

# A study of **Job** - A Man Who Had to Die to Live;

and his friends: **Eliphaz, Bildad, Zophar** and **E l i h u**

- In our study of this book of Job, we will discover the age-old battle between our "*self*" and living by our "*spirit*" as we depend on the wisdom and power of the Holy Spirit.
- We will see what it is to "*Die to self!*"
- We will see what it is to discern the situations of life, listening to our emotions, our intellect, or our will.
- We will see what a relationship with God . . . that "*shares everything*" with God can be.
- We will learn, "*How do we live by the Spirit?*"
- We will also learn what it means in Scripture, when it says, "*We will through much tribulation enter the kingdom of Heaven.*"
- We will discover what true "*spirituality*" really is!

To understand the book of Job we must first have an over-all "*bird's-eye view*" of the whole book. The next few pages are prepared to give this student just that, an over-all view of the book of Job.

In studying various writings concerning this book of Job there, certainly, does not seem to be any agreement about the date it was written or as to the time Job lived. (It is certain he lived *before* the giving of the law, as we shall see later in this study.) Also, it is impossible to prove fully who the author of Job really was. (There are certain facts that may indicate that the main part of the book was written by one person, which we will see later.) We bow to the Holy Spirit's silence as to **WHO** wrote the book and as to the **WHEN** it was written.

The background of the book is kept as general and as vague as possible - so that the troubles and triumphs of Job may be seen unobscured.

There are those who believe that the book of job is a "*parable*," written to explain the different opinions people held on "*Divine Providence*," however, its authenticity is evidenced by the fact that it is quoted some 57 times in the other books of the Bible. The fact of Job's existence is stated in Genesis 46:13; Ezekiel 14:14 and 20; and James 5:11, as well as in the book itself.

## HOW WOULD JOB FIT INTO OUR DAY?

Social customs change, cultures vary, but *human nature* never changes. We will see how modern Job and his questioning, his fiends and their advice, would fit into our day and age.

LET'S STRIP THESE BIBLE CHARACTERS IN THE BOOK OF JOB OF THEIR EASTERN GARMENTS, CLOTHE THEM WITH THIS CENTURY'S FASHIONS, THAT THEY MAY SPEAK TO US IN THE LANGUAGE OF TODAY.

The time may come when God may upset *our* carefully made plans and show that His actions cannot be contained in the narrow span of human understanding.

The conclusion of the Book of Job is that man cannot always understand the *ways of God* and that God does not always will to reveal them to men.

Job is finally satisfied, not by having his questions answered, but by a revelation of the incomparable majesty of God!

You will note that the book of Job is written in the form of a drama and its main construction, in the original Hebrew, is poetical. You will find in chapters 1 and 2 a prose "*Prologue*," giving an account of Job's home, his vast ranch, his circumstances, his godly life, and all the trials which fell upon him.

It is helpful to take a glance over the whole drama, in order to see what is happening. From chapters 3 to 31 there is a series of discussion, in the most interesting and ancient form of Hebrew poetry, between Job and three friends who had come to condole him in his sickness.

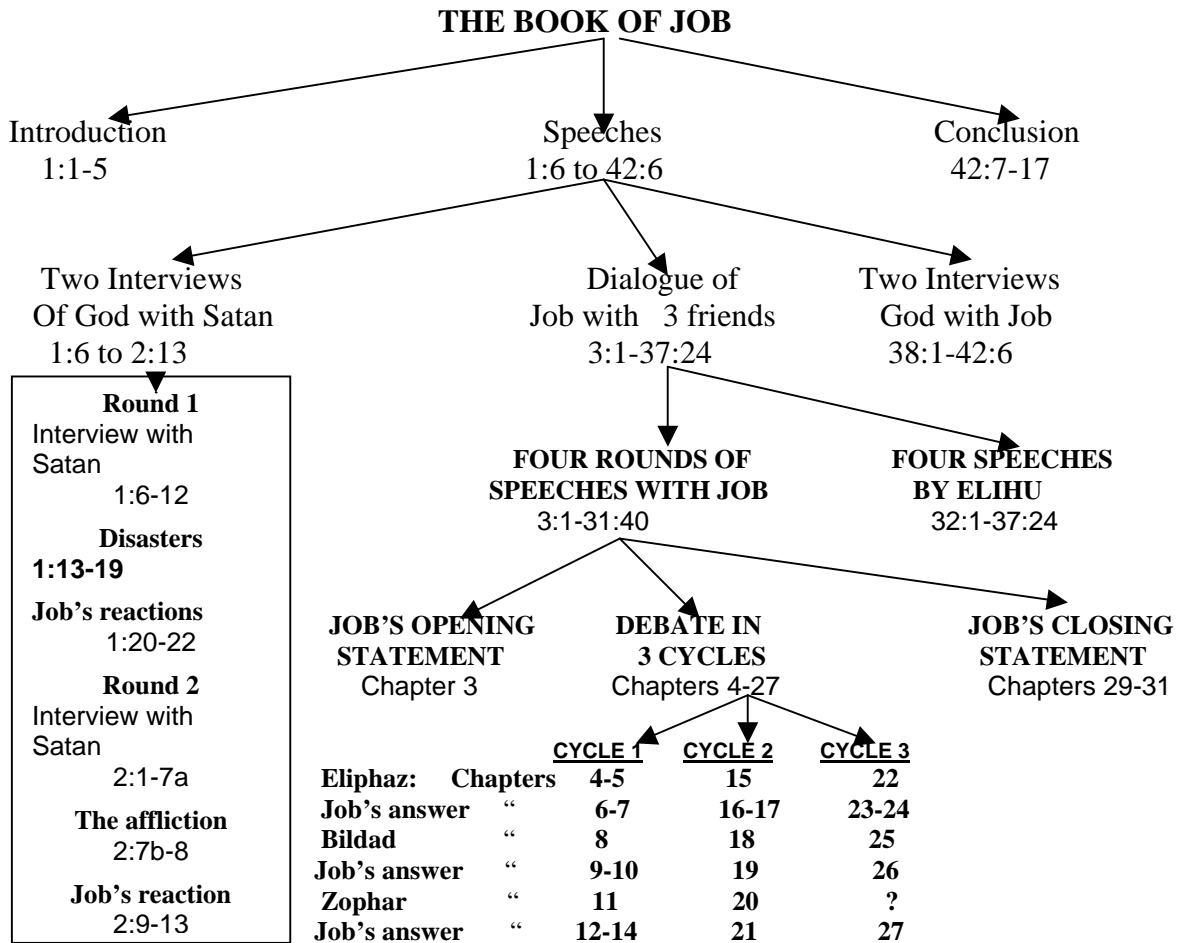
In chapters 32 through 37 the argument is summed up by Elihu, who denounces all of the disputants of the first three men.

And then, from 38:1 to 42:6 God Himself speaks out of a whirlwind and brings Job to a place of penitence, consolation and peace.

The drama closes with a prose "*Epilogue*" [In 42:7-17], telling of Job's perfect restoration to health and prosperity.

The following page gives an outline of the book of Job – a bird's eye view . . .

## A view of the book of Job



### "Does Job fear God for naught?"

The devil maintained that Job was good only because it paid him to be and that if God would take away his riches he would at once renounce or curse his Maker.

So God accepted the challenge, because He knew He could trust Job, and God allowed Satan to do his utmost against Job - within certain limits.

First, God permitted him to sweep away all the patriarch's flocks and herds by means of robber bands and a lightning storm.

On the very same day a desert cyclone struck the house of Job's eldest son and all his children were killed.

However, on receiving these cruel blows one after another, Job falls down and worshiped God, saying, *'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'*

Perhaps the biggest mystery in the world is, ***"Why is it that good people suffer?"*** Through Job's experience we see God's point of view on this subject. Those who think the Bible

is dull and uninteresting have a real surprise awaiting them as we enter into as interesting a story as anyone as ever read anywhere - the book of Job!

## **AN ANALYSIS OF THE BOOK OF JOB**

### **I. THE TESTING OF JOB (1:1 to 2:13)**

- 1. The integrity of Job (1:1-5)**
- 2. The first test (1:6-22)**
  - a. The first assembly (6:6-12)**
  - b. The first disasters (1:13-19)**
  - c. Job's first reaction (1:20-22)**
- 3. The second test (2:1-10)**
  - a. The second assembly 2:1-7a)**
  - b. Job's illness (2:7b-8)**
  - c. Job's second reaction (2:11-13)**

### **II. DISCUSSION BETWEEN JOB AND HIS FRIENDS (3:1 – 27:23)**

- 1. Job's lamentation (3:1-26)**
- 2. First round of speeches (4:1 - 14:22)**
  - a. Eliphaz (4:1 - 5:27)**
  - b. Job (6:1 - 7:21)**
  - c. Bildad (8:1-22)**
  - d. Job (9:1 - 10:22)**
  - e. Zophar (11:1-20)**
  - f. Job (12:1 - 14:22)**
- 3. Second round of speeches (15:1 - 21:34)**
  - a. Eliphaz (15:1-35)**
  - b. Job (16:1 - 17:16)**
  - c. Bildad (18:1-21)**
  - d. Job 19:1-20)**
  - e. Zophar (20:1-29)**
  - f. Job (21:1-34)**
- 4. Third round of speeches (22:1 - 26:14)**
  - a. Eliphaz (22:1-30)**
  - b. Job (23:1 - 24:25)**
  - c. Bildad (25:1-6)**
  - d.. Job (26:1-14)**
- 5. Job's conclusion (27:1-23)**

### **III. INTERLUDE (28:1-28)**

#### IV. JOB AND ELIHU (29:1 - 37:24)

1. Job (29:1-31:40)
  - a. Job's former estate (29:1-25)
  - b. Job's present humiliation (30:1-31)
  - c. Job's ultimate challenge (31:1-40)
2. Elihu (32:1 - 37:24)
  - a. Introduction (32:1-5)
  - b. Elihu's first speech (32:6 - 33:33)
  - c. Elihu's second speech (34:1-37)
  - d. Elihu's third speech (35:1-16)
  - e. Elihu's fourth speech (36:1 - 37:24)

#### V. GOD AND JOB (38:1 - 42:6)

1. First round (38:1 - 40:5)
  - a. God (38:1 - 40:2)
  - b. Job (40:3-5)
2. Second round (40:6 - 42:6)
  - a. God (40:6 - 41:34)
  - b. Job (42:1-6)

#### VI. THE OUTCOME (42:7-17)

1. God's verdict (42:7-9)
2. Job's restoration (42:10-17)

While doing no injustice to the fact that this book of Job (as is true of all of God's Word) is divinely inspired, we must also realize [as translators agree], that the Hebrew text of Job presents more problems than most other parts of the Old Testament. We will, in this study, compare translations, such as the Masoretic Text and the Septuagint translation, however, there are areas where we are still in the dark as to the exact meaning of the Hebrew text in some places.

The spelling of words in ancient Hebrew, the meaning of rare words (which are abundant in the book of Job), grammatical constructions of the form of Hebrew poetry, the various kinds of literature incorporated into the design of this book, all make it difficult, at times, to understand the meaning without diligent study.

These difficulties of style and language prevented some translators from doing justice to the magnificence of the poetic language and, though the Revised Version is much superior, this translation still leaves something to be desired.

We must realize that we are not reading a verbatim report, however, we do have a poetic transformation of the original prose narrative before us.

Thank God that the Jewish Scribes reverently preferred to copy an obscure text *exactly* as it was, rather than to attempt to clarify it by their own opinions. Numerous discoveries, especially those derived from archaeology, now enable translators to make sense of some text as

they stand.

The numerous technical problems presented by the book of Job should not be allowed to intimidate the student. The impact of this story is not impeded by any puzzlement over various textual or linguistic mysteries.

**IT IS ON THE LEVEL OF HUMAN EXPERIENCE THAT THE ARTISTIC AND THEOLOGICAL GREATNESS OF THIS WRITING CAN BE POWERFULLY FELT.**

For instance, the disgust expressed in Job's remark that "*ryr helmwt is tasteless*" . . . [translated as "*white of an egg*" in the King James translation; "*juice of mallows*" in the Masoretic Text; and "*purslane*" in the Revised Standard Version; and "*relish*" in the Septuagint] . . . in 6:6 can be appreciated even though we still do not know exactly what the substance is.

Most of the book of Job is composed in verse of Hebrew poetry. Poetry is not easy to define. It is artistry with words in which the properties of language, especially its sounds, are exploited for aesthetic purposes. The rhymes are rhythms of the Hebrew original cannot be completely understood in an English translation. We will attempt to make a few general observations and explain the use of a few terms, remembering the *structure* of Hebrew verse survives the translation because it depends mainly on the juxtaposition of ideas and the balancing of one thought with another.

The book of Job is considered, by many, to be one of the most remarkable books in the Bible. Carlyle wrote, "*I call that (the book of Job) one of the grandest things ever written with pen.*" Mr. Tennyson called the book of Job, "*the greatest poem, whether of ancient or modern literature.*" Martin Luther's high regard for the book of Job is expressed in these words, "*It is more magnificent and sublime than any other book of Scripture.*"

**THE OBJECT OF THE BOOK OF JOB**

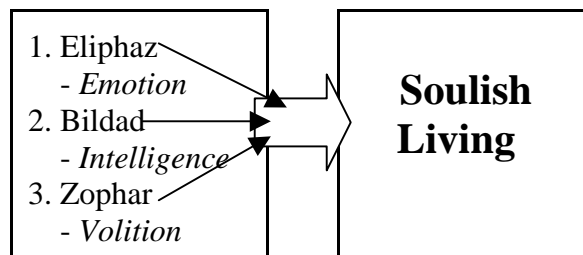
1. To give an understanding of the "*mystery of suffering,*" especially as it applies to the righteous.
2. To refute the popular believe that suffering is "Divine retribution" for personal sin.
3. To show that God's grace is sufficient for the patient endurance during times of suffering and is a source of strength to which we may "grow in Christ" during times of distress. - James 5:10-11
4. To reveal that, in times of suffering, our present circumstances are related to "the purpose of the Lord," [James 5:11], and that these times are but God's scaffolding to work out His design in our lives - Romans 8:28 & 29
5. To reveal to us the workings of the "spirit-world," the sovereignty of God, the operations of Satan and his limitations.
6. Records the reasons, feelings and volition of ordinary men concerning these experiences of calamities and sicknesses.

- A. Through the eyes of ELIPHAZ, we see man approaching life's problems through human, personal experience. We see how man's "feelings" react under pressure. We see, in the religion of natural man, a person trying to do his best in order to receive God's favor.
- B. Through the eyes of BILDAD, we see man approaching life's problems through "human tradition," depending on rites and ceremonies. We see the intellectual approach, man's reasoning and ability to "know" all things.
- C. Through the eyes of ZOPHAR we see man approaching life's problems through human merit. He lives by a list of rights and wrongs. We see a hard and fast volition working out the answers to tragedy.

God shows, through the book of Job, that these three methods of man's approach to life's situations are wrong. The book of Job reveals the inadequacies of man's feelings...intellect...and the sheer determination of his will...to face life's trials.

- 7. The object of the book of Job is to show the paramount importance of learning the "ways of the Lord" [James 5:11] in the crucible of trials and suffering.

#### THE THREE POWERS OF THE SOUL



DON'T MISS THIS MAIN TEACHING OF THE BOOK OF JOB

#### **ELIPHAZ** - Represents Man's Emotions

In his discourse with Job, in chapter 4 & 5, notice how often Eliphaz stresses what he had seen and experienced. He acknowledges Job's former piety and then his "*counsel*" is heavily related to his experiences. His conclusion is that trials and sufferings are deserved and are the result of personal sins.

His one source of information is an "*experience*," which he draws upon in 4:16-17. This experience makes him some kind of authority - or, so he thought. It is on the basis of this experience that he is ready to give advice and point out Job's difficulty, and to do so with the voice of authority.

Here we have a warning of those who, having received an "*experience*" of some kind, project themselves with an air of having attained some kind of spiritual superiority. They seem to have the answers - but these are based on their *experience*.

Actually, you will find the Christian who has had a life full of rich experiences to be rather *modest* and *unassuming*.

### A truly great man is truly humble!

Conclusion: A person who bases his advice only upon his experiences and "feelings" will find these of very little help

Eliphaz's counsel was, "Sure, you have been good in the past, but now you are suffering because you are reaping the evil you sowed." (4:1-9) Relying on his "feelings" he states that Job's confidence and his hope were based upon his uprightness, but "the wicked," like wild lions, would devour him.

Eliphaz's counsel and wisdom are based upon an experience he had - (4:12-16)

*"This truth was given me in secret, as though whispered in my ear. It came in a nighttime vision as others slept. Suddenly, fear gripped me; I trembled and shook with terror, as a spirit passed before my face--my hair stood up on end. I felt the spirit's presence, but couldn't see it standing there. Then out of the dreadful silence came this voice."*

Eliphaz tells Job, "No man can be Godly!" (4:17-21).

In chapter five, Eliphaz summarizes by stating, "God will not hear you because of your wrath and envy (5: 1-2) and then he lists seven things from which he says God would rescue Job, which are: famine, war, the scourge of the tongue, destruction, the beasts of the field, robbery, and dying before his time.

There are other arguments that Eliphaz used in chapter 22 which we will look at when we come to that chapter.

The so-called "proof" which Eliphaz offers for all his wisdom was, "I have seen," or, "I have experienced." and for one to establish a general principle on the basis of his experience is a grave error.

A Christian life - without experience - would not warm the hearts of men, however, "experience," preached as a Gospel in itself, will repel all except those who live by feelings. When experience becomes the yard-stick of truth, truth turns into falsehood.

This does not mean that Eliphaz was wrong in all that he said. For instance, 5:17-18 is a true statement, as borne out in Hebrews 12:5; James 1:12 and Proverbs 3:11-12.

Eliphaz represents man's **EMOTIONS**, or approaching life and life's situations only through his *emotions*. Now, there is nothing wrong with emotions, however, God is teaching us that we cannot depend *only* upon our emotions to arrive at a correct conclusion in understanding His dealings with us!

In this study of the book of Job, I do not mean to imply that **all** that these men uttered were wrong or false statements because, while we must be careful to insist that any truths which we accept are *backed-up* by Scripture elsewhere in



the Bible, many of the statements which these three men make are true.  
*Emotions, intellect, and will* are not wrong, but we can not rely upon them to perceive life from God's point of view!

### **BILDAD - represents man's intellect**

Bildad represents "approaching life through the intellect alone, that is, one who depends upon rites, ceremonies, or a list of right and wrong actions to live by.

Bildad speaks, not from feelings of past experiences (that is, *emotions*), but, rather, from learning (that is, *intellect*). His advice is to inquire of the forefathers, to go back to the "fathers" and to the "former ages." He bases his argument on *traditions*.. He relates that the answers to life's problems are found in "academic" knowledge - in books and study. Never once did he appeal to divine revelation. His only authority was "the fathers," not God!

It is interesting to note that Bildad was by far the most *dogmatic* of Job's three friends. (Isn't this always true of "tradition" and the "intellectual" approach?) Here, indeed, is a champion of "orthodoxy" of the past and the traditions of the fathers?

GOD KNOWS WE NEED THOSE WHO RECOGNIZE THE FIRST  
 INSIDIOUS INROADS OF FALSE DOCTRINES, THOSE WHO ARE  
 FAITHFUL DEPOSITORY OF GODLY WISDOM. THEY ARE VALUED  
 AND REVERED, BUT WE MUST NOT CONFUSE "TRADITIONS" WITH  
 LEGITIMATE CANONICAL BELIEFS.

Bildad's arguments are all from appearance and are based on suppositions. He uses many "ifs." He *supposes* many things. We must learn to distinguish between "facts" and how the facts are "interpreted." Just because a fact is true, does not mean that one can assume that the conclusion one reaches as a result of that fact is also true, and this is what Bildad does.

The danger of the intellectual approach is that all the facts may not be known and the withholding of one essential fact can change the interpretation. This was Bildad's approach and it is a dangerous approach to take toward the situations of life.

Jesus gives some plain instructions in Matthew 15:3-9 concerning the "traditions of men," when He states, "They worship Me in vain; their teachings are but rules taught by men." Jesus called the crowd to him and said, 'Listen and understand. What goes into a man's mouth does not make him unclean, but what comes out of his mouth, that is what make him unclean.' Then the disciples came to Him and asked, 'Do You know that the Pharisees were offended when they heard this?' He replied, 'Every plant that My heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit.'

What is God telling us through the conclusions of Bildad? God is saying, through this second friend of Job, what we must not attempt to discern His dealings with us through our intellect alone!

Certainly there is a place in our understanding for our "mind," however, we must never let our intellect it be our sole source of insight into the trials of life.

### **ZOPHAR - Represents man's volition**

Zophar represented "*approaching life by one's will alone*," that is, one depending upon common sense, human philosophies, *human* reasoning based upon sheer volition.

Zophar speaks of one living by his own *will* power alone. One finds Zophar's reasoning to be characterized by bluntness. There is a roughness and a directness which is not discovered in Job's other two friends. His temperament was one of *definiteness*. His language is rough, and dictatorial. When he speaks, it is not from any experiences, or from learning, but, rather, his conclusions are arrived by an act of his own will . . . by sheer determination of his own powers of volition he arrives at, what he believe to be the answers to the problems of life. One will note that Zophar states, "*my thoughts gave answer to me*." He does state, "*Oh, that God would speak*" (11:4-5), however, since God does not speak, Zophar does.

Zophar bases his argument on his own intuition, or common sense, and states his conclusion with a finality that permits no opposition. He arrives at a conclusion and anyone who disagrees with him calls forth his scorn and anger.

He builds his case on the statement, "*If you WILL do this, and, if you WILL not do that, then you will be able to `lift up your face to God unashamed*."

Zophar was a legalist and a formalist who did not understand God's character at all. He knew a certain amount of truth but it was distorted because, like Eliphaz and Bildad before him, the truth he presented was not complete.

While Zophar's address is full of beauty in his declaring the unsearchableness of God, and, he does give an indication of the way of restoration, however, his message primarily consists of a stern, direct, rebuke to Job because of, what he calls, "*iniquity*" in Job's life.

This passage ranks as one of the finest of the whole book as Zophar reaffirms the wisdom of God and declares God's absolute knowledge of men. He figuratively describes creation as bound by the heavens and by Sheol, and states that God's judgment is based upon His knowledge of man, however, Zophar then declares that the way of restoration for sinning man to be that of "*putting away of iniquity*," thus escaping suffering and entering into rest (11:13-19).

Zophar declares to Job that if he knew what he was doing wrong, he would then discover why he was suffering. He told Job that if he would just "*do right*," then he could dwell in God's presence.

We need Zophar . . . [that is, our *will*] . . . because he represents a salutary check to keep the believer from becoming too abstract . . . to clever . . . too intellectual . . . when he is tempted to flow with the wind, or to live by speculation. Zophar's shrewd common sense will often show us the obvious, or strip the veil of make-believe from our hearts. However, we must not allow him to *decode* the circumstances of our lives, if we are to see life from God's point of view.

Approaching life by the *will* alone can make one become heartless, and insolent as Zophar becomes in his argument.

Reproof is, at times, needed, however, if it is to be of any worth, it must, first of all, be

deserved and it must be given with a right spirit, that is, in a spirit of meekness, tenderness, and love. It should not be an act of butchery, but an act of surgery.

Some pride themselves on being straightforward, however, they are coarse in their outspokenness. The true reprovener is of a different metal and his words fall, not like the rushing hailstorm, but, rather, like the gentle dew. They do not wound like stones but heal as oil. The nail of reproof must be well oiled in kindness before it is driven home!

What does Zophar have to say to us? In his address one sees the least feeling of any of Job's three friends. He is hard, cold, and matter of fact. There is not a breath of compassion in his speech.

The message is that if one would approach life by mere "**will-power**," or by "*decision making*" only - [that is, if one attempts to live his Christian life by "*merit*" alone] - he will never understand God's dealings in his life.

Job's three friends have had their first round of talks, exhibiting the three approaches man can take toward the experiences of life - by his emotions, his mind, or his will!

We now come to the heart of the teaching of the book of Job!

Man's nature is triune in its make-up. Scripture teaches that he is a "**soul**," living in a "**body**," with the potential of "**spirit**" communication with God. - (Genesis 2:7)

- Man's **body** is where his senses dwells!
- Man's **soul** is where self dwells!
- Man's **spirit** is where God dwells!

The Old Testament Tabernacle is an example of this. In studying what Scripture teaches concerning the Tabernacle, one finds a *triune* character -

- (1) the outer court, representing man's "**body**;"
- (2) the holy place, representing man's "**soul**;" and
- (3) the Holy of Holies, representing man's "**spirit**."

John 4:24 states, "*God is a spirit, and His worshipers must worship in spirit and in truth.*"

*Worship* is not just "*praising God in a church service*," but, rather, *worship* is one living out every area of his life for God's glory.

*Worship **must** be "in spirit and in truth!"*

So much of one's worshipping God...[living his life for the glory of God]...is not really "*in spirit*," but, rather, it is from "*self*" - soulish - relying upon his *mind*, his *will*, or, his *emotions*!

Jesus stated in John 12:24, "*I tell you the truth, unless a kernel of*

*wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds."*

What happens when a grain "*falls to the ground*"? The outer shell dies and cracks open, allowing the life within to spring forth! It is only after the outer shell is split open, by dying, that the life within the wheat can grow!

Jesus continues with His teaching in the next verse, (25) by saying, "*The man who loves his life . . . [this Greek word which is translated as "life" is the same word which is also translated as "soul" . . . will lose it, while the man who hates his life . . . [soul] . . . in this world will keep it for eternal life.*"

Jesus is teaching that if one lives for his "*soul*" [that is, his mind, will, or emotions] in this life, he will miss God's intent for his life, however, if he is willing, for Christ's sake, to die to self [his soul] he will not only live fully now, in this life, but will also preserve his life eternally!

### **Die to self!**

One's "*soul-life*" [his mind, will and emotion] must be broken like the grain of wheat which falls to the ground and dies. And, as the seed within the kernel of wheat comes to life . . . because the outer shell is broken . . . the believer's "*soul*" dimension dies and his "*spirit-life*," which has been confined, now comes forth to live!

1. The "*outer shell*" is likened unto man's physical body.
2. The *endosperm*, surrounding the *germ* of the grain is likened unto man's soul [his mind, will and emotions].
3. The *germ*, within, is likened unto man "*spirit-life*"

There is nothing wrong with man's body, he needs his body to worship God in this physical world. And, there is nothing wrong with his "*soul*" [mind, will and emotions] He also needs this dimension to worship God. However, the problem is that many believers confine God to these two areas in their worship.

The "*soul*" area of man's humanity strives to rule over him! His "*soul*" desires to express its emotions . . . to *feel good*" . . . in order to enjoy life. Also, his "*soul*" desires to *understand* all about the situations of life. It yearns to know . . . have its mentality developed . . . acquire a storehouse of knowledge . . . in order to be satisfied!

### **THERE IS NOTHING WRONG WITH THIS**

The "*soul*" area of man, and its satisfaction, is absolutely necessary - [that is, his mind, will and emotion] - *if he is to be a "whole" person*, however, if the believer's life does not go any deeper than just the "*soul-level*," his worship has not reached the "*inner man*."

God desires to minister to the believer's "*inner man*" - [that is, his "*spirit*"]. The message of the book of Job is that the believer must not allow ELIPHAZ (his emotion), BILDAD (his intellect), or ZOPHAR (his will) to control his life!

## IMPORTANCE OF THE BELIEVER'S "*SPIRIT*"

Paul states in Romans 7:22, "*For in my inner being I delight in God's law.*"

Paul prayed in Ephesians 3:16, "*I pray that out of His [Christ Jesus] glorious riches He may strengthen you with power through his Spirit in your inner being.*"

In 2 Corinthians 4:16 Paul taught, "*Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day.*"

Peter teaches in 1 Peter 3:4, "*Instead, it [the adorning of a Christian's life] should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.*"

## PRESENCE REQUIRES SAMENESS OF NATURE

Since God is "*Spirit*" (John 4:23), the believer can only worship Him "*in spirit.*"

God's Word can divide "*spirit*" and "*soul*" (Hebrews 4:12) [That's exactly what the book of Job does.] God's Word can discern what is "*soulish*" in one's life and expose it for what it is.

Must that passes for "*spiritual*" worship is recognized in the light of Scripture for the "*soulish*," self-centered, thing that it is.

Read carefully Romans 8:4-16, which teaches, "*In order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God's law, nor can it do so. Those controlled by the sinful nature cannot please God. You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of Him who raised Jesus from the dead is living in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit, who lives in you. Therefore, brothers, we have an obligation - but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, 'Abba, Father.' The Spirit Himself testifies with our spirit that we are God's children...[8:26-29]... In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And He who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. And we know that in all things God works for the good of those who love Him, who have been called according to His purpose. For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers.*"

## THE SPIRITUAL MAN

What does **God** say of this man Job?

In the opening verse of the book of Job, God Himself states that Job:

1. Is "**perfect**" - Not angelic or faultless, but blameless and *mature* spiritually!
2. Is "**upright**" - Straight or correct in his moral deportment.
3. "**Feared God**" - A holy reverence and respect for God,  
an "*awe*" based on the majestic presence of God.
4. "**Eschewed evil**" - that is, departed from, avoided, all evil.

God said of Job, that he was holy *within* and righteous *without*, that is he was cleansed in his heart and was upright in his conduct.

### WHAT IS "TRUE SPIRITUALITY"?

We will learn a great deal more about "*spirituality*" when we get to Elihu's speeches in chapters 33 through 37, and, when we get to what God says to Job in chapter 38 to 41, however, it is important to know . . . (if we are to understand clearly these earlier chapters in the book of Job) . . . just what true spirituality is.

God, out of the dust of the earth, created man. This circle represents man's "*physical*" life - his body with its five senses.

In reading Genesis 2:7, one finds that God formed man of the dust of the ground, but then something else happened. "*God breathed into man's nostrils the breath of life and man became a living soul!*"

Man is **not** a "*body*," he **has** a body, however, at creation man **became** "*a living soul!*"

The Greek word for soul is "*psyche*," from which comes our modern word "*psychology*," and refers to the unseen part of man. Tests conducted by psychologists measure a number of human factors which function independently of the body. By means of these test the clinicians procure a profile of the person living inside the body.

The "*soul*" is made of three parts:

- (1) Man's emotions
- (2) Man's intellect, and
- (3) Man's volition, or will

God's Word refers to the "*soul*" of the one who is not born-again, as "*carnal*" or "*flesh*" - ["*Flesh*" as used in Scripture does not refer to human flesh, but, rather, to the Adamic nature, or, one living life only from the reflexes of his "*soul*."] ]

Man, created by God, disobeyed God's command because his "*soul-life*" activated his personality [that is, his mind, his will and his emotions]. His *physical-life* animated his muscles and body functions.

No one can really "see" the real man "*thinking*," or watch his "*feelings*." These are an invisible process, yet they were very real.

All men have the same kind of "*soul-life*." What, then, is "*spiritual life*," of which the Bible speaks?

God tells us of those who are "*spiritually dead*." What does that mean?

God said to Adam and Eve, in Genesis 3:17, "*The **DAY** that you eat of the tree . . . [that is, eat of the tree of knowledge of good and evil] . . . you will surely **die**.*"

God said that Adam and Eve would die the **day** they ate of the forbidden tree. God could not have been referring to their "*physical*" life because they lived over 900 years after they ate of the tree which God had commanded them not to.

What about Adam and Eve's "*soul-life*"? Was that taken from them the day they ate of the forbidden tree? No, because they could still feel, think, and exercise their will. Their "*soul*" was still alive.

What happened that day Adam and Eve ate of the forbidden tree? They were driven **from the presence of God**. The *fellowship* between man and God was now broken. The line between Adam [the *living soul*] and God was now broken and it is said that "*Adam died that day*."

### **"SPIRITUAL DEATH" MEANS SPIRITUAL SEPARATION**

#### **WHAT IS "SPIRITUAL LIFE"?**

Spiritual life is just the **opposite** of spiritual death and, since spiritual death is *separation* between God and man, spiritual life is **UNION** of God and man.

The New Testament repeatedly refers to "*a **carnal** Christian*" and "*a **spiritual** Christian*." What can that mean?

A "*carnal*" Christian is a believer who has put his faith in Christ, and has received a new nature in Christ Jesus, however, his *old nature* has the upper hand. The carnal Christian lives by his "*soul powers*." He lets his emotions, his intellect, and his will guide him in facing life's issues.

### **THIS IS WHAT THE BOOK OF JOB IS ALL ABOUT!**

God is teaching, through the book of Job, that if man depends upon guidance from his emotions, his intellect, or his will, *extremes* will occur. It is only as the believer "*walks by his spirit*," under the direction and control of the Holy Spirit, that he will be able to adequately live for God and bring glory to Jesus Christ!

God's ideal for the believer is for him to live a "**Spiritual**" life . . . life in the Spirit.

Paul earnestly prayed for the saints, "*that they would be filled with the knowledge of*

*God's will in all wisdom [that is, seeing life from God's point of view] . . . and spiritual understanding . . . [that is, responding to life's situation as God would have them to], that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God (Colossians 1:9-10).*

That is what the book of Job is all about . . . learning, in the situations of life, to view things and events from God's point of view! That is true "*spirituality*."

### **WHAT "*SPIRITUALITY*" IS NOT!**

#### **1. Spirituality is not living the life of a recluse**

True spirituality is not the hollow holiness of a hermit that is produced solely in isolation. It is not pretended piety that draws in its skirts and shuns the sinner, whether by actions or attitude.

#### **2. Spirituality is not merely abstaining from outward evils**

One man, after hearing a preacher, said, "*My donkey must be a Christian.*" When asked how he could say such a thing, he answered, "*My donkey doesn't curse, work on Sunday, drink alcoholic beverages or even use tobacco. He refrains from all the things you say a Christian should. He must be a Christian.*"

No, spirituality is not just refraining from wrong things. One can cease being "*worldly*" and still not be "*spiritual*."

#### **3. Spirituality is not mouthing pious phrases**

True, a spiritual person will speak appropriate words as an indication of what is in his heart, yet, merely using the right words is not an indication of true spirituality. It is far too easy to build a facade by the glib use of words, and camouflage the true condition within.

#### **4. Spirituality has nothing to do with mannerisms**

Whether or not a person is demonstrative in his worship, or activities, at church is no gage of his spirituality. Mannerisms do not indicate spirituality, nor does the lack of certain ones indicate a spiritual lack.

#### **5. Spirituality has nothing to do with emotions**

One can be highly emotional and deeply spiritual at the same time. Another can be a stolid, unemotional, type of person and still possess the utmost in spiritual qualities. Emotions have no role in the evaluating of spirituality.

#### **6. Spirituality is not indicated by a periodic exercise of spiritual gifts**

When a person exercises a spiritual gift [listed in 1 Corinthians 12:8-10] it is **not** a sure indication that he is spiritual! These gifts were prevalent in the church at Corinth, yet



Paul calls them, "*carnal and not spiritual*" [1 Corinthians 3:1].

## **WHAT ARE THE TRUE EVIDENCES OF SPIRITUALITY?**

### **1. True spirituality is an inner quality of life**

When one accepts Christ, the Holy Spirit implants within him the very life of Jesus Christ. Spirituality is the full expression of this Christ-life. This "*inward*" life works out through the believer's life and action, and glorifies God.

The expression of this life of Jesus Christ within, is lived out every day, by a thousand little decisions by the believer's faith in Christ Jesus. Each day is filled with opportunities to show Christ-like-ness.

God sees the believer's heart and He has the capacity to judge true "*spirituality*." Men look at the outward appearance and, therefore, are unable to judge true spirituality. Men sometimes set themselves up as judges, however, they miserably fail because their basis of evaluation is exterior and, hence, faulty.

True spirituality is from within, not from without!

True spirituality is linked to the believer's "*spirit*." When anyone is born-again by the Holy Spirit, it is his "*spirit*" which is made alive (John 3:6). One must continue to "*be filled (controlled) by the Holy Spirit*" [Ephesians 5:18] and "*be led by the Spirit*" [Romans 8:14].

There, of course, will be outward evidences of this inward spirituality, however, true spirituality is **attitude**, rather than **action**, which is more difficult to feign.

### **2. True spirituality is living God's Word**

In 1 Corinthians 14:37 we read, "*If any man think himself to be **spiritual**, let him prove it by acknowledging these things that I wrote [that is, the Word of God] as the commandments of the Lord.*"

He that is "*spiritual*" receives a special discernment from God's Word, that others do not have [1 Corinthians 2:14-15].

Jesus tells us that "*it is the Spirit that gives life*" to this relationship with Him, and, that "*His Words are spirit*" [John 6:63].

God's Word feeds the believer's new life . . . [*spiritual life*] . . . in Christ Jesus.

True spirituality is submitting to the Word of God as authority

### **3. True spirituality will exhibit maturity**

The law of nature is that life develops and grows, or it eventually withers and dies. It cannot remain static, it must be active and dynamic. All life has functions and purpose. The purpose of the new life in Christ Jesus - its ultimate goal - is to bring the believer to "*a perfect*

*man, unto the measure of the stature of the fullness of Christ*" [Ephesians 4:13]. The believer's attitude develops into the characteristic of the **fruit of the Spirit** (listed in Galatians 5:22-23).

#### 4. True spirituality is primarily concerned with the welfare of others

Galatians 6:1 states, "*Ye which are spiritual restore . . .*"

Jesus' spiritual life was displayed by His concern for others.

The book of Job is a message from God, given through "*Job's friends*." They share a message of deep insight into the concept of "***death to the self-life - and life in the Spirit.***"

God's goal for every believer is not, necessarily, for them to be healthy, wealthy, or worldly wise, but for them "*to reach mature manhood and that full measure of development found in Christ.*" The believer is, henceforth, be no more an infant . . . (spiritually immature) . . . tossed to and fro, and blown around by every shifting current of teaching, according to men's cleverness and unscrupulous cunning that makes use of every shifting device to mislead. The believer is to follow the truth in a spirit of charity and grow up in every area of his life to the measure of Christ's growth, who is our head. [Ephesians 4:13-15].

### THE CONCEPTS FOUND IN THE BOOK OF JOB

#### 1. The concept of being completely yielded to God

In this book, one sees Job placing his life completely in God's hand. One witnesses Job's absolute trust in surrendering his whole being to God.

The one thing that characterized Jesus' life, more than anything else, was His unconditional submission to His Father. Jesus said in John 8:28-29, "*I do nothing of My own but speak just what the Father has taught Me. The One who sent Me is with Me; He has not left Me alone, for I always do what pleases Him.*"

The book of Job teaches that the believer's entire being . . . [his emotion, his intellect, and his will] . . . must be completely subjected to the Lordship of Christ.

Man's "*human nature*" hates control! It despises subjection!

Yieldedness is **not** loss of man's soul, but, rather, it is simply surrendering the soul . . . [*mind, emotion and will*] . . . to God in order to work out His perfect will. Yieldedness is giving up one's selfish, independent, expression and humbly submitting to God's will.

Many have been striving to overcome some besetting weakness, yet are no closer to their desired goal because they fail to realize that yieldedness is **not** something one does or does not do, but, rather it is an attitude of the heart, a state of one's mind, emotion, and will..

#### (A) YIELDEDNESS IS THE ABSENCE OF RESISTANCE

Yieldedness is **not** "*doing*" something, but, rather, it is simply not resisting the Holy

Spirit as He seeks to guide the believer through his "*spirit*."

The Holy Spirit, by God's Word, is seeking to teach, correct, discipline and lead the believer in order to mature him. "*Yieldedness*" is **not resisting** this work of the Holy Spirit.

Like Job, when God leads the believer through some testing period, he does not resist. As God, unmercifully, cuts away some of the cherished, but unscriptural, "*traditions of men*" from his life, he stands on God's Word alone.

There is no Scriptural basis for pleading with God to make the believer willing to yield to His will. He simply commands us to do so.

Romans 12:1-2 states, "*Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God - which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is - his good, pleasing and perfect will.*"

#### **(B) YIELDEDNESS IS THE ABSENCE OF ANY EXPRESSION OF "SELF"**

It is a result of sin that the believer's "*self-life*" . . . [his emotion, his intellect, and his will] . . . has been corrupted. He must remember that his "*self-life*" is out of harmony with God's will and, if he lets his soul have control of his life, he will be vulnerable to Satan's influence.

God's will is only accomplished in the believer's life as he allows his "*spirit*" to be guided by the Holy Spirit and he yields his "*soul-life*" in full consecration to God.

Yielding one's self-life to the guidance of the Holy Spirit does not mean the surrender of he's "*free-will*." God never destroys one's **free-will**, but, rather, God only asks that believers surrender their "*self-will*" . . . [that is, their emotions, intellect and will] . . . into harmony with His will.

#### **(C) YIELDEDNESS IS AN AFFECTION OF THE HEART**

When one is "*born-again*" he receives a new heart and yieldedness is the result of the affection of this receptive heart. When the believer lives by this "*new life*" there is an unconscious, non-voluntary, surrender to God.

One can decide within his mind, will, or emotion to "*change his ways*, however, still be unable to consistently, permanently, do so and, so, he abandons the idea after a period of time. Why? His new "*heart*" . . . [his "*spirit*" made alive by the Holy Spirit at his new birth.] . . . must be receptive of this yieldedness.

### **2. A second concept found in the book of Job is that of "*Emptying*."**

The book of Job presents is a child of God who lost **everything**.

In Philippians 2:5-9 we read of the *emptying* of Jesus Christ. It states, "*Your attitude should be the same as that of Christ Jesus: Who, being in the very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death - even the death on a cross!*"

God's Word clearly commands the believer to have this same attitude which Jesus had. The way to the fullness of God is through *self-emptying* . . . [that is, the crucified life].

Our culture teaches to "*pamper*" the self-life, "*express yourself*," however, God's message is death to self-life [or, the crucified life].

### 3. A third concept found in the book of Job is that of "*Dying*"

The natural desire within everyone is to keep alive the "*self-life*," however, until one is willing to die to all of his *self* desires, plans, wishes, and will, he will never enter the *blessed life* which God promises the believer.

The believer is to "*reckon himself to be dead indeed to sin*." The believer's greatest competitor for his love and affection is his own "*self-life*." The believer must reckon his self-life dead! He must "*offer himself on the alter, a living sacrifice*" [Romans 12:1-2].

#### Why should the believer be willing to suffer?

##### 1. For the trial of his faith

James 1:2-4 teaches of the importance of suffering hardships as a necessary phase of our spiritual development. This passage states:

*"Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything."*

##### 2. In behalf of others

**Romans 15:1** states, "*We who are strong ought to bear with the failings of the weak and not to please ourselves.*"

**Galatians 6:1** states, "*Brothers, if someone is caught in a sin, you who are spiritual should restore him gently.*"

In **Matthew 20:26**, Jesus teaches, "*Whoever wants to become great among you must be your servant and whoever wants to be first must be your slave - just as the son of man did not come to be served, but to serve, and to give His life as a ransom for many.*"

**1 Peter 2:20-23** states, "*How is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you are called, because Christ suffered for you, leaving you an example, that you should follow in His steps. He committed no sin, and no deceit was found in His mouth. When they hurled their insults at Him, He did not retaliate; when He suffered, He made no threats. **Instead, He entrusted Himself to Him who judges justly.***"

### 3. In behalf of Christ

**Philippians 1:29** states, "*For it has been granted to you on behalf of Christ not only to believe on Him, but also to suffer for Him.*"

**Matthew 5:11** states, "*Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of Me.*"

**Luke 9:23-24** state, "*If anyone would come after Me, he must deny himself and take up his cross daily and follow Me. For whoever wants to save his life [soul] will lose it, but whoever loses his life [soul] for Me will save it.*"

In **Colossians 1:24**, Paul states, "*Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of His body, which is the church.*"

**2 Corinthians 1:5** states, "*For just as the sufferings of Christ flow over into our lives...*"

**Romans 8:17-18**, state, "*Now if we are children, then we are heirs - heirs of God and co-heirs with Christ, if indeed we share in His sufferings in order that we may also share in His glory. I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.*"

In **John 15:18-21** Jesus says, "*If the world hates you, keep in mind that it hated Me first. If you belonged to the world, it would love you as its own. As it is, you do not belong to the world; but I have chosen you out of the world. That is why the world hates you. Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted Me, they will persecute you also. If they obeyed my teaching, they will obey yours also. They will treat you this way because of My name, for they do not know the One who sent Me.*"

The inconveniences, difficulties, mistreatment, abuse and suffering for the sake of the Gospel is in behalf of Christ.

**1 Peter 4:12-13** state, "*Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when His glory is revealed.*"

As one reads the book of Job, these Biblical truths stand out paramount:

- (1) Job's yieldedness to the hand of God,
- (2) Job's being emptied of everything in life, and
- (3) Job's willingness to die!

As we continue in our study of the book of Job, consider the words of Eliphaz, Bildad and Zophar, noting the conclusions of our "*self-life*" . . . take into account Job's attitude toward them and his appeal to God . . . and carefully appraise God's words to Job . . . then, lastly, give careful consideration to the opinion of Elihu.

I believe you will find therein a message to gage your life by . . . [this message of the book of Job] . . . the communication God wants us to receive from the book of the Bible.

The book of Job has far more to say than just to tell us that Satan is behind suffering

. . . [Interestingly, Satan is dismissed in chapter 2 - and never heard of again through out book]. The book of Job has more to share with us than just the fact that we should expect trouble, and suffering, in this life. The book of Job was given to show the argument of our "*self-life*" (that is, our emotions, our intellect, and our will) and the Spiritual attitudes we must assume, as the Holy Spirit guides us through our spirit, if we are to mature in God!

The book of Job emphasizes a message that runs throughout the entire Bible, one that is most often left out of teachings today.

God has a very definite reason for the giving of this book of Job that is so shrouded in mystery. We do not know when this book was written, (just that it is the earliest of the books of the Bible. Nor do we know by whom it was written, or where it was written. It is a book that takes **forty-two** (42) chapters to tell of just one event in one man's life (while the story of creation of all things takes only **two** chapters). Why did God give the book of Job to man? There has to be a far more important reason than just to say, "*Things will turn out all right?*"

### **GOD LAYS DOWN A SPIRITUAL LAW WHICH GOVERNS THE BELIEVER'S WORLD AND FROM WHICH NO ONE WHO SERVE HIM MAY DEVIATE!**

Just as the fact of the death and resurrection of the Lord is the ground of one's acceptance of Jesus Christ, so the principle of death and resurrection to man's "*soul-life*" is the basis of one's life and service for Christ Jesus..

One cannot be an effective servant of God without knowing this principle of death and resurrection. Even Jesus Himself served on this basis. Before His public ministry ever began, He submitted Himself to baptism. He was baptized not because He had any sin, but, rather, because of the figure of death and resurrection. When Jesus took His stand on this ground, it was then that the Holy Spirit came upon Him and He began His ministry.

Everything Jesus did on earth, even though it was prior to His actual death on the cross, was done with **the principle of death and resurrection as its basis.**

If the Son of Man has to go through death and resurrection, in figure and principle, in order to do the work of God, *can we do otherwise?*

### **JOB IS A PICTURE OF THIS PRINCIPLE OF DEATH AND RESURRECTION**

No one can effectively serve God without knowing the working of this principle of death and resurrection in their life.

Let's look at each Gospel!

Each of the four passage we will show - Matthew, Mark, Luke and John - all have something in common. In each of these Gospels, the Lord is speaking concerning the "***SOUL-ACTIVITY OF MAN.***" God is saying that the **soul** of man must be dealt with by bearing the cross daily and following Him.

As we have seen, the *soul-life* (or, natural life of man) is the old man of the flesh, or one

who lives by his *emotions, intellect or will*. God states that this "*old man*" has been crucified with Christ on the cross. Three times in the book of Galatians the "*crucifying*" aspects of the cross is referred to as a thing already accomplished, however, the "*soul-life*" of man continues . . . alive, and demanding . . . with him.

There is an unending, day-by-day, need for the "*cross*" to operate in the life of the believer. This "*crucifying of the soul-life*" is a life-long service, laid down by Jesus in the words, "*Let him (the believer) deny himself* . . . [the word "*self*" is the same Greek word as "*soul*"] . . . and take up his cross daily, and follow Me" [Mark 8:34].

Death must remain an abiding principle of the believer's life,  
for the losing of the "*soul*" and the uprising of his "*spirit*."

When the believer lives a "*natural*" life, he becomes a slave of his *emotions, intellect and will*. He goes ahead at full speed, letting his "*soul*" direct his life. If the believer's life is to be pliable to the Lord, then the seat of his natural energies - his *emotions, his intellect and his will* - must be brought, by way of the cross, under Christ's control.

WHEN DEATH HAS BEEN WROUGHT OUT IN THE  
BELIEVER'S "*NATURAL*" LIFE, THEN HE FINDS THAT GOD  
WILL RELEASE HIM INTO RESURRECTION.

**The believer will discover that more than anything he has lost is given back to him!**

While the principle-of-death is at work in the believer's "*soul-life*," the principle-of-life is at work, directing, empowering and animating his "*spirit*" with fresh divine life. Hence- forth, what the believer has lost is brought back, however, when it is touched with a new value, his "*spirit*" is under heaven's control.

The believer still has his "*soul*," in the same way he still has his "*body*." He still has full use of his faculties, however, his "*soul-life*" is not now his life-spring. He is no longer living for the cravings of his "*soul*." He uses it, but he lives "*by his spirit*." The "*old man*" has been finally, and forever, crucified [Romans 6:6].

**ELIPHAZ, BILDAD** and **ZOPHAR** represent the believer's  
"*soul*" - the seat of his affection, intellect and will!

The believer's decisions, and actions, are influenced by his "*soul-life*" if he lives on the natural plane, ungoverned by the Holy Spirit working through his "*spirit-life*." His "*soul-life*" influences his whole course of action.

Let's look at these passages from the four Gospels:

#### Matthew

In Matthew 10:37-38, Jesus said, "*Anyone who loves his father or mother more than Me is not worthy of Me; anyone who loves his son or daughter more than Me is not worthy of Me; and anyone who does not take his cross and follow Me is not worthy of Me. Whoever finds his life [his "soul"] will lose it, and whoever loses his life [soul] for My sake will find it.*"

Christ is warning the believer of the danger of the subtle working of his "soul," turning him away from the path of God. The key is, "*The believer lose his soul,*" that is, he must no longer allow his "soul" to fulfill its desires. He must "lose" it!

It often is not any definite sin that is keeping the believer from following the Lord all the way, but, rather, his course is diverted by some perfectly innocent, natural, affection - or an intellectual approach - or the action of the believer's unsundered will.

### Mark

Mark 8:34-35, "*Then He [Jesus] called the crowd to Him along with His disciples and said: 'If anyone would come after Me, he must deny himself and take up his cross and follow Me. For whoever wants to save his life [soul] will lose it, but whoever loses his life [soul] for me and for the gospel will save it.'*"

This teaching of Jesus came at the time when Peter, because of his love for the Master, began protesting Christ's going into Jerusalem, saying, "*Lord, do not do it, pity Yourself, this shall never come to You.*" Peter was appealing to Jesus to spare Himself and the Lord rebuked Peter, as He would rebuke Satan, for "*caring for the things of men and not the things of God,*" after which came the teaching of the passage above in Mark 8:34-35.

What was happening? Peter was listening to his emotions, and intellect, and he reacted to these *natural* instincts. Jesus said that this is not the way God does things. The believer must "*die*" to his "soul" desires, and learn to listen to God - by his "*spirit,*"

### Luke

In the Gospel of Luke, chapter 17, Christ again deals with the matter of the believer's "*soul-life,*" however, this time it is in relation to His return to earth.

Notice Jesus is speaking of "*the day when the son of man is revealed*" (verse 30), as He draws a parallel between the day that He will return to earth with the day that Lot went out from Sodom (verse 29). He refers to the "*rapture*" of the saints in verses 34-35, with the words, "*One will be taken, and the other left.*"

In between Christ's reference to the calling of Lot out of Sodom (verse 29) and this allusion to the gathering of the saints to Himself (verses 30-32), there come these remarkable words in verses 31-32: "*On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise, no one in the field should go back for anything. Remember Lot's wife.*"

"Remember Lot's wife?" - **Why?**

Verse 33 answers, "*Whoever tries to keep his life [his "soul"] will lose it, and whoever loses his life [his "soul"] will preserve it.*"

This passage in Luke 17, teaches the believer what his reaction should be to the rapture. It states plainly, "*Lose your soul for Christ's sake.*" The moment Christ returns to earth the believer



will discover his heart's real treasure. Is it God or, is it, like Lot's wife, the "*things*" one's soul craves?

That "*precious thing*" which the believer goes downstairs into the house to get, is enough to pin him down - a "*peg*" that holds him to earth.

Note. Jesus is speaking of "*marrying, planting, eating, selling,*" all perfectly legitimate activities with which there is nothing essentially wrong, however, **it is occupation with them, to the extent that the believer's heart goes out to them, enough to hold him back.**

The real question is, "*Where is the heart?*" The Cross must work in the believer a true detachment in his "*spirit,*" from being guided by his "*soul-power.*" The believer must not be so preoccupied with his "*soul*" activities that, in listening to their cry, he allows his emotions, intellect, or sheer self determination to make his ultimate decisions.

### John

John 12:24-25, "*I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life [soul] will lose it, while the man who hates his life [soul] in this world will keep it for eternal life.*"

Again, Christ is speaking of the inward working of the Cross . . . the losing of the control of the believer's "*soul*" . . . in order that his inner life, his "*spirit,*" might come to life and take charge. The believer's nature is, here, depicted as a grain of wheat dying in order to increase. The end in view is ***fruitfulness!***

The picture Christ draws here of the believer's nature is that of a grain of wheat with life in it, however, unless the outer life dies, it will "*abide alone.*" The believer's life has power to impart life to others, however, to do so, the outer life [his soul] must die.

Jesus Christ passed into death in order for His divine life to emerge in many others. He let go of His life that believer might receive it. He "*made His soul an offering for sin,*" [Isaiah 53:10]. He cried to His Heavenly Father, "*Not My will be done, but Thine.*" It is this aspect of Christ's death that the believer is called to die. There must be "*conformity to His death*" whereby the believer `*loses*' his natural life in order that, in the power of Christ's resurrection, he becomes a life-importer (directed by his "*spirit*") sharing with others the new life of God which is in him.

2 Corinthians 4:11-12 states, "*For we who are alive are always being given over to death, for Jesus' sake, so that His life may be revealed in our mortal body. so then, death is at work in us, but life is at work in you.*"

Now, some have accepted Jesus Christ as their personal Savior and received this "*new life*" in Christ, however, Christ's divine life is not overflowing and imparting life to others because it is scarcely making itself apparent, even in the believer's own life.

God is saying, through the book of Job, that the reason there is so little sign of life, where life is present in the believer, is that the "*soul*" is enveloping and confining that life of his "*spirit,*" like the outer shell envelops the grain of wheat. The believer is living by his "*soul-*

*powers*" and is working and serving his natural strength, instead of drawing his life from God. His "soul stands in the way of the springing up of his new life in the Spirit!

God is telling the believer, through the book of Job, to "lose his soul" because, only by doing so, is there fullness of joy!

Like Job, the believer will pass through periods of "death" - God will allow him to go through this experience when it will seem as though everything of value to him is slipping from his grasp, however, afterward, he will find that everything is given back to him in glorious resurrection, and nothing can measure the difference between what was before and what now is!

What does God's Word mean when it teaches the believer to "take up his cross daily and follow the Lord"? This command, found several places in Scripture, *always* follows the words, "deny self." These passage are referring to the act of denying one's "soul" from dictating attitudes and actions.

To "deny self" refers to the "soul" . . . (the seat of man's affections and intellect) . . . that plays such an important part in decisions and actions, being brought into subjection to the working of the Cross. "Bearing the cross," an *inward* act, is a continuous process . . . a step-by-step following after Christ's death to self. The Cross is brought to bear upon the believer's "soul" to bring about death to these natural endowments - his emotions, intellect and will.

The book of Job shows the believer that he still has a "soul" to contend with. His emotions, intellect, and will are not be "put away" all together, but, rather, now, the Holy Spirit, through the believer's "spirit-life," rules. The believer uses his "soul-power," nevertheless the soul does not rule him.

Believers are to "have faith unto the saving of their soul" (Hebrews 10:39). 1 Peter 1:9, also, teaches, that "the goal of our faith is the salvation of our souls," Luke 21:19 states, "It is by endurance [persistence] that you will secure possession of your souls."

### What are these verses referring to?

When one is born-again, by accepting Jesus Christ into his life, his "spirit," which was "dead in trespasses and sin" [Ephesians 2:1], is made alive [John 3:6], he has the divine life of Christ Jesus within his "spirit." However, the believer's "soul" - [that is, his emotions, intellect and will] - needs to be brought under the control of the power of the Holy Spirit.

It is as the believer brings his "soul" - [his emotions, intellect and will] - under the control of the Holy Spirit that he grows to spiritual maturity.

The believer does not "lose his soul" in the sense that he does not have one. His soul is still there with its natural endowments, however, now the Cross is brought to bear upon it to bring it into death, and then, as God may please, to give it back in glorious resurrection power!

Paul speaks of this in Philippians 3:10, when he expresses, "I want to know Christ and the power of His resurrection and the fellowship of sharing in His suffering, becoming like Him

*in His death."*

The mark of "death" upon the "soul," bringing it to the place where it is always subordinate to the believer's "spirit," not assert itself independently, is the work of the Cross.

A man of the caliber of the Apostle Paul, with all the natural resources which are hinted at in this third chapter of Philippians, so distrusts his own natural strength that he could write to the Corinthians, "*For I resolved to know nothing while I was with you except Jesus Christ and Him crucified. I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power*" [1 Corinthians 2:2-5].

The cross was a symbol of death. It stood for the abrupt, violent end of a human being! The man who took up his cross and started down the road - *was not coming back!* He was going out to have his life ended. The cross struck cruel and hard, and when it had finished its work, the man was no more. God can not approve of any of the fruits of the "old life." The believer must leave his old life at the cross, allowing Christ to raise him to new-ness of life!

Whenever God allows the believer to go through some difficult time, the question is, "*To whom will he listen? Where will he acquire his guidance? Does he acquire it from his 'soul' powers or from his 'spirit' - made alive in Christ Jesus?*"

It is important that one keeps in mind that whenever one is born-again . . . **it is his "spirit" that is made alive.** This new life in Christ Jesus desires to control his "soul-powers" and to change his attitudes and actions into Christ-like-ness.

Just as the believer's five physical senses have a certain spectrum to which they are sensitive, so does his "spirit-sense" have a spectrum to which it is sensitive and God has made it possible for the believer's "spirit" to increase its sensitivity!

Note that in the diagram to the right, first, the sensitivity of one's eye to the spectrum of light and the sensitivity of one's ear to the spectrum of sound. There is a certain area to which the eye has perception to light - and the ear to sound - this extent can be increased through training, or application of various instruments, so the believer's "spirit" can have its sensitivity increased.

### **HOW TO INCREASE THE SENSITIVITY OF ONE'S "SPIRIT"**

The believer must learn how to allow his "spirit" to be led of the Holy Spirit. He must increase his "spirit-sensitivity" and this is accomplished by the Word of God!

Jesus said in John 6:63, "*The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.*"

In Matthew 4:4 Jesus said, "*It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'*"

The believer "*receives with meekness the engrafted Word, which is able to save his SOUL*" - James 1:21.

As the believer consumes the Word of God into his "*spirit*," he will:

- (1) **Set his affections on things above** - Colossians 3:2
- (2) **Renew his mind** - Romans 12:2 – And, he will,
- (3) **Submit his will to God's will** - Matthew 26:39

1 Peter 1:9 states, "*Receive the end of your faith, even the salvation of your 'souls' . . . (verse 22) seeing you have purified your 'souls' in obeying truth.*"

Hebrews 10:39 states, "*Believe to the saving of your 'soul'.*"

The believer's "*spirit*" is made alive when he accepts Jesus Christ, however, God desires to also bring the believer's "*soul*" - [his emotions, mind and will] - under His control and this is accomplished through the believer applying God's Word into his life!

## **Eliphaz**

Eliphaz now gets much bolder in his accusations toward Job. Remember, that Eliphaz represents a believer's emotions and that his whole approach is through his "*experiences . . . what he has gone through . . . what he has felt.*"

### **EMOTIONS OFTEN PRESENT FALSE STATEMENTS . . . INSTEAD OF FACTS**

*Accusations are not actualities!*

### **Chapter 15**

Note that, in verse 1, Eliphaz is on the verge of "*losing his temper,*" or, "*losing control of his 'feelings'.*" He accuses Job of casting off fear, or reverence (verse 40), yet God Himself had said that Job "*feared God*" (Job 2:4). Eliphaz also said that Job restrained prayer, yet God said in Job 1:5, that Job prayed, fasted, and sacrificed daily as his regular custom. Job 1:20 states that Job "*fell to the ground in worship.*"

In verses 5-13 Eliphaz condemns Job, but, then - that is the way of "*feelings*" when one lives by emotions.

Verses 14-16, Eliphaz reviews the "*impressions*" of a vision he said that he had.

Verses 17-19, Eliphaz builds his whole conclusion on "*experiences.*"

Verses 20-25, Eliphaz paints a picture of "*Mr. Badman*" and implies this to be Job.

### **Chapter 16**

The students sees in this chapter, Job wrestling with how he "*feels*" as he is going through this trying experience.

## Chapter 17

This chapter shows the results of the "*reasoning of emotions*." Note that in verse 10, Job says, "*I reject your response*." From verse 11 to the end of this chapter, Job speaks to himself to what his *feelings* are.

## Chapter 18

### **Bildad**

Again, the student sees that Bildad's approach is through his "*intellect*."

In verse 2, the word "*mark*" literally means "*to think clearly*." Bildad is saying, "*I think* [referring to his intellect] *clearly*," and only then, after he has reasoned with his intellect, does he speak. This word which is translated as "*mark*" is also translated, "*to grasp meaning*." It is referring to an intellectual approach. Then verses 3 through 21 is this intellectual conclusion.

## Chapter 19

Job answers Bildad! Eliphaz relied too much on his "*feelings*," now, Bildad apparently has **no** feelings. In verse 1 Job is speaking of Bildad's *intellectual conclusion*, and Job says that his experience of losing everything passes any known, or intellectual, principle. In verse 2, Job speaks of the "*callous reasoning*" of Bildad.

Job says, in verses 2 through 12, "*If you look at these things intellectually, the following will be the result*" - [the results found in verses 13 through 29].

Verses 13-21 are a description of what Job was passing through and they hardly need explanatory remarks.

Verse 22 finds Job saying, "*Since you believe God is punishing me for evil, why is it that you also persecute me?*"

Verses 23-24, Job says, "*This is what you should record . . .*" then Job gives that glorious note of victory in verses 25 through 27!

Verses 28-29, Job says, "*You should not be judging me, but, rather, you should be trembling at the thought of your own coming judgment.*"

### **Zophar**

## Chapter 20

The student sees Zophar's "*volition logic*" as he begins with a polemical approach. Verse 10 refers to a "*legal restitution*." Zophar's dogmatic theme of "*misery is the result of wrong doing*" runs throughout this chapter.

Zophar speaks of his cherished prejudices like an ecclesiastical bigot. His "*own resolve*" is his own interpretation and, when he arrives at a conclusion, nothing can change his mind.

He is possessed by dogmatic prejudice and arrives at his argument by independent determination. He would "*forge a thunderbolt and hurl it at Job.*" His dogma has made him heartless and cruel, hurling anathemas, forging fetters for Job's limbs, kindling fires to burn Job's body to ashes.

Under the influence of his **volitional** dogma he is as heartless as the fabled Procrustes, who, on an iron bedstead, tied all who disagreed with him, stretching out their limbs if they were too short and cutting off those limbs that were too long.

## Chapter 21

Job's answer to Zophar is, "*Please, consider my words, don't just listen to your own words*" [verse 2]. In verse 3, Job says, "*Give me a fair hearing before you make your conclusion, see if I don't make sense before you decide to **mock** me.*" In verse 4 Job says, "*My outcry is not to man, but, rather, it is to God because it is my **SPIRIT** which is out of sorts!*" In verse 5 Job says, "*Think clearly before you decide, and you would be dumbfounded and not speak so quickly.*" In verse 6 Job says, "*When I think of my plight, I am dismayed too.*"

Verse 7-12 Job says, "*You reason that the wicked are punished, but, look around you, the wicked prosper.*"

Verse 14 Job says, "*Your reasons, Zophar, leaves God out. You did not take Him into your decisions.*"

Verse 15 Job says, "*With your kind of conclusion, Zophar, who could serve God?"*

The rest of this 21st chapter, verses 16-34, Job is mainly emphasizing the Biblical truth that, "*It rains on the just **and** the unjust alike.*"

It is extremely difficult to bring all the varied parts of the book of Job into "*sermonic unity*," that is, it is very exacting for a preacher to take all the parts of the book of Job and turn them into practical use for his sermon, which may well be the reason one hears so little about the book of Job - excerpt, maybe, for the first two chapters.

In order to understand any part of the book of Job, it is important to realize **where** a particular portion appears in the book, - **why** it was spoken and **by whom** it was spoken - because everything stated in the book of Job is not necessarily true. What is stated can be merely the conclusions of one of Job's three friends - Eliphaz, Bildad and Zophar.

Before any conclusion is arrived at from a text in the book of Job, it should be accompanied with at least two, or more, other Scriptures found elsewhere in God's Word, because, unless this is done, there is a strong possibility of arriving at a wrong conclusion.

### THIRD ROUND

Chapters 22 through 37

**Eliphaz's third speech**

Note, in chapter 22, that Eliphaz speaks and, again, he speaks of his "*feelings*," however, it is his own feelings that he is concerned with, he fails to see the situation from the way Job would feel about it. Eliphaz attempts to make Job see things from **his** point of view [verses 2-11]. He does pay tribute to the "*greatness of God*" in verses 12-20, nevertheless, he then appeals for Job to repent [verses 21-30].

The student will note that *many of the alleged saying of Job here, which Job is accused of uttering, cannot be found **in any of the words spoken by Job.***

Verses 5-8 are a summary of Eliphaz's "*feelings*." He says, in reality, "*No doubt you probably . . .*" He does not charge Job with failure in his relation with God, however, he does seek to find wrongs in Job's treatment of his fellowmen, which Job, in turn, denies all of the accusations in Job 31:17.

Eliphaz seems to swing back and forth in his "*feelings*," which is normal for those who live by, and make their decisions on, their emotions.

For instance, verses 29-30 seem almost unintelligible in the context of the argument that Eliphaz has offered up to this point. Now, he says, "*God delivers the innocent man.*"

The advice that Eliphaz gives in verses 21-30 is right on and . . . except for his own "*feelings*" that Job was guilty as charged . . . is good counsel. [*Feelings are not always wrong!*]

## Chapter 25

### Bildad's third speech

Bildad appears for the third, and last, time and his conclusion is one of "*logic*," which goes something like this, "*God's limitless resources cannot be opposed, and puny man counts for nothing in the infinite space of God's mind.*"

Bildad's reasoning in verses 1-6 is, when one considers all the objects of the universe, they are corrupt compared with God. The term "*worm*," found in verse 6, was a term used in reference to one's feeble **intellectual** powers.

This ends the third round - [Zophar does not speak a third time]

In considering Job's replies, the student will note that Job speaks in chapters:

3 – Job assess his trial

#### FIRST ROUND

6-7 – Job answers Eliphaz

9-10 – Job answers Bildad

12-14 – Job answers Zophar

16-17 – Job answers Eliphaz's

19 – Job answer Bildad's

#### SECOND ROUND

21 – Job answers Zophar's

23-24 – Job answers Eliphaz's

### THIRD ROUND

26-31 – Job answers Bildad's

### GIVING CLOSING REMARKS

40 – Job response to Elihu

42 – Job has a conversation with God

Job speaks in a total of twenty-one chapters - *exactly one-half of the book of Job*.

It is suggested that the student read the chapters in which Job is speaking and then note Job's response to his three friends. Careful and diligent study will reveal a balanced attitude toward one's "soul-powers" - the emotion, mind and will.

For instance, in looking at Job's first answer, in chapter 6, to Eliphaz. In verse 2, Job states, "My passion [or feelings] are unweighable." In verse 3, Job states, "They [my feelings] are heavier than the sand of the sea," and in verse 4, Job states, "The arrows of the Lord rankle deep within me and poison my spirit."

The student will find it very interesting and enlightening as he studies each of Job's answers in relation to who he is answering - and why.

Job's three friends leave and are never heard of again. It is then that **Elihu** makes his appearance upon the scene in chapter 32.

### Elihu

Making his first appearance (in chapter 32) is a man called "Elihu," who the student will find to be representative of man's "spirit." God's line of communication with man is by His Holy Spirit through man's Spirit.

The believer's *emotions* [represented by Eliphaz] . . . his *intellect* [represented by Bildad] . . . and his *will* [represented by Zophar] . . . should have input. They are not wrong in themselves, however, it is the "spirit of man" which should guide his life.

The believer's "soul-powers" should be used by him (they are God-given, when used correctly), however, the believer's "spirit" should rule over his natural powers - his emotion, his intellect and his will.

Scripture teaches "The Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man because a living SOUL." - Genesis 2:7

The total make-up of man is his "soul," his personality, which is made up of his EMOTION, INTELLECT and WILL.

In the book of Job, God introduces the student to three men who represent these three areas of man's make-up.

This make-up of man, apart from the control of the Holy Spirit, is referred to in Scripture as "flesh" . . . "the old man," . . . "man's natural desires," and "carnality."



Job three friends - (Eliphaz, Bildad and Zophar) - are given to represent what life, if approached only by the make-up of man's soul, would be - and, what conclusions one would arrive at, using only his "*flesh-nature*."

A greater part of the book of Job is taken up with these three "*friends*" of Job. Now, however, it is time to look at man's "*spirit-nature*."

Whenever the believer is "*born-again*," John 3:6 teaches that it is his "*spirit*," which, up to the moment of the new birth, has been "*dead in trespass and sins*," but now has been made alive - "*born from above*" - so that, added to his complex make-up [his soul] is his "*spirit*," which is, here, emblematic in the life of Elihu!

Elihu's opening words of introduction are very informative, he states, "*But there is a spirit in man*." Then, Elihu goes on to state that, "*The sources of wisdom is not from the soul but, rather, it is from deep with man, or is inward inspiration from God by way of man's inner most being - his spirit*."

Job's three friends failed grievously, now Elihu enters with a more ample outlook, resulting from direct communion between the inspiring Spirit of God and the spirit of man.

Elihu states, "*I am speaking in God's stead*," and points out the need of an "*intercessor*," One who ransoms mankind. Elihu reminds Job that there is something which is far worse than his afflictions, and that is to be separated from God for eternity - which he calls "*the pit*!"

Elihu advises Job to take a look deep into his life for any fault there and says, "*Although the three friends did not succeed in unveiling any sin in Job's life, it was a perfect time for self-examination*," then Elihu advises Job to "*take a different attitude toward God*" (34:13-17).

It is easy to note that the whole "*tone*" of Elihu counsel is drastically different from that of the three friends. After they have spoken and "*there was no answer in the mouth of these three men*" [32:5], Elihu states, "*The Spirit of God hath made me, and the breath . . . [*breath*' is the same word as *spirit*] . . . of the Almighty hath given me life!" A very revealing statement is made in 33:18, when Elihu states, "*God, Who is allowing this trouble, is seeking to save man's soul*," man's mind, will and emotion!*

Elihu states in 33:14, "*For God speaketh once, yea twice, yet man pays no attention*," and then Elihu adds, "*If he listens and obeys God's voice, all is well and the Lord keeps back his SOUL from the pit*." (33:18).

Elihu tells Job, "*It is just at the time when it seems that all hope is lost, that God steps in*." He speaks of a "*Messenger*" who will be an "*interpreter*" - [An "*interpreter*" is one who knows two languages, and is able to translate from one language into the other.] Here, in Job's life, the "*Messenger*" in explaining what God is saying through afflictions!

The fact that Job did not reply to Elihu's discourse, as he had done with his three friends, shows his acceptance of it.

## **Elihu**

First states his reasons for deserving hearing:

1. Because there is a spirit within man which is Divinely inspired - 32:8
2. The "*three friends*" did not bring wisdom - 32:9-10
3. The three friends did not say what is required to be said - 32:11-17
4. Elihu (representing man's "*spirit*") struggled for utterance - 32:18-20
5. Frown or favors would not effect Elihu's counsel - 32:21-22

### **Chapter 33**

6. Elihu speaks with sincerity - 33:1-2
7. Elihu has knowledge to communicate - 33:3
8. Because Elihu was from God he could give counsel - 33:4-5
9. Elihu represented what God would say - 33:6-7
10. Elihu quotes Job 33:8-11 - and then answers:

- (A) The infinite superiority of God - 33:12
- (B) The absolute responsibility of God - 33:13
- (C) The constant communicability of God - 33:14-16
- (D) The redemptive purpose of God - 33:17-18

11. Successful discipline of life:

- (A) Involves great suffering - 33:19-22
- (B) Requires spiritual teaching - 33:23
- (C) Results in complete restoration:
  - Brings God's grace - 33:24-26
  - Obtained by penitent prayer - 33:27
  - Results in man's soul delivered - 33:28

12. Elihu's conclusion - 33:29-33

### **Chapter 34**

#### **SECOND SPEECH**

1. Man's mind discerns - 34:3-4
2. The imperfection of man - 34:5-9
3. The glories of God - 34:10-15
4. The character of God is:
  - (A) Supreme - 34:16-18
  - (B) Impartial - 34:19-20
  - (C) Omniscience - 34:21-22
  - (D) All powerful - 34:23-30

5. Lessons Elihu gives:

- (A) What God teaches about not sinning, - 34:31-32
- (B) God does not recompense as man does - 34:33
- (C) We are not wise enough - we must learn from God - 34:34-35
- (D) Elihu's hope was that Job would pass through these trials and that they would cause him to turn to the Lord for help - 34:36-37

**Chapter 35**

**THIRD SPEECH**

1. Man's character is selfish - 35:2-4
2. God is independent of man's character - 35:5-7
3. Society is influenced by man's character - 35:8
4. Five evils prevalent among men
  - (A) Cry of oppression - 35:9
  - (B) Absence of piety - 35:10
  - (C) Inefficiency - 35:11-13
  - (D) Non-recognition of God - 35:14-15
  - (E) Uncharitableness - 35:16

**Chapter 36**

**FOURTH SPEECH**

1. God is Almighty - 36:5
2. God:
  - (A) Is cognizant of the character of man - 36:6-7
  - (B) Exercises discipline toward man - 36:8-14
  - (C) Has a special regard for the poor and afflicted - 36:15
3. Elihu gives sound doctrine - 36:16
4. Elihu tells what a "*false charge*" is - 36:17
5. Elihu gives a solemn warning - 36:18
6. Elihu shares an important admonition - 36:19-21
- 7 God is:
  - (A) Mighty - 36:22
  - (B) Independent - 36:23a
  - (C) Righteous - 36:23b
  - (D) Adorable - 36:24
  - (E) Incomprehensible - 36:26
8. God's response to man is proportionate - 36:27-33

**Chapter 37**

9. The phenomena of nature:
  - (A) Results of Divine agency - 37:2-3

- (B) Revealer of Divine character - 37:4-11
- (C) Instruments of Divine purpose - 37:12-13
- (D) Evokes man's study - 37:14-15
- (E) Prove man's ignorance - 37:16-17
- (F) Expose man's insignificance - 37:18

10. Advice offered:

- (A) Ask God to teach you - 37:19-20
- (B) There is a tendency with man to see the "*dark side*" of things - 37:21

11. Four declarations concerning God repeated

- (A) God's Greatness - 37:22
- (B) God's Inscrutability - 37:23a
- (C) God's Righteousness - 37:23b
- (D) God's Independence - 37:24

### **A SPIRIT CONTROLLED LIFE**

**This** is the message of the book of Job!

First, God shows the student, "*behind the scene*," how Satan accuses Job, a "*perfect*" man of God, and the student sees how God allowed Job to be tested of the devil.

Then, marching before the student, comes three friends who represent the three areas of man's soul - his emotions, his intellect and his will.

After the scenes involving Job's three friends, the student, then, hears from Elihu who speaks to the "*spirit*" of man "*in the stead of God*."

### **TO MISS THIS INSIGHT IS TO MISS THE MESSAGE OF THE BOOK OF JOB:**

For the believer to live for the ultimate purpose God has for him, he must not meet the situations of life "*in the flesh*," (that is, not listen to the cry of his emotions, his human intellect or his own will), but, rather, he must learn to listen to the Spirit of God as He guides the believer through of his "*spirit*."

The clear teaching of God's Word is that when the believer is "*born-again*," that which is "*born of the Spirit is his spirit*" [John 3:6]. It is the believer's "*spirit*" which is made alive and, as the believer has physical senses, so now, (since accepting Jesus Christ as his Savior), he has "*spiritual senses*," and, if these spiritual senses are dull, he will be unable to gain the necessary data to make proper decisions.

Man's spirit was to rule, however, when Adam sinned, his "*spirit*" died, man died in his *spiritual* life!

Whenever the believer accepts Jesus Christ as his Savior, he receives new life in his "*spirit*." He now has "*spiritual senses*" which can give him data for decisions and guidance in life.

At this juncture in our study of the book of Job, it is important that the student has an

clear understanding, from a Scriptural point of view, exactly what man's "soul" comprises of and what the believer's "spirit" is.

1. Eliphaz speaks, representing man's **emotions**. The Biblical word, translated from the Greek language for "emotion" is "kardea." (One New Testament usage of this Greek word, "kardea" is "heart".) This word is the Greek word for "affections," or the faculty of experiencing various emotions - [For example, this word is used in Luke 24:32 and Acts 21:13 - and many other places in Scripture.]
2. Bildad speaks, representing man's intellect. The Biblical word, translated from the Greek language for "intellect" is "Nous" and refers to the faculty of knowing or reasoning. This word is found in Luke 24:45; Romans 1:28; 1 Corinthians 14:15, 19; Ephesians 4:17; Philippians 4:7; Colossians 2:18; 1 Timothy 6:5; 2 Timothy 3:8; Titus 1:15; Revelation 13:18 and 17:9.
3. Zophar speaks, representing man's will. The Biblical word, translated from the Greek language for "volition, or will" is "boulema" and refers to the faculty of choosing, purposing and deliberately designing. It is found in Romans 9:19 and 1 Peter 4:3 and other Scriptures.

1 Thessalonians 5:23 speaks of the three-fold division of man when it states, *'I pray God your whole **spirit** and **soul** and **body** is preserved blameless.'* The Greek word "kai," which is translated "**and**" is used between spirit and soul as well as between soul and body. This grammatical construction clearly shows that the spirit differs from the soul - and that the soul differs from the body.

## **1. PHYSICAL APTITUDES AND ABILITIES**

- Seeing • Feeling • Hearing • Smelling • Tasting

## **2. PSYCHOLOGICAL APTITUDES AND ABILITIES**

- Feeling various emotions - [Represented by Eliphaz]
- Thinking, reasoning, remembering - [Represented by Bildad]
- Exercising the will and making choices - [Represented by Zophar]

## **3. SPIRITUAL APTITUDES AND ABILITIES**

- Comprehending the essential nature of God  
(Referred to as "light" in Scripture)
- Discerning right and wrong  
(Referred to as "conscience" in Scripture)
- Comprehending the basic meaning of life  
(Referred to as "wisdom" in Scripture)
- Sensing the spirit of others - ("sensitivity")
- Directing basic drives and emotions - ("creativity")

Only through the believer's "spirit" he can discover the dimension of living and

personal fulfillment which God desires him to have. In order to develop the potential of the *whole person*, the believer must be made alive in his "*spirit*" and allow this dimension of his being to be the director of his life.

Even though the believer has been *born-again* by the Spirit of God, he still continues to experience conflicting struggles in his **emotion**, **mind** and **will**. However, God has made it possible for the believer to be "*transformed*" through his spirit, as he allows the Holy Spirit to control and the Word of God to give direction.

### **HOW DOES "TRANSFORMATION" OF THE BELIEVER'S SPIRIT TAKE PLACE?**

How can the believer make correct decisions in his life?

The book of Job pictures a man "*speaking to his soul*," here one sees a man in deep **MEDITATION**. The Bible has much to say about "*meditation*."

Joshua 1:8 states, "*This book of the Law shall not depart out of your mouth, but you shall meditate therein day and night; for then shall you make your way to prosperous and then shall you have good success.*"

Psalms 1:3 teaches, "*But his delight is in the Law of the Lord and in His Law does he meditate day and night . . . Whatsoever he doeth shall prosper.*"

### **MEDITATION INVOLVES THE THREE AREAS OF MAN'S "SOUL"**

The concept behind the word "*meditation*" can be likened to that of a cow chewing its cud. Just as the cow brings up, again and again, that which it has eaten, so the believer should also recall, over and over again, that which he has received from God's Word.

#### **1. THE BELIEVER'S MIND MEMORIZE GOD'S THOUGHT STRUCTURES**

The believer saturates his mind with God's Word.

One day a family living on the edge of a desert was amazed to see that seeds had sprouted in the salty desert sands behind their home. No one could figure out how this happened, since they had often tried to grow things there with no results. The mystery was solved when they discovered that every day the mother had thrown her dishwater out the back door. After months and months, the salt, which had hindered any growth, was washed out of the sand. Then one day she threw some seeds out the back door. A short time later the plants began to sprout.

In the same way, as the believer saturates his mind with God's Word, he will wash out thoughts opposed to his spiritual life.

Jesus prayed to His heavenly Father in John 17:17, "*Sanctify them [that is, all believer's] by the truth, Your word is truth.*"

Jesus said to His followers in John 15:3, "*You are already clean*

*because of the Word I have spoken unto you."*

## 2. THE BELIEVER'S EMOTIONS PERSONALIZES THE SCRIPTURES

The believer allows God's Word to become the full expression of his emotions by putting *personal pronouns* in the Scriptures he has memorized.

## 3. THE BELIEVER'S "WILL" VISUALIZES GOD'S TRUTHS AND THEN MAKES A DEFINITE DECISION TO TURN THESE TRUTHS INTO ACTIONS WHICH WILL BUILD A CHRIST-LIKE CHARACTER

The believer must purpose to become a "*living translation*" of God's Word.

A review of James 1:21, 1 Peter 1:9 and Hebrews 10:39 would be helpful

## THE MESSAGE OF THE BOOK OF JOB IS THE MESSAGE OF ROMANS 8:13-14

*"If the believer lives according to the dictates of self . . . [that is, his mind, will and emotion] . . . he is doomed to die, but if, he lives by means of the Spirit, he keeps putting to death the deeds of his self life than, in the fullest sense, he shall live."*

The "*death*" which is referred to in this text does not necessarily mean "*the second death*" in hell - to be separated eternally from God, but, rather, the "*death*" referred to here is to be separated from **God's intent and purpose** for the believer's life!

The message of Romans 8 is the same as that of the book of Job,  
*"Walk, not after the flesh, but after the Spirit!"*

Romans 8:5 states, "*They that are after . . . [live after] . . . the flesh do mind the things of the flesh, but they that are after . . . [live after] . . . the Spirit the things of the Spirit.*" This verse is stating that, "*If the believer minds [dwells on] the things of the flesh. . . . [the mind, will and emotion] . . . then he will live after the flesh, but, if he minds . . . [meditates on] . . . the things of the Spirit, then he will live in the Spirit.*"

Romans 8:6, backing up this same thought, states, "*Because to be carnally minded is death . . . [separated from God's potential] . . . but to be spiritually minded is life and peace!"*

Review our study on "*Death to self*"

The Bible is consistently warning the believer against living a "*carnal*" Christian life, that is, a life which is controlled by his flesh nature - [his mind, will and emotion] The solution to this major problem is what the book of Job is all about.

There is difficulty, because of the style, language and poetic manner in which the book of Job was written, to always understand what is being presented, however, careful contemplation of this book will reveal the message which runs throughout the whole of God's Word - *the message of living in the Spirit.*

God forbid that I should imply that I speak as one who has perfect knowledge of this matter, nonetheless, in a study of the book of Job, it is important that the message of this book "*fits*" in with the whole of the Bible, carrying the same meaning.

Living life in the Spirit is facing each situation, not by responding in the flesh, but rather by tuning in, by our "*spirit*," to the Spirit of God and seeking His guidance.

The greatest command God has given to the believer in the Bible is, "*Be filled with the Spirit*" [Ephesians 5:18]. ("*filled*" has the meaning of "*being controlled*")

The whole passage surrounding this command in Ephesians 5:18 has to do with relationships in our daily life; husband and wife, parent and child, and our relationships outside the home in a work-a-day world.

The believer is not to obtain final direction only from the "*human plane*," because God alone can rightly control his life. Getting rid of one's "*self-life*" is like peeling an onion . . . layer by layer, upon layer. It is a tearful process at times - extracted like a tooth from the jaw, in blood and agony, however, "*life in the Spirit*" is worth it all!

The book of Job educates the believer concerning his "*spirit*." The believer's "*spirit*" is to be sensitive to the guidance of the Holy Spirit, bringing his "*soul-powers*" under the control to his *spirit* - his **mind** grasps the Holy Spirit's counsel, his **emotions** centers on the Holy Spirit, and his **will** determines to do what he ought to do!

The first truth of the Sermon-on-the-Mount is to realize that the believer is "*bankrupt spiritually*" . . . [that is, he does not have any ability in his natural life to live a spiritually life, therefore, he is "*poor in spirit*."]

#### **FOUR WAYS OF HINDERING THE HOLY SPIRIT**

God's Word speaks of four different ways in which the believer can hinder the Holy Spirit from guiding him in his "*spirit*," they are:

##### **1. QUENCH NOT THE SPIRIT** - 1 Thessalonians 5:19

The word "*quench*" comes from the idea of smothering a fire. 2 Timothy 1:6 instructs the believer to, "*Stir up the gift of God*." The believer must not "*dampen the fire of the Spirit*" or stifle the Spirit's voice as He speaks to the believer's spirit, but, rather the believer must "*stir up*" that fire, that is, "*rekindle the fire and keep it burning brightly*." The word-picture that is drawn here is that of fanning slumbering ashes into a flame by blowing with a bellow.

##### **2. RESIST NOT THE SPIRIT** - Acts 7:51

The believer is told that, resisting the Holy Spirit, is to be "*stiffnecked and uncircumcised in heart*," or, is to be "*stubborn and fleshly*."



[Circumcision, in Biblical usage, was a sign of the "*flesh-life*" of man.]

To "*resist the Spirit*" is to live by the flesh - the mind, will and emotions

### 3. **NEGLECT NOT THE SPIRIT** - 1 Timothy 4:14

The Greek word which is translated as "*neglect*" here means, "*to fail to treat with attention,*" and, has the meaning of one who refuses to give attentive heed to the voice of the Holy Spirit.

### 4. **GRIEVE NOT THE SPIRIT** - Ephesians 4:30

The Greek word which is translated as "*grieve*" here means, "*to offend, distress, or hurt by causing sorrow.*" God is "*jealous over the believer with a Godly jealousy,*" 2 Corinthians 11:2.

God desires the believer to live for Him and, when the believer lives for "*self,*" he grieves the Holy Spirit.

Why does God want to control the believer? Is it just because God wants satisfaction? Of course not! God wants the believer to experience completeness of life. God desires to accomplish His purpose within the believer's life and the designed procedure by which God works this out what is best for the believer, and this can only take place as he submits his "*spirit*" to the Holy Spirit's control.

A sign in a laundry read:

*"We live to dye, we dye to live.  
The more we live, the more we dye,  
and the more we dye, the more we life."*

Change the word "*dye*" to "*die*" and you have the best possible formula for the Christian life!

### **Death to Eliphaz, Bildad, and Zophar!**

Finally, in chapter 40, verse one, "***Then the Lord answered Job . . .***" For the very first time in the book of Job, God speaks to Job and God's words are the only infallible words. All the others may speaking *some* truth, but God's words are all truth!

What God has to say does not seem to answer Job's questions, nor does it seem to have anything to do with the issue of why Job had to suffer so severely when he has done everything humanly possible to maintain a good relationship with God.

### **GOD ANSWERS WITH A DELUGE OF COUNTER-QUESTIONS**

At first reading, God's answers to Job seem to side-step the issues which have dominated the book up to this point. They seem, not only puzzling, but evasive, and even, at times, to be insulting.

### **WHAT ARE THE FUNCTION OF THESE QUESTIONS?**

Rhetorical questions, such as these, have a way of making a pronouncement, however, they are meant to be an invitation to Job about discoveries he will make as he finds his own answers. Job's knowledge was not being tested. God was not "*proving Job's ignorance*" by these questions, nor was He intending to humiliate him.

No! God was taking Job into His school of Wisdom, leading him into His world, and giving Job a knowledge about himself as well as about his God. There is knowledge to be gained by thinking about the world around us. The selection of creatures which God parades before Job's eyes is remarkable.

How important it is to notice that God does not come forward with a list of Job's sins as did his friends. The fact that God speaks at all is enough for Job. ***All Job needs to know is that everything is still all right between himself and God.*** Knowing that, he does not care what happens to him!

### **GOD FOUND VINDICATION IN JOB**

Remember, the book of Job is a story of a test of God, as well as of Job. It is God's answer to Satan's cynicism. Job had proven himself - and God - true! Job, stripped of everything, had clung to God, proving that man can love God simply for being God, rather than for any rewards he may receive from God.

One of the most revealing insights is that Job is brought to contentment *without ever knowing all the facts of the case*. In fact, the "*test*" would work only if Job **did not know what the test was for!** The test brought Job into an experience where he could enter into a life of "*naked faith*" - to love God for Himself alone. To withhold the full story from Job - even after the test was over - keeps him walking by faith rather than by sight.

It is true that, "*Next to Jesus - Job must surely be the greatest believer in the whole of the Bible.*"

### **GOD'S FIRST ROUND OF ANSWERS** **(OR QUESTIONS)** **ARE IN CHAPTER 38 & 39**

This section begins, after a few opening words, with questions about the world. The student finds rapid sketches of some twenty different creatures given in these chapters.

Inanimate and living things pass in review, showing the range and complexity of the works of God. The list is but a sample of God's works: **the Earth** (38:4-7; **the Sea** (38:8-11); **Morning** (38:12-15); **the Under-world** (38:16-18); **Light** (38:19-20); **Snow** (38:22-23); **Storm Clouds** (38:34-38); **the Lion** (38:39-40); **Ravens** (38:41); **the Ibex** (39:1-4); **the wild ass** (39:5-8); **the wild ox** (39:9-12); **the Ostrich** (39:13-18); **the Horse** (39:19-25); **the Hawk** (39:26); **the Falcon** (39:27-30).

This, certainly, arouses Job's senses of awe at the beauty and order of the world around him.

God begins by speaking of Job's "*lack of knowledge*" which the Bible does not consider to be sin! Nevertheless, Job, while true to God, is still in the dark about some counsel and knowledge, which God supplies!

**GOD TELLS JOB THAT KNOWLEDGE AND COUNSEL CAN BE ACQUIRED FROM:**

1. The world of waters = 38:8-11
2. The interchange of day and night = 38:12-15
3. The hidden abysses of the world = 38:16-21
4. The meteorological and astronomical phenomena = 38:22-38
5. The animal life = 38:39-41, and
6. The study of Zoology - 39:1-30

**Just what is God's meaning with all these references to creatures?**

Don't miss the insight given here

God has just shown, throughout the entire book of Job, that one who trusts in God must not listen to his "*soul*" - [mind, will or emotion] - for counsel and wisdom, but, rather, he must allow his "*spirit*" to be the conveyance of truth and guidance by the Holy Spirit. **This** is the central message of the book of Job.

Now, God speaks!

When the student comes to chapter 40, he sees that God gives Job an opportunity to speak. However, even though Job has asked to speak with God before, he now has nothing to say in the presence of the Almighty . . . and, so, God speaks on . . .

In the 40th chapter of Job the point made is quite different and the student begins to see what all those apparently irrelevant excursions into nature were leading up to. God says, in essence, "*Could you take over the management of the universe?*" God is saying to Job, "*You must hand the whole matter completely over to Me, and you must do so without insisting that I first answer all your questions, or, that I even give you a formal acquittal.*"

**THE HEART OF GOD'S MESSAGE**

The believer finds a rebuke for any one who, by complaining about particular events in his life, implies that he could propose a better way than God's way of running the universe . . . a way which is better than the way God is currently using.

The believer must not, by his questioning, appear to usurp the role of God. God is not only a Creator, He can also "*destroy*" creatively. Only God can transmute evil into good. He is the Creator and, hence, responsible for all that happens in His world. God is able to make everything, even bad things, work out together for good. God's goodness lies beyond what appears to be beyond justice to man.

Beginning with Job 40:15, God enforces His answer by two monstrous animals, who are

altogether beyond man's power to tame.

There was a time when the mighty dinosaur roamed the earth freely, displaying his power and majesty to all.

The graphic description given here, coming from the mouth of God Himself, does not apply to any animal known today, therefore, it must be that of creatures now extinct.

The Behemoth, and the description given, could very well be the "land" dinosaur, the Tyrannosaurs.

The Leviathan, and the description we have in Job 41:1-34, could very well be the "marine" dinosaur, Brontosaur. After all, God is calling attention to His great power in creating and sustaining all things, (A message that is needed today, I might add!)

Whatever these creatures are, God is saying, He is in control and is quite capable to manage the affairs of the whole world - even these monstrous, terrible, creatures.

It is time that the believer learns the lesson well that *Christian faith is not mathematics . . . a scientific experiment . . . nor an exercise in logic!* In these areas of life men can prove and demonstrate their truth, however, **Christian faith lies beyond proof!**

Minor things men can prove, however, much more important things men can never prove! Can a child prove that his parents love him? How can a husband prove to his wife that he loves her? He may "*act as though he does, or say that he does,*" however, these are not proof. One can "*act*" as though certain things are true, when indeed, they are not, or say things that are not true.

### **REAL PROOF IS IMPOSSIBLE**

This is true of the believer's walk with God, that the Christian walk is by faith - and faith alone!

Almost invariably, when God is asked a question, He answers by referring to His glory, His majesty, and His grandeur. **Why?** God answers in this manner because of man's inability to comprehend the answer!

God says, "*For My thoughts are not your thoughts, neither are your ways My ways, as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts*" [Isaiah 55:8-9].

A similar situation was faced by John the Baptist when, confronted with a problem to which he could find no answer, he sends his disciples to Jesus to ask, "*Are You He that should come, [that is, the Messiah] or should we look for another?*" John the Baptist was asking, "*Were we wrong? You don't fit the pattern we had in mind for the Messiah?*"

John the Baptist was asking, as Job did, "*Why don't You help me? Why does God appear to be so helpless or unconcerned?*"

Men ask the same questions today? Why does God allow the righteous to suffer? Why does God permit wars, or some demented individual to strangle a young girl? Why did God allow the tragedy of the space shuttle to blow up? What about miscarriages of justice? Isn't God able to prevent such things?

Note, that Jesus' answer to John the Baptist in Matthew 11:4-5, "*Jesus answered and said unto them, 'Go and show John again those things which ye do hear and see, the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.'*"

### **THIS WAS NOT THE ANSWER JOHN THE BAPTIST WAS SEEKING**

Jesus' answer was, "*The power of God is truly manifested, can't you not see this?*" Then, Jesus asks John the Baptist to "*take a leap of faith.*" Jesus said, "*Blessed is that man who does not take offense at Me*" [Matthew 11:6].

There is a problem in understanding some things in life, to be sure, therefore, the believer learns to live with unanswered - even unanswerable - questions!

Faith is like learning a foreign language. The student looks at a page and understand only a word or two, here and there. He does not say the book doesn't make sense, but, rather, he says, "*Since I recognize a word or two, I am sure the rest of the book makes sense as well and, someday, when I know the language better, I will be able to understand the rest of the book.*"

God does not answer all the problems the believer's minds can pose, however, He will answer the central questions of which the believer must have an answer.

The answer which God does give, gives the believer a "*leverage point*" to move all the unanswered questions. When the believer has a certainty that God is well disposed toward him - that God so loved him that He gave His Only Begotten Son for his salvation - he can easily commit *all* unanswered questions to Him.

This the believer can know, **God is for him!** God stooped to be with man in the Person of Jesus Christ.

#### **God knows something you don't know**

*He knows all the facts - All the facts about your situation.*

*At best you know relatively few facts regarding yourself.*

*God sees the whole picture - past, present and future.*

*You're in the middle -*

*Often you "cannot see the forest for the trees."*

*He views from the outside - with transcendent wisdom.*

*He knows you in the total context of your life.*

*He knows you from top to bottom - inside and out.*

*Your future is as plain to Him as your past.*

*As no sparrow can fall to the ground without His knowledge,*

*So He is aware of every microscopic detail of your existence.*

*Even "the hairs of your head are numbered," Jesus said.  
 And He loves you! With an everlasting love,  
                   an unquenchable love, an unremitting, unchanging love.  
 Of course you have sinned - and failed - and vacillated.  
 But His love is infinitely greater than your weakness.  
 Commit your way to the One who will guide you according to all the facts.  
 Nothing would please Him more.*

## Chapter 42

Job 42:1 states, "**Then** Job answered the Lord and said . . ." And, what did Job now say to the Lord? Job's conclusion in verse 2, after hearing God's speak is, "*Lord You can do anything for You have done everything and none of Your plans can ever be frustrated!*"

Job is satisfied!

His vision of God has been expanded beyond all previous bounds. He has a new appreciation of the scope and harmony of God's world, of which he is but a small part. However, this discovery does not make him feel insignificant because, just by looking at ordinary things, he realizes that he cannot even begin to imagine what it must be like to be God.

Job now realizes that the whole world around him is beautiful and, at the same time, it is terrifying. God is everywhere throughout the whole universe and seen to be powerful and wise and more mysterious, when He is known, than when He is but dimly discerned.

Job admits in verse 3 that he spoke out of limited knowledge, speaking too confidently about things "*too wonderful*" for him to understand. It is the cry of a liberated man, not one who has been broken and humiliated!

In verse 4, Job quotes the words that the Lord has spoken, and to which he had declined to respond before. He now answers in a most *positive* manner. His answer has two sides, as inseparable as the sides of a coin: (1) He gained knowledge of God, He states, "*Now my eyes see Thee,*" and (2) He gained knowledge of himself - verses 5-6.

In verse 6, Job states, "*I will abhor myself,*" the word which is translated as "*myself*" is not found in the original Hebrew text, but was added by the translators because they felt that Job was referring to himself, however. this 6th verse is connected to verse 3, and is expressing Job's regret over his foolish "*words,*" - words which he had uttered hastily, and in ignorance (a fault deserving correction).

Job is not saying that he is being punished for wickedness. He is not referring to sin he committed, but, rather, he is sorry for what he had said.- The *spirit growth* God's answer was intended to promote in Job, had been accomplished!

Nor, should the student misunderstand the word "*repent*" in this 6th verse because Job is not "*repenting for sins,*" which his friends had insisted he do. Job confesses no sins here. The literal Hebrew rendering of this verse states, "*I cancel myself out, I don't count.*" Carrying the allegory further, Job is repenting of his "*self-life*" dictating

his response to his suffering. He is saying, "*I will cancel my self, I will count it as nothing, I am (that is, my self-life) filled with sorrow - I will put my self-life in its place.*"

Job arrives at the same Scriptural truth which Paul came to in Galatians 2:20, when he said, "*I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave Himself for me.*"

NEVER FORGET GOD'S VERDICT OF JOB EVEN AFTER THE TRIAL . . .

Verse 7, of Chapter 42, states, "*And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz, 'I am angry with you and your two friends, because you have not spoken of Me what is right, as my servant Job had.'*"

God speaks to the three friends who had attempted to give advice to Job and, God states that He did not take lightly their words and "*His wrath is kindled against them.*"

In the allegory of the book of Job, God speaks to these three friends - three friends representing the believer's "soul-life" [the emotion, mind, will] - that is, the "self-life." God is speaking to the believer's natural instinct to answer life's problems.

Why is God angry? It was Satan at work, using the words of these men to tempt Job to sin. However, God's Word states, "*Job sinned not, nor charged God foolishly . . . and in all this Job did not sin.*" It was these three friends who had tempted Job, then charged Job, and offered false comfort and gave Job an untrue impression of God. Why shouldn't God be angry?

**God would not be God, if He were not angry!**

God first address Eliphaz (who represents man's "feelings") because he was the spokesman for the group.

How true it is of all of us, that it is our "feelings" that seem to be the spokesman for our self-life.

The charge God lays at their footstep is that, even though they sought to give God honor, they did so at the expense of truth.

Ever notice how man's self-life encourages his old nature to "*honor God - at the expense of truth?*"

Jesus teaches in Matthew 23:12, "*For whoever exalts himself . . . [that is, his self-life - his emotion, mind and will]. . . will be humbled . . . [true humility is willing to be controlled by the Holy Spirit] . . . and whoever humbles himself . . . [his soul-life being controlled by the Holy Spirit] . . . will be exalted.*"

ONE THING STANDS OUT IN THE BOOK OF JOB  
WHICH THE STUDENT MUST NOT FORGET  
- ***THE THREE FRIENDS WERE CONDEMNED  
AND JOB WAS VINDICATED!***

In verse 8, of chapter 42, the three friends discover that, unless they are willing to secure the advocacy of Job, they will not escape Divine displeasure

**Job's test was not over yet!**

Job must "*intercede*" for these three friends. It was only **after that** the Lord restored his family and fortunes!

It is interesting to note, though this 42nd chapter (especially verse 5) that Job is shown in deep, *conscious*, contact with God. When Job refers to the "*hearing of the ear*" and the "*seeing of the eye*," he is referring to the "*ear*" and "*eye*" of his "**spirit**." God's Word teaches, "*He that hath an ear to hear, let him hear **what the Spirit has to say.***"

The Lord speaks to Job's spirit and then He says for these three friends (representing man's soul-life) to offer up sacrifices, as Job prays for them.

Sacrifices speak of God's righteousness. They were a type of the Supreme Sacrifice who - Jesus Christ, Who would be offered up for man to bring man His righteousness.

The student must not misunderstand verse 12, which states, "*So the Lord blessed the latter end of Job more than his beginning.*" One must be careful not to think that because God brought Job's life to such an end - that this is **held out as a motive** to pursue God - or His righteousness! Followers of Christ are to trust in God, whether their life is ever rewarded here on earth, or not! Believers in Christ Jesus are to serve God, simply because they love Him, and they trust Him to do what is right - *in the light of eternity!*

**WHY DO YOU SERVE GOD?**

Some very pointed questions are:

- "*Is your religion a `a means to an end' or it is `an end in itself'?"*
- "*Is God alone, the center of your affection, the spring of you activity?"*
- "*What if you were to find out, unquestionably, that there is no heaven - and no hell - after death, how would this fact affect your devotion to God?"*
- "*Would your Christian duty be as zealous?"*
- "*Do you serve God for naught?"*

That was Satan accusation against Job, "*Does Job serve the Lord for nothing?*" In other words, Satan was saying, "*Job serves God only because of what God does for Him, if it were not for what God does for him he would not serve Him?*"



## LESSONS FROM THE BOOK OF JOB

1. The book of Job shows that Job's love for God was stronger than all the social ties, health, riches, worldly enjoyments - even stronger than life itself. He said, *'Though God slay me, yet will I trust Him!'*
2. The book of Job shows the worthlessness of theological controversy. Most of the book of Job is taken up with lengthened arguments and strong speeches concerning suppositions on academics, but what service did it all render to Job? Was a satisfactory solution of the difficulties discovered? No, because theological controversy has seldom done any good.

Theological controversies often distorts facts, misrepresents the opinions of opponents, mutilates the Word of God, and generates the spirit of intolerance and persecution.

3. The book of Job shows the absurdity of the boasting of intellect.

In an age that is constantly vaunting its progress of intellect and its advance in intellectual resources, still this does not mean necessarily the progress of humanity. Intellectual powers often grow where man is morally died - dead as a branch which may appear to grow even after the tree has been uprooted.

4. The book of Job shows the folly of estimating a man's moral character by his *external* circumstances.
5. The book of Job shows that to attempt to comfort the afflicted by discussion is seldom wise.

The silence of unuttered sympathy of seven days, in chapter 2, rather than their speeches, was the best service these friends rendered to Job.

The tongue can reveal ideas of the brain, even deepest emotions, however, when the fountain of grief breaks over a friend, *wordy mourners are tormentors*. The wounds of many a bleeding heart have been deepened and aggravated by the thoughtless chatter of those who have assumed the sacred office of comforter. Be silent in scenes of sorrow. Good advice is, *"Show genuine sympathy, but don't talk!"*

6. The book of Job shows that a man may not always be right and his understanding of God may be imperfect, but, nonetheless, he himself may be *"good and perfect"* in the sight of God.

Many expressions of misunderstanding, (even temper), come out in Job's speeches. Of course, God denounces these, however, Job, himself, is called a *"perfect"* man, showing that man is judged, not by occasional outbursts of confusion or temper, but by his *"fruit."*

A fruit tree embodies and expresses its essence . . . (which is the production of fruit) . . . so, it is that human action, while never excused by God, does not necessarily convey the criteria of a man's character. *"Actions"* are not always

the governing principle of a man's heart. Man may occasionally act against his will (Romans 7:20), or be a dupe of miscalculations, however, these may not be the average and spontaneous doings of his life. When God looks at a man's "*fruit*," He looks at the whole. The test is the inner principle of a man's heart.

7. The book of Job shows that a righteous life will ultimately be victorious.

In the midst all the suffering and disappointment, Job held a tenacious grasp to righteousness, and the Lord turned the captivity of Job and gave him twice as much as he had before. He lived 140 years more! This is so emblematic of the destiny of a righteous life.

The wicked may seem to sail on a glassy river surrounded by grand and inspiring scenery, however, someday, they will come to a moral Niagara where, amidst rush and roar, they tumble into an abyss of helpless ruin. Not so the righteous, though they pursue a voyage under starless skies, battle with fierce hurricanes and mountain waves, they will, nevertheless, not fail to reach the calm and sunny shores of the blessed life in God.

Jesus said, "*To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and as I sat down with My Father in His throne!*"

### **THERE REMAINS ONE MORE INSIGHT**

#### ***Why did God allow this happen to Job?***

This is the question which keeps getting asked!

The implication, when we ask such a question, is that God should not let bad things happen to good people who are trying to service Him,

We will concede, if God is bringing about some specially fine result, that He may allow suffering, but, otherwise, God will only let **good** things happen to good people.

Many Christians have been taught that God provides them with a special protection from terrible happenings, however, the book of Job shows differently.

Christianity certainly would become popular if it were true that God always intervened and give perpetual protection to all Christians, that they would never encounter any danger. The airlines certainly would want one on every plane and every hotel would want at least have one present each night to protect it from fires - **if a Christian's present would automatically assure Divine protection.**

Does not the Bible say, "*A thousand may fall at your side, ten thousand at your right hand, but **it shall not come near you***" and, "*He will give His angels charge of you **to guard you in all yours***" in Psalms 91:7, 11? What do these promises mean?

These promises mean that, in the Christian's troubles, God's angels have charge, to keep the child of God in all his ways. **But, the question is, to "keep" from what?** What does God's

angel keep the Christian from?

Certainly, God's angels do not keep all Christians from illness, accidents, disappointments, poverty, sorrow, or, even death. [There are times when God does deliver His children from these things, however, there are times when He does not!]

**God's angels will keep the child of God from separation from Him.**

*Romans 8:35-39 promises, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: `For your sake we face death all day long; we are considered as sheep to be slaughtered.' No, in all these things we are more than conquerors through Him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."*

This false belief - the conviction that God's will not allow bad things to happen to those who follow Him - was the problem of Job's friends. They . . . [*who represents man's feelings, human reasoning and volition*] . . . said, "God doesn't let bad things happen to good people, therefore, Job, you obviously are not really good. There must be some hidden sin in your life and you must admit it. Otherwise, you are impugning God."

Job never did learn why God permitted him to suffer so deeply and the only "good" that came out of it, as far as Job was concerned, was a deeper encounter with God.

The real point of the book of Job was not to answer the question, "Why do bad things happen to good people?" Job had already been tested by the joys of success, now he would be tested by loosing everything in this earthly life. The book of Job asks the question, "Does a person of faith respond to the tragedies and joys that come to his life by a firm trust in God?"

**QUESTIONS WE NEED TO ASKS IN TIMES OF SUFFERING IS:**

- Does my trust and confidence in God grow, or is it destroyed?
- Do I reach more deeply into fellowship with God?
- Do I use the changed circumstances to serve God and to grow?
- Do times of trials and tribulation make me bitter and depressed or do they make me more conscious of my need of God and His promises?

Our response to the good and bad happenings in our lives will largely determine whether we grow, or deteriorate, as a result of them.

We are apt to be destroyed or damaged by good happenings as well as by bad. Fame, success, beauty or outstanding talents can lead to inner poverty, insufferable ego, misery for

family and friends, even suicide.

Did you ever hear anyone ask, "*Why did God let those `good' things (or these `blessings') happen?*"

God will give us the capacity to respond to the ills and joys of life in ways that are constructive or destructive. We have the ability to respond negatively or positively - yet, God's love remains constant. God does not withdraw His love just because we respond badly. His presence is always there whether or not we recognize that it is.

What God has promised, through it all, is a deep and abiding sense of His presence!

Deuteronomy 29:29 promises, "*The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law.*"

God's Word reveals a great deal about, "*what we should do,*" however, far be it from us to consume our energy and mental capacity with asking questions.

***"The secret things I will leave with Him!"***