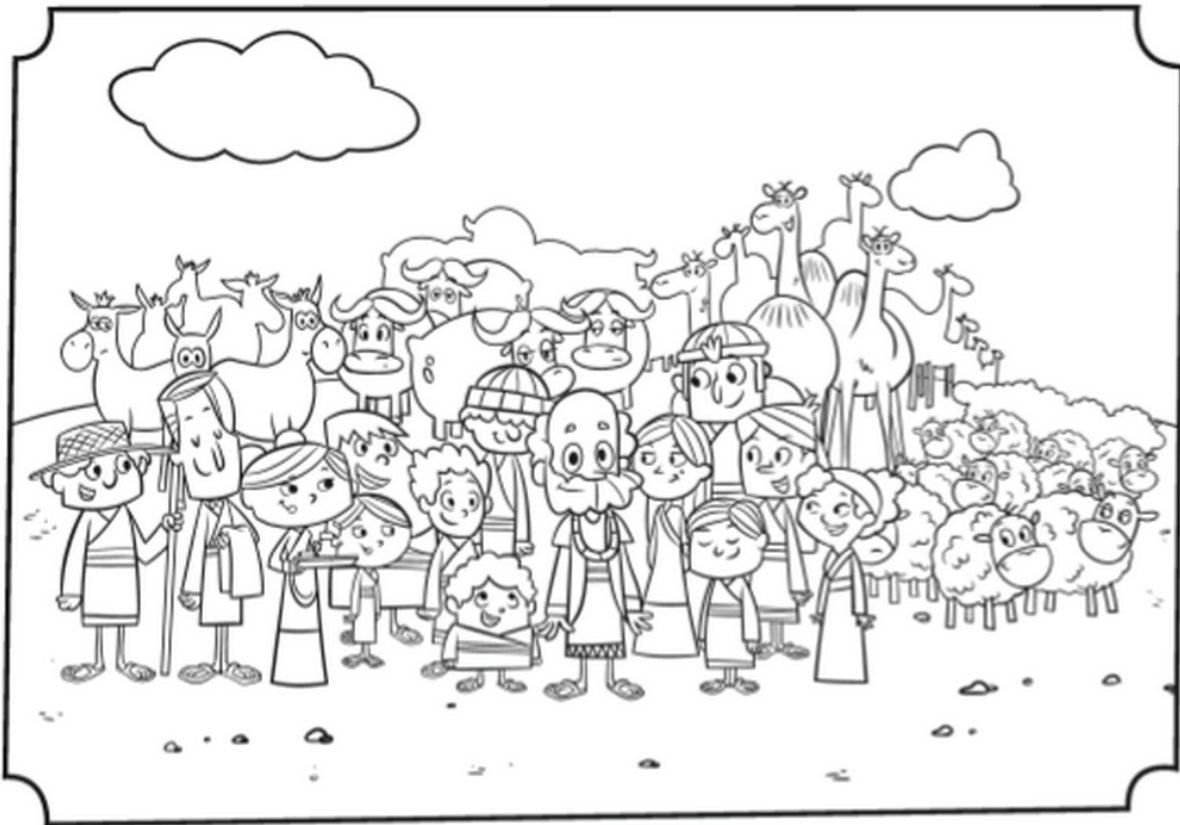


Chapter Snippets of
THE BOOK OF JOB



Job was a wealthy man who was blessed with many things by God! - **Job 1**

Commentary by Debbie Dart, nf5d.com, 2019
picture from radrecipes.org/job
I used the King James Version translation.

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Job 1 - Jesus Redeemed Us from Distresses

I don't mean to spoil the story to those who don't know the plot, but calamity befalls Job at the beginning of the book. The reader knows why (the cause is given in 1:8 and 2:3), but Job doesn't.

Job said: *The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.* (Job 1:21b)

With his insufficient data, he was mistaken - God didn't take anything away from him. Job lived before Abraham, and therefore outside of the revelation and covenant of the Lord. What he knew was what had been passed down by Adam and Eve, and he was a godly man. As shall be seen, he knew the integrity of God, but didn't know how trustworthy He was.

We catch glimpses of Jesus in the Old Testament. Job is a type of Jesus to highlight Jesus' righteousness - Jesus never faltered in His trust of the Father in His suffering. God had to abandon Him so He could die as a man for us and Jesus cried out, "Why?" (Matt. 27:46) He was tempted in all points, He plummeted our depths, yet without sin (Hebrews 4:15). He knew the answer to "Why?" (Isaiah 53:10). Because of Him we are reconciled to God, Who will never leave us nor forsake us, like Jesus was in our stead (Psalm 22:1). He knew He would feel and say that, too, and brought redemption from the pits.

For the joy set before Him, He endured it, dis esteeming the shame (Heb. 12:2). He did it, and gives us the victory (1 Cor. 15:57), so we shall not be ashamed (Romans 10:11).

Job suffered with boils all over him. Our covenant with God through Jesus has the provision of health. Jesus conquered sin and sickness at the cross and has given us authority over the devil.

Job was mistaken in what he thought was going on, but he didn't waver from the fact that something was wrong here, and it wasn't him. His three friends come to comfort him, and fail miserably, as they bring him more misery with their cruel and misplaced accusations. Give blame to whom blame is due - the devil! The three rounds of agonizing discourses that form most of the book of Job can be read in the light of the mystery of redemption to be revealed in the New Testament. A young man accompanying them gets it wrong, too, saying Job is rebellious. [Spoiler alert:] Then God speaks!

Job 2 - Meekness Is a Necessary Component to Wisdom

For a week, Job suffers and his friends are speechless. Underlying, however, is Job not knowing what's going on, and his friends adhering to the prevalent understanding that

the righteous are blessed and only the wicked suffer. Some arrogant, inconsiderate counseling is ahead. May we take heed to James 3:13: *Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.*

Job 3 - Job Was Highly Esteemed by God the Whole Time

Verse 2 says, *And Job spake, and said*

If sometimes we would just not talk. By the end, Job learns that. For now, he's like John the Baptist in jail. God thinks quite highly of Job (1:8, 2:3), as He did of John (Matt. 11:11). But neither Job nor John heard God's high commendations of them (unless Job read the book of Job afterwards. John died before he got a chance to read Matthew.). If we only realized how much God loves us by faith, which for New Testament believers comes by hearing the Word. We can't imagine an amount that's too much!

Job 4 - Guard Yourself

We can speak hard things out of compassion, but that's not what "friend" Eliphaz is doing as he makes an overture to speak with Job. Speaking from presumption, not compassion, he accuses Job of plowing iniquity and sowing wickedness and reaping God's punishment (vv. 8-9).

The "wise" men of Jesus' day also accused Him of wickedness. Jesus rebuked them: *"O generation of vipers . . . out of the abundance of the heart the mouth speaketh* (Matt. 12:34). Job wasn't given the authority New Testament believers have, but, as we shall see, he maintained his position despite the opposition.

Job 5 - Unseen Victories of the Spirit

Eliphaz is very sure he is righteous and not like the wicked. But external assessments are vanity and a departure from the way the light of the Word of God instructs us to walk in. If ex-smokers are the least tolerant of those who smoke, it's from a sense of "I've accomplished something."

Reaching a level of conduct that makes us pleased with ourselves is an indication that we're doing something wrong. In the law of liberty (James 1:25) there is no boasting, only praising (Eph. 2:9,10). May we not settle for the lesser path of training the flesh. Yea and amen are His promises, **in Him!** (2 Cor. 1:20) We'll have the greater victory in the end, and the glory of God manifested in us from sowing to the Spirit.

Job 6 - Our Righteousness Is Before God, Not Man

Job received harsh, forceful treatment from Eliphaz, yet Job attested to his righteousness, despite what it looked like (vv. 29, 30). Especially now if we are being maligned, how much more can we attest to our righteousness (1 Cor. 1:30). In our weakness God shows Himself strong in us. We just need to speak up. Their accusations may look like they're true, as in Job's case (he was wiped out), but he, as a type of Christ saw something else - his righteousness before God. We have a sure foundation. May we be *meet for the master's use, and prepared unto every good work* (2 Tim. 2:19, 21).

Job 7 - Discernment Trumps Formulas

What if we could see what we think we see? Eliphaz thought he saw Job, but actually Job was invisible to him. From the New Testament we learn that we do not wrestle with flesh and blood, nor to beat the air (1 Cor. 9:26). Eliphaz was battling Job, not knowing the devil was behind Job's affliction. But in his battle with Job, he was amiss in that, too, because his presumptions prevented him from actually engaging with Job, and so was beating the air (1 Cor. 9:19-23). In striving for mastery in Christianity, ironically we become servants.

Who knows what motivated Eliphaz to come down so hard on Job? It may have been that he just knew he was right, and Job just knew *he* was right. And the battle was on. Ends up, Eliphaz was wrong. He learned better that Job was an exception to what he believed. If he had listened to Job, they could have both been trying to figure out what was going on. As it was, Job was the only one confused (and rightly so!), and then he had all of Eliphaz's opposition.

Job 8 - What a Treasure to Us - His Word

Bildad deals Job a low blow. For Jesus to identify with us and then die to bring us life when we identify with Him, He experienced bad to the fullest, the extreme. Job as a type of Christ is at an extremity. He is suffering the loss of all his children and Bildad callously (and erroneously) implies that God killed them because they were sinners (v. 4). In the thinking of the day, it may have appeared that way, but Job can't buy it. Nevertheless, he's without clear answers in God's dealings, later saying he feels like God is curdling him like cheese (10:10).

Under the New Testament, the mystery of Christ's redemption has been revealed, and much of the Old Testament word is fulfilled in us by the power that works within us (Eph. 3:20). God puts His word in our mouth to combat any harsh treatment, or any other thing. He wants to plant the heavens on earth through us (Isa. 51:16). We are

overcomers. We are well able to answer anyone accusing us, as we have sanctified the Lord in our hearts with meekness and fear (1 Pet. 3:15-6).

The book of Job reveals that the devil killed Job's children, but it was not revealed to Job in the story. But perhaps Job read the book of the Lord he wanted (19:23, 31:35). What a treasure of revelation. We also have a personal record in the Bible of our experience as we dwell in Christ.

Job 9 - Truth Transcends Man's Logic

Job doesn't get offended at Bildad's low blow. Nor does he get offended at Zophar's cruel pronouncement that God should make Job's affliction two times worse than it was (11:5,6)! But he steadfastly declares, *This is one thing, therefore I said it, He destroyeth the perfect and the wicked (v. 22)*. They said he was wicked because he was suffering; he said just because he was suffering didn't mean he was wicked.

His example is for us. If I know my case is not how others see it, I can stand firm in believing and defending the truth, even against supposed reason. Their reasoning can be faulty, as the end of the book of Job shows.

Faulty reasoning results from building on a bad foundation. These days we have the Word of God to stand on. Although Job didn't have that, there was a surety of God within him that he stood on. His friends tried to tell him what to do get God to quit punishing him, but he staked his life, live or die, against what they were saying.

Job 10 - God Does Not Disappoint

Job asks, *Wilt Thou bring me into dust again? And, Hast thou . . . curdled me like cheese?* (vv. 9b, 10b) What a terrible feeling. Later he says, *My friends scorn me: but mine eye poureth out tears unto God (16:20)*.

I've been so low Isaiah 29:4 nailed it -

And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.

A terrible feeling. However, I responded to God's counter-intuitive instructions, in much the same way Abraham responded (Genesis 22:12,17). Similarly, the Lord's blessing multiplied to me afterward.

Job was mistaken in thinking God was the one sorely afflicting him. God loved and bragged about Job. I never had the thought that God was afflicting me, because of the New Testament revelation, which is, that we have all provision at the cross and victory over the devil. I knew God had the answer to what I was going through, and I found it in

His Word. Job, although mistaking the cause of his problems, also knew that God had the answer to what he was going through, and that whether he lived or died, he would be vindicated. And he gloriously was.

Job 11 - Hope Lives

The hope Job had, Zophar said was going to die because he was wicked (v. 20). This was after wishing that God would tell him that his affliction should be two times worse than it was (vv. 5-6).

The desire of the wicked shall perish (Psalm 112:10). But what was wicked about what Job hoped? Zophar accused him of lying and mocking (v. 3) because he said, *My doctrine is pure, and I am clean in thine eyes* (v. 4). That's what made him so mad. The only thing was, Job was right. He confessed before God to being vile after God answered him (40:4), but God said Job had spoken right about Him (42:8).

The doctrinal disputes of Job's day were seen in Jesus' day, and are seen in ours. Our ways are right in our own eyes: *but the LORD pondereth the hearts* (Proverb 21:2). Do we have perfect peace? Is the Word a light unto our path? Do we have life and peace? (Isaiah 26:3, Psalm 119:105, Romans 8:6) We can tell if our heart is right because we are seeking the place where we can say Yes to those questions.

Job knew his peace did not lie in following his friends' counsel. He knew where it lay, in his hope in God, and stubbornly wouldn't let go.

Job 12 - The Way Up Is Down, Where Jesus Went

Job is feeling powerless. As stated before (chapters 1, 6, and 8), he is a type of Christ, Who became powerless (willingly) for us. In His abject weakness dying on the cross, He accomplished His purpose as our substitute and broke Satan's hold over mankind since the Fall. Now we are free to be righteous by the Spirit that works within us (Romans 6:16, Ephesians 3:20).

Job is an example in the midst of dispute (chapter 9), but not as one with power and authority over the enemy. We see in the book of Job our condition, the condition Jesus took upon Himself.

At the end of the book of Job, there is reconciliation between Job and his friends through God. Job's friends are a type of us. If Jesus had gotten offended by us and said, "That's it for them!" we'd still be lost.

Job 13 - Carry On in the On and On

Job wanted someone in his corner (v. 19), not realizing that God was there, thinking highly of him and rooting for him. Shortly He would honor him with position and substance galore.

He had comfort that he wasn't a hypocrite, however (vv. 15-16).

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for an hypocrite shall not come before him.

As in chapter 9, Job's friends want him to agree with them. But he'd have to pretend, only go through the motions, the which would eviscerate him (v. 19). He almost felt gone in chapter 10, but maintained his hope. Here he reiterates that hope because he, Job, is true, which is how we relate to God - in spirit and in truth.

Job was blameless and upright; he feared God and shunned evil (1:1). He'd been struck a grievous blow, but that didn't change the fact that he still served God. His friends came from afar and saw him in a wretched state, thinking to himself What in the world? He didn't pretend righteousness, but he did sink with the circumstances (for which the Lord would upbraid him over later (38:3)). The friends *defined* him by his circumstances.

The friends' attacks and Job's misery in body and questioning God, goes on and on. Finally the friends quit answering because they didn't have any answers (32:2,5). But there are still 18 chapters of this terrible time, and then six more chapters of Elihu taking up where the others left off. On and on Job puts up with this situation - but he wasn't a hypocrite before God!

Job 14 - Hopeless Yet Hopeful

At his point Job has lost his hope (v. 19), but he hasn't given up waiting.

All the days of my appointed time will I wait, till my change come. (14:14b)

How can one wait with no hope? Answer: There is life after we die. We don't get it here, doesn't mean we don't get it. Part of Job's surviving is that he may have had no hope in the here and now, but there was a time coming he looked forward to.

Job 15 and 16 - Cruelty and Abasement

Eliphaz attacks Job's one comfort, that he wasn't a hypocrite, by calling him a hypocrite, and dismisses his one hope, of the hereafter, by pronouncing that he'll not be part of the congregation (15:34).

Job wouldn't have treated him that way.

But I would strengthen you with my mouth, and the moving of my lips should assuage your grief. (16:5)

Am I in a situation with someone cruelly treating me in an abased manner? No reason it can't turn out super like it did for Job.

Job 17 and 18 - Job Against the World

Job thinks it's over. He has zero hope, although he knows his case is an aberration and his friends mockers. As if to lend credence to the case against Job, Bildad pronounces him wicked (18:5,21) and lists the curses that shall befall him. To Bildad, Job thinks he can hold the light bulb while two turn the ladder to screw it in. Bildad says it's going to stay dark for you (vv. 5-6)! But, Bildad is wrong. Job is not being egocentric; he is right and the rest of the world is wrong (v. 4).

It's remarkable when all indicators predict an impossibility, and a person still is not convinced that it is impossible. What are the chances of a person raising from the dead? Absolutely unlikely. Yet it happened, and, because of Jesus' resurrection, impossibilities happen in a widespread manner. It's been said "God and you are a majority." Sure enough.

Job 19 and 20 - The World Crashing Down on Job

Job has given up on being heard and receiving justice (v. 7). He was still waiting for God (chapter 14), but now thinks He's destroyed him and removed his hope like a tree (v. 10), and that everyone is estranged from him: God, his brethren, his kinsfolk, his friends, his maids and servants, his wife, young children, closest friends (vv. 11-19).

How long will ye vex my soul, and break me in pieces with words? Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh? (Job 19:2,21-22)

Heartbreaking. He's groveling to them for some help. Zophar's response? He continues the hammering vexations, saying, This is what you get for being wicked, and

it seems he takes delight in imagining God's bow of steel striking him through (19:29, 20:24).

Overview of Job 21 through 31 - Holding His Own and Toughening Up

Job continues telling his friends there is falsehood in their answers (21:34). Why is the book of Job so long? There's still a long time left (a fourth of the book of Job), with Eliphaz calling him wicked again (22), Job's two-chapter reply defending himself (23-24), Bildad saying man can't be justified with God (25), and Job's six-chapter reply (26-31).

Job is holding his own. After going through so much, has he toughened up to the point of not merely defending himself, but taking the battle to them? Whatever is going on, Job distinguishes himself apart from his friends. Their kicking him while he's down, at this point, is almost immaterial to him, he's had to deal with so much already. In his discourse after Bildad's, he challenges his friend. *How hast thou helped? . . . savest? . . . counselled? . . . declared? . . . to whom?* (26:2-4) and gives instances when he did just that. He talks about what he agrees with them about the wicked and about God. Are there signs of life in him? Yes. He's sticking to his guns.

Job 22 - Ground That Gives Way

Eliphaz (and his friends) is in a snare. He thinks God is against Job, when actually His wrath is kindling against *Eliphaz* (42:7). He's presuming, leaning on his own understanding. When the Lord gives direction, that's solid, without traps. Lean on the Lord's understanding. May we in all our ways acknowledge God to not fall into the Eliphaz snare. (See Proverbs 3:5-6, Romans 12:1-2.)

Job 25 - God Amazes

Bildad was guilty of short-sightedness. He characterizes God correctly with:

He maketh peace in His high places (v. 2b),

but then misses it when he says,

How then can man be justified with God? or how can he be clean that is born of a woman? (v. 4)

It's not up to us to say what God can't do, is it? Especially *when He is able to do exceeding abundantly above all that we ask or think, according to the power that*

worketh in us (Eph. 3:20). God has justified us through Jesus. Job saw his justification afar off, but not Bildad.

Job 26 and 29 - Behold Job

In this six-chapter stretch, Job questions the spirit that comes from his friends (26:4b), and wishes, *Oh that I was as in months past.* (29:2a) He will learn that his friends weren't trustworthy (42:7). And where he was in the past will be doubled (42:10)!

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. (James 5:11)

Maybe that's why the book of Job goes on and on after Job seems to hit rock bottom. What patience! Call them happy, James says (1:2). It's going to turn out good (1:12), and the Lord is so attendant to them (1:5).

Job had a book of the Bible written about him and lived it out. Was his life by his words thus divinely inspired, like the Bible? As such, that's where his endurance came from - an inner knowing available to us through God imparting patience and consolation to us through the scriptures.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. (Romans 15:4-5)

Job 31 - Job's Logical Justification/My Foolish Answer

Who has Job's integrity? God lets me justify myself with a foolish response in the world's eyes - Jesus was crucified for me (1 Cor. 1:23). That is sufficient to get me by wherever He leads me.

Job 32 - 37 - The Missing Piece Is in Heaven!

Job is looking for a missing piece. Elihu, first appearing in chapter 32, tells Job we don't matter to God because He's in heaven (35:5-7 and chapter 37). But, that does *not* make us not matter to God, and in fact is why we can find that missing piece in our trials. Once we see God in His glory, everything falls into place. And He invites us to see His glory, and partake of it with Him.

So, who is this guy Elihu? Getting six chapters in the Bible with your words would seem to mean something. Yet he is not mentioned that he came with Eliphaz, Bildad, and Zophar, nor is he mentioned at the end when God is pronouncing against the three. It's

like he's not worth notice because he's a youth amongst elders, except he speaks at length in the Bible.

He gets some things wrong. He has wrath against Job and the friends for not finding the answer, yet he didn't either, despite his claims (32:2,3,5, 33:32-33); Job wasn't rebellious, like Elihu said (34:37, 42:7,8); they four were *not* good counselors, as he claimed (35:4, 42:7).

However, it appears God takes up Elihu's theme in chapter 37 of a whirlwind when He begins to speak in chapter 38, out of an actual whirlwind. Elihu also might be the one who wrote the book of Job, since there is a first-person point of view (32:15-16).

At the end he acts as somewhat of a mediator between the three and Job, but I don't think he's a type of anything, like Job is (chapter 1). Job represents God in type as man suffering as a man before He had won the victory for us over calamity, loss, and physical torment. Elihu is maybe a John the Baptist type, although not after the order of Elijah like John was.

Job 38 - 41 - My Place Is Up Here; Join Me

If God isn't engaging with his servant Job in these words, it's a monologue. But it's not. God is personally relating to Job. Job didn't know what was happening to him. As the Lord begins to speak to Job, one might expect Him to explain the situation. But He doesn't get down to Job's level. Instead He brings him up to His level, by pointing him to who He is (or, for us, pointing us to the Word). Through searching the scriptures (John 5:39) we can know what's happening. Especially now, we need not sink with circumstances (1 Cor. 2:9-10).

These four chapters where God explicitly speaks are, of course, not the only place in Bible. The structure of the book Job has blocks of words, and this one is God's. That in no way reduces His words to the level of the other discourses. His are spoken with all authority, majesty, and invitation.

Job 42 - Happy Ending Is Not Automatic

The friends go to Job and offer up a sacrifice for themselves which was accepted because God accepted Job (v. 8). There are similarities between Job and Jesus, and the friends and us in this chapter. Job was willing, and they were willing. Both actions were essential to the reconciliation before God. Jesus was willing or we'd still be lost, and we need to respond willingly, or we're still lost.