

Suffering Servant



The Book Of Job

Historical Setting



The events of the book of Job evidently took place during the times of the patriarchs.

- Job's total life span was approximately 200 years.
- His wealth is measured in livestock.
- The social unit is the patriarchal family-clan. Job is the priest of his family and offers sacrifices.
- There are no references to Israel, the Mosaic Law, or the tabernacle.

Lamentations 4:21 places Uz in the land of Edom, southeast of the Dead Sea.

**Exactly
where was
the land of
Uz located?**







Egypt

Edom
Teman (Eliphaz?)
Midian
Uz?

Tema

Chaldea

Arabia

Saba (Sheba)







A. The hair on my body stood up (4:15) Hair on the back of my neck.

B. My life is a Breath (7:7)

C. By the skin of my teeth (19:20)

D. The root of the matter (19:28)

E. The land of the living (28:13)

F. Eyes to the Blind ... Feet to the living (29:15)

Let me give you a few examples

1. **The evaporation- precipitation cycle (36:27,28)** which we often just take for granted Water evaporates up into the clouds, Rain comes down the sun shines on it – it rises again this cycle of evaporation etc -- This isn't something that science has always understood, we understand it now, but it is mentioned in the book of Job way before scientists had recognised it.
2. **Wind & Weather Directions (37:9,17)**
3. **Composition of the Human Body (33:6)**
4. **Suspension of the earth in space (26:7)** The book of Job refers to the fact that the Earth is essentially suspended in space.
5. **Ocean Bottom Phenomena (38:16)**
6. **Cloud/Lightning relationship (37:11)**
7. **The orbits of Heavenly bodies and their influence upon the Earth (38:32,33)**



Of course, Satan *does* consider the saints of God; yet what does the devil see when he considers the Saints

- He sees them and is amazed at the difference between himself and God's people; he sees us and knows that though he has fallen, these earthen creatures stand.**
- He sees them and is amazed at their happiness; he knows too well the misery of his own soul, but he admires and hates the peace in the soul of the believer.**
- He sees them and looks for some fault, so that he may find some small comfort to his own black soul and hypocrisy.**
- He sees them – especially great hearts among the saints – and sees those who block and hinder his foul work.**
- He sees them and looks for opportunity to do them harm.**

- Job made his stand against fear and did not give in to panic.
- Job made his stand against make-believe pretending and appropriately mourned.
- Job made his stand against pride and humbled himself before God.
- Job made his stand against self and decided to worship God.
- Job made his stand against a time-bound mindset and chose to think in terms of eternity.
- Job made his stand against unbelief and did not give in to vain questionings of God.
- Job made his stand against despair and saw the hand of God, even in catastrophe.
- Job made his stand against anger and did not blame God.

Whatever the exact diagnosis of Job's condition, taken together, his medical problems were significant. Other passages in the Book of Job tell us more of what Job suffered.

- Intense pain (*My bones are pierced in me at night, and my gnawing pains take no rest; [Job 30:17](#)*).
- Peeling and darkened skin (*My skin grows black and falls from me; [Job 30:30a](#)*).
- Pus-filled, erupting sores (*My flesh is caked with worms and dust, my skin is cracked and breaks out afresh; [Job 7:5b](#)*).
- Emaciation (*My bone clings to my skin and to my flesh; [Job 19:20](#)*).
- Fever (*My bones burn with fever; [Job 30:30b](#)*).
- Depression (*I loathe my life; I would not live forever; [Job 7:16](#) and My heart is in turmoil and cannot rest; days of affliction confront me. I go about mourning, but not in the sun; [Job 30:27-28](#)*).
- Weeping (*My face is flushed with weeping; [Job 16:16a](#)*).
- Sleeplessness (*When I lie down, I say, 'When shall I arise, and the night be ended?' [Job 7:4](#)*).

- Nightmares (*Then you scare me with dreams and terrify me with visions; [Job 7:14](#)*).
- Putrid breath (*My breath is offensive to my wife; [Job 19:17](#)*).
- Difficulty breathing (*He will not allow me to catch my breath; [Job 9:18](#)*).
- Failing vision (*On my eyelids is the shadow of death; [Job 16:16b](#)*).
- Rotting teeth (*I have escaped by the skin of my teeth; [Job 19:20](#)*).
- Haggard looks (*When they raised their eyes from afar, and did not recognize him; [Job 2:12](#)*).
- Painful, swollen sores all over his body (*painful boils from the sole of his foot to the crown of his head; [Job 2:7](#)*).
- Intense itching (*to scrape himself; [Job 2:8](#)*).
- This condition lasted for months (*Oh, that I were as in months past; [Job 29:2](#) and I have been allotted months of futility; [Job 7:3](#)*).

“There can be no doubt that the *Leviathan* is the chaos dragon of the ancient myths.”

. The name **Leviathan** means “*twisting one*” and is also used in other interesting places in Scripture.

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- [Psalm 104:26](#) also refers to Leviathan as a sea creature.

- [Isaiah 27:1](#) speaks of the *future* defeat of Leviathan, also associating it with a *twisted serpent* that lives *in the sea*.

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The man here described can see no reason for the trouble he is in; his **way is hidden**. Yet there was actually a wonderful answer to Job's question, if he could only see it with the eye of faith.

- God allowed Job to continue on in life to teach a lesson to angelic beings.
- God allowed Job to continue on in life to teach him special reliance upon God.
- God allowed Job to continue on in life to teach him to not regard the wisdom of man so much.
- God allowed Job to continue on in life to vindicate him before other men.
- God allowed Job to continue on in life to make him a lesson and an example for all ages.
- God allowed Job to continue on in life to give him more than he ever had before.

Indeed, we are more like the sea or the sea-monster than we would like to admit.

- The sea is restless, and so is our nature.
- The sea can be furious and terrible, and so can we.
- The sea can never be satisfied, and neither can sinful man.
- The sea is mischievous and destructive, and so is sinful man.
- The sea will not obey, and neither will sinful man.

It is important for us to understand that the Bible speaks of human righteousness in two senses.

- A man can be righteous in a *relative* sense, where one can properly be considered as righteous among men as both Noah ([Genesis 7:1](#)) and Job ([Job 1:1](#)) were so considered.
- A man can be righteous in a *forensic* (legal) sense, declared and considered righteous by God through faith ([Romans 5:19](#)).

If I wash myself with snow water: Spurgeon saw the washing with **snow water** as a description of the vain things that sinners do to justify themselves and cleanse themselves of their sin.

- Snow water is hard to get, and therefore considered more precious.
- Snow water has a reputation for purity and is thought therefore to be more able to cleanse.
- Snow water comes down from the heavens and not up from the earth and is thought to be more “spiritual.”

Snow water and **soap** each speak of great effort to be pure. One can use the purest water and the strongest soap, but it is still impossible to cleanse one’s sin by oneself.

Yet You will plunge me into the pit: The more Job considered the greatness of God, the more he felt plunged into a pit of depravity.

God may **plunge** a man **into the pit** to see his true sinfulness in many different ways.

- He may bring the memory of old sins to remembrance.
- He may allow the man to be greatly tempted and thus to know his weakness.
- He may reveal to the man how imperfect all his works are.
- He may make the man to understand the spiritual character of the law.
- He may display His great holiness to the man.

The tried saint may ask as Job did, “**Show me why You contend with me.**”

Spurgeon suggested several answers:

- It may be that God is contending with you to show you His power to uphold you.
- It may be that God is contending with you to develop your graces.
- It may be that God is contending with you because you have some secret sin that is doing you great damage.
- It may be that God is contending with you because He wants you to enter the fellowship of His sufferings.
- It may be that God is contending with you to humble you.

The seeking sinner might also ask as Job did, “**Show me why You contend with me.**” Spurgeon suggested several answers to the seeking sinner:

- It may be that God is contending with you because you are not yet thoroughly awakened to your lost condition.
- It may be that God is contending with you in order test your earnestness.
- It may be that God is contending with you because you are harboring one sin that you will not turn over to Him.
- It may be that God is contending with you because you do not yet thoroughly understand the plan of salvation.

Nevertheless, certainly some people do **restrain prayer before God**. Spurgeon considered ways that some do this.

- Some **restrain prayer before God** because they do not pray *often or regularly*.
- Some **restrain prayer before God** because they do not *prepare their hearts* properly to pray. They do not consider who they are praying to, the way their prayer should be made, that they are sinners, what they should ask of God, and thankful for what He has done in the past.
- Some **restrain prayer before God** because they pray in such a *formal, strict* manner that they never really pour out their heart before God.
- Some **restrain prayer before God** because they pray with *little faith* and much *unbelief*.

- The **consolations/Comforts of God** are applied by the Holy Spirit, who is the Comforter.

- Jesus is the substance of these **consolations**, for He is called “The Consolation of Israel”

([Luke 2:25](#))

- The **consolations of God** deal with our problem of sin, its guilt and stain and power.

- The **consolations of God** assure us of a new heart and nature.

- The **consolations of God** reveal a reason for sorrow that remains.

- The **consolations of God** show us One who suffers with us, Jesus Christ.

- The **consolations of God** compensate us for all trials and sufferings.

- The **consolations of God** tell us of our heavenly destination and hope.

We can see the reverse progress starting at [Job 19:8](#):

- Captivity (**I cannot pass; and He has set darkness in my paths**).
- Dethronement (**taken the crown from my head**).
- Being like a wall torn down (**He breaks me down on every side**).
- Being like an uprooted tree (**my hope He has uprooted like a tree**).
- Having a siege set against him (**build up their road against me**).
- Being surrounded (**they encamp all around my tent**).

Reverse this order and you have a step-by-step description of what happened in siege warfare... God's troops laid siege as if Job were a fortified city; but, alas, he was only a tent.

With wonderful faith, Job seemed at this fleeting instant to understand what he could and should in his present crisis. He understood that:

- God still observed Job carefully and had not forgotten him (**He knows the way that I take**).
- God had a purpose in the crisis, and the purpose was not to punish Job (**when He has tested me**).
- God would one day bring the trial to an end (**I shall come forth**).
- God would bring something good from it all (**I shall come forth as gold**).
- God still valued Job; only precious metal is put through the fire (**as gold**).

CH SPURGEON SAYS THIS- “Sure it is that man, sorry man, know Eth neither the price of Divine wisdom, for it is invaluable; nor the place of it, for it is investigable; nor the order of it, for that is unattainable till we come to heaven.”

CHAPTER 29 :1- – NIV- JOBS FINAL DEFENCE/DISCOURSE

Chapters 29-31 Record Jobs final words before the young man ELIHU speaks **CHAPTERS 32- 37**. They fall naturally into three sections:

Ch 29:1-10 – Jobs Recalls His Former Condition

11- 17- Job's Benevolence or Kindness

18-20- Job's Confidence

21-25- Job's Reputation

Ch 30: 1-8- Job's present Misery/Suffering

9-15- Job's Indignities- or the mocking he must endure

16- 23- Job's Despondency/Low spirit or his present misery

24- 31- The Contrast with the Past – The misery of the injustice done to Job.

Ch 31: 1-34- Job Vindicates Himself

35- 37- Job's Appeal

38-40- Job's Final Solemn Oath

Spurgeon went on to describe the ways that Job sensed this great loss from God.

- “First, he complains that he had lost the consciousness of divine *preservation*” (**as in the days when God watched over me**).
- “Job had also lost divine *consolation*, for he looks back with lamentation to the time when God’s candle shone upon his head” (**when His lamp shone upon my head**).
- “Moreover, Job deplored the loss of divine *illumination*. ‘By his light,’ he says, ‘I walked through darkness,’ that is to say, perplexity ceased to be perplexity” (**by His light I walked through darkness**).
- “Moreover, Job had lost divine *communion*: so it seems, for he mourned the days of his youth, when the secret of God was upon his tabernacle” (**when the friendly counsel of God was over my tent**).

The chapters according to its structure falls into four parts. After the introduction (Chapter 32) we have:

1. Chapter 33. 1-33. His words to Job
2. Chapter 34. 2-37. His words to Job's friends
3. Chapter 35. 2-16. His words to Job
4. Chapters 36:2-37:24. His words to all on God's behalf

Repeatedly the **whirlwind** is associated with the divine presence. It speaks to us of the powerful, unmanageable nature of God; that He is like a tornado that cannot be controlled or opposed.

- God brought Elijah into heaven by a whirlwind ([2 Kings 2:1-11](#)).
 - God's presence is in the whirlwind ([Psalm 77:18](#); [Nahum 1:3](#)).
 - God's coming is like a whirlwind ([Isaiah 66:15](#); [Jeremiah 4:13](#) and [23:19](#)).
 - God appeared to Ezekiel in a whirlwind ([Ezekiel 1:4](#)).
- Job's troubles began when a great wind killed his children ([Job 1:19](#)).
The Lord was in that storm, and now He speaks from the tempest.

Hail is frequently a tool of judgment against God's enemies, as seen against Egypt ([Exodus 9:24](#)), the Canaanites ([Joshua 10:11](#)), apostate Israel ([Isaiah 28:2](#)), and Gog and Magog ([Ezekiel 38:22](#)), and against a rebellious earth in the Great Tribulation ([Revelation 16:20-21](#)).

It is interesting to consider that modern science has made amazing progress on answering some of the questions God set to Job.

- Modern science understands much more about the measurements of the earth ([Job 38:5](#)).
- Modern science understands much more about the gravitational forces that keep the earth suspended ([Job 38:6](#)).
- Modern science knows much more about the meteorological and hydrological systems of the earth ([Job 38:8-11](#), [38:16](#), [38:25-30](#)).
- Modern science knows much more about the nature of light ([Job 38:19-20](#)).

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- **Isaiah 51:9** and **Psalm 89-8-10** also speak of a serpent associated with the sea that God defeated as a demonstration of His great strength, and identifies this serpent with the name *Rahab*, meaning *proud one*.
- **Job 26:12-13** also refers to God’s piercing defeat of a fleeing serpent associated with the sea.

Strength dwells in his neck, and sorrow dances before him: In this last extended description of Leviathan, God spoke in terms that more closely connected the concept of Leviathan with Satan. It could be said of Satan as well as Leviathan (if not *more* so of Satan):

- They are strong (**Strength dwells in his neck**).
- They are cruel and entertained by sorrow (**sorrow dances before him**).
- They strongly defended (**the folds of his flesh are joined together; they are firm on him and cannot be moved**).
- They are unsympathetic and hard of heart (**His heart is as hard as stone**).
- They cause the mighty to fear (**When he raises himself up, the mighty are afraid**).
- They cannot be successfully attacked (**Though the sword reaches him, it cannot avail... he laughs at the threat of javelins**).
- They have few vulnerable spots (**His undersides are like sharp potsherds**).
- They have no worthy adversaries on earth (**On earth there is nothing like him**).
- They are filled with pride (**He is king over all the children of pride**).

Job's thinking here is well expressed by one of the shortest psalms, [Psalm 131](#):

*LORD, my heart is not haughty,
Nor my eyes lofty.
Neither do I concern myself with great matters,
Nor with things too profound for me.
Surely, I have calmed and quieted my soul,
Like a weaned child with his mother;
Like a weaned child is my soul within me.
O Israel, hope in the LORD
From this time forth and forever.*

What did Job have to repent of? In his sermon, *Job Among the Ashes*, Charles Spurgeon suggested several things:

- Job repented of the terrible curse he had pronounced upon the day of his birth.**
- Job repented of his desire to die.**
- Job repented of his complaints against and challenges to God.**
- Job repented of his despair.**
- Job repented that his statements had been a “darkening of wisdom by words without knowledge”; that he spoke beyond his knowledge and ability to know.**

We can also see, that this chapter may be example of the work of revival.

- God's people are convicted of their sin (**I abhor myself**).
- God's people are broken and repentant (**repent in dust and ashes**).
- God speaks to hard hearts, and they listen (**the LORD said to Eliphaz**).
- God's people pray for others and God answers (**Job shall pray for you**).
- God's people obey God (**Eliphaz... Bildad... and Zophar... went and did as the Lord commanded them**).
- God's people are united and jubilant (**all his brothers, all his sisters... came to him and ate food with him in his house**).
- God's people are blessed (**the LORD blessed**).

The names of the **daughters of Job** are of some interest.

- **Jemimah:** “Turtledove” or “Day-bright.”
- **Keziah:** “Cinnamon” or “Cassia,” a fragrant scent.
- **Keren-Happuch:** “A Jar of Eye Paint” or “Horn of Beauty”; the idea was that she was so beautiful that she *needed* no cosmetics.

Job certainly knew that he was a sinner in a general sense and could not be considered righteous compared to God.

- Therefore, my words have been rash ([Job 6:3](#)).*
- Why then do You not pardon my transgression, and take away my iniquity? ([Job 7:21](#)).*
- How can a man be righteous before God? ([Job 9:2](#)).*
- I know that You will not hold me innocent ([Job 9:28](#)).*
- For You write bitter things against me, and make me inherit the iniquities of my youth ([Job 13:26](#)).*
- Though I were righteous, my own mouth would condemn me; though I were blameless, it would prove me perverse ([Job 19:20](#)).*

JOB

	Introduction to the Suffering	Discussion of the Suffering			Correction in the Suffering		Submission under the Suffering	Restoration from the Suffering	
	<p>Scene 1 Job's purity and prosperity</p> <p>Scene 2 Satan's proposition and Yahweh's permission</p> <p>Scene 3 Satan's persecution and Job's patience</p> <p>Scene 4 Satan's persistence and Yahweh's permission</p> <p>Scene 5 Poverty and plagues</p> <p><i>CHAPTERS</i> 1-2</p>	<p>Words of Job (Eyes on Self)</p> <p>Curses birth</p> <p>Curses life</p> <p><i>CHAPTER</i> 3</p>	<p>Words of Three Friends (Eyes on Humanity)</p> <p>Eliphaz</p> <p>Job</p> <p>Zophar Bildad</p> <p><i>CHAPTERS</i> 4-14</p>	<p>Eliphaz</p> <p>Job</p> <p>Zophar Bildad</p> <p><i>CHAPTERS</i> 15-21</p>	<p>Eliphaz</p> <p>Job</p> <p>Bildad</p> <p>Job's monologue</p> <p><i>CHAPTERS</i> 22-31</p>	<p>Words of Elihu (Eyes on Yahweh)</p> <p>To Job</p> <p>To three friends</p> <p>To Job</p> <p><i>CHAPTERS</i> 32-37</p>	<p>Words of Yahweh (Emphasis on Sovereignty)</p> <p><i>CHAPTERS</i> 38-41</p>	<p>Job's admission</p> <p>Job's confession</p> <p><i>CHAPTER</i> 42:1-6</p>	<p>Yahweh's anger with the three friends</p> <p>Yahweh's blessing on Job</p> <p><i>CHAPTER</i> 42:7-17</p>
Key Sections	Historical	Theological / Philosophical			Logical	Revelational	Confessional	Historical	
Key People	Job, Yahweh, and Satan	Job, Eliphaz, Bildad, and Zophar			Elihu	Yahweh	Job	Yahweh, Job, and the three friends	
Key Sayings	"Have you considered My servant Job?" (1:8)	"... then Job ... Eliphaz ... Bildad ... Zophar answered"			God does "great things which we cannot comprehend" (37:5).	"Whatever is under the whole heaven is Mine." (41:11)	Therefore I retract, / And I repent in dust and ashes. (42:6)	The LORD blessed the latter days of Job more than his beginning. (42:12)	
Theme	God's sovereignty and humanity's struggle in the midst of suffering								
Key Verse	42:2								
Christ in Job	Job's cry for a mediator (9:33; 33:23-24) and his faith in a Redeemer (19:25-27) foreshadow the intercessory work of Christ.								

