 2:7; 3:10; I Pet.1:12).

other major themes

1. Satan's **intents** and ways are vicious, and spiritual warfare is real (chaps.1-37; 1:9-19; 2:2-10; Eph.6:10ff).

“Be sober; be vigilant, because your adversary, the devil ...walketh about seeking whom he may devour” (I Pet.5:8-9).

2. The book of Job shows Job's developing trust in God and his **growth** in the knowledge of God (35:14; 41:25; Jms.5:11).

We see that man can **trust** God even (and only) when he doesn't **understand** (13:15-16; 35:14). We see that “man is born unto trouble” (5:8), and he cannot figure out God (23:1-17). How we respond to suffering rather than why we suffer is the greater point of Job. **We see Job's learning that God is enough.** Cf. LT-142.

We reveal what we are through testing (Jms.1:2-3, 13-16). Maintain your integrity; do not be disingenuous (27:6; LT, 109-10).

“But grow in grace and in the knowledge of our Lord and Savior Jesus Christ” (II Pet.3:18; II Cor.3:18).

3. Job shows us how to befriend and **counsel** others (6:14; 26:3-4; Ps.141:5-6; II Tim.2:24-26).

Job is a “Physician’s Desk Reference for the Soul.” Ps.141:1-10 (especially vs.5-6 ESV) teaches us how to respond to unjust criticism.

“A friend loveth at all times, and a brother is born for adversity” (Pro.17:17).

4. Do not speak **prematurely** (and ignorantly) (chaps. 4-25; 32:3, 11-12; 42:7-8). This theme is related to #8 theme. Cf. LT-170.

“He that answereth a matter before he heareth it, it is folly and shame unto him” (Pro.18:13).

5. Job settles the fact that the godly suffer, and addresses the problem of **pain** (1:1; 3:26; 12:9-10; 16:11; 42:11).

“[Job presents a] new truth, that sufferings may befall the innocent, and be not a chastisement for their sins but a trial of their righteousness.” AD-xxvi

“...the Author’s design is merely to cast some light upon an acknowledged problem. The problem is the sufferings of the innocent—how they are to be reconciled with the righteousness of God.” Chapters 1-37 are the “brilliant exhibition of a fact that there is a terrible problem. The divine speeches do not solve the problem, for the problem is insoluble, but they give some satisfaction: they teach why it is insoluble, namely because God and His ways are inscrutable.” “And the conclusion is that nothing remains for [man] but acquiescence in the unsearchable providence of God.” AD-xxviii

“There was given to me a thorn in the flesh, the message of Satan to buffet me” (II Cor.12:7).

6. Reward and punishment, and **justice** are discussed thoroughly (34:11; 37:23; 40:8; Ecc.8:12-17).

“Whatsoever a man soweth that shall he also reap”
(Gal.6:7-8).

7. The interaction of **emotion**, mind, and will are displayed profusely (3:26; 6:1-30; 16:13; 18:11; 31:23).

“Fear hath torment” (I Jn.4:18).

8. God’s help is needed to speak the **right** things of God (42:7-8; 9:22; 23:13-17; 26:12). (This is related to the overarching theme given at the beginning.)

“The three friends’ orthodoxy is factual [as far as it goes], but the error arises in presuming that their orthodoxy is also comprehensive, that it incorporates all the facts...” (LT-252ff).

“But sanctify the Lord God in your heart, and be ready always to give an answer to every man” (I Pet.3:15).

9. Deliverance from **terrors** is only by God (18:11, 14).

We reveal what we are through testing (Jms.1:2-3). Maintain your integrity. Do not be disingenuous (LT-109-10).

“There is no fear in love, but perfect love casteth out fear”
(I Jn.4:18).

10. The wicked often **prosper** in this life (12:6).

“Men of the world...have their portion in this life”
(Ps.17:13-15).

11. God is in **control**; He has a **plan** (42:2).

“For He performeth the thing that is appointed for me (23:13-14).

12. God does not **bribe** man with **pleasure** in this life so man will serve Him (1:9); God does not love man for man's **works** (35:6-7).

The "prosperity gospel" is unbiblical. "...men should cleave to God, from the sense of what God Himself is, though receiving nothing from His hand." AD -liii

Will man cast off God; or will God cast off man?!

13. God is **loving** equally when He sends adversity or prosperity (36:5). He does not do anything out of harmony with His perfection (23:13). "[Job] was not so much abandoned by God as supremely honored by God" (LT-61).

God **loves** man (as we consider His telling us of His creation and sustenance; chapters 38 and 39 and Jms.5:11; Lam.3:33)!

"The prologue communicates God's awareness and involvement at every stage of Job's existence" (LT-64). "The purpose of this story is to inspire new conduct, new faith, and new hope; in a word, to deepen." AD-xxvi

14. It is crucial to justify God rather than yourself (32:2). Do not **criticize** ("fault-find") God (38:2).

Man cannot call God into reckoning seeing that he cannot fathom God (40:2, 8). Cf. LT-253, 262.

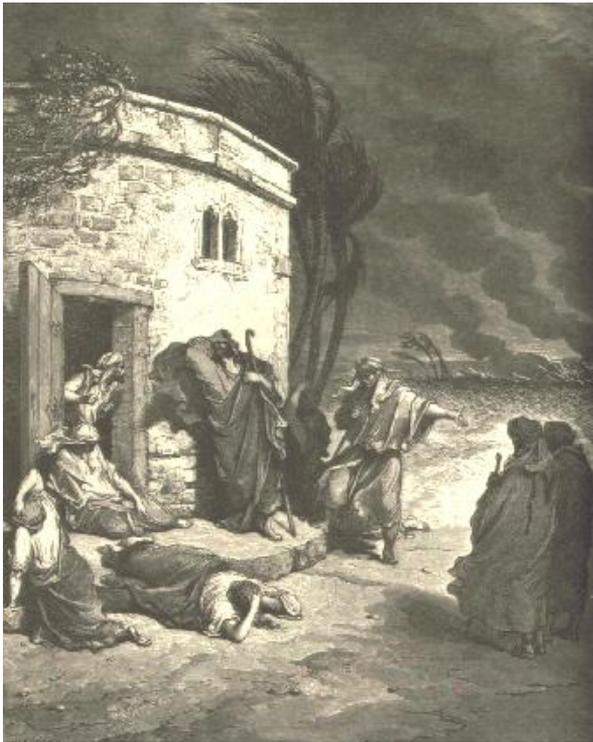
15. The Lord will at last have compassion on the **pious** (42:10-17; Jms.5:11).

16. The answer to Job's problem was not an **explanation** about God, such as the three friends and Elihu had given, but a **revelation** of God (42:5). The point is not usually "why has God done this?" but "How do I respond to what God has done?" (LT-192). Cf. AD-xxxiv.

17. Man is born unto **trouble** (Job 5:7); God is **inscrutable** (Dt.32:29).

Man is born unto trouble (5:7); God is inscrutable (4:7; 10:2, 15; 14:1; 23:8-9; 28:28; 36:26; 37:5, 13, 23-24; 38:4, 18, 21, 33, 36; 40:2; 41:10; 42:3). We don't comprehend God (Rom.11:33). Cf. LT-257.

18. Job pictures the pursuit of God (23-especially vs. 3, 8, 14; Dt.29:29; Ps.42:1; Pro.25:2; Jer.29:13). Job was most concerned with his relationship with God and not so much with the restoration of his property, status, or even family! God gives us new bursts of understanding of Himself along the way to strengthen and refresh us, but we cannot comprehend Him. Cf. LT-266, 85, 154-5, 238.



Messenger Brings Bad News by Gustave Dore

Appendix

12/12/2005; 11/25/2008

Great Truths of Job

Prologue God allows Satan to viciously afflict a godly Job, and then loyal and good friends come to be with him.

- 1:1, 10-12, 21; 2:6 And the LORD said unto Satan, Behold he is in thine hand. (Satan does only what God allows.)
2:8 And he took him a potsherd to scrape himself withal.
2:11 They came every one from his own place. (People tend to see things from their own perspectives.)

Job-1 groans mightily, wishing he had never been born, and asks “why?”

- 3:25 For the thing which I greatly feared (What is the thing most likely to make you curse God and die?)
3:26 I was not in safety (over-secure), neither had I rest (self-indulgent), neither was I quiet (negligent), yet trouble came. (Troubles come to those doing, being right.)

Eliphaz-1 kindly rebukes Job: Job must have sinned, but God will receive him back.

- 4:8 They who plow iniquity, and sow wickedness, reap the same.
4:17 Shall mortal man be more just [or] pure than his Maker?
5:7 Man is born unto trouble.
5:8 I would seek unto God, and unto God would I commit my cause.
5:9 [God] doeth great things and unsearchable, marvelous things without number.
5:10 [God] giveth rain upon the earth. (God provides.)
5:11 [God sets] up on high those that are low.
5:17 Happy is the man whom God correcteth; therefore, despise not thou the chastening of the Almighty.

Job-2 is in agony (6:1-13), and his friend hasn't helped him (6:14-30), and he doesn't understand (7).

6:14 To him that is afflicted, pity should be shown from his friend.

Bildad-1 says there is hope for those who get right with God; but obviously Job's misery is a sign of needing to get right.

8:7 Though thy beginning was small, yet thy latter end should greatly increase.

8:20 God will not cast away a perfect man.

Job-3 is skewered and helpless to extricate himself (9) and is full of confusion (10). Job's friends followed each other like the messengers of chap. 1, both groups unaware that they were Satan's messengers (MH).

9:12 He taketh away, who can hinder Him?

9:24 If not, where, and who is He?

9:29 If I be wicked, why then labor I in vain?

10:1 My soul is weary of my life.

10:13 These things hast thou hid in Thine heart.

10:15 I am full of confusion.

10:17 Changes and war are against me.

10:22 Without any order.

Zophar-1 accuses Job of sin: lying (v. 3), mocking (v. 3), vanity (vs. 11-12), and wickedness (v. 14).

11:6 God exacteth of thee less than thine iniquity deserveth.

11:7 Canst thou by searching find out God?

11:18 Thou shalt be secure, because there is hope.

Job-4 responds sharply (sarcastically) and also declares the greatness of God (but not His love); man perishes without God's enlivening him (14).

12:9-10 Who knoweth not in all these that the hand of the LORD hath wrought this?

- 12:22 He discovereth deep things out of darkness.
 13:4 But ye are forgers of lies, ye are all physicians of no value.
 13:15 Though He slay me, yet will I trust in Him.
 13:16 He also shall be my salvation.
 14:4 Who can bring a clean thing out of an unclean? not one.
 14:14 All the days of my appointed time will I wait, till my change come.
 14:19 Thou destroyest the hope of man.

Eliphaz-2 tells Job that those who set themselves against God will lose – “even you, Job”; “what do you know, Job? Why are you talking like this?”

- 15:4 Thou castest off fear, and restrainest prayer before God.
 15:11 Are the consolations of God small with thee?
 15:12 Why doth thine heart carry thee away?
 15:22 He believeth not that he shall return out of darkness.
 15:31 Let not him that is deceived trust in vanity.

MH comments to make good use of Eliphaz’s reproof here (which is good) and doctrine (sound), but it is misapplied to Job.

Job-5 groans again to his friends who are rejecting him (16), then tosses from subject to subject as he writhes (17).

- 16:2 Miserable comforters are ye all.
 16:5 I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
 16:11 God hath delivered me to the ungodly.
 16:13 He cleaveth my reins (affections) asunder and doth not spare.
 17:1 My breath is corrupt, my days are extinct, the graves are ready for me.
 17:11 My days are past, my purposes are broken off, even the thoughts of my heart.
 17:14 I said to corruption, “Thou are my father: to the worm, Thou art my mother and my sister.”

Bildad-2 preaches that the wicked shall perish, and that there is no hope or better times ahead for them.

- 18:4 Shall the earth be forsaken for thee?
- 18:11 Terrors shall make him afraid on every side.
- 18:14 His confidence shall be rooted out of his tabernacle.

Job-6's friends vex him and do not understand that God is dealing with him (vs. 4, 28), and that they will be judged and God will be seen by him!

- 19:2 How long will ye vex my soul and break me in pieces with words?
- 19:4 And be it indeed that I have erred, mine error remaineth with myself.
- 19:10 Mine hope hath He removed like a tree.
- 19:17 My breath is strange to my wife.
- 19:22 Why do ye persecute me as God?
- 19:23 Oh that my words were now written! oh that they were now printed in a book!
- 19:25 For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth.
- 19:25-27 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.
- 19:29 Be ye afraid of the sword.

Zophar-2 declares the portion of the wicked (especially the rich): his triumphing is short and his household calamity is monstrous. (This is a remarkable speech both for its severity and for ignoring Job's testimony (AB).)

- 20:5 The triumphing of the wicked is short.
- 20:20 He shall not save of that which he desired.
- 20:22 In the fulness of his sufficiency he shall be in straits.

Job-7 corrects their view of the wicked: he shows that God deals differently with individual wicked people in this life, but that all will be judged eventually.

21:15 What is the Almighty that we should serve him? and what profit should we have if we pray unto Him?

21:22 Shall any teach God knowledge?

Eliphaz-3 reframes the debate; attacks Job and then gives a peace plan.

22:2 Can a man be profitable unto God?

22:21-22 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

22:26 Then shalt thou have thy delight in the Almighty.

Job-8 wants access to God, and he knows God is in charge (23) and gives a wonderful description of the wicked (24).

23:10 He knoweth the way I take; when he hath tried me, I shall come forth as gold.

23:13 What his soul desireth, even that he doeth.

23:14 For he performeth the thing that is appointed for me.

23:16 For God maketh my heart soft.

24:12 Men groan from out of the city.

24:23 Though it be given him to be in safety.

24:25 And if **it be** not so now, who will make me a liar and make my speech nothing worth?

Bildad-3 asks, how can any man be clean before God (even if we don't know Job's specific sin)? Compared to God, all creation falls short!

25:4 How then can man be justified with God?

Job-9 declares that his friends have told him less than he already knows (regarding God's power and the fate of wicked) (26-27), that he maintains his innocence (27:1-10); he establishes where wisdom is to be found (28); and, he makes a final statement contrasting his

former blessed life (29) with his current cursed one (30), further maintaining his integrity (31).

- 26:14 Lo, these are parts of His ways, but how little a portion is heard of Him!
- 27:6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.
- 28:12 But where shall wisdom be found? and where is the place of understanding?
- 28:28 And unto man He said, Behold, the fear of the Lord, that is wisdom; and to part from evil is understanding.
- 29:4 As I was in the days of my youth when the secret of God was upon my tabernacle.
- 30:10 They abhor me, they flee far from me and spare not to spit in my face.
- 30:21 Thou art become cruel to me: with Thy strong hand thou opposest Thyself against me.
- 30:23 For I know that thou wilt bring me to death, and to the house appointed for all living.
- 30:26 When I looked for good, then evil came unto me: and when I waited for light, there came darkness.
- 31:1 I made a covenant with mine eyes; why then should I think upon a maid?
- 31:9-10 If mine heart have been deceived by a woman, or if I have laid wait at my neighbor's door; then let my wife grind [bread] unto another, and let others bow down upon her.
- 31:23 For destruction from God was a terror to me, and by reason of His highness I could not endure.
- 31:34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?

Elihu declares his anger and disappointment with the four speakers and tells them how God speaks (including often times through a preacher) and that Job's problem is not past sin but that his presents words are suggesting that God is unjust and unloving (34:12), and that Job needs perfected (34:36); he teaches Job (and all) how to respond to oppression (35:9-12): be taught of the omniscient, great, and good God (36-37)

– the weather pictures God’s great, beautiful, and unknowable majesty (37)!

- 32:2 Against Job was [Elihu’s] wrath kindled, because he justified himself rather than God.
- 32:3 Also against [Job’s] three friends was [Elihu’s] wrath kindled, because they had found no answer, and yet had condemned Job.
- 32:9 Great men are not always wise, neither do the aged understand judgment.
- 32:10 I also will show mine opinion.
- 32:21 Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man.
- 33:12 God is greater than man.
- 33:13 Why dost thou strive against Him? for He giveth not account of any of His matters.
- 34:12 Surely God will not do wickedly, neither will the Almighty pervert judgment.
- 34:18 Is it fit to say to a king, “Thou are wicked? and to princes, Ye are ungodly?”
- 34:23 For he will not lay upon man more than right.
- 34:29 When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold him?
- 34:31-32 Surely it is meet to be said unto God, “I have borne chastisement. I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more.”
- 34:36 My desire is that Job may be tried unto the end.
- 35:9 By reason of the multitude of oppressors, they make the oppressed to cry: they cry out of the reason of the arm of the mighty.
- 35:10 But none saith, “Where is God my Maker, who giveth songs in the night?”
- 35:12 There they cry, but none giveth answer, because of the pride of evil men.
- 35:14 Although thou sayest thou shalt not see Him, yet judgment is before Him; therefore **trust thou** in Him.
- 36:3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
- 36:22 Behold, God exalteth by His power: who teacheth like Him?

- 36:24 Remember that thou magnify His work, which men behold.
- 36:26 Behold, God is great, and we know Him not, neither can the number of years be searched out.
- 37:1 Hear attentively the noise of His voice.
- 37:2 Who is this that darkens counsel by words without knowledge?
- 37:5 Great things doeth He, which we cannot comprehend.
- 37:13 He causeth it to come, whether for correction, or for His land, or for mercy.
- 37:16 Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge?
- 37:23 Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict.

GOD!! Wisdom, reverence and all good comes as one considers the works of the LORD and the ignorance and arrogance of man.

- 38:3 Gird up now thy loins like a man.
- 38:18 Declare if thou knowest it all.
- 38:21 Knowest thou it, because thou wast then born? or because the number of thy days is great?
- 38:36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
- 39:19 Hast thou given the horse strength?
- 40:2 Shall he that contendeth with the Almighty instruct him?
- 40:4 Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth. [Job]
- 40:8 Wilt thou also disannul My judgment? Wilt thou condemn Me that thou mayest be righteous?
- 40:14 Then will I also confess unto thee that thine own right hand can save thee.
- 41:8 Lay thine hand upon him, remember the battle, do no more.
- 41:8 Remember the battle.
- 41:8 Do no more.
- 41:10 Who then is able to stand before Me?
- 41:11 Whatsoever is under the whole heaven is Mine.

41:25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

Resolution/Epilogue Job confesses God's sovereignty, wisdom, and wonder, and repents of his own despicableness; God rebukes Eliphaz and his two friends and tells him to go to Job who will pray for them; the LORD turned the captivity of Job when he prayed for his friends; so Job died being full.

42:2 I know that thou canst do everything, and that no thought can be withholden from thee.

42:5 I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. [Job]

42:6 Wherefore I abhor myself, and repent in dust and ashes.

42:7-9 Ye [friends of Job] have not spoken of me the things that are right.

42:9 The LORD also accepted Job.

42:10 And the LORD turned the captivity of Job when he prayed for his friends.

42:11 [They] did eat bread with him in his house.

42:11 [They] comforted him over all the evil that the LORD had brought upon him.

42:12 The LORD blessed the latter end of Job more than his beginning.

42:13 He had also seven sons and three daughters.

42:16 After this lived Job.

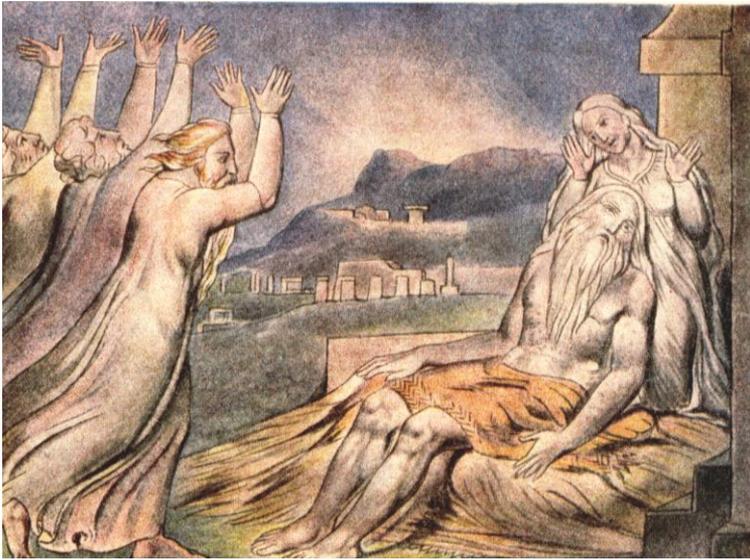
42:17 So Job died, being old and full of days.



Elihu Speaks by William Blake

B. Helpful commentaries

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Job's Friends Speak by William Blake

Concluding Remarks

Albert Barnes

from Barnes Notes on Job, published in 1860, with KH editing

We have now gone through with an exposition of the most ancient book in the world, and the most difficult one in the sacred volume.

We have seen a good man subjected to severe trials by the loss of all his property and children, by a painful and loathsome disease, by acute mental sorrows, by the reproaches of his wife, by the estrangement of his surviving kindred, and then by the labored efforts of his friends to prove that he was a hypocrite, and that all his calamities had come upon him as a demonstration that he was at heart a bad man.

We have seen that man brought safely through all his trials; showing that, after all that they had said and that he had said and suffered, he was a good man.

In view of all these things, and especially of the statements in the chapter which closes the book, we may make the following remarks:

1. **The upright will ultimately be honored by God and man.**

If the whole of his life should be dark with storms, yet there is a heaven where, through eternity, there will be pure and unclouded day.

He who has a character that ought to be loved, honored, and remembered, will be loved, honored, and remembered. In most instances, as in the case of Job, if life is lengthened out, the calumniated, the reproached, and the injured, will find justice done them before they die.

2. **We should adhere to our integrity when passing through trials.**

Years may roll on in which we may find no comfort or peace; but we should not despair. We should not allow the language of complaint or murmuring to pass our lips, nor ever doubt that God is good and true.

3. **The expressions of divine favor and love are not to be expected in the midst of angry controversy and heated debate.**

It was only after the argument was closed, and the disputants were silenced, that God appeared in mercy to them, and imparted to them the tokens of his favor. Theological combatants usually enjoy little religion. In a heated argument a man becomes insensibly more concerned for the success of his cause than for the honor of God.

4. **Friends return to us, and become exceedingly kind after calamity has passed by.**

Many of them, perhaps, had regarded him as a man of piety; but when these calamities came upon him, in accordance with the common sentiments of the age, they regarded him as a bad man, and they also withdrew from him of course.

If this is true, then this distinguished and holy patriarch had few friends who were truly attached to him and who were not bound to him by some consideration of selfishness. Probably this is always the case with those who occupy prominent and elevated situations in life. True friendship is oftenest found in humble walks and in lowly vales.

5. **We should overcome the unkindness of our friends by praying for them.**

The source of our highest joys, is that of being made the instrument of calling down the divine blessing on those who have injured us.

6. **The last days of a good man are not unfrequently his best and happiest days.**

His heart may be weaned from the world by his trials. In the trials through which we pass in life, it is not improper to look forward to brighter and better days, as to be yet possibly our portion in this world; at all events, if we are the friends of God, we may look forward to certain and enduring happiness in the world that is to come.

7. **The book, through whose exposition we have now passed, is a most beautiful and invaluable argument.** It relates to the most important subject that can come before our minds – the government of God, and the principles on which his administration is conducted.

It shows how little can be accomplished in removing those difficulties by human reasoning, and how little light the most careful observation, and the most sagacious reflections, can throw on this perplexing subject. Arguments more beautiful, illustrations more happy, sentiments more terse and profound, and views of God more large and comprehensive, than those which occur in this book, can be found in no works of philosophy; nor has the human mind in its own efforts ever gone beyond the reasonings of these sages in casting light on the mysterious ways of God. They brought to the investigation the wisdom collected by their fathers and preserved in proverbs; they brought the results of the long reflection and observation of their own minds; and yet they threw scarce a ray of light on the mysterious subject before them, and at the close of their discussions we feel that the whole question is just as much involved in mystery as ever. **So we feel at the end of all the arguments of man without the aid of revelation, on the great subjects pertaining to the divine government over this world.** The reasonings of philosophy now are no more satisfactory than were those of Eliphaz, Zophar, and Bildad, and it may be doubted whether, since this book was written, the slightest advance has been made in removing the perplexities on the subject of the divine administration, so beautifully stated in the book of Job.

8. **The reasonings in this book show the desirableness and the value of revelation.** It is to be remembered that the place which the reasonings in this book should be regarded as occupying, is properly before any revelation had been given to men, or before any was recorded. If it is the most ancient book in the world, this is clear; and in the volume of revealed truth it should be regarded as occupying the first place in the order in which the books of revelation were given to man. **As introductory to the whole volume of revelation – for so it should be considered – the book of Job is of inestimable worth and importance.**

It shows how little philosophy and careful observation can accomplish to explain the mysteries of the divine dealings, and to give the mind solid peace in the contemplation of the various subjects that so much perplex man. There was no better way of showing this than that adopted here. A great and good man falls. His comforts all depart. He sinks to the lowest degree of wretchedness. To explain this, and all kindred subjects, his own mind is taxed to the utmost, and four men of distinguished sagacity and extent of observation are introduced – the representatives of the wisdom of the world – to explain the fact. They adduce all that they had learned by tradition, and all that their own observation had suggested, and all the considerations which reason would suggest to them; but all in vain. **They make no advances in the explanation, and the subject at the close is left as dark as when they began.** Such an effect, and such a train of discussion, is admirably fitted to prepare the mind to welcome the teachings of revelation, and to be grateful for that volume of revealed truth which casts such abundant light on the questions that so perplexed these ancient sages. Before the book of revelation was given, it was well to have on record the result of the best efforts which man could make to explain the mysteries of the divine administration.

The sublimity and beauty of the poetry in this book stands still unsurpassed, unrivalled. As a mere specimen of composition, apart from all the questions of its theological bearing; as the oldest book in the world; as reflecting the manners, habits, and opinions of an ancient generation; as illustrating more than any other book extant the state of the sciences, the ancient views of astronomy, geology, geography, natural history, and the advances made in the arts, this book has a higher value than can be attached to any other record of the past, and demands the profound attention of those who would make themselves familiar with the history of the race. The theologian should study it as an invaluable introduction to the volume of inspired truth; the humble Christian, to obtain elevated views of God; the philosopher, to see how little the human mind can accomplish on the most important of all subjects without the air of revelation, the child of sorrow, to learn the lessons of patient submission; the man of science, to know what was understood in the far distant periods of the

past; the man of taste, as an incomparable specimen of poetic beauty and sublimity. **It will teach invaluable lessons to each advancing generation; and to the end of time true piety and taste will find consolation and pleasure in the study of the book of Job.** God grant that this effort to explain it may contribute to this result. **To that God who inclined my heart** to engage in the attempt to explain this ancient book, and who has given me health, and strength, and the means to prosecute the study with advantage, I now devote this exposition. I trust it may do good to others; it has been profitable and pleasant to my own soul.



The Lord Answering Job Out of the Whirlwind by William Blake

Lessons on Humbling from Job!

1. **“All that he [any man] hath is in [God’s/Satan’s] power”** (1:10-12).
Realize all that you have is in God’s power (1:10-12).
2. **“He is in thine [Satan’s] hand”** (2:7).
Realize that God will allow Satan to touch all that you have, including your body (1:13-19; 2:7).
3. **“The thing which I greatly feared is come upon me.”**
Do not fear what might “come upon you.” Fears Job must have had included lost property, lost health, lost children and lost sense of God’s presence. Trust Him in His dealings with you (1:20-22; 35:14).
4. **“Is not this [your self-dependence] your confidence, your hope, and the uprightness of your ways?”**(4:3-6).
Do not have confidence in your self or your good works. Lose that confidence! (27:2, 2-6, 11-17; Rom.14:23). The big shortcoming in Job at this point (27:2-6) is the absence of “by God’s grace!”
5. **“[God intends] to withdraw man from his purpose, and hide pride from man”** (33:7).
Remember that God humbles the proud (18:11-14).
6. **“Then [God] is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom”** (33:24).
Remember that being right with God is only by a ransom and God’s grace. This begins with the act of justification and continues through the process of sanctification.
7. **“Wherefore I abhor myself, and repent [of self-dependence]”** (42:6).
Learn to abhor your flesh (42:6; Rom.7: 18; Jn.3:30).

“God’s Simple Plan of Salvation” from Job 33 **published by Elihu Press (cf. Job 19:21-27)**

Where are you, friend, relative to God? (Consider Genesis 3:9.) Is your position, however you would say it, “I am clean without transgression, I am innocent; neither is there iniquity in me” (v.9)? Is everything okay in your life? If you say, “Everything is not okay,” read on, and find help. If you say, “Everything is okay,” hear me out.

“Behold, in this thou art not just” (vs.12-16), especially if you would say that God is not dealing with you straight when He says that you do not measure up to what He expects.

“For God speaketh once, yea twice, yet man perceiveth it not...that He may withdraw man from his purpose, and hide pride from man, [forgiving and delivering him from his arrogance and self-dependence]. He [God] keepeth back his [man’s] soul from the pit [corruption and death, see also Gal.6:7, 8], and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat [to keep him from sowing and reaping the corruption of his pride]” (vs.14-22).

And there is deliverance, and much hope, for those who are being chastened “upon their beds” and for those who are concerned about their pride! Listen to this!

“If there be a messenger with him, an interpreter, [there are many explainers of God’s word,] to show unto man [God’s] uprightness [which is Christ (I Cor.1:30)!]: then He is **gracious** unto him, and saith, ‘Deliver him from going down to the pit [corruption and death]: I have found a **ransom**.’” That ransom is the price, called the redemption price, which was paid by Christ on the cross for man’s sin and pride. “The wages of **sin** is death,” God said, and God who is just demands that the price be paid.

“God looketh upon men, and if any say, ‘I have sinned, [I have been proud,] and perverted that which was right, and it profiteth me nothing: He will deliver his soul from going into the pit [corruption and death], and his life shall see the light.’”

“Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit [corruption and death], to be enlightened with the light of the living” (vs.23-30).

Will you abhor your flesh and repent of your pride and self-dependence, to bring back your soul from the pit, to be enlightened with the light of the living, to live your life filled with joy?! (Consider Eph.2:8-9.)

God is. Commit to living a Spirit-filled life!



Behemoth and Leviathan by William Blake

If (without God's grace, Job?!) Job 31

If I have walked with vanity, or if my foot hath hastened to deceit;
If my step hath turned out of the way, and if any blot hath cleaved to
mind hands;
If mine heart have been deceived by a woman, or if I have laid wait at
my neighbor's door;
If I did despise the cause of my manservant or of my maidservant
when they contended with me
If I have withheld the poor from their desire, or have caused the eyes
of the widow to fail
If I have seen any perish for want of clothing, or any poor without
covering
If I have lifted up my hand against the fatherless, when I saw my help
in the gate
If I have made gold my hope, or have said to the fine gold, Thou art
my confidence;
If I have rejoiced because my wealth was great, and because my hand
had gotten much;
If I beheld the sun when it shined [as a god], or the moon walking in
brightness;
If I rejoiced at the destruction of him that hated me, or lifted up
myself when evil found him;
If I covered my transgressions as Adam, by hiding mine iniquity in
my bosom;
If my land cry out against me [that I didn't let it rest], or that the
furrows likewise complain;
If I have eaten the fruits thereof without money, or have caused the
owners thereof to lose their life;
Let thistles grow instead of wheat, and cockle instead of barley.
Let mine arm fall from my shoulder blade, and mine arm be broken
from the bone.
Let my wife grind unto another, and let others bow down upon her.
Let me sow, and let another eat; yea, let my offspring be rooted out.

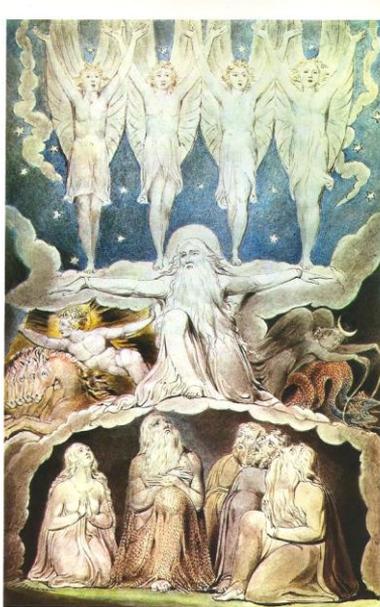
For what portion of God is there from above? and what inheritance of
the Almighty from on high? Is not destruction to the wicked? and
a strange punishment to the workers of iniquity? Doth not He see
my ways, and count all my steps?

G. Fullness (Strong's # 7649) in the OT

1. **Genesis 25:8** Then Abraham gave up the ghost, and died in a good old age, an old man, and **full** of years; and was gathered to his people.
2. **Genesis 35:29** – And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and **full** of days: and his sons Esau and Jacob buried him.
3. **Deuteronomy 33:23** – And of Naphtali he said, O Naphtali, **satisfied** with favour, and **full** with the blessing of the LORD: possess thou the west and the south.
4. **I Samuel 2:5** – They that were **full** were hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.
5. **I Chronicles 29:28** – And he died in a good old age, **full** of days, riches, and honour: and Solomon his son reigned in his stead.
6. **Job 10:15** – If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am **full** of confusion; therefore see thou mine affliction.
7. **Job 14:1** – Man that is born of a woman is of few days, and **full** of trouble.
8. **Job 42:17** – So Job died, being old and **full** of days.
9. **Proverbs 19:23** – The fear of the LORD tendeth to life: and he that hath it shall abide **satisfied**; he shall not be visited with evil.
10. **Proverbs 27:7** – The **full** soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet.

- H. An extra-biblical account of Job by “the translators of the Septuagint, at the close of their version, make the following addition”; cited by Albert Barnes in his commentary, Vol. II, pgs. 306-7.

This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bororrha, so that he was the fifth from Abraam. And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. And his friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovereign of the Sauchaeans, Sophar king of Minaeans.



Morning Stars Sing Together by William Blake

Job Book Card

Name _____ Date _____

Title _____ Author _____

Publisher _____ Pub. Date _____ Pages _____

Theme _____

Type _____ Value _____ Age _____ Interest _____

Objectionable _____

Synopsis/Noteworthy _____
