

Life-Study of Job Review – Messages 26-30

A Person in the Spirit

In the book of Revelation, at the very beginning, John said, “I was in spirit on the Lord’s Day”. Here the word *spirit* refers not to the Spirit of God but to the human spirit as the organ for us to realize and respond to God’s move. Many readers of Revelation fail to see that the seer of the visions in this book was one who was **doing nothing but remaining in the human spirit**. We all need to learn to be imprisoned in our spirit and not to get out of our spirit. We must be persons who are in our spirit all the time. If we are this kind of person, others will not be able to understand us because in spirit we are moving as our God is moving in us. **There is no other way to be a lover of God, to be a seeker of Christ, or to be an overcomer than to be in spirit.**

God’s Appearing to Job with the Diving Unveilings

In chapters 38 and 40 we have God’s appearing to Job. We are told that “Jehovah answered Job out of the whirlwind.” This whirlwind was something very frightening; it was not a matter of grace. The situation here certainly was not one of coming to the throne of grace to receive mercy and grace to meet the timely need. Jehovah charged Job to gird up his loins like a might man that he might answer God’s questions. Such a charge surely was not pleasant.

Jehovah questioned Job by asking him about who darkens counsel by words without knowledge, whether one who finds fault shall contend with the Almighty, by asking him if he will annul God’s judgment, and finally by asking Job if he had an arm like God’s and if he could thunder with a voice like His. The book of Job is a book of argument. In reading this book, **we need to learn of Job, of his three friends, and of Elihu to be silent and let God be the only one to speak.**

Job’s response to Jehovah indicates that Job had been trained, disciplined, by God to be restricted in his speaking.

The Final Outcome, Under God’s Consummation, of the Progressing Divine Revelation in the Narration of the Story of Job

Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself. Seeing God equals gaining God. To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. According to our experience, **the more we see God and love God, the more we abhor ourselves**. The more we know God, the more we deny ourselves.

God condemned Job’s three friends for not speaking concerning Him that which was right, as His servant Job had. Job’s three friends were not right concerning God’s purpose in dealing with His people, because their concept was based on the principle of good and evil, on the tree of the knowledge of good and evil, the side line alongside the tree of life as the main line. Job was right because his concept in general was not based on the principle of good and evil.

In His reply to Job, God paid no attention to Elihu because his concept had not come up to the level of God’s ultimate standard, though it was not wrong. God charged Job’s three friends to go to Job and offer a burnt offering for themselves that Job might pray for them.

All the physical blessings with which God blessed Job were to show Job God’s lovingkindness and faithfulness in his latter days. This indicates that **God is perfect and kind in dealing with those who love Him**. Even today, after God deals with us by stripping and consuming us, and after His purpose is accomplished, God gives us His physical blessings. However, **God’s purpose in dealing with His people is not to give physical blessings to them but to give Himself to them as their eternal portion, which ultimately consummates in the New Jerusalem.** (Life-Study of Job – Messages 26-30).