

Lessons from the Book of Job #1 (Go To Meeting)

Eduardo Elizondo—May 9, 2025

We are going to study a lot of the Scriptures; we're actually going to spend the majority of the time today in the book of Job. We're going to learn some lessons from that book. The reason that we want to delve into this book is because there is something that is very, very important at the conclusion of it.

I've explained in other messages recently about the meaning of that conclusion that Job got to, this all came and started in Luke 14. Let's go there because that is that Scripture that talks about a requirement that Jesus gave.

This requirement that He gave is very, very interesting. We are going to then go to Job that got to this conclusion. Then we're going to study many, many Scriptures in the book of Job today to really dive deep into that book and to some of the thoughts, *and try to put ourselves in Job's shoes and try to see ourselves in that mirror!*

I think that those are the lessons that are going to be becoming evident from that book.

Luke 14:26—*Jesus says: "If anyone comes to Me and does not hate his father and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, he cannot be My disciple."*

This is a requirement to become a disciple of Jesus to do these things. But it seems like a contradiction, because Jesus also said that:

- we are to love our enemies
- we are to love those who spitefully use us
- we are to not hate

In fact, in Matt. 5:43, we're going to see that He uses the word 'hate,' and we're going to see something very interesting.

Matthew 5:43: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'"

When it says 'hate your enemy,' it's the same word that he used in Luke 14 when He's telling us that 'one does not hate his father and mother and wife and children and his own life also,' which is what we're going to talk about today.

But it says, v 43: "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' **But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you**" (vs 43-44).

So how do we reconcile these things? We've been talking a little bit about that and some other messages.

Luke 14:26 says "...**and, in addition, his own life also...**"

That's where we are going to start with, because that is what Job got to. Job got to that same conclusion at the end of the book. That's where we're going to start, because for us to understand what Jesus meant of this 'hate,' father and mother, wife, children, brothers and sisters, He also seemed to contradict Himself in what we read in Matthew:

- there has to be more to this
- there has to be a different meaning to this word 'hate'

Let's go now to the book of Job. We're going to start at the end. We're going to start at that conclusion that we've been talking about. Let's go straight to the conclusion, Job 42. We're going to read this conclusion first, but a little bit like all the things leading up to it.

In Job 42 1: "And Job answered the LORD and said, 'I know that You can do all things, and *that* no thought can be withheld from You. *You asked, "Who is he who hides counsel without knowledge?"* Therefore, I have spoken that which I did not understand; *things* too wonderful for me; yea, which I did not know. Hear, I beseech You, and I will speak; *You said, "I will ask of you, and you will declare to Me."* **I have heard of You by the hearing of the ear; but now my eye sees You....** [here's the key verse that we want to focus on]: **...Therefore, I abhor myself, and repent in dust and ashes**" (vs 1-6).

He got to this point where he *abhorred himself, where he hated his own life also*, because of what God showed him. When God spoke to him out of the whirlwind and he asked him all those questions; we can read them in Job 38 and on. But those questions, when God showed Job what he really was, and He showed him not only His power, His majesty, and really took Job to task, *God opened his eyes to see the real Job!*

Today I would like for us to step into those shoes and read this book and start going through some Scriptures in this book and learning some lessons from this book of Job.

Let's start at the very, very beginning because there's some incredible lessons in this book, especially at the very beginning. This book is fantastic because

there is no other book that gives us as much of the behind the scenes, behind the curtain as this book at the very beginning. It tells us:

- what was happening
- what was happening with God
- what was happening with Satan
- the conversation and all that
- why all these calamities came upon Job

We're going to see something fascinating here and learn some lessons, because how many times do we ask these very questions?

- Why does God allow suffering?
- Why does God put us through the misery of this physical life?
 - ✓ the trials?
 - ✓ the tribulations?
 - ✓ the afflictions?
 - ✓ the inhumanity?

and sin and evil?

Many people ask those questions, and pretty much all those that are atheists; they cannot understand that. It just doesn't compute that a 'good God' would let humanity suffer so much and go through so much.

Why doesn't He withhold things or stop things? *We're going to see a lot of that in Job!*

Job 1:1: "There was a man in the land of Uz, whose name was Job...."

I hope we're ready to read a lot of Scriptures because we're going to read a lot in the book of Job today; we're going to really go deep into it. We have to read and we have to understand what is going on and understand the lessons that are there; **to put ourselves in Job's shoes and try to see some of the things that he saw later and abhorred himself and see if we also have some of these same thoughts and these characteristics!**

Even though we are not going through the trial that Job went through. I don't know that any of us have gone through such calamity as he had to endure.

"...And that man [Job] was blameless and upright, and one who feared God and turned aside from evil" (v 1).

So, one thing we are not going to do as we study the book of Job is point the finger of condemning. Yes, there are a lot of things, but he was **"...blameless and upright, and one who feared God and turned aside from evil."**

He started from a very, very, very good point, at least it's the story of the book. Obviously, he probably didn't start there. It has been a journey, because we're all on a journey. But we are not putting

Job in a bad light because he doesn't deserve to be in a bad light.

God had him as a *blameless and upright, feared God and departed from evil!* That's exactly what he tells Satan.

Verse 2: "And there were born to him seven sons and three daughters. And his possessions also were seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred female donkeys, and a very great household, **so that this man was the greatest of all the men of the East**" (vs 2-3).

That was a lot; he was pretty high in power! He was very blessed by God! He was a "...blameless and upright..." man who "...turned aside from evil."

So, when we are studying this and we see why he got to that conclusion that he abhorred himself, then we have to think about ourselves invariably, as well. Because if he saw that and there was so much room for improvement, because that's what this is. **This is a refinement of a man who already pleased God!** But God wanted to go deeper and God wants to go deeper with us, as well. He has called us. He has opened our eyes to see the Truth in His Word. We are striving:

- to please Him
- to keep His Commandments in the spirit of the Law, not only in the letter
- to be transformed
- to be converted

But He wants to go deeper with us; those are the lessons we're going to start delving into today.

Then it tells us it tells us some things about his sons, his daughters (Job 1:45). But then we know that the children got together and had feasts or they got together and had meals or parties. Then Job offer sacrifices for them in case they blaspheme God or they committed a sin.

Verse 6: "Now, there was a day when the sons of God came to present themselves before the LORD. And Satan also came among them."

We know in this phrase "...the sons of God..." is referring to the angels, because it says "...Satan came among them," as well. Satan is a fallen angel. Now *Satan is an adversary*; that's what the name means.

"...And Satan also came among them. And the LORD said to Satan, 'From where do you come?' Then Satan answered the LORD and said, 'From going to and fro in the earth, and from walking up and down in it.' And the LORD said to Satan, 'Have you considered My servant Job, that *there is none like him in the earth, a blameless and upright man, one who*

fears God and turns away from evil?” (vs 6-8).

So these are so it's not you know, the author doesn't just talk about Job that way. God Himself from His own mouth, describes Job as a "blameless and upright" man, "one who fears God and turns away from evil."

I know that God also views us that way because we have been called, because we have His Spirit! He views us that way, as well. But then let's see the response from Satan:

Verse 9: "And Satan answered the LORD and said, 'Does Job fear God for nothing? Have You not made a hedge around him, and around his house, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land'" (vs 9-10).

We read a little bit of hundreds and hundreds of camels, oxen, sheep and all of that. But here's the challenge in:

Verse 11: "But put forth Your hand now, and touch all that he has, and he will curse You to Your face." *That's the challenge!*

One thing that is important to keep in mind is what happens next:

Verse 12: "And the LORD said to Satan, **'Behold, all that he has is in your power. Only do not lay your hand upon him.'** And Satan went forth from the presence of the LORD."

It's important that we understand how this happened. Because many times we're in trials, we're in afflictions, and sometimes it's easy for us to go way to the right or way to the left and think that:

- this all comes from God
- or*
- this all comes from Satan the devil
- or*
- this just all comes from ourselves

The reality is that we don't know! The reality in this case, we know what happened. We know that God gave Satan permission to have everything that he had. God said, but "...**do not lay your hand upon him....**" He protected Job's person. We're going to see what happens.

Verse 13: "Now, there was a day when his sons and his daughters were eating and drinking wine in their oldest brother's house. And there came a messenger to Job and said, 'The oxen were plowing, and the donkeys feeding beside them. And the Sabeans fell upon them, and took them away. Yea, they have killed the servants with the edge of the sword. **And I only have escaped alone to tell you**' While he was

still speaking, there also came *another* and said, 'The fire of God has fallen from the heavens and has burned up the sheep and the servants, and destroyed them. **And I only have escaped alone to tell you.**' While he was still speaking, there also came *another* and said, 'The Chaldeans formed three bands and swooped down upon the camels, and have carried them away, yea, and have killed the servants with the edge of the sword. **And I only have escaped alone to tell you.**' While he was still speaking, there also came another and said, 'Your sons and your daughters were eating and drinking wine in their oldest brother's house... [which is what we read a few verses up] ...And, behold, a great wind came from the wilderness and struck the four corners of the house, and it fell upon the young men, and they are dead. **And I only have escaped alone to tell you**' (vs 13-19)

I read it all together to capture the magnitude of one thing after another, *after another, after another, after another!* ***This was a total destruction of everything that Satan was permitted to do!***

And that's the way it would be if he would be given permission to destroy us. To do anything after what God allows. It's clear that God protected him; He said, "Do not lay your hand upon him," and Satan didn't do it. Satan obeys. ***He doesn't have the power to go,*** let's put it that way, *because he's not an obedient servant of God.* Let's not mis-characterize or mis-represent Satan the devil.

But he doesn't have the power to do more beyond what he's allowed to do, permitted by God, and in this case, God gave him permission to basically take everything away from Job: possessions, people, everything, everything! His cattle, his camels, his children, the house, I mean, everything!

And it's interesting when we read it from this perspective, because most of the calamities and the tragedies and all these other things, we don't have the other side of the story, but we do here.

We know what happened behind the curtain; we know what happened in heaven, where Satan came and put this challenge in front of God. God accepted the challenge, because:

- He knew what He had in Job
- He knew what He wanted to do with Job in his life
- He knew the depths that He was going to go in
- He knew that he needed a tool

and used Satan as a tool to refine Job!

But it was not easy. It was very painful. It was absolutely miserable. Can you imagine losing all your children in one day and all your possessions in one day and just everything devastated? The servants were killed with the edge of the sword. It wasn't just his

children. I mean, many lives were taken and in many different ways. Sometimes that's the way that it happens with Satan.

The Sabeans came and then *the fire of God*, they said. And sometimes I think there's a lesson here, because sometimes that's what we think 'this is from God.' In reality, it actually is because God allowed it to happen. But God used Satan. That fire was from Satan the devil, who wanted to destroy, *because God gave him permission to do it!* Satan cannot do more than what God gives him permission to do.

I heard my wife say one time, like there's 'nothing that happens to us that hasn't come across God's desk,' so to speak. That's true! God signs off in what He allows Satan to do or the things that He lets happen to us. But it's interesting from our perspective, because how it says the fire from or the fire of God, *then it was the fire of Satan allowed by God, permitted!*

But He was he uses different groups, different ones:

- the Chaldeans
- the Sabeans
- a wind from the wilderness
- fire from heaven

I mean, if Satan was given permission, he would use all kinds of things against us!

That's what happened here. This is an example. And sometimes that's why we do not understand why there's different problems.

- a family problem
- a health problem
- financial problem
- a relationship problem

whatever it is; many, *many, many* different things, different trials, because that's the way that Satan does, by whatever means. *His only objective is destruction!* He is the enemy. He wants to destroy us if he's given permission to do that.

But this is this is an incredible trial that Job goes through. It's so interesting he had the messenger and 'only I escaped to tell you.'

- What are the odds of that?
- That the Sabeans came, the Chaldeans and they kill everybody, 'but not me just so that I can come and tell you that?

because who knows how long it would have been before Job found out! It was like this was everything! This was a massive plan to destroy one after the other after the other. The messengers all came, and before one was done speaking, the other one was already coming. That's how swift sometimes we feel like our

trials come one after the other. You're just recovering from one thing and then another comes and then another comes and then another comes.

Not that not that we are going through the trials at the level of Job, but we can learn a lot from what God was doing with Job. That's the point. That's why it was inspired to be written down what was happening before. God must have revealed it to Job to write this book, to remind him of the words that he spoke and the things that he said and the friends and all of these things.

But his response, his initial response, to God taking everything away:

Verse 20: "And Job arose, and tore his robe, and shaved his head, and fell down upon the ground and worshiped."

Do we do that, brethren? *That's probably one of the lessons that we can learn!* We already learned that it's justified, because so many times the very first question is—and it's a very good question: What have I done wrong?

When we are being punished, we will go to a trial. And it's a very good question because many times it is that we are reaping the consequences of our actions and we should ask that question.

But this proves this shows one lesson is that it's not always the case in this case. There was something that God pointed to Job that, 'he was a blameless and upright man, *but he sinned, so I'm going to let Satan have at him!*' ***NO!***

Sometimes it's not any of that. Sometimes it's just a *pure refinement process!* Why? *Because God wants to do it!* We have signed at baptism, *we have pledged our life and we have said unto death, no matter what!*

- He is entitled to that
- He can do that
- He has, obviously, the power to do it
- He's sovereign

But at the same time, we have also agreed that we, no matter what, we're never going to leave Him. ***We're never going to leave this way of life, no matter what we go through!***

Here we see another lesson that when we're in the middle of the trial, the first thing that we should do, and many of us do—and that's what that's what we should be doing—is falling down on the ground and worshiping. Worshiping God and asking Him for deliverance.

Obviously, Job did that! But the realization of the power and the Sovereignty of God:

Verse 21: “And he said, ‘Naked came I out of my mother’s womb, and naked shall I return there. **The LORD gave, and the LORD has taken away.**”

He understood that everything comes from God and He has all every right to take it all away. But how hard is it to say this?

“...Blessed *be* the name of the LORD.... [He gave and He took away and blessed be His name] ...In all this Job did not sin, nor charge God foolishly.”

That’s amazing! It’s an amazing thing to learn this lesson from Job, ***to know that God gave everything, He can take it away; it all belongs to Him!***

We’re going to let’s go to Job 2 because we know it continues, this doesn’t stop there. After God touches everything except Job’s person. Then the story continues:

Job 2:1: “And again it came to pass on a day that the sons of God came to present themselves before the LORD. And Satan also came among them to present himself before the LORD. And the LORD said to Satan, ‘From where do you come?’ And Satan answered the LORD and said, ‘From going to and fro in the earth, and from walking up and down in it.’ And the LORD said unto Satan, ‘Have you considered My servant Job, that *there is* none like him in the earth...’” (vs 1-3).

None! None! I mean, we’re not talking about just a good and upright, blameless and upright man. One who fears God and abhors evil.

God now is saying there is nobody like him; look at this man. **And God wants to also refine us like He refined Job!**

“...*there is* none like him in the earth, a blameless and an upright man, one who fears God and turns away from evil?... [same description again] ...And still he is holding fast to his integrity, although you [Satan] moved Me [God] against him to destroy him **without cause**” (v 3)

That’s a key verse, because we’re going to read and we know what the friend said. They did not know that and they did not believe that. Certainly not at the beginning.

But Job was holding fast to his integrity, meaning complete. Like an integer is a whole. Whole number is an integer number. And that’s what he means. His integrity is complete. What you see is what you get. He’s not a hypocrite. He’s not double-faced. **No!**

“...he is holding fast to his integrity, **although you moved Me against him** to destroy him without cause.”

- there was no cause

- he was not paying because of his sin
- God didn’t say also because of his pride.

We’re going to see some things about that later. But that’s not the reason. We want to make sure that we understand and it’s clear that the reason is not that. It says ***without cause!*** God doesn’t lie! He didn’t have a cause to destroy him like that.

Verse 4: “And Satan answered the LORD and said, ‘Skin for skin, yea, all that a man has he will give for his life. But indeed put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face’” (vs 4-5).

Challenge #2, and God accepts the challenge:

Verse 6: “And the LORD said to Satan, ‘Behold, he *is* in your hand, **but spare his life.**”

Because God knew if he didn’t, if he didn’t put that barrier, Satan would have killed Job in an instant; probably with fire from heaven again or something. But we see how Satan, when given permission:

- can use people
- can use the elements like the fire and the wind
- he can use many, many tools at his disposal

But here is this challenge, and God accepts:

Verse 7: “And Satan went forth from the presence of the LORD and struck Job with sore boils from the sole of his foot to the top of his head. And he took a broken piece of pottery to scrape himself with. And he sat down among the ashes. And his wife said to him, ‘Do you still hold to your integrity? Curse God and die!’” (vs 7-9).

This is a pretty good example of just plain human nature. The human reaction, the natural reaction of men and women to severe trials. That’s why there’s so much disappointment in the world. Because if God is a loving God, why would He do these things? But we’re going to see that God has a purpose. That purpose is so much greater than anything that we can imagine.

He requires a great effort and a great procedure of and process of conversion. That’s what God is doing with all of us.

Verse 10: “But he said to her, ‘You speak as one of the foolish women speak. What? Shall we receive good at the hand of God, and shall we not receive evil?’ In all this Job did not sin with his lips.”

Now it’s now he says he didn’t sin with his lips, and we’ve pointed out in messages:

- What about his mind?
- Did he sin with his mind? *We don’t know!*

Verse 11: "Now when Job's three friends heard of all this evil that had come upon him, and they each one came from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had met together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and did not recognize him, they lifted up their voices and wept..." (vs 11-12).

They did not recognize him! That is something to think about when Satan afflicts with an infirmity like this from the top of the head to the sole of the foot with sores, scraping; it's a horrible thing, a horrible thing! *They did not even recognize him, that that was Job!* That is a so incredible trial, because this is what Satan would do. He would do the maximum pain possible that he can inflict, because he's allowed to do that. They did not recognize him.

"...did not recognize him, they lifted up their voices and wept. And each one tore his robe, and they threw dust upon their heads toward heaven. And they sat down with him upon the ground seven days and seven nights. And no one spoke a word to him, for they saw that *his* grief was very great" (vs 12-13).

So, we've learned some lessons as far as what goes on behind the scenes. I think this is a lesson that we all need to learn also that not only for ourselves, that when we're going through a trial, it's good to ask ourselves if we've done something wrong and to think about it and ask God and He will bring to our attention if there's something that He's correcting or pointing out.

But if there isn't something apparent like that, we should also be open to the possibility that is something like this. ***That is a trial to perfect us, to change us*** and not only with us, but with others, because the problem is also the friends. The friends are also mirrors, so to speak, that we can learn from. Because that's sometimes our mentality. It can be sometimes something that happens to someone. 'What did they do?' But it's not always it's not always the case.

That's why we are to fear God and to and to not go into those thoughts and to not go into any accusation before we before we actually know what truly happened.

We're going to we're going to go now to Job 6, because we're going to read some select verses in here in the book of Job. Because what we want to do in this in this study of job and these lessons is to also look at some verses and put ourselves in his shoes. How is it that he got to see what he got to see so that he abhorred himself and repented in dust and ashes? There are some things here that he said and that he thought and that he shared with his friends or that he

cried out to God, and that we want to understand what was going on and to learn some things from them.

Job 6:24: "**Teach me...** [he's talking to his friends] ...and I will be silent; **and cause me to understand where I have gone astray.**"

He didn't understand that. There really wasn't one, because if that would have been, God probably would have put it at the beginning of the book. So, he didn't understand, his friends were accusing him and they're saying:

Job, we don't like to admit our mistakes, nobody does. But you must have done something; these things don't come out of nowhere.

But to Job, they seemingly did all one after the other, after the other, after the other. But we know exactly what happened., that's why God put this in here so that we would know and we would have the certainty that nothing that happens to us is it's a surprise or news to God. He knows about that.

Verse 29: "Relent, I pray you, let there be no iniquity; yea, acknowledge, my righteousness yet stands. Is there iniquity in my tongue? Cannot my taste discern perverse things?" (vs 29-30). *Meaning:*

Have I lost my ability to recognize sin? Because I've been trying. I mean, I've been trying. I've even I've even done sacrifices for my children just in case.'

This is something where we need to understand if we have a little bit of this as well, we probably do have a lot of this from time to time, ***a little bit of blindness where we cannot see clearly what we've done!*** But we need to. We need to see ourselves in this mirror. We need to understand that the lesson is sometimes there are things that we cannot see.

Not because this was a result of his sin, ***but that there are things that God wants to refine and cleanse and change!*** Understand about the righteousness, because he talks about his righteousness. 'This is my righteousness yet stands.' That's one of the things that that King David actually acknowledged. He acknowledged that there is there 'is no righteousness in him.'

In this secret treasure of David, David says: Psalm 16:1: "Preserve me, O God, for in You do I take refuge. I have said to the LORD, 'You are my LORD; I have no goodness apart from You'" (vs 1-2).

David understood this! At this point in what we read about Job, because it sounds like Job understands this as well. He's saying, 'My righteousness, my yet stands.'

In the letter of the Law he was he was good, he was a blameless man and he feared the Lord and he departed from evil. He did! He wasn't hiding anything.

Now, there are people that don't believe that people can do the right thing and make the right choices. We know that we of ourselves we cannot; that it has to be through the power of God. We have to search the righteousness of Jesus Christ, not our own.

At this point, Job is not seeing, though he is a perfect blameless and upright man. A blameless and upright man who fears the Lord and turns away from evil.

Job 7:17: "What *is* man, that You should magnify him, and that You should set Your heart on him."

He's talking to God, because he had been magnified. Job was magnified. He was like 'the greatest man of the East,' it says. *He was magnified!* But he's asking himself what for? Like, what is it that:

"...You [God] should set Your heart on him. and that You should visit him every morning, *and try him every moment?*" (vs 17-18).

That's how he was feeling. He was feeling the weight of this incredible trial. He feels that and he feels like God is against him.

Verse 19: "How long? Will You not look away from me, nor let me alone until I swallow down my spittle?"

Then he asked God this question, and this is a very interesting question. And an interesting thing to ask *ourselves if we do the same thing!*

Verse 20: "If I have sinned, what shall I do to You, O Watcher of men? Why have You set me as Your target, so that I am a burden to myself?"

It does feel that way, because he was the target of Satan the devil. He really was. He challenged God with it, and God said, 'Go ahead.' God didn't do it directly; He used Satan to do it. But it did happen. It did look like a target. It looked like somebody would just focus on him, shooting at him.

Every single thing on his person and everything in his life. Boom! Boom! Boom! Boom! And then his sickness. It was like the only thing that was missing from his calamity was this this terrible affliction. I mean:

- Can you imagine how miserable he was to be disfigured?
- That his friends couldn't recognize him?
- To be scratching himself with this piece of a pot on the ground and the ashes and flies and maggots?

I mean, it was it was as low as any human being, except for Christ, really has been; his condition and what he suffered. This was before Abraham. This was way before that, which is interesting because it shows an amazing thing. Before Abraham was even born this is the story. This is an incredible story of what God was doing with this man. And then he tells this to God:

Verse 21: "And why do You not pardon my transgression, and take away my iniquity?...."

Even if it's sin, then why don't You just do that? But it doesn't sound very repentant. It sounds very angry! And sometimes that happens with us:

- we get angry
- we get frustrated

especially if it was our fault that we had something to do with it! But this is this is something to learn, as well. Sometimes it's like when the trial comes in the midst of it, we feel like saying these things. That's what the world says. The world says:

- Why does God have to put us through all of this?
- If He's a good God, why didn't He just create us perfect?

Ignoring that He actually did create the angels perfect *and a third of them rebelled!* This is a consequence that one of them is being used to perfect Job. Let's call it that way; it's *a perfecting, perfecting trial!* That's what was going on.

This was anger, because when you cannot understand or distinguish what you've done wrong, because sometimes there isn't, how do you react?

Verse 21: "And why do You not pardon my transgression, and take away my iniquity? For now I shall sleep in the dust, and You shall seek me in the morning, but I *shall* not be." *Meaning: I'm pretty close to death!*

Imagine how he was, because when Satan attacks, he's going to get us as close to death as he can. The permission was everything, just don't kill him. Imagine the misery! Satan is the adversary; he's a specialist:

- in destruction
- in punishment
- in agony
- in torture

He is! He is the most evil and wicked being that has ever existed.

But we don't see necessarily that repentance, that that sadness. It was hard because What do you repent of, in a sense? It's very it's very hard in this case because we know what God said of Job. But the anger

is there.

Job 9:16—*Job is talking about God*: “If I had called and He had answered me, yet I would not believe that He had listened to my voice; for He breaks me with a tempest, and multiplies my wounds without cause” (vs 16-17).

And you know why it was interesting, brethren, ***that that was true!*** God said, ‘You moved Me, Satan, to destroy him without cause.’ Satan multiplied the wounds without cause; he did! But that was also probably an example, the type of what Christ was going to do later, because He came, and He suffered without cause, ***truly without cause! The only human being without sin in the history of mankind, the only one!***

But it was true what God said about Job ‘without cause, you [Satan] moved Me to destroy him without cause.’ But Job is starting to go into despair mode. ‘I would not believe that He had listened to my voice.’ God seems so far; what is amazing is that God is going to speak to Job directly out of the whirlwind. ***He’s going to come and talk to him!***

But this is fascinating to see what’s going on in his mind and to remember that at the end, when he’s analyzing and seeing these words and what he said, he’s like, ‘Whoa, I abhor myself. I did not know what I was talking about.’

Verse 18: “He will not allow me to take my breath, but fills me with bitterness.... [that’s what was happening] ...If I speak of strength, lo, He is mighty! And if of judgment, who shall set me a time to plead? If I justify myself, my own mouth shall condemn me; though I am blameless, He shall declare me perverse” (vs 18-20). ***Wrong! Wrong!***

He was blameless and God said he is blameless. They were on the same page. But sometimes there is another lesson. Sometimes we think that because we’re suffering, that God views us as perverse or He’s just looking at our sin ***when that’s not the case or may not be the case***. Because those of us who have made a covenant with God and we have the righteousness of Christ, ***God sees us through Christ and through that righteousness precious blood of Christ, even when we are reaping the consequences of our sin!***

So, it’s not that “...He shall declare me perverse.” We should not say that. Because if we do that, then we are basically saying, well, yeah, there’s the sacrifice of Christ, but right now it’s not valid because I’m suffering this or I’m punished this way.

“...He shall declare me perverse.... [that’s how Job was feeling in his despair] ...Though I were blameless, yet, I would not know myself. I would despise my life. It is all one; therefore, I said ‘He is

consuming the blameless and the wicked.’ If the scourge kills suddenly, He will mock at the calamity of the innocent” (vs 20-23).

Job is accusing God of pretty serious things. But it seemed like that it felt like that. When all his children, in one swoop, and his servants. Job is basically saying, ‘This whirlwind, this, this, this tempest, this destruction just fell upon everyone in my life at the same time!’

He’s consuming the blameless and the wicked. And the (inaudible) killed suddenly, that’s what happened. That’s how I felt. He said he will mock at the calamity of the innocent. And that’s not true. God is compassionate. He will never allow us to go more than what we can handle. That’s a promise that’s in Hebrews. ***He will never, ever give us more than what we can handle! Never!*** We have to believe that. But sometimes in the midst of the trial, it’s hard to see that. But that’s one of the lessons in the midst of the trial. We have to remember that God is good. And it’s easier said than done. ***Easier said than done, but we have to believe it!***

Job 9: 32: “For He is not a man, as I am, that I should answer Him, that we should come together in court; there is no umpire between us, who might lay his hand upon us both” (vs 32-33).

What? I mean, this is unfair. He is God and I’m just a man. That’s what he’s saying.

Verse 34: “Let Him take His rod away from me, and let not His fear make me afraid; then would I speak and not fear Him; but it is not so with me” (vs 34-35).

- How much was he fearing in his anger in the midst of the trial?
- How much was He fearing when he’s saying, these things?

His heart was hard, and with reason; but:

- What are those things that sometimes we don’t see in ourselves?

As much as we strive to obey God and to do what He says, does our pride sometimes come up to the level that we think that God and I are the same? Because I think sometimes that happens. ***And it almost seems like that’s this is what happened to Job!*** You know, it’s not fair. You’re taking advantage of me. Which is a little different from the first words that he said. In Job 1, it’s like God gave and God took away.

Do you consider God gave you life and He can take it away? That’s what Job said; ‘I’d rather be dead than suffering this pain.’ But to bring me in and to destroy everything and everyone around me and now in this misery that I’m feeling...

You know, when we feel sick and ill, it’s

terrible. I can only imagine with these sores from head to toe and full of pus and maggots, and I mean, just terrible; absolutely terrible trial that he was going through.

That fire is where the gold is refined, where the silver is refined, where all the impurities rise to the top and then God removes them.

He is making these impurities right here. This is what we're reading. This impurity is coming to the top so that God can remove them. So he can show Job and say, 'Look, look at all this dross; now I'm going to take it, take it all away. I'm going to remove it. **You're going to be refined!** But in the moment, you can only imagine the trial.

Job 10—this is the depth; this is why this book is so incredible, because we know what happened in the background. ***But now we see the inner working of a blameless and upright man!*** Imagine the inner workings of people who are not even following God:

- the evil people
- the ones who are against God
- the ones who are suffering so much pain and so much brokenness because of their own fault, not even not even at the hand of Satan by their own doing

Imagine the pain and the suffering, especially the lack of hope, and the anger. That's why some of the angriest people you will probably ever meet are atheists, because they don't even believe in a God that they can complain to bring their complaint like Job was doing here:

Job 10:3: "Is it good to You... [speaking to God still] ...that You should oppress, that You should despise the work of Your hands, **and shine upon the counsel of the wicked?**" *It's almost like he's saying that he that he repays good to the evil ones!*

But the work of his hands, he's despising, because he knew he was the work of God's hands. He knew so much. We're going to see that God had given him a lot of knowledge about the Truth and about His Plan.

But that's what it is that "...despise the work of Your hands..." He knew he himself was the work of the hands of God. At the end, Job said, 'I've heard of you, but now my eyes see you and I repent and I abhor myself and repent and dust and ashes.'

It's interesting, he says, I abhor myself ***and then repent*** in dust and ashes. Because we first have to see ***the real us in the trial***, the things that we are still like Job and respects, because, again, that's no condemnation. He was a blameless and upright man.

- What are the things that are beyond that?

- What is still in the deepest things of our mind in those little corners where there's still maybe some things that shouldn't be there?

God wants to cleanse all of that. But He's basically flip-flopping things in here. He's saying that He would 'shine upon the counsel of the wicked.'

Verse 4: "Have You eyes of flesh? Or do You see as a man sees? *Are Your days like the days of man? Are Your years like man's days, that You seek out my iniquity, and search for my sin?*" (vs 4-6).

This is interesting, because we also think about this and what did Jesus do? *He came in the flesh!* He hadn't, yet; but that's what Job is telling him.

- Do You see as a man sees?
- Have You been in flesh?
- Are Your days like man's days?

Well, they were. Not yet, but they were. They were going to be, because, when Jesus Christ came He had eyes of flesh, and He saw as a man sees. His days were like the days of man. But it's interesting what Job asked him, basically telling him 'You don't know what it's like.'

Verse 7: "Although You know that I am not wicked... [Job knew that God knew] ...yet, *there is* none who can deliver out of Your hand,"

And that's true; ***that's true for us, too!*** We are not, brethren, we are not wicked because we are seeking God. Wicked is we do sin, but we are not wicked and evil because the wicked is the one that has an intent to hurt and intend to destroy, and we don't have that. *We're not perfected, yet!*

- there's still iniquity within us
- there's still sin within us
- there's still this human nature within us

That's exactly what's coming out in all of these declarations where even Job is flip-flopping things and accusing God and basically asking for an empire and all of these things. That's what he's seeing. Those are the lessons that we can get from this book. *It's amazing when we see that!*

Verse 7: "Although You know that I am not wicked, yet, *there is* none who can deliver out of Your hand.... [that's true] ... Your hands have made me and shaped me, together all around; yet You destroy me" (vs 7-8).

He knew! He knew that it was coming from God and he was coming from God! God was not directly doing it, but He was allowing it.

Verse 9: "Remember, I beseech You, that You have formed me as the clay; and will You bring me into the dust again?"

- Is that the plan?
- Is it just to destroy me?

He didn't know that God was going to talk to him. He didn't know that God was going to show him all the things that God wants to work, refine, cleanse and change in him. *It's an amazing thing!*

Verse 10: "Have You not poured me out like milk, and curdled me like cheese?"

- I'm the work of your hands
- I know that you formed me
- I know that you have a plan for me

But I never thought that this was going to be the plan! To elevate me so high, I am the man of the East and then to bring me so low, like the worst, the one with the most suffering out of anybody.

Verse 11: "You have clothed me with skin and flesh, and have fenced me with bones and sinews. You have granted me life and favor, and Your providence has preserved my spirit" (vs 11-12).

Meaning his life, his breath. And it's true, God told Satan very clearly, **don't just don't touch his life!**

Verse 14: "If I sin, then You mark me, and You will not acquit me from my iniquity."

He knows. He knows that he is a righteous judge, that in no way is Job going to let God off the hook. But Job is struggling right now. He's really struggling with the punishment *vs* 'what I've done *vs* what I believe I have done or not done.'

Sometimes, like when we're in an affliction in a trial, we also struggle with all those same things.

- we struggle with what's happening
- we struggle with the why

We bring it to God; we ask Him to show us, to learn, to change us. *We know every trial is to perfect us! And Job knew it, too!*

Job 13:20: "Only do not do two *things* to me; then I will not hide myself from You.... [he's telling God] ...Withdraw Your hand far from me, and let not Your dread terrify me" (vs 20-21).

Imagine, *imagine the only thing now left was literally to die!* Everything else had happened to him.

Verse 21: Withdraw Your hand far from me, and let not Your dread terrify me. Then call, and I will answer; or let me speak, and You answer me.... [this is the question]: ...How many *are* my iniquities and sins? Make me to know my transgression and my sin" (vs 21-23).

Right now, brethren, this is where we are. ***We are in the process of getting to know God***, getting to know

- ourselves as well
- our iniquities
- our sins
- our hidden sins

In Psa. 51, that's one of the things that David prayed. 'Show me my secret sins. Cleanse me from them. I cannot see them.' Job is asking God the same thing.

"...Make me to know my transgression and my sin. Why do You hide Your face, and reckon me as Your enemy?" (vs 23-24).

He's thinking that God is his enemy, when God is thinking, 'Job:

- you're doing great
- you're proving Me right
- you love Me no matter what

in spite of:

- all the afflictions
- all the pain
- of taking everything away

I'm proving Satan wrong! Proving him wrong that:

- Job doesn't do it just so that I heal him
- he doesn't do it just so that I give him prosperity

He does it because he loves Me, because:

- he knows me
- he knows My Plan
- he knew that

But this is to understand our transgression and our sin, that's why I said that when we study these things, we *have to see ourselves in that mirror of Job!*

Not that either or, right? That we have been as magnificent as Job was in the East. But not that we have also suffered the terrible tragedies and this trial that God allowed him to suffer ***to perfect him!*** But we also suffer trials. ***We are also being perfected!*** We also want to know where our transgressions and our sins are. Sometimes we do feel like :

Verse 24: "Why do You hide Your face, and reckon me as Your enemy? Will You terrify a leaf driven to and fro? Will You pursue the dry stubble?" (vs 24-25).

Meaning: 'I'm nothing! I'm nothing!' Job really couldn't understand why God seemingly was persecuting him. ***But it was to perfect him!*** It's amazing when we understand these things, because we have to get to understand our sins. We have to get to understand ourselves **and understand that the trials**

may just be perfecting exercises! The trials may just be to bring these things out, to bring that dross up from the silver to be removed. That's what was happening here.

But you see it in detail and you see it in different aspects. Next time we'll continue with this. We'll continue studying the book of Job to learn more lessons from it.

But we have seen how is it that he abhorred himself because of all of these things that he was saying ***before God came and spoke to him and showed him the reality!***

Scriptural References:

- 1) Luke 14:26
- 2) Matthew 5:43-44
- 3) Luke 14:26
- 4) Job 42:1-6
- 5) Job 1:1-22
- 6) Job 2:1-13
- 7) Job 6:24, 29-30
- 8) Psalm 16:1-2
- 9) Job 7:17-21
- 10) Job 9:16-23, 32-35
- 11) Job 10:3-12, 14
- 12) Job 13:20-25

Scriptures referenced, not quoted:

- Job 1:45; 38
- Psalm 51

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