

Life-Study of Job Summaries - Messages 6-10

Job's Vindication

In Job 5, Job stated his grievances. Job continued by **challenging God** concerning how much God would require of him. Job's word regarding wisdom indicates that he had been **exhausted** in every way and had become empty.

Job justified himself by saying that he was not wrong in anything. In his vindication of himself, Job expressed that he had the common knowledge of the struggle, the vanity, the trouble, the suffering, and the end of human life. Although Job knew these things, **he did not know God in reality**, and he did not know anything concerning God's economy.

Bildad's Rebuttal

The second one to rebut Job was Bildad, who complained that Job's speaking was too long, like a mighty wind. Bildad claimed that all the disasters and the plague on Job were not God's perverting of justice or the Almighty perverting of righteousness. Bildad thought that **Job's children might have sinned against God** and that God delivered them into the hand of their transgression. Bildad believed that if Job sought God earnestly and made supplication unto the Almighty, and if Job was pure and upright, then surely God would rouse Himself for him and restore well-being to his righteous habitation, including his family.

Zophar's Blind Argument

Zophar felt that Job was too vindictive, that **his doctrine was not pure**, that he was not clean in God's eyes, and that God had forgotten some of his iniquity. Zophar taught Job that God the Almighty is unlimited, higher than heaven, deeper than Sheol, longer than the earth, and broader than the sea. Zophar also taught Job that if he would set his heart right and stretch his hands out to God, and if he put iniquity far away from his hand and did not let wrong dwell in his tents, then he would lift up his face without blemish and would be steadfast and not afraid.

Job and his three friends, Eliphaz, Bildad, and Zophar, were **in the realm of the tree of the knowledge of good and evil**. Even though Job was on a somewhat higher level than his friends, he and they were still in the same realm. God was trying to rescue them from that realm and put them into the realm of the tree of life. The first thing God had to do was to strip Job, consume him, and tear him down so that he would become nothing as a person under suffering. This became the base for God to **rebuild** Job with the Divine Trinity, that Job could be a new man, a part of God's new creation, to fulfill God's eternal economy for God's expression.

God's Answer to Job

The forty-two chapters in Job leave us with a crucial question of two parts: What was the purpose of God in His creating of man, and what is the purpose of God in His dealing with His chosen people? To answer this question, we need the entire Bible. In particular, the New Testament is a long answer to Job's question.

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. **This corporate expression will consummate in the New Jerusalem**. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. This is the answer that Job needed. This is God's answer concerning the purpose of Job's suffering.

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