Survey of God's Program with Israel

The Book of Job — Designed for the Remnant in the 5th Installment

A 7-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 8–14 of the 28-lesson tenth part of the Survey of God's Program with Israel. Set in the 3rd installment of the 5th course of punishment, "the time of God's great silence to the nation Israel," they survey the book of Job, one of the five poetical books, and its use by the remnant of Israel in the day of the Lord. Appreciation for the book's role comes primarily from James 5:11: the remnant was taught the book of Job, and it really contains their experience in the day of the Lord in mini picture form, through what Job went through. Three preliminary issues come first: Job's identity, understood here as Issachar's third son; how the Lord looked upon what Job went through — captivity, which He turned; and Job's name change to Jashub. Behind it all is the contention between God and Satan over the plan of evil and the possession of this earth; God put Job in satanic captivity by divine design, as the remnant will be. The lessons then contrast the three friends' counsel — words without knowledge, which the remnant will hear from Israel's vain religious system — with the Lord's counsel in Job 38–41, which gives comprehension of the big picture of God's program. The dispensation of Gentile grace is placed on the line between the 4th and 5th installments; when God ends it, He will resume His program with Israel and the 5th and final installment, the day of the Lord, will transpire.

www.enjoythebible.org

Lessons at a Glance

Lesson	Core Focus
L8	Job: An Israelite in the Land of Uz — Job 1–2; Ezekiel 14; Genesis 22, 36 and 46 — Identifying the Person of Job
L9	The Lord Turned the Captivity of Job — Job 42:10; Deuteronomy 29–30; Isaiah 49–51; Jeremiah 31; the 5th Course Prophets
L10	From Job to Jashub: The Name Change — Genesis 46:13; Numbers 26; I Chronicles 7; Isaiah 7–8 — Shearjashub
L11	Made a Job: Lawful Captivity and the Remnant — James 5; Job 1–2 and 42; Psalm 83; Revelation 12; Psalm 18
L12	Job's Three Friends: The Counsel of the Ungodly — Job 2:11–13; 42:7–8; Psalm 1 — Eliphaz, Bildad and Zophar
L13	Words Without Knowledge and the Big Picture — Job 38:1–3; the

Lesson	Core Focus
	Sadducees and Pharisees; I Peter's Faithful Creator
L14	A Four-Point Outline of the Lord's Counsel — Job 38–41: the Earth's Design, Man's Dominion, and the Proud One

Lesson Summaries

L8

Job: An Israelite in the Land of Uz *Job 1–2; Ezekiel 14; Genesis 22, 36 and 46 — Identifying the Person of Job*

The Five Poetical Books and the Remnant

- Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon have a very special role for the nation Israel, especially for the remnant during the day of the Lord
- The remnant will be taught these books along with the seven major doctrinal themes in the 5th course of punishment prophets
- This is a survey: the aim is the general gist of the book and an appreciation for its use by the remnant

Behind the Scenes: God, Satan and the Earth (Job 1–2)

- Job's afflictions were not the normal sufferings of the present time; they came from the contention between God and Satan over his plan of evil and the possession of this earth
- God is the one who brings Job to Satan's attention on both occasions
- Walking up and down over real estate was a gesture of possession; Satan going to and fro through the earth is telling the Lord he is walking up and down his own real estate
- The contention is over Satan's plan of evil to be like the Most High, possessor of heaven and earth — what the title El Elyon means

The Remnant in Job's Situation

- Especially in the day of the Lord, the remnant will find themselves in the exact same situation Job was in; God will present them to Satan just as He presented Job
- They will hear the same three lines of thought Job's friends took, from Israel's vain religious system; the counsel God gave Job from chapter 38 on is the counsel they need

A Real Man, Righteous but Confused

- In Ezekiel 14 the Lord speaks of Job along with Noah and Daniel; He understood Job to be as real as Daniel, and righteousness was something each of them had
- Job did not have a problem with pride; his problem was confusion. What he failed to do was simply rest in God as a faithful creator

Uz, the Friends' Pedigrees, and Issachar's Son

- The land of Uz was named after Huz, the firstborn of Abraham's brother, so Job lived after Abraham
- Teman is the firstborn of Eliphaz, Esau's firstborn; the friends' pedigrees

further define Job as post-Jacob, younger than Jacob; Bildad the Shuhite descends from Abraham's sons through Keturah, and Elihu from Buz

- One of Jacob's sons had a son named Job (Genesis 46:13); the timing fits, and Job was, it appears, Issachar's third born — and if so, Job is an Israelite

A Mini Picture of the Remnant

- Job was a mini picture of the remnant of Israel in a miserable situation — one of the earliest members of the remnant concept in Israel
- In the day of the Lord a great portion of the remnant, not hiding in the wilderness of Judea, is in the land of Uz; they suffer the worst at the hands of the man of sin

L9

The Lord Turned the Captivity of Job *Job 42:10; Deuteronomy 29–30; Isaiah 49–51; Jeremiah 31; the 5th Course Prophets*

Three Preliminary Issues

- The three preliminary issues: Job's identity as the third son of Issachar, how the Lord looked upon what Job was going through, and Job's name change
- No statement of the Lord's understanding of Job's experience appears until the last chapter; what the Lord does to Job there, He does to the remnant at the end of the day of the Lord

"the LORD turned the captivity of Job" (Job 42:10)

- Job's experiences were not the normal sufferings of this present time; the Lord allowed him to go into satanic captivity — all by divine design
- When the Lord turned Job's captivity He delivered him from Satan's captivity and gave him twice as much as he had before
- It is a designed parallel: God treated Job just as the remnant was going to be treated

Captivity in the 5th Course

- Captivity appears only about two or three times before Job 42, but captivity and turned captivity are mentioned well over 100 times in the 5th course prophets, Isaiah through Malachi
- The first book of doctrinal exposition to the nation in the 5th course is about an Israelite in a state of captivity — not by chance, but by divine design
- Israel is held captive by enemies plural, the Gentiles, but behind them an enemy singular holds them captive
- Besides the law contract at Mount Sinai, God made an additional covenant at the borders of the land, to put His Jehovahness and grace into effect for the nation under the 5th course

Lawful Captive to the Adversary (Isaiah 49–51; Jeremiah 31)

- The 5th course called for Israel to be delivered into the captivity of the adversary; that is one of the reasons Satan is right in the land in the gospel accounts, during the 4th installment
- Israel cannot get out of the grip of the one stronger than he; ransoming Israel from his hand allows God to turn their captivity
- In Isaiah 50–52 the Lord's contention with the adversary is dealt with in order: redemption, deliverance, avengement

Job Stands for the Remnant

- For Job redemption is a done deal; he calls out for a redeemer, a deliverer

and an avenger, and his deliverance comes by a personal appearance of Jehovah in a whirlwind

- Moses stood for the Redeemer and the Deliverer, Joshua the Avenger, David the King, Solomon the Blesser — and Job stands for the remnant
- The remnant gets its captivity turned and double blessing at the end; the Lord turns Job's captivity and gives him double, just as Israel will get
- Preview: in I Chronicles 7 Issachar's third son is no longer Job; when God turned Job's captivity He changed his name, as He will the remnant's

L10

From Job to Jashub: The Name Change *Genesis 46:13; Numbers 26; I Chronicles 7; Isaiah 7–8 — Shearjashub*

A Spelling Question

- A class member asked whether a spelling difference might show they are not the same individual; even in the Hebrew Masoretic text the name in Genesis 46:13 is spelled differently than in Job 1:1
- The King James Version shows no difference in the English spelling; the NASB's I-O-B rendering indicates the different spelling
- The Masoretic text has Job in Genesis 46:13; the Septuagint puts Jashub there, because in Numbers 26 and I Chronicles 7 the name has changed from Job to Jashub

Variant Spellings Are Common

- Issachar's second son, mentioned only three times in the Bible, is spelled differently each time: Phuvah in Genesis 46:13, Pua in Numbers 26:23, Puah in I Chronicles 7:1
- The same man is Nebuchadnezzar in Jeremiah 34 and Nebuchadrezzar in Jeremiah 46; Seth in Genesis 4 is Sheth in I Chronicles 1:1
- The King James spells such names differently because it is exacting to what the Hebrew text says; the variant spelling is not considered a telling thing against this identification of Job
- Others identify Job with one of two men named Jobab, taking Job as a nickname; the evidence does not destroy that view but makes it highly unlikely

Not Critical to the Book's Use

- If Job is an Israelite, that underscores the naturalness of God providing for the remnant in advance; even if not, God still put him in satanic captivity, with designed parallels for the remnant
- The patience Job had is to be the patience the remnant has
- What determines understanding of the book's use is passages like James 5 and its doctrinal position; this is not a critical matter, but it enhances appreciation

God Changes Names

- God changes a man's name in connection with something very significant He has done with him: Abram to Abraham, Sarai to Sarah, Jacob to Israel
- God injected a radical root concept into Abram's name and altered its meaning — an honored father to a father of many; the same happened with Job to Jashub

From Object of Enmity to Restored

- The name Job means object of hatred or object of enmity; it appears God told Issachar to name his son Job
- God, it appears, changed Job's name in accordance with turning his captivity: Jashub — he is returned, he is restored

Shearjashub: The Remnant Will Be Restored (Isaiah 7)

- God spoke regarding the remnant in the 5th course by telling Isaiah what to name his son: Shearjashub — the remnant will or is restored
- In the 5th course, especially the day of the Lord, the remnant will be the object of hatred, but they will be restored, just as Job became Jashub

L11

Made a Job: Lawful Captivity and the Remnant *James 5; Job 1–2 and 42; Psalm 83; Revelation 12; Psalm 18*

James 5: The Judge Standing Before the Door

- James wrote to the remnant of Israel, preparing them for the day of the Lord; the appreciation here for the role of the book of Job comes primarily from James 5:11
- James recognizes the Lord Jesus Christ as the judge standing before the door; the Lord does not want the remnant grudging one against another, and has provided doctrine to stabilize them
- The first and final installments of the 5th course are almost exactly the same: the way the prophets were treated is the way the remnant will be treated
- Wandering in deserts and caves (Hebrews 11) is what the remnant will be doing from the midpoint on, when they flee into the wilderness

"the patience of Job" and "the end of the Lord"

- Job's name means an object of enmity, and God made him such an object to Satan to set up the parallel for the remnant in the final installment
- The end of the Lord: as He turned Job's captivity, blessed him double and changed his name, He will do the same for the remnant

The Hedge Taken Down (Job 1)

- Job was not in a prison; he was a prisoner in the sense of satanic captivity
- Satan speaks of the hedge — the Lord had garrisoned Job so no one could touch him; the Lord let Satan through it to touch what Job had and eventually Job himself
- Until the 5th course God never allowed the adversary to enter the land; at its beginning He took the garrison down, and as Isaiah 49 says, Israel became his lawful captive

Two Phases of the Captivity (Job 2)

- "Behold, he *is* in thine hand": Satan can hold Job in his grip but cannot kill him; there are two phases to his lawful captivity of Job, and of the remnant
- In the first three and a half years the remnant will lose their possessions and have family and friends turn against them, but their physical well-being will not be touched
- In the second half the man of sin puts in the extermination policy and their physical well-being is the issue — as in the second phase of Job's captivity

Israel Made the Object of Hatred (Psalm 83; Revelation 12)

- In Psalm 83 the man of sin's confederacy makes Israel the object of their enmity — they "Job the nation Israel"; it looks as though God will do nothing,

so the remnant says "Keep not thou silence"

- Revelation 12:17 implements the extermination policy described in Psalm 83; the remnant become the object of Satan's hatred, as Job was in his lawful captivity

Psalm 18: "them which hated me"

- In about three or four passages in the Psalms the name Job is turned into a verb, and the remnant are described as being Jobed by their enemy
- David was delivered from his strong enemy and from them which literally made him Job; verses 7–15 prophesy the Lord's return at the end of the 5th course

L12

Job's Three Friends: The Counsel of the Ungodly *Job 2:11–13; 42:7–8; Psalm 1 — Eliphaz, Bildad and Zophar*

The Fourth Parallel: The Friends' Counsel

- The three types of counsel Job's friends gave him will be heard by the remnant in the day of the Lord, coming from Israel's vain religious system
- Their counsel rests on three foundations not in line with the reality of what is going on in God's program, and it makes up the bulk of the book of Job
- They came intending to comfort him, sat a whole week saying nothing, and did not comfort him at all; they did not know why Job was suffering
- The remnant will have to do what Job did: listen to the counsel God Himself provides, stick with it, and set the other counsel aside

The Lord's Verdict and Job's

- Twice the Lord tells Eliphaz and his two friends "ye have not spoken of me *the thing that is* right"; what they told Job was downright foolish
- Some of what they said was true — God is almighty — but the whole package did not give Job the counsel he needed; it darkened counsel
- They used true statements to forge an argument whose end result was a lie: Job is a wicked man, suffering for his wickedness
- Job calls them "forgers of lies" and "miserable comforters"; what they know is just human wisdom, with minimal knowledge of what God has revealed about Himself

Confusion, Not Pride

- People often say Job's problem is pride; Keith says Job states his problem, for example in Job 10:15 — "*I am* full of confusion"
- The friends' counsel does not alleviate his confusion; God's counsel from chapter 38 does, and in chapter 42 Job puts his lack of understanding in the past tense

"the counsel of the ungodly" (Psalm 1)

- The friends' counsel is called here what Psalm 1 calls it: ungodly counsel. Psalm 1 is a psalm for the remnant, who will be tempted to walk in the counsel of the ungodly
- As Job needed to trust the Lord as a faithful creator, the remnant will need to do the same in the day of the Lord

Three Lines of Argument

- Eliphaz's authority is personal experience — throughout he says, "I have seen"; he tells Job of a vision, a visitation from a spirit being (Job 4:12–19)

- Bildad is a traditionalist and historian who goes by the opinion of the respected elders, the wise men of old — "the former age" and the fathers (Job 8)
- Zophar practices rationalistic religion, denying anything beyond this life — exactly like the Sadducees, who denied spirits and angels
- The three don't agree among themselves; they agree only on their conclusion, that Job is a wicked man

L13

Words Without Knowledge and the Big Picture *Job 38:1–3; the Sadducees and Pharisees; I Peter's Faithful Creator*

The Lord's Counsel and the Remnant

- The Lord gave Job the counsel he needed, to give him the comprehension he needed to be content with what he went through
- The foundation of the counsel provided to the remnant is the very same things the Lord tells Job in chapters 38–41
- That counsel allows Job to commit the keeping of his soul to God as a faithful creator — what Peter tells the remnant in I Peter 4 and 5 as they suffer according to the will of God

Lousy Counsel in Israel's Vain Religious System

- All three friends concluded Job was a wicked man getting his just deserts, yet the first two chapters show he was just and upright, and God called him perfect
- Israel's vain religious system was founded on plain human viewpoint mixed with a dash of things God said; the remnant will face an even more humanized form of Jewish orthodoxy
- Agreeing that they are wicked sinners would draw the remnant back into the vain religious system they were delivered from when they believed the gospel of the kingdom
- When the Lord was here the Sadducees were very much like Zophar, and personal experience and traditional thought were wrapped up in Pharisaical teaching

What God Is Doing

- From Job 38:1 to the end of chapter 41 God never once mentions what Job is going through; everything He tells Job is about what He, God, is doing
- God's questions are designed so the only answer is "You, God," and all pertain to His design and purpose for the earth

The Big Picture

- The friends could look only at Job's period of great misery; the Lord forces Job to shift to the big picture, where he sees that what is happening to him is part of God's program with the earth
- The summary of the counsel: understand the program, and you will understand what is happening to you
- Peter tells the remnant they suffer according to the will of God because they happen to be living on the earth when He pours out His wrath

"words without knowledge" (Job 38:2–3)

- To darken counsel is to blot out the light, and Job needed light; not every statement the friends made was wrong — they forged lies by the package

they put together

- The knowledge in verse 2 is comprehension: seeing the big picture of something so you know where the little things fit
- Job suffered because of the contention between the Lord and the adversary, the usurped possessor of the earth — so the Lord starts counseling Job from creation
- In verse 3 the Lord tells Job to get ready for serious thinking — thinking about the serious things God is doing

L14

A Four-Point Outline of the Lord's Counsel *Job 38–41: the Earth's Design, Man's Dominion, and the Proud One*

Why Job Is Suffering

- In His counsel God never mentions Job's sufferings or his lifestyle; everything is about what God is doing
- Eliphaz, Bildad and Zophar did not understand the program of God; nothing they talked about is even brought up in the Lord's counsel
- Job suffers solely because of something that took place in connection with the creation of the earth: the Lord allowed his satanic captivity in connection with His contention for the earth
- The main reason, it appears, was so the doctrine could be set forth in the book for the remnant; the doctrinal provision that sustains Job will sustain them

"Gird up now thy loins like a man"

- The Lord prepares Job for serious thinking — probably from the perspective of what a man is to God, who made Adam monarch of the earth with dominion over its creatures

A Four-Point Outline

- Everything in the counsel brings Job's thinking onto the same plane as God's: Job needs to understand he is involved in God's plan and program for the repossession of the earth
- The first section is Job 38:4–23; the second the rest of chapter 38; the third all of chapter 39; the fourth and longest, from chapter 40, deals with what the Lord has permitted to happen to Job
- Only after laying three categories of doctrine as a foundation does the Lord turn to what Job is going through

First Section: The Earth's Design and the Usurper

- God created the earth for His residence — He has built a house and will dwell in it; the earth is not ready yet, but that is part of His program for repossessing it
- Verses 8–11 appear to fit the flood: the land of Eden is God's decreed place, broken up for the sea; there is a great parallel between the flood and the day of the Lord — water then, fire in the day of the Lord
- God's purpose is to shake the wicked out of the earth and to break "the high arm" of one individual — the usurper, Satan
- The usurper must be taken to the place called darkness; the Lord has treasures of snow and hail for His day of battle and war against the adversary

Second and Third Sections: Something Wrong with Man

- The second section turns on "the ordinances of heaven" (38:33); the third asks about the creatures of the earth. Job could answer the first section's questions, but not these
- Man was designed to have dominion of the earth, yet Job cannot tell where the wind comes from or get a unicorn to plow a furrow — something is dreadfully wrong with man

Fourth Section: "Wilt thou also disannul my judgment?"

- The Lord has exercised His judgment; Job is suffering according to His will. Delivering the earth and Job takes an arm like God's, so Job must content himself with God doing it
- Part of God's plan for bringing the proud one low is to allow His own people to suffer according to His will; of behemoth and leviathan He says He can deal with them

Key Doctrinal Distinctions

Israel's Program vs. the Dispensation of Grace

The line between the 4th and 5th installments is when God brought in the dispensation of Gentile grace in which we live; God brought it in and interrupted Israel's program. Once this dispensation of grace is over, the Lord removes the church, the body of Christ, Israel's program resumes, and the 5th and final installment, the day of the Lord, will transpire. The dispensation of grace is left off the board when looking at things from Israel's perspective.

For the Remnant, Not a Story for Any Time

The book of Job is not to be made a story that would apply to any old time; it is not designed for that. The poetical books' role is doctrinal for the remnant when the 5th installment arrives; God allowed Job's suffering not only for an impact to His glory at that time but especially for the remnant's sake.

Upright Conduct vs. Remnant Identity

The first two chapters of Job show that the reason for his suffering had nothing to do with his personal conduct. The remnant will suffer under satanic captivity not simply because they are upright, fearing God and eschewing evil, but because they are members of the remnant of Israel, for whom God plans to repossess the earth and settle the contention with the adversary.

The Flood vs. the Day of the Lord

There is a great parallel between the flood and the day of the Lord; the only difference is that water is used at the flood and fire in the day of the Lord.

Israel's Turned Captivity vs. Our Deliverance (Ephesians 4)

In Ephesians 4 Paul draws a parallel: we have been delivered from a captivity also, and God has given us spoils of the victory to benefit from right now. Those spoils are not material things but spiritual blessings; Psalm 68 itself is yet to be fulfilled.

Knowing the Program — Israel's and Ours

The counsel of knowing the program applies not only to Israel but to us today in this dispensation of grace; the biggest dearth among Christians today is understanding what God is doing. Because many Christians don't understand the program, when they suffer they go over to Israel's program wanting healing; we need to know how different today's program is from the one Job lived under and the one the remnant will live under. As a visitor was once told, speaking in tongues is biblical but has to do with God's program with Israel, not this dispensation of grace.

Key Scripture References

Genesis 22:20–24	Nahor's sons: Huz the firstborn, then Buz
Genesis 36	Teman, firstborn of Eliphaz, Esau's firstborn
Genesis 46:13	Issachar's sons include Job — probably the Job of the book
Numbers 26; I Chronicles 7:1	Issachar's third son now named Jashub
Deuteronomy 29–30	The additional covenant: Jehovahness and grace and turned captivity under the 5th course
Job 1:6–12; 2:1–7	God brings Job to Satan's attention; the gesture of possession; the hedge; Job in Satan's hand
Job 2:11–13	The three friends come to comfort Job and sit silent seven days
Job 4–5; 15; 22	Eliphaz: the authority of personal experience
Job 8	Bildad: the former age and the fathers
Job 10:15	Job's problem is confusion, not pride
Job 11; 20	Zophar: rationalistic religion
Job 13:1–5; 16:1–6	"forgers of lies"; "miserable comforters"
Job 38:1–3	Words without knowledge darken counsel; prepare for serious thinking
Job 38:4–23	First section: the earth's design, the flood, the high arm, darkness, snow and hail
Job 38:24 – 39:30	Second and third sections: the ordinances of heaven; the creatures of the earth
Job 40	"Wilt thou also disannul my judgment?"; behemoth

Job 42:1–6	Job's confusion put in the past tense
Job 42:7–8	The friends have not spoken what is right; their folly
Job 42:10	The Lord turned Job's captivity and gave him twice as much
Psalm 1:1	The counsel of the ungodly — a psalm for the remnant
Psalm 18	"them which hated me" — made a Job by the enemy
Psalm 83	The man of sin's confederacy makes Israel the object of enmity
Isaiah 7:1–3	Shearjashub: the remnant will be restored
Isaiah 49:24–26	Israel the lawful captive of the mighty one
Isaiah 60–62	Double for the remnant, and a change of name
Jeremiah 31:10–11	Jacob ransomed from him that was stronger than he
Ezekiel 14:12–20	Noah, Daniel and Job — Job a real individual
James 5:8–11	The patience of Job and the end of the Lord
I Peter 4	Suffering according to the will of God; commit the soul to a faithful creator
Revelation 12:7–17	The dragon's enmity against the remnant; the extermination policy