

Life-Study of Job Summaries – Messages 11-15

The Second of the Three Rounds in the Debates Between Job and His Three Friends

In Job 13, Job contended with God for his case, complaining concerning God's severe strictness in dealing with him. Job's word about God bringing him into judgment implies the notion that there would be litigation involving Job and God in court, with Job as the plaintiff and God as the defendant. Eliphaz rebuked Job concerning his pride and self-righteousness and for being **proud of his superiority**. After rebuking Job, Eliphaz warned him with the miserable end of a wicked man.

According to Job 16 Job rejected his friends' word. Although Job's friends had come to him for the purpose of comforting him, he regarded them as "troubling comforters," and he called their words "words of wind." Job realized that his friends' word was **vanity**, and he rejected it. It was Job's desire that God would adjudicate for him in his case in the painful situation caused by God. Bildad tried to give advice, but his words were words of waste. His logic and his warning were based on the **principle of good and evil**.

In chapters 19-20 we see Job's complaint against his friends. Job asked them how long they would grieve his soul and crush him with their words. He said that they had reproached him ten times and that they were not ashamed to deal wrongly with him. He also complained toward God in His severe stripping. Job complained that God had broken him all around. Job's hope had been to build up that "tree" of his integrity, but God would not allow such a tree to grow within Job. Rather, God had plucked up this tree, this hope. Because Job was so hurt by what had happened to him and because he felt that God was treating him too severely, Job wished that his words would be engraved in rock as a permanent record of his suffering. Job's complaint against His friends and toward God shows that he was very **sensitive**. In his sensitivity he thought that others were intending to **damage** him and he **misunderstood** God, thinking that God had sent a troop against him.

In chapters 21-22 Job spoke a conclusion concerning the prosperity of the wicked. In his conclusion, the first thing he pointed out was that the wicked live a long time and become mighty in riches, they multiply in offspring, their houses free from dread, and their cattle breeding do not fail. He went on to say that the wicked spend their days in prosperity, they forsake God and that their prosperity is not in their own hand and that their counsel is far from God.

God's Eternal Economy as the Answer to the Book of Job

The economy of God consists of ten main items. The first three items are the **incarnation** of the Triune God, the **living** of the Triune God in humanity on earth, and the all-inclusive **death** of Christ which He died on the cross to solve all the problems and to terminate all the negative things in the universe. The fourth item is the life-dispensing **resurrection** of Christ, in which Christ in His humanity was begotten to be the firstborn Son of God to bring in many more sons after Him, in which the Triune God in humanity became the life-giving Spirit for the divine dispensing, and in which all the believers in Christ were regenerated to be sons of God and consummated Spirit to produce the church. The remaining five items are the **church** of God, the **Body** of Christ, the **new man**, the **organism** of the processed and consummated Triune God, and the **New Jerusalem**.

(Life-Study of Job – Messages 11-15).