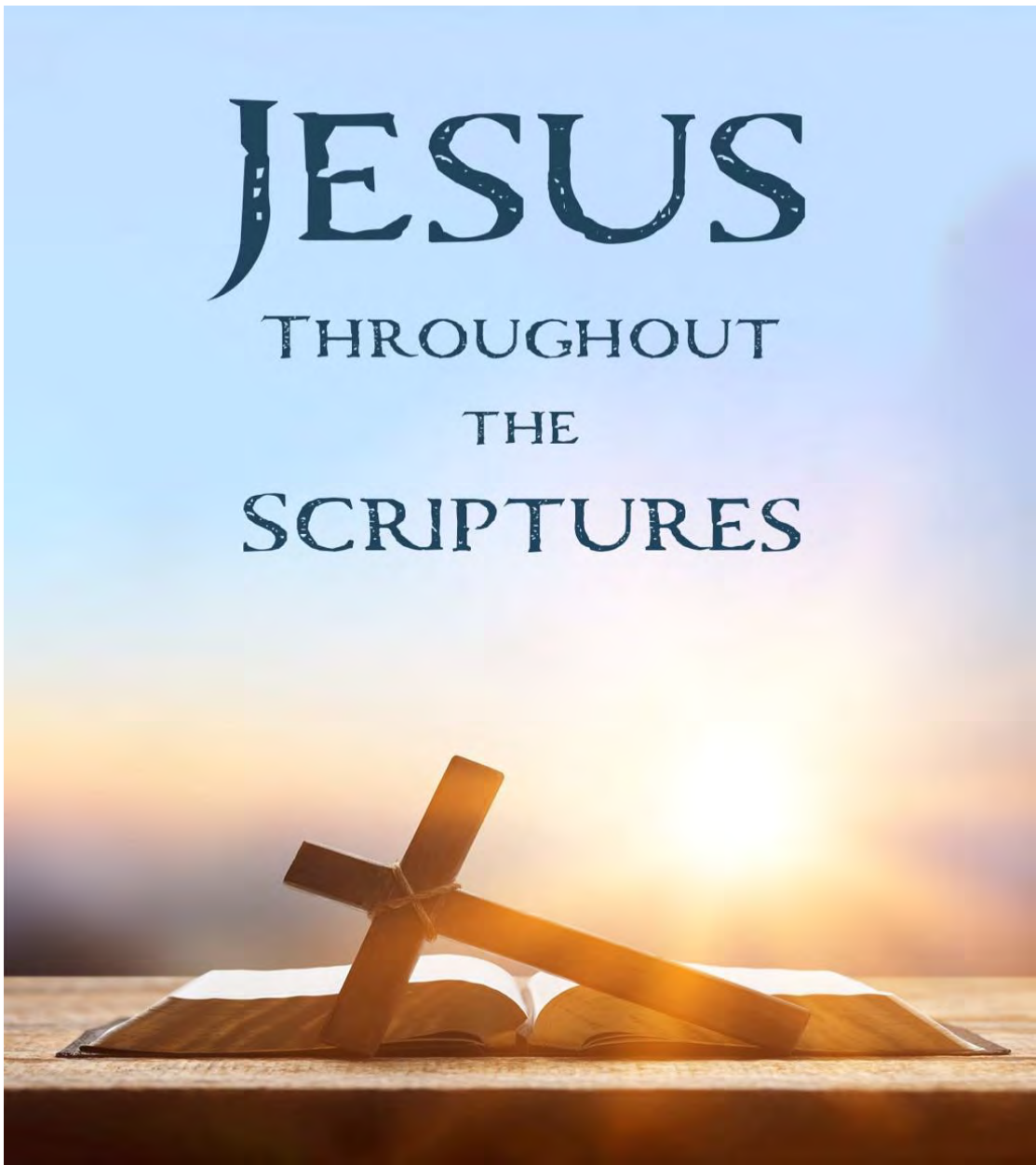


# JESUS

THROUGHOUT  
THE  
SCRIPTURES



Part 7: Job

T. M. and Susie Moore

*A Scriptorium Study from The Fellowship of Ailbe*

Jesus throughout the Scriptures  
Part 7: Job  
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## Jesus throughout the Scriptures: Job—Introduction

If only for his suffering as a righteous man at the hands of God, Job is a type of Christ. But the book that tells his story points to Jesus in many ways, as we shall see.

We are pleased to offer this resource at no charge to readers, but we encourage to pray and seek the Lord whether He might have you join in supporting the work of The Fellowship of Ailbe. You can use the contribute button at our website to give online, or you may send a check to The Fellowship of Ailbe, P. O. Box 8213, Essex, VT 05451.

We hope you find these studies helpful so that you grow in the grace and knowledge of our Lord and Savior Jesus Christ to increase in love for God and your neighbors.

T. M. Moore  
Principal

## 1 The Ruling Word

*Pray Psalm 93.1, 2.*

The LORD reigns, He is clothed with majesty;  
The LORD is clothed,  
He has girded Himself with strength.  
Surely the world is established, so that it cannot be moved.  
Your throne is established from of old;  
You are from everlasting.

*Sing Psalm 93.1, 2.*

*(Trinity: Come, Thou Almighty King)*

The LORD in majesty reigns, girded and clothed in strength!  
Earth stands secure: Nor shall it e'er be moved;  
God on His throne above set it in place with love—  
His reign is sure!

*Read Job 1.1-12 and 2.1-10; meditate on Job 2.9, 10.*

*Preparation*

1. How was Satan able to torment Job?
2. How did Job respond to his suffering?

*Meditation*

The essential message of the book of Job is set forth in these two chapters: The Word rules in heaven and He is sovereign in all matters, spiritual and temporal. All the characters in this story take this for granted, from Satan to Job's wife and his "friends" to Elihu and to Job himself.

The question that is implicit throughout this book is, "How can we know Him?" Job's "friends" believe they can know God by rational agreement. Job, though he falters, believes we must wait on Him for all that we can know about Him. Mere reason is not sufficient to enable us to acquire Wisdom.

Job's trials are familiar. In chapters 1 and 2 Satan acknowledges that he has no power over the Word Who rules in heaven. No power to resist His will and no power to act on earth other than what He permits. Satan proved himself to be, as Edwards said, the greatest blockhead of all time, by thinking that the incarnation of this Word might have changed that (Matt. 4.1-11).

The Word of God who ruled Satan and all the heavenly host, and Whose will for earthly events is irresistible, is the same Word Who became flesh and dwelled among us, and Whose glory we have known (Jn. 1.1-14).

The lesson for Israel was fourfold: In the midst of life's trials and uncertainties, look up, hear the Word, seek Wisdom, and wait. Job knew the lesson but lost it, only to recover it again. It is the same lesson we must take away from the book of Job.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

Is the Triune God worthy of praise?  
Yes, always, He is worthy of praise!

Circumstances notwithstanding—He is worthy.

Often, we make the mistake of thinking good behavior equals health, wealth, and abundant blessings all around. That if we can manage being “blameless, upright, God-fearing people, who shun evil” (Job 1.1) then God owes us a good life.

If we’re not saying that, then why are we so surprised when bad things happen?  
“Beloved, do not think it strange concerning the fiery trial which is to try you,  
as though some strange thing happened to you;  
but rejoice to the extent that you partake of Christ’s sufferings,  
that when His glory is revealed,  
you may also be glad with exceeding joy” (1 Pet. 4.12, 13).

“Shall we indeed accept good from God, and shall we not accept adversity?”  
“In all this Job did not sin” (Job 2.10).

Think of the worst thing you have suffered. Think of your sin and guilt. Think of your failures. Now think of all the people who have ever, and will ever live, and add all their suffering, sin, guilt, and failures with yours. Now put it all on Jesus. That is suffering. That is pain. That is total separation from God whilst bearing it. That is what hell is all about. And that is what Jesus did for us.

Job was a righteous man who suffered greatly, whose proper focus, finally restored, rested upon the worthiness of God. Job, who suffered so much earthly pain and sorrow, said some of the greatest things recorded in Scripture:

“Though He slay me, yet will I trust Him”; and “For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God, Whom I shall see for myself, and my eyes shall behold, and not another. How my heart yearns within me!” (Job 13.15; 19.25-27).

Job was a man who lived by, and through, the Ruling Word of God; a life also possible for us (Lk. 1.37).

“Therefore we do not lose heart.  
Even though our outward man is perishing,  
yet the inward man is being renewed day by day.  
For our light affliction,  
which is but for a moment,  
is working for us a far more exceeding and eternal weight of glory,  
while we do not look at the things which are seen,  
but at the things which are not seen.  
For the things which are seen are temporary,  
but the things which are not seen are eternal” (1 Cor. 4.16-18).

Jesus’ life, suffering, death, and resurrection make all this goodness possible.

God’s promise, that we know to be true, is of all things (even those things that we consider sorrowful and painful) working together for good “to those who love God, to those who are called according to His purpose” (Rom. 8.28). Certainly, most of what happened to Jesus was not good, and yet it worked to provide eternal goodness and life for those who believe on His Name (Jn. 1.12).

“For the LORD God is a sun and shield; the LORD will give grace and glory;  
no good thing will He withhold from those who walk uprightly” (Ps. 84.11). Just give me Jesus

*Reflection*

1. How would you assess Job's response to his trials in Job 2.9, 10? Is this how you respond to trials?
2. How did Job's character (1.1, 8; 2.3) prepare him to make such a response? What are the keys to having that kind of character?
3. Job is a type of Christ because of his sufferings. Explain.

*Shall we, guilty, polluted, worthless creatures, receive so many unmerited blessings from a just and holy God, and shall we refuse to accept the punishment of our sins, when we suffer so much less than we deserve? Let murmuring, as well as boasting, be for ever done away. Thus far Job stood the trial, and appeared brightest in the furnace of affliction. Matthew Henry (1662-1714), Commentary on Job 2.7-10*

*Pray Psalm 93.3-5.*

Thank the Lord, our sovereign King and Shepherd Jesus Christ, for His daily protection and provision, and that you can rely on His Word always. Call on Him to guide you in His way today.

*Sing Psalm 93.3-5.*

*(Trinity: Come, Thou Almighty King)*

What, though the floods arise, raising their voice to the skies,  
strong though they be, God on His mighty throne,

drowns out their fearsome drone, hasting to save His own,  
eternally.

Almighty God on high, Your Word can never lie!  
Your truth is sure—holy and just are they  
who tread Your holy way; Yours shall they ever stay,  
LORD, evermore.

## 2 Cry of the Righteous

*Pray Psalm 88.1-3.*

O LORD, God of my salvation,  
I have cried out day and night before You.  
Let my prayer come before You;  
Incline Your ear to my cry.  
For my soul is full of troubles,  
And my life draws near to the grave.

*Sing Psalm 88.1-3.*

(Picardy: *Let All Mortal Flesh Keep Silent*)

LORD of my salvation, hear me, as I cry by night and day!  
Hear my plea, O LORD, bend near me; O, receive me when I pray!  
For my soul is weak and weary, and my life draws near the grave.

*Read Job 3.1-26; meditate on verses 23-26.*

*Preparation*

1. What did Job wish?
2. What is the nature of his “Why?”?

*Meditation*

We can scarcely imagine the depths of Job’s suffering. Remember: Job didn’t know what we do concerning why this is happening. He did not suppress his sorrow nor act as if what he was undergoing was no big deal. Nor did he keep the depths of his suffering to himself.

Job’s outcry has two parts to it. In the first, verses 1-19, he expressed his outrage and deepest pain, going so far as to wish he’d never been born. In the second part, verses 20-26, he sought understanding, a reason for his torment. This is natural, of course, but Job would never receive it; and his persistence in demanding an explanation ultimately led to a scathing rebuke from the Lord (chs. 38-41).

The simple fact is that even the righteous—indeed, the *most* righteous—must expect to know pain, suffering, and sorrow in this sin-pervaded world. And at such times, we may, and probably should, freely express our pain and cry out against the injustice of it all.

But then we must learn to lay our burden on the Lord and rest it with Him. We can’t always expect to understand why the righteous suffer. But we can know that our sufferings are not outside the scope of our Father’s care for us. Jesus modeled the proper response to suffering, crying out from the depths of His anguish because the Father had “forsaken” Him (Matt. 27.46) and, at the same time, rolling His great burden onto the Lord (Lk. 23.46).

Job shows us that the righteous will suffer. Jesus bore the worst of our suffering by carrying the burden of our sins in His own body on the cross. Because of this, we know the joy of the Lord, which is sufficient to bear us up under any and every trial.

*Treasure Old and New: Matthew 13.52; Psalm 119.162.*

Job said, “For the thing I greatly feared has come upon me, and what I dreaded has happened to me” (Job 3.25). And we, like Job, do this to some extent. We fear losing loved ones, struggling in poverty, or being

stricken with a terminal disease.

Imagine, though, knowing for sure everything that would take place in your life. Knowing with certainty all the sorrows, betrayals, sicknesses, difficulties and sadnesses that will happen. And then, knowing the means of your death. How would that effect your joy? How would that determine your love? How would you navigate the now, knowing the future?

God doesn't intend for us to know. We could not handle it.

But Jesus, our Savior and King, knew His whole life what He would experience. All those years He showed Judas love and concern, taught him about the Kingdom, about salvation and righteous living, all that time, Jesus knew that Judas would betray Him. And yet, He loved him.

All the occasions Jesus told His disciples that He would suffer, be killed, and be raised from the dead, knowing they would all desert Him. And yet, He loved them.

All the years of ministry, serving, feeding, healing, teaching, and loving others, He knew that most of those folks would be screaming to crucify Him. And yet, He loved them.

We were His enemies...and yet, He loved us (Rom. 5.8).

And all the travels He took heading straight into the jaws of His heinous death, He continued, steadfastly to pursue. Knowing: "For the LORD God will help Me; therefore I will not be disgraced; therefore I have set My face like a flint, and I know that I will not be ashamed. He is near who justifies Me..." (Is. 50.7, 8).

"Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem...His face was set for the journey to Jerusalem" (Lk. 9.51, 53). And yet, He pressed on.

Although God has not entrusted us with information that He knows we cannot handle; He also does not want us to live in fear of death. In fact, Jesus warns us not to worry about these things (Matt. 6.25). He does however, encourage us to worry about fearing the right Person: "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell" (Matt. 10.28).

Jesus also died for us so that we do not have to fear the wrong things. He died, that through His death "He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage" (Heb. 2.14, 15).

Job shared his troubled and questioning heart; and we are thankful he did. But we are filled with the Holy Spirit, and he wasn't. He was filled with hope of the Promise to come; and through his repaired relationship with God, he was majestically victorious over his fears, trials, and sufferings.

But Paul teaches us a better way. In his suffering he was able to say:  
"For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live is Christ, and to die is gain" (Phil. 1.19-21).

Jesus' perfect courage and love surpass all understanding. And yet, we imitate Him, through His power, to press on—the cry of the righteous.

### *Reflection*

1. Does the Lord mind if we complain to Him about our various sufferings? Explain.



2. How does bearing up under trials help us to grow in the Lord?
3. What should we do to make sure we will bear up when we need to?

*Let it be our constant care to get ready for another world, and then leave it to God to order our removal thither as he thinks fit. Grace teaches us in the midst of life's greatest comforts, to be willing to die, and in the midst of its greatest crosses, to be willing to live.* Matthew Henry (1642-1714), *Commentary on Job 3.20-26*

*Pray Psalm 88.4-18.*

Job's suffering was pitiable, but his honesty was refreshing. He knew to come before the Lord and to bare his heart. What struggles are you facing? What temptations, trials, or disappointments? "Take them to the Lord in prayer."

*Sing Psalm 88.4-18.*

(Picardy: *Let All Mortal Flesh Keep Silent*)

Like a person suffering and dying, like a man whose strength is gone;  
like one with the slain now lying, like a dead and buried one.  
For Your mercy I am sighing, cut off from Your hand and gone.

In the lowest pit You have set me, in a deep and darkening place.  
All Your holy wrath has beset me, overwhelming me in waves.  
All my former friends forget me; on me now they look with hate.

All day long I cry in vain, LORD, as my eye is wasting away.  
Can a dead man sing Your praise, LORD? Can I testify from the grave?  
Will I tell Your love again, LORD? Will I sing Your pow'r and grace?

Morning comes and, LORD, I am crying: Why do You my soul reject?  
From my youth have I been dying; pain and terrors sore afflict.  
Fear and anger, sorely trying, overwhelm, destroy, reject.

All day long my foes surround me, like a threat'ning, rising flood.  
Circling round they sought and found me, taking from me all that is good.  
Friend and lover gone, they hound me—all my friends in darkness stood.

### 3 “Reason” Rebuked

*Pray Psalm 3.1, 2.*

LORD, how they have increased who trouble me!

Many *are* they who rise up against me.

Many *are* they who say of me,

“*There is no help for him in God.*”

*Selah*

*Sing Psalm 3.1, 2.*

(Eventide: *Abide with Me*)

LORD, all around my foes are multiplied, rising against me, like a ’whelming tide;

many are saying of my weary soul, “Not even God can save and make him whole!”

*Read Job 12.1-17; meditate on verses 9, 10.*

*Preparation*

1. Where did Job look for wisdom?

2. What did he say about his “counselors”?

*Meditation*

Job’s friends had journeyed together to console him. No doubt, as they journeyed, they decided on how to explain what had happened to Job, yet they were silent for seven days in his presence. But when Job began to cry out in his pain, they moved to “comfort” him with their preconceived idea concerning his distress.

Their message boils down to a simple formula: Good things happen to good people; bad things happen to bad people. And, Job, well...

They insisted Job was harboring a secret sin or two and he needed to come clean, confess, and repent. For three rounds they hammered away at Job on this diagnosis, and for three rounds he resisted their “reasonable” explanation for his suffering. For he knew their premise was wrong and so, thus, was their conclusion.

They regarded themselves as wise (v. 2); but Job knew that true wisdom is with God alone, as all creation declares (vv. 3-9). Of course, God, Who is sovereign, had allowed Job to be overwhelmed with suffering (v. 9). He would shed His wisdom into the situation, but Job would have to wait. Meanwhile, his “judges” were in danger of being seen as fools (v. 17).

This was the story of Jesus’ earthly ministry. He was vilified by the “rational” teachers of His day, who condemned Him as being demon-possessed and—worse—a Samaritan (Jn. 8.48)! And especially as Jesus was dying on the cross, the “wise” men of their day railed against Him. Yet He looked upon the joy that was set before Him and trusted in the Lord. Job gives us a picture of the true Wisdom of God bringing to naught and rebuking the “reason” of fallen men. He is a type of Christ in this.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

In the past, true comebacks worthy of remembrance, were uttered.

In a time when people used to know how to use words cleverly, not just viciously.

Job’s retort to his “comforters” was just such a response:

“No doubt you are the people, and wisdom will die with you!” (Job 12.2) Zinger of perfection.

But for all its pithiness, the pathos was evident, as we consider the depths of his loss, suffering, and pain. “I have understanding as well as you; I am not inferior to you. Indeed, who does not know such things as these?” (Job 12.3).

As we see and understand this, Lord, help us never offer the non-comfort that Job’s friends offered him. There is a better way; and we need always to find it.

Judgment is never helpful to a breaking heart.

Also, we would benefit from trying to grasp the wisdom of what Job was saying. Even, somehow, animals, the earth itself, understand the Sovereignty of God: “But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you; or speak to the earth, and it will teach you; and the fish of the sea will explain to you. Who among all these does not know that the LORD has done this, in whose hand is the life of every living thing, and the breath of all mankind?” (Job 12.7-10).

Many things that happen in life we will never understand. Our minds cannot answer many of the who, what, where, when, and why questions. But like the animals and earth, we know that the LORD knows. And we get credit for having faith to believe this truth. “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him” (Heb. 11.6). “Lord, I believe; help my unbelief!” (Mk. 9.24).

Jesus died for us. His enemies. Why would God do this for us? That is a question we can never fully answer. But we gratefully and joyfully believe it.

Jesus’ love. His gift. His salvation-work for us. This truth mitigates our suffering.

When all was said and done in Job’s life; he concluded the same. “I have heard of You by the hearing of the ear, but now my eye sees You” (Job. 42.5).

*Turn your eyes upon Jesus, look full in His wonderful face;  
And the things of earth will grow strangely dim  
In the light of His glory and grace.  
(H.H. Lemmel, 1922)*

#### *Reflection*

1. What should you do when you are struggling to understand something that’s happening to you?
2. Can we always expect to find a reason for why we endure afflictions of various kinds?
3. How does resting in the Lord work to help us tap into His joy, come what may?

*Job resolves all into the absolute proprietorship which God has in all the creatures. He demands from his friends liberty to judge of what they had said; he appeals to any fair judgment. Matthew Henry (1662-1714), *Commentary on Job 12.6-11**

*Pray Psalm 3.4-8.*

Call on the Lord for mercy and grace for all your times of need today. Thank Him for being with you always,

and look to Him to shield and protect you against all harm.

*Sing Psalm 3.4-8.*

(Eventide: *Abide with Me*)

You are a mercy shield about me, LORD, raising me by Your glory and Your Word.

Prayers fraught with tears stream from me like a fount, yet God will answer from His holy mount.

Waking and sleeping, guarded by Your grace, when foes by thousands stand before my face,  
when countless dangers 'round me are arrayed, I will not fear, I will not be afraid!

Rise up, O LORD, rise up and rescue me! Let all my foes destroyed and routed be!

Grace and salvation, LORD, are Yours alone; bless and protect all those You call Your own.

## 4 Cry for a Mediator

*Pray Psalm 28.8, 9.*

The LORD *is* their strength,  
And He *is* the saving refuge of His anointed.  
Save Your people,  
And bless Your inheritance;  
Shepherd them also,  
And bear them up forever.

*Sing Psalm 28.8, 9.*

*(Angel's Story: O Jesus, I Have Promised)*

Our strength are You, O Savior, our strong defense and sure.  
Anointed with Your favor, we rest in You secure.  
Save us, and bless us, Jesus, upon us turn Your face.  
With shepherd's care, LORD, keep us forever in Your grace.

*Read Job 9.1-4, 32, 33; 16.20-22; 19.23-27; meditate on 19.25-27.*

*Preparation*

1. For what did Job express a longing?
2. What did he know?

*Meditation*

In the midst of his terrible loss and suffering, Job knew two things.

First, he knew that God was altogether transcendent. That He exists in a realm that we cannot visit, nor can we fully understand its operations. In a very real sense, God is beyond our reach.

And yet, Job also knew, God is our Redeemer—He rescues us from our temporal conditions and plight—and He *lives!* And because He lives, Job also seemed to know, we will live, too (19.26). Then we will abide forever in the Presence of the transcendent God. We will see Him and know Him in ways and to a degree which is not now available to us. How Job's heart yearned for that day (19.27)!

And he knew that some Mediator would be required to bring us together with the Lord, Someone to lay a hand on us and on our heavenly Father and unite us in Himself (9.33), although in Job's day, that Mediator was not in sight.

But He was in foresight, in foreshadowing. For here in the oldest book of the Old Testament—written even before the books of Moses—already the need of a Mediator is seen to be the heart longing of men. And Jesus came to fulfill that longing, to mediate between us and God, to stretch out His hands on the cross and, by His own blood, bind us back to our God. And He promised the very thing Job cried out for, that one day we will see Him face to face and be like Him, we will dwell with Him in a new heavens and new earth where righteousness dwells, and there will be no more pain and no more sorrow.

Job's cry for a Mediator reaches to the deep longing of our own souls, a longing graciously fulfilled by Jesus.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

Although I saw this over 45 years ago, it is a sight I cannot unsee.

Our Bible study teacher, Pat Hunter, was teaching from the book of Job. She was seated between two of her students. She put her hands on both of their shoulders, and spoke out in her commanding voice: “Oh, that I had a daysman to stand between us, who may lay his hand on us both!” And then she proclaimed we do—our Daysman is Jesus!

A daysman is an umpire, arbiter, referee and mediator. And the term is used in Job 9.33 in the King James Version. Jesus is indeed all those things for us. He stands between us and the wrath of God. His blood pleads our case before the Almighty. He is the answer for our sin. He is the only Way, Truth, and Life (Jn. 14.6).

“Consider my affliction and deliver me, for I do not forget Your law. Plead my cause and redeem me; revive me according to Your word” (Ps. 119.153, 154).

“I will bear the indignation of the LORD, because I have sinned against Him. Until He pleads my case and executes justice for me. He will bring me forth to the light; I will see His righteousness” (Micah 7.9).

“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (Jn. 3.16).

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (Rom. 6.23).

“For this is good and acceptable in the sight of God our Savior, Who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all... (1 Tim. 2.3-6).

Our cry for a Daysman and Mediator has been heard. God sent us Jesus. “In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him” (1 Jn. 4.9).

#### *Reflection*

1. How would you explain Jesus’ work as Mediator to an unsaved friend?
2. What qualifies Jesus to be our Mediator?
3. How does Jesus mediate for you even now? How should you use His mediation?

*There is a Mediator, a Daysman, or Umpire, for us, even God’s own beloved Son, who has purchased peace for us with the blood of his cross, who is able to save to the uttermost all who come unto God through him. Matthew Henry (1662-1714), Commentary on Job 9.32-35*

#### *Pray Psalm 28.1-7.*

Thank the Lord that, through Jesus, we have access to Him in prayer. Call on Him to guide you with His favor, to keep you from all sinful ways, and to lead you to bless and praise our only Mediator, Jesus Christ, throughout the day.

#### *Sing Psalm 28.1-7.*

*(Angel’s Story: O Jesus, I Have Promised)*

I cry to You, our Savior, O, be not deaf to me!

LORD, speak to me with favor, lest I should dying be.  
Hear now my supplications when for Your help I cry.  
Receive these, my oblations, before Your throne on high.

LORD, count me not among those who walk in sinful ways.  
With words of peace their tongue glows while evil fills their days.  
Your works they disregard, LORD, while evil fills their hands.  
Destroy them by Your Word, LORD, and let them no more stand.

Blessed be the Name of Jesus, for He will hear our prayer.  
His strength protects and shields us with mercy and with care.  
In You our heart rejoices; You help us by Your Word.  
To You we raise our voices to praise and thank You, LORD.

## 5 To Learn Wisdom and Understanding

*Pray Psalm 111.9, 10.*

He has sent redemption to His people;  
He has commanded His covenant forever:  
Holy and awesome *is* His name.  
The fear of the LORD *is* the beginning of wisdom;  
A good understanding have all those who do *His commandments*.  
His praise endures forever.

*Sing Psalm 111.9, 10.*

*(Manoah: When All Thy Mercies, O My God)*

You have sent redemption, to us, LORD, in Christ of cov'nant fame,  
and we in wonder, grace, and awe adore Your holy Name.

All they who would true wisdom know must learn to fear You, LORD,  
and in that wisdom daily live and praise You evermore.

*Read Job 28.12-28; meditate on verse 28.*

*Preparation*

1. What was Job longing to obtain?
2. Where did he look to find it?

*Meditation*

We cannot know wisdom apart from the fear of God, and no true understanding will be ours so long as we pursue it outside the scope of God's righteousness.

What Job here declares is fundamental to human wellbeing but ignored by most people. The fear of God is nurtured through reading, meditating, studying, and obeying God's Law and all His Word (Deut. 17.19), and communing with God in contemplative, waiting prayer. Understanding into matters and things grows from wisdom, so the more we fear God and obey Him, the more wisdom we will have and the greater will be our understanding of things.

But not all things, as Job would come to understand.

At this point, Job was still living by faith. But he was not content, and by the end of chapter 31, he will have given up waiting on the Lord and demand an answer for his suffering (31.35-37). It will take an extended rebuke from God to cure him of his over-curious and demanding ways and teach him to wait in faith again.

All God's Law and Word lead us to Jesus, and He is the treasury of all knowledge and wisdom (Jn. 5.39; Col. 2.2, 3). We will be wise and understanding precisely to the extent that we know Him, our Creator and Lord. By the grace of God, Job knew what to seek. His longing for wisdom and understanding was commendable. We should do the same. But whereas Job could only long for wisdom and understanding, these have come to us in Jesus. He shows us true wisdom and understanding by His life and death. And He opens these precious gifts to us in Himself by His resurrection and eternal reign, and through His Word and Spirit.

Would we have more wisdom and understanding? Then let us set our minds on the things that are above, where Christ is, seated in the heavenly places (Col. 3.1-3). For of Him and through Him and unto Him are all things, to Whom be the glory now and forevermore (Rom. 8.36).



*Treasure Old and New: Matthew 13.52; Psalm 119.162.*

“We will be wise and understanding precisely to the extent that we know Him, our Creator and Lord.”

And how well we know Him determines how much we fear Him. As God said to man:

“Behold, the fear of the LORD, that is wisdom, and to depart from evil is understanding” (Job 28.28).

Solomon must’ve been a great fan of the story of Job as we see similar wisdom in his writings:

“The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction” (Prov. 1.7).

“The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is understanding” (Prov. 9.10).

The psalmist, too, must have been an avid reader of Job:

“The fear of the LORD is the beginning of wisdom; a good understanding have all those who do His commandments. His praise endures forever” (Ps. 111.10).

“Who knows the power of Your anger?

For as the fear of You, so is Your wrath.

So teach us to number our days, that

we may gain a heart of wisdom” (Ps. 90.11, 12).

In our age of grace, grace, grace, and more grace, used as a license to sin (Rom. 6.14, 15), we need a fresh and correct concept of God. God is Omnipresent, Omnipotent, and Omniscient—everywhere present, all-powerful, and all-knowing. Yet we fear Him like we might a box-turtle, when He is as fearsome as a lion.

As Jesus said, “Do not fear those who kill the body but cannot kill the soul. But rather fear Him Who is able to destroy both soul and body in hell” (Matt. 10.28).

“There is one Lawgiver and Judge, Who is able to save and to destroy” (Jms. 4.12).

Solomon summed it up perfectly with his words of conclusion:

“Fear God and keep His commandments, for this is man’s all.

For God will bring every work into judgment,

including every secret thing, whether good or evil” (Eccl. 12.13, 14).

So, fear God, learn wisdom and understanding, depart from evil, and fear God.

We have the mind of Christ (1 Cor. 2.16). It would behoove us to use it.

### *Reflection*

1. Why does God insist on our fearing Him? How do we benefit from fearing Him?

2. Jesus is ultimate Wisdom and Understanding. What does this suggest as a goal for all our reading, study, and learning (Rom. 8.36)?

3. According to Deuteronomy 10.12, 13, what is the relationship between fearing God and loving Him? Which comes first? Why?

*Where is this wisdom to be found? The treasures of it are hid in Christ, revealed by the word, received by faith, through the Holy Ghost. It will not feed pride or vanity, or amuse our vain curiosity. It teaches and encourages sinners to fear the Lord, and to depart from evil, in the exercise of repentance and faith, without desiring to solve all difficulties about the events of this life.*

Matthew Henry (1662-1714), *Commentary on Job 28.20-28*

*Pray Psalm 111.1-8.*

Praise the Lord for His works and the Wisdom by which He made them. Thank and praise Him for His constant care and provision, and for the insight He gives for understanding His works. Commit yourself this day to walk the path marked out by His precepts and truth.

*Sing Psalm 111.1-8.*

*(Manoah: When All Your Mercies, O My God)*

Praise the LORD! O let my heart give thanks here amid His chosen race!  
Your works are great, O LORD, and sought by all who know Your grace.

For Your work is full of splendor, LORD, and of majesty most pure;  
Your righteousness, O glorious God, forever will endure!

You have caused Your many wondrous works to remain before our face.  
For You are full of mercy, LORD, and abounding all in grace.

For all who fear You, You provide; Your covenant endures.  
Your pow'r You show Your people, LORD, and make the nations theirs.

The works of Your all-sovereign hands are faithful, LORD, and just.  
Your precepts evermore are true and worthy of our trust.

## 6 The Just and Justifying Word

*Pray Psalm 119.73, 74.*

Your hands have made me and fashioned me;  
Give me understanding, that I may learn Your commandments.  
Those who fear You will be glad when they see me,  
Because I have hoped in Your word

*Sing Psalm 119.73, 74.*

(Brother James' Air: *The Lord's My Shepherd, I'll Not Want*)

Your hands have made and fashioned me, teach me Your Law, O LORD!  
All those who fear You, when they see me will obey Your Word.  
Full gladly they will hope like me, as I hope in Your Word.

*Read Job 32.1-22; meditate on verses 18-22.*

*Preparation*

1. Why had Elihu not spoken before?
2. Why did he decide to speak now?

*Meditation*

This is the first mention of Elihu. All we know about him is what we read in verse 2. He was a youth, perhaps an attendant of one of Job's interlocutors? He had listened silently while Job's three friends tried to force him into admitting some secret sin—thus to prove their wisdom—and as Job himself drifted into a self-justifying mindset.

But now that all the arguments seemed to have been exhausted, Elihu—whose name means, “He is my God”—was constrained to speak. He suggested that the Spirit of God was moving him to declare his opinion on the matter at hand (vv. 8-10). He found the reasonings of Job's friends to be inadequate (vv. 11-14). They'd given it their best shot, and now they had nothing more to say (vv. 15-17). Elihu was fairly seething with words (vv. 18-20), and he insisted that he would show partiality to no one (vv. 21, 22). His speech would go on for five more chapters, uninterrupted. He would condemn both Job and his friends for failing to rest in the transcendent, ineffable, and almighty God, Who is excellent in power and judgment, and calls all men to fear Him (37.23, 24), Who alone justifies men, restores them to righteousness (33.26, 27), and exalts them to holy rule (36.7, 8).

Elihu's words prepare the disputants for God's scathing rebuke of Job (chs. 38-41) and his interlocutors (ch. 42). He prepares the way for God to reveal Himself and act according to His mercy and grace (37.14). Elihu is thus a precursor to and type of both the Old Testament prophets and John the Baptist, convicting, confronting, and pointing ahead to the “grand miracle” (Lewis) of the incarnation of our Lord.

Elihu's speech is a key to interpreting the Old Testament, and in that respect, he is himself a type of Jesus, Who explained that all Scripture is about Him (Jn. 5.39).

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

Amid all the judging, arguing, and self-justification, there was great hope for understanding, because God nudged Elihu to speak into it. The Spirit felt it worthwhile that another voice be heard. Elihu would not have been called to do so, if the situation was deemed irreparable.

“Do not speak in the hearing of a fool, for he will despise the wisdom of your words” (Prov. 23.9)  
“A fool has no delight in understanding, but in expressing his own heart” (Prov. 18.2).

God saw that His words would be, not despised, but eventually understood.

And Elihu. Bless him. He was just about to bust a button waiting to speak:  
“For I am full of words; the spirit within me compels me.  
Indeed my belly is like wine that has no vent; it is ready to burst like new wineskins.  
I will speak, that I may find relief; I must open my lips and answer” (Job 32.18-20).

Have you ever felt that way? I sure have.

So had the psalmist David:  
“My heart was hot within me; while I was musing, the fire burned.  
Then I spoke with my tongue...” (Ps. 39.3).

And so had the prophet Jeremiah:  
“But His word was in my heart like a burning fire shut up in my bones;  
I was weary of holding it back, and I could not” (Jer. 20.9).

But all the myriad words of Bildad, Eliphaz, Zophar, and even Elihu, were as Job had earlier declared of nature: “Indeed these are the mere edges of His ways, and how small a whisper we hear of Him! But the thunder of His power who can understand?” (Job 26.14).

As God Himself said:  
“Let not the wise man glory in his wisdom, let not the mighty man glory in his might,  
nor let the rich man glory in his riches; but let him who glories glory in this,  
that he understands and knows Me, that I AM the LORD,  
exercising lovingkindness, judgment, and righteousness in the earth.  
For in these I delight,’ says the LORD” (Jer. 9.23, 24).

Know God, fear God, understand Him, depart from evil, and fear Him.

And knowing God’s great love for us makes our hearts and mouths burst with longing to speak about Him, to right wrong thinking like Elihu did, and speak about our glorious Savior, Jesus Christ. But we must do it with the love and grace that Jesus did. He was the supreme Master of Proverbs 26.3, 4:

“Do not answer a fool according to his folly, lest you also be like him.  
Answer a fool according to his folly, lest he be wise in his own eyes.”

All four Gospels are full of Jesus and His wise responses to people. Here are a few examples: Matt. 15.1-9; 17.24-27; 21.23-27; Mk. 12.15-17, 18-27, 28-34; Lk. 4.16-30; 13.10-17; 14.1-6; 20.1-8; Jn. 21.15-22.

And Jesus instructs us: “Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves” (Matt. 10.16). Just like He was. Just like Elihu tried to be (Job 32.8).

“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim. 4.12).

Regardless of our age, this is our goal. To carefully use, like Jesus, just and justifying words and works. Bless us. Busting buttons of joy waiting to speak of, and work for, Him.

*Reflection*

1. Have you ever felt like Elihu? Like you were bursting to say something in a situation? How should you act when you feel this way? What should you do?
2. What opportunities will you have today to use your words for Jesus? Are you ready?
3. Elihu spoke some hard words to older men. Why did he do that? How should you respond when someone speaks hard words to you?

*Elihu professes to speak by the inspiration of the Holy Spirit, and corrects both parties. He allowed that those who had the longest experience should speak first. But God gives wisdom as he pleases; this encouraged him to state his opinion. By attention to the word of God, and dependence upon the Holy Spirit, young men may become wiser than the aged; but this wisdom will render them swift to hear, slow to speak, and disposed to give others a patient hearing. Matthew Henry (1662-1714), Commentary on Job 32.6-14*

*Pray Psalm 119.75-80.*

Call on the Lord to search your heart according to His Word, to deliver you from all your afflictions, and to show you lovingkindness and mercy as you serve Him this day.

Sing Psalm 119.75-80.

(Brother James' Air: *The Lord's My Shepherd, I'll Not Want*)

Your judgments all are right, I know; You judge me faithfully.

Let kindness be my comfort so Your mercy I may see.

Your grace Your faithful servant show, as You have promised me.

Your tender mercies come to me that I may live in You.

Your Law I ponder joyfully, Your will to know and do.

Shame all who treat me wrongfully; Your precepts I pursue.

Let those who fear You turn to me, all those who love Your Word.

Let my heart pure and blameless be before Your statutes, LORD!

That shame may not attach to me, I hold fast to Your Word!

## 7 The Withering and Renewing Word

*Pray Psalm 119.25, 26.*

My soul clings to the dust;  
Revive me according to Your word.  
I have declared my ways, and You answered me;  
Teach me Your statutes.

*Sing Psalm 119.25, 26.*

(Festal Song: *Rise Up, O Men of God*)  
My soul clings to the dust; revive me by Your Word!  
My ways I have declared to You; teach me Your statutes, LORD!

*Read and meditate on Job 42.1-6.*

*Preparation*

1. What did Job say about God?
2. How did he respond to that?

*Meditation*

Job has just endured a withering rebuke from the Lord, Who, out of a whirlwind, took Job on a whirlwind tour of creation. Why did he do this? To cut the legs out from under Job's hubris, when he insisted that God should come down and give him a reason for his sufferings.

What Job failed to see in his demand was that he was insisting he should know like God knows, and thus be God himself. God showed Job that he could not possibly know as God does, that God's knowledge is eternal, comprehensive, and perfect, and that by His knowledge the wondrous universe continues in its order, beauty, and fecundity.

Job had "darkened counsel" "without knowledge". God the omniscient One came to set him straight (38.1-3). Two chapters of this rebuke and Job was ready to be done with it (40.3-5). But God was not finished withering his pride quite yet. Job's hubris was tantamount to his thinking he could save himself by knowledge (40.8-14). Job had not yet seen this sin, so the Lord pressed on, finally demanding, "Who is able to stand against Me? Who has preceded Me, that I should pay *him*? Everything under heaven is Mine" (41.10, 11).

Withered and repentant, Job confessed his hubris, having gained a clearer sense of precisely Who God is (42.1-6). And that repentance, and the faith that accompanied it, led to his renewal by the Word of the Lord (42.12-17)—and a scathing rebuke for Job's "counselors" (42.7-11).

Jesus is the Word Who shows us what God is like. In His righteousness, we are withered by our sins. In His power, we are humbled and fearful. In His death, resurrection, and reign we are renewed. And God promises to bless us with all His riches in glory by Christ Jesus (Phil. 4.19).

Many today think they know God. Think they can defy, ignore, or reject Him. They need to hear of His all-surrounding and all-pervading Presence and power, and of His infinite mercy and love in Jesus Christ. And He has charged us with this calling (Acts 1.8).

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

"Jesus is the Word Who shows us what God is like. In His righteousness, we are withered by our sins."

To be truly appreciative of God's forgiveness and salvation through Jesus, we must first be withered by our sins. We must be astonished by our desperate need for a Savior, and thus accept with much joy His merciful and gracious Gift.

“Are You not the One Who dried up the sea, the waters of the great deep; that made the depths of the sea a road for the redeemed to cross over?” (Is. 51.10)  
Not the *worthy* to cross over, but the mercifully *redeemed*.

We do err, like Job, when we don't repent, don't appreciate, and don't revel in the amazing love of God. There is nothing, not one thing, that we did, are doing, or ever will do that could earn us salvation.

And God does not ever owe us an explanation for anything.

First off, how could we ever understand a Love that willingly, joyously, suffered and died for His enemies? (Rom. 5.8) And second, as His past enemies, shouldn't we really be respectfully demanding an explanation for why anything good ever happens to us?

Because we are not God, and we may never truly understand much of anything about His amazing Love, wouldn't it make more sense to glory in God and leave it all up to Him, resting in, and trusting and obeying Him? “God's knowledge is eternal, comprehensive, and perfect.”

“‘For My thoughts are not your thoughts,  
nor are your ways My ways,’ says the LORD.  
‘For as the heavens are higher than the earth,  
so are My ways higher than your ways,  
and My thoughts than your thoughts’” (Is. 55.8, 9).

Yes. Job, and we, agree.

“I have heard of You by the hearing of the ear, but now my eye sees You.  
Therefore I abhor myself, and repent in dust and ashes” (Job 42.5-6).

Job's repentance led him to the joy of anticipating Jesus (Job 19.25-27).

Our repentance leads us directly into the arms of Jesus. As He explained to Nicodemus:

“For God so loved the world that He gave His only begotten Son,  
that whoever believes in Him should not perish but have everlasting life.  
For God did not send His Son into the world to condemn the world,  
but that the world through Him might be saved.  
He who believes in Him is not condemned;  
but he who does not believe is condemned already,  
because he has not believed in the Name of the only begotten Son of God.  
And this is the condemnation,  
that the light has come into the world,  
and men loved darkness rather than light, because their deeds were evil.  
For everyone practicing evil hates the light and does not come to the light,  
lest his deeds should be exposed.  
But he who does the truth comes to the light,  
that his deeds may be clearly seen,  
that they have been done in God” (Jn. 3.16-21).

“The Withering and Renewing Word”

### *Reflection*

1. How have you experienced the Word of God “withering” you?

2. How have you experienced the Word of God renewing you?

3. Today, to whom will you bring the Word of God for renewal?

*When the understanding is enlightened by the Spirit of grace, our knowledge of Divine things as far exceeds what we had before, as the sight of the eyes excels report and common fame. By the teachings of men, God reveals his Son to us; but by the teachings of his Spirit he reveals his Son in us, Galatians 1:16, and changes us into the same image, 2 Corinthians 3:18. Matthew Henry (1662-1714), Commentary on Job 42.1-6*

*Pray Psalm 119.27-32.*

Pray that God will enlarge your vision of Jesus, show you more of His power and love, cause you to sink your roots deeper into His Word, and go forth to proclaim His judgments and love in Jesus Christ.

*Sing Psalm 119.27-32.*

(Festal Song: *Rise Up, O Men of God*)

Make me to understand Your precepts and Your ways,  
as on Your works I meditate with wonder and with praise!

My soul weighs down with woe, I need Your strength, O LORD!  
Remove from me all lying ways; grant me Your holy Word!

I choose the way of truth; Your judgments I proclaim.  
Your testimonies I embrace, LORD, put me not to shame!

Command my course, O LORD; Your gracious truth impart.  
I cling to You and know You will enlarge my seeking heart.



*Questions for Reflection or Discussion*

1. How does the suffering of Job point us to Jesus?
2. Why did Job reject the counsel of his friends?
3. His friends continued to insist that they could explain Job's suffering. He continued to reject their false claim of some secret sin(s). But their wrong-believing explanation affect Job's own thinking in ways that led him to sin before the Lord? Does that ever happen to you? How can you defend against wrong-believing influences that might affect your faith in Jesus?
4. What did it take to bring Job to repentance? How does this whole encounter between Job and the Lord point us to Jesus?
5. What's the most important lesson you have learned from seeing Jesus in the book of Job?

*For Prayer:*

## The Fellowship of Ailbe

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