

GLEANINGS FROM THE BOOK OF JOB

Heavenly Deliberations - God Pleads WITH US And FOR US

To PLEAD - Webster's definition: "to present a case in a law court; to argue the case; to make an earnest appeal; to supplicate; beg for mercy"

Hebrew words, Strong's Concordance: #7378 and #8199: "to wrangle; to debate; to contend; to thoroughly strive with; to litigate; to execute judgment"

- Plead my cause, O Lord; Psalm 35:1

- The Lord will plead with all flesh; Jeremiah 25:31

- Let us plead together; Isaiah 43:26

- I will plead with you face to face; Ezekiel 20:35-36

- "And the Father who knows all hearts knows what the Spirit is saying, for the Spirit PLEADS FOR US believers in harmony with God's own will"; Romans 8:27 (NLT)

- "Who then will condemn us? No one - for Jesus Christ died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, PLEADING FOR US"; Romans 8:34 (NLT)

Kingdom Principles From The Book Of Job:

1. It begins with "heavenly deliberations" (a debate) between God and satan; Job 1:1-12; 2:1-6

a. satan's challenge becomes God's opportunity to build Job and prove that his faith is genuine.

b. God is sovereign and satan is limited in his movements; he can only do what God allows.

c. To refute satan's accusations against Job, God allows him to strike Job with two series of assaults; Job 1:11-12; 2:5. God permitted the adversary to test the accusations against Job:

- the first assault touched his possessions: it brought bankruptcy and bereavement; Heb. 10:34

- the second assault touched his person: it brought physical suffering in his body; Ps. 34:19

2. The book of Job moves into an "earthly debate" between Job and his friends. Job's friends were initially silent, but were "miserable comforters"; they spoke in ignorance and lacked discernment; Job 16:2. They had a rigid view of divine Providence, and were harsh in the application of their theories. God said that three of them spoke according to their folly; Job 42:8:

a. Eliphaz – the voice of "philosophy", the theologian, who relies on personal experience and outward observation; his argument was "if you sin, you suffer". He personifies religious, human emotion; Job 4:8; 22:5

b. Bildad – the voice of "the historian", who relies on tradition; his argument was: "you must be sinning". He personifies the old order of religion which lacks present revelation; Job 8:6

c. Zophar – the voice of "orthodoxy", the legalist, who relies on assumption; his argument was "you are sinning". He argues from the base of common sense and human merit; Job 20:5

d. Elihu – the voice of "logic", the intellectual, relies on his education, but his behavior was not consistent with his knowledge of truth. He had some wisdom and understanding, but was impatient and severe in his tone toward Job (compare with Acts 4:13; Matt. 26:73).

3. An extreme position (of error), says that Job's suffering was brought about by his fear; Job 3:25. However, it was God Who allowed these events to come upon him; Is. 53:10

4. Job sought a Mediator, One Who could identify with him; Job 9:25-35; 2 Cor. 5:17-21

a. The dialogues and speeches of Job's friends revealed a shallow, superficial understanding of God's ways and His dealings with men. They could lecture and debate, but lacked true wisdom; they showed no genuine compassion toward Job (the heroes of Hebrews 11 all suffered; they sought "another country" and many died without deliverance)

b. The fixed theories of the carnal mind believes that goodness and wickedness are always rewarded or punished in this present life. Job's friends could not perceive that God's workings in His servants involves destiny, and that which is beyond this present life.

c. Job looked for someone who could speak to him accurately about God, one who could plead with God for him. God answered this cry of the human heart through the gift of His Son; Hebrews 2:14-18

5. God spoke twice to Job OUT OF THE WHIRLWIND (through strong dealings and the moving of the Holy Spirit); Job 38:1; 40:7. The book closes with a series of divine questions.

a. God's first discourse to Job reveals that creation proclaims God's omnipotence; Job 38:1 - 40:5; Romans 1:19-20

b. God's second discourse to Job contrasts God's power with man's frailty; Job 40:6 - 42:6

c. While we wait for our "change" to come; Job 14:14, revelation comes and we learn:

- that we need to leave room in our theology for a Sovereign God Who does as He pleases!
- that the life of His servants is more complex than men's religious formulas
- that some can only see the hand of God in spectacular and immediate acts; Ps. 103:7
- that a righteous man will reap what he sows, but not necessarily in this life; Gal. 6:7
- that there is a divine, benevolent purpose achieved through the sufferings of the godly
- that loss, suffering and calamity does not necessarily spell punishment from God
- that those who are sincere in heart and strong in faith will be upheld in the day of testing
- that righteous men are perfected through suffering; Heb. 2:10; Philippians 3:10
- that the Lord's servant learns to rejoice in the WILL of God, not just the WORK of God
- that the life of faith is a call to submissive patience, having faith in God Himself, rather than in some demanded explanation; Hebrews 10:35-38; Romans 1:17

6. Job was humbled; he was "brought down" from:

a. Sitting in the gate of honor and influence; Job 29:7-10, to sitting on the ash heap of humiliation; Job 2:8. His wife gave him no spiritual support, and he became a stranger to his own people. He endured separation and misunderstanding with those he loved; Job 2:9-10; 19:13-15

b. Job was brought down from the place of being "self sufficient", to becoming completely dependent upon the Lord to deliver him and rescue him from his plight.

7. Four statements are given in Job 1:1 and 2:3, describing Job's character:

a. Job was Perfect – he wholeheartedly was given over to please God

b. Job was Upright – he walked uprightly with God and man

c. Job Feared God – he hated evil, showed reverence and trust toward God

d. Job Eschewed Evil – he turned away from (abstaining, shunning) evil

8. Other scriptures reveal Job to be a man of righteousness and patience; Ez. 14:14; James 5:11.

9. Job's concern from beginning to end is God, not his health or wealth, but his LIFE WITH GOD. The inward joy of the righteous cannot be destroyed by outward misfortune.

10. In an hour of deep anguish and suffering of God's servant, the spirit is freed to "break through" into a realm of light and knowledge of God that was never possible before.

a. Human suffering is more than a system of rewards and punishments; suffering may be the tribute you pay for another's freedom and blessing (parents and godly leaders understand this).

b. Suffering is not always punitive or corrective; it can be instructive. We learn the "ways of the Lord"; Ps. 25:4-5, in the crucible of trials and suffering; these are employed by God to further our education in Him, to learn about His mercy, to gain His perspective; Job 42:2-3; 1 Cor. 10:13

11. An "age-old question" is: Why does a loving and righteous God permit the godly to suffer?

- a. God revealed unto satan and the heavenly host the testimony of a man of faith. Job exhibited faithfulness under trial; he held fast to his integrity and his moral code; 1 Pet. 4:1-2, 12-16, 19
- b. Job did not suffer because of sin; Job 2:10; 31:30. God allows satan to inflict suffering upon the just so that weakness and character can be revealed. God refines and purifies His servants.
- 12.** God is sovereign in His dealings with men, allowing that which is for His servant's good and for His glory. True faith confesses: "I know that my Redeemer Lives"; Job 19:25; 13:15; 1:21.
- 13.** Job 2:10 (NAS) says "Shall we indeed accept good from God and not accept adversity?"
 - a. From God's "two hands" we see the balance of mercy and severity; Ps 101:1; Rom. 11:22
 - b. The "right hand" points to His strength, authority, power, guidance, blessings; Ps. 110:1
 - c. The "left hand" points to His judgments, discipline, stripping, tribulation and that which He allows through negative or evil forces; Hebrews 12:5-11
 - d. God says: "I form the light, and create darkness, I make peace, and create evil: I the Lord, do all these things"; Is. 45:7. He employs both the Kingdom of Light and the kingdom of darkness for His divine purposes, and in the formation of His overcoming sons and daughters.
 - e. Both positive and negative influences are at God's disposal; Job 5:18
- 14.** The book of Job reveals five ways in which God uses hardships to accomplish His purposes in His servants (compare with Deuteronomy, chapter 8):
 - a. To humble us; Job 22:29; Deut. 8:2
 - b. To test us; Job 2:3; Deut. 8:2
 - c. To rearrange our priorities; Job 42:5-6; Deut. 8:3
 - d. To discipline us; Job 5:17; Deut. 8:5
 - e. To prepare us for future blessings; Job 42:10; Deut. 8:7
- 15.** God's messengers are prepared to carry His message with wisdom and compassion (the ash heap; Job 2:8, became a mercy seat). Servants of God are tried and prepared for "throne room" ministry; 2 Timothy 2:12; James 1:12.
- 16.** Job performed his functions as a priest. He knew how to offer burnt offerings to God, and he understood that through them, he was accepted of God; Job 1:4-6
 - a. Job knew that gold must be tried by fire; Job 23:10. The "gold" of purified faith would be seen in his life; his life was presented before God as "an offering"; 1 Peter 1:7; Rev. 3:18
 - b. Job experienced the Kingdom principle of the "Furnace"; the same "hot fire" hardens the clay and softens the heart, melting the "gold" which flows in worship unto God; Job 23:16
- 17.** Job was brought from the place of just having mere information ABOUT God to a vital relationship WITH God; he moved from the "hearing" realm to the "seeing": realm; Job 42:2-5
- 18.** The principle of the "End of the Lord" is revealed in the book of Job:
 - a. "So the Lord blessed the latter END of Job more than his beginning"; Job 42:12
 - b. "Ye have heard of the patience of Job, and have seen the END of the Lord"; James 5:11
 - c. The END of the Lord means that HE is Lord at the End of His dealings. It also indicates the END of Job's own wisdom and strength, where he was brought to a further stage of surrender, and a revelation OF God and a fellowship WITH God that Job had never known previously.
- 19.** God vindicated Job and restored him; Ps. 54:1; Is. 54:17. He also rebuked Job's three friends who spoke in error. When Job prayed for his friends, God reversed his captivity; he obtained a "double portion"; Job 42:10-17; Isaiah 61:7
- 20.** Job pleaded with God. HOLD ON JOB, YOUR CHANGE IS COMING! Job 14:14