

Job

A Suggested Outline of Job

- I. Job's Distress (1–3)
 - A. His prosperity (1:1–5)
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 - 1. Eliphaz (4–5)—Job's reply (6–7)
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 - 1. Eliphaz (22)—Job's reply (23–24)
 - 2. Bildad (25)—Job's reply (26–31)
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- III. Job's Deliverance (38–42)
 - A. God humbles Job (38:1–42:6)
(see 40:3–5 and 42:1–6).
 - B. God honors Job—42:7–17
 - 1. God rebukes his critics (42:7–10)
 - 2. God restores his wealth (42:11–17)

Introductory Notes to Job

Too many Bible readers avoid studying the Book of Job, with the exception perhaps of the first two and last chapters, which are quite dramatic. The rest of the book appears at first to be a collection of long poetic speeches, and the conversation never seems to

make much progress. A careful reading of the Book of Job, however, will reveal to you that its very modern message deals with a problem believers face repeatedly.

I. The Book

As you study the Book of Job, keep these facts in mind: (1) This is an Oriental book, filled with the thoughts and expressions of Eastern peoples. (2) This is a poetical book (except for chaps. 1–2 and 42:7–17), and Hebrew poetry is very unlike Western poetry. (3) This book wrestles with a difficult problem, the presence of suffering in a world where God rules. These three characteristics alone make the Book of Job difficult to read and interpret, but we must not ignore it.

II. The Man

Job was not a fictional character invented for this dramatic poem; he was a real man in history. Ezekiel names him (14:14–20) and so does James (5:11). Job was a godly man, a wealthy man, and a man with sincere concern for the needs of others. However, he was also a perplexed man, for he could not explain why God should permit him to experience so much trial.

III. The Theme

Most people say that the theme of Job is the age-old question, “Why does a loving and righteous God permit the godly to suffer?” But if that is the theme of the book, the question is never answered! The theme is better stated, “*How* do the righteous suffer?” In just a few days, Job lost his business, his wealth, his family (except for his wife), and his health. Why should this happen? His three friends had it figured out that Job was really a hypocrite, that there was hidden sin in his life and the Lord was chastening him. Job insisted that he knew of no hidden sin, so they kept arguing with him. Please note in 2:3 that God states clearly that He had no cause against Job. And in 42:7 God rebukes the three friends for not speaking the truth about Him. Job was not a hypocrite, although (like any of us) he certainly had room for improvement in his life; and this he admitted in the end (42:1–6).

It is true that God sends chastening when His children persist in sin (Heb. 12:1–13), and that this chastening is evidence of His love. It is also true that the wicked have their enjoyment today but will soon be cut down (Pss. 37; 73). But neither of these facts met the need in Job's life. Nevertheless, God had divine purposes in mind in permitting Job to suffer. For one thing, He revealed through Job to Satan and the angels the testimony of a man of faith. (Only in eternity will we discover how much the angels have learned from the lives of the saints; see Eph. 3:9–10 and 1 Peter 1:12.) The main lesson in Job is this: God is completely sovereign in His dealings with His people and will never permit anything to come to the life of an obedient Christian that is not for his good and God's glory. God does not have to explain His ways to us. It is enough for us to know that He cares and that He never makes a mistake. We do not live by explanations; we live by promises. The Book of Job shows us how the righteous should suffer. “You have heard of the perseverance of Job” (James 5:11, nkjv).

IV. Job's Friends

Four other men are involved in this drama, all of them friends of Job. Keep in mind that the events in this book cover several months (7:3) and that friends and neighbors discussed Job's case (6:15; 12:4; 16:10; 17:1–9). *Eliphaz* from Teman was the first speaker, and he based all his ideas on a "spiritual experience" he had one night (4:12–16). *Bildad* was a "traditionalist" who knew some "wise sayings" and tried to build a case on them. Like Eliphaz, he was certain Job was a hypocrite. *Zophar* was very dogmatic and certain that he knew more about God than anyone else. Each of these men argued with Job, and he argued back. At the end (chaps. 32–37), a new voice appeared, that of the younger man *Elihu*, who waited until his elders had spoken before advancing his ideas. While the three older men insisted that God always blessed the righteous and judged the wicked, Elihu said that God sometimes chastened (not punished) the righteous in His own will. He asked Job to submit to God and trust Him, but his attitude was still that of a judge and a critic. When God did appear, He made no reference to Elihu's great speeches at all!

V. The Blessing of Endurance

The Book of Job does not give a "pat answer" to the problem of why the righteous suffer. Certainly Job was a better man after the trials were over, for suffering can have a purifying effect if we will surrender to the Lord. James 5:11 commends Job for his endurance, which literally means faithfulness under trial. (The word "patience" here can be misleading, for Job certainly did get impatient with his friends and with his circumstances!) Job maintained his faith in God and believed that, in the end, God would vindicate him. And He did. Perhaps this is the greatest lesson of the book: that God is completely sovereign in our lives and does not have to explain His ways to us. God works out His purposes (Rom. 8:28), and this is all that matters. When trials come, we should not ask, "How can I get out of this?" but "Lord, what can I get out of this?"

Job 1–3

The land of Uz was probably in what we would know as northern Arabia. The greatest man in all the east lived there; his name was Job. See how great he was.

I. Job's Prosperity (1:1–5)

In every way, Job was a rich man. He was rich in character, for he was "perfect and upright." He was not sinless, but he was sincere and obedient before the Lord. He feared God, not with a terror but with a humble trust, and he separated himself from evil. He was also rich in his family, having seven sons and three daughters. Large families (especially many sons) were greatly desired in the East. Note in v. 5 that Job had a spiritual concern for his sons and daughters and prayed for them at the altar. How fortunate these children were to have a godly father. As for Job's wife, she did not seem

to have the faith and wisdom that Job possessed (see 2:9–10), although we can understand that she would rather see her husband dead than having to endure such pain. In the end, however, God proved that she was wrong. See also 19:17.

Job was rich in possessions, “a very great household.” His livestock numbered in the thousands. Certainly God had blessed Job, and Job was not hesitant to praise God for all He had done. Paul wrote, “I know both how to be abased, and I know how to abound ...” (Phil. 4:12). Most of us have no problem turning to God when we are “abased” and things are going wrong, but how difficult it is to serve God and remember Him when things are prosperous. Job did not permit his money and possessions to take the place of God.

II. Job's Adversity (1:6–2:13)

A. Satan's first accusation and attack (1:6–22).

Satan has access to heaven and must “report” to God. See Rev. 12:7–12. In heaven, Satan accuses the saints before God; see Zech. 3. Thank God for our Advocate in heaven, Jesus Christ the Savior (1 John 2:1–2)! Unknown to Job, God and Satan discussed his case. Had Job known about this conversation, he would have had no room for doubt or concern. He would have known that God was using him as a weapon to refute Satan's lies. But he did not know what was happening in the councils of heaven; therefore, he had to take his trials by faith. Satan admitted that he had been going up and down the earth (see 1 Peter 5:8–9), and God pointed to Job as “Exhibit A” of what a godly man ought to be. But immediately Satan, who will *never* agree to God's Word, accused Job of being a hypocrite. “The only reason Job is obedient is because he is so rich. Take away his wealth and he will curse you to your face!” Note that the believers are “hedged about” by the Lord and that Satan cannot touch them without God's express permission. See Luke 22:31–34. Satan is not equal to God either in wisdom or in power. Satan is not all-powerful, for he is but a created being limited in power. Satan is not everywhere-present; he is limited to one place at one time. And Satan is not all-knowing; for had he known how this contest would turn out, he would never have entered it. Satan holds this world in his lap (1 John 5:19), but “greater is He that is in you, than he that is in the world (1 John 4:4). The moment he had the divine permission, Satan left to attack Job's personal possessions, and in a brief time, Job was left a pauper. Note that Satan used common things to attack Job—enemy armies, fire, and a strong wind. Job's friends thought these destructive forces came from God when they really came from Satan. In fact, one man called the fire (possibly lightning) “the fire of God” (1:16). How did Job respond? He mourned for the dead and worshiped God. “The Lord gave” (this is easy to say) “and the Lord has taken away” (this is harder to say). “Blessed be the name of the Lord” (it takes real faith to say that).

B. Satan's second accusation and attack (2:1–13).

Think of how the angels in heaven praised God as they saw Job remain faithful. What a rebuke to Satan! “Still he holds fast to his integrity,” God reminded Satan (2:3). But Satan had another lie on his tongue: “Let me touch his *body* and give him pain, and you

will see how faithful he is." God permitted this, but limited Satan again, for Satan (who has the power of death when God permits) cannot go beyond God's will. What Job's "sore boils" were, we do not know; possibly he had a form of leprosy or elephantiasis. At any rate, he was filled with pain, his appearance was horrible (19:13–20), and there seemed to be no hope. His wife could not bear to see him suffer, and in a moment of unbelief, she suggested he curse God and let God kill him (vv. 9–10). The word "evil" in 2:10 does not mean "sin," for God is not the author of sin. It means "calamity, affliction." God does permit calamities in our lives.

Then Job's three friends made an appointment to come to comfort him, and they sat in sympathetic silence for a week after weeping with him and joining in his acts of humiliation. It is possible that Satan had his hand even in the words and deeds of Job's wife and his three "friends." Satan used Judas, Peter, and Ananias and Sapphira. Certainly he could use even Job's well-meaning friends.

III. Job's Perplexity (3)

Do not misunderstand this chapter; Job did not curse God as Satan predicted he would do (1:11; 2:5) or as his wife suggested he do (2:9). It is good to know that Satan cannot predict the future. What Job did curse was his birthday; he wished he had never been born. He felt he would have been better off to have died at birth than to live and endure such grief. Job's description of the grave in vv. 13–19 must be supplemented with the revelation we have in the NT. Certainly Job is not suggesting that all men, sinners and saints alike, go to one place of rest and blessing; for we know that the lost die and go to a place of punishment, while believers go immediately to the presence of God. "Surely I was born for something better than this!" Job is saying. He was perplexed; he did not know the purpose of God in this suffering.

In vv. 20–24, Job asks, "Why should miserable people such as I have to live at all? Is our misery accomplishing anything? I long to die, but death will not come." Does suffering accomplish anything? When we yield to God, yes, it does. Suffering works for us, not against us (read 2 Cor. 3:7–5:9). Job could not see the "end [purpose] of the Lord" (James 5:11); we can see it because we have had a glimpse into the court of heaven.

Verses 25–26 indicate that Job had often thought about trials and feared he might have to face them. He was a prosperous man, and he wondered what he would do if he lost his wealth and health. He was not living in carnal security or false peace, for his faith was in the Lord and not in his possessions. "Yet trouble came!" Until we have "sat where he sat," let us not be too hard on Job. In the midst of prosperity, it is easy to trust God, but when we lose everything and our pain is so intense we want to die, exercising faith is another matter. Please remember that Job did not curse God; nowhere in the book does Job deny the Lord or question His holiness or His power. In fact, God's justice was Job's real problem: how could such a holy God permit such awful calamity?

For a godly man to wish he were dead should not be a surprise to us. Moses asked God to take his life (Num. 11:10–15) because of the persistent rebellion of the nation, and Elijah prayed to die after his escape from Jezebel (1 Kings 19). Jonah also wanted to die (Jonah 4:3). Please note in chapter 3 that Job asks "Why?" five times (vv. 11–12, 23). Job could have endured the pain and grief had he only understood why God was

permitting it. "Why?" is an easy question to ask, but it is not always a question that God immediately answers. Job should have realized that God was in control, that these events were part of a loving plan, and that one day God would make His purposes known.

When you become perplexed over the trials of life, remember that God is still on the throne. See Job 23:10 for an expression of Job's faith: "But he knows the way that I take; when He has tested me, I shall come forth as gold" (nkjv). Job was going through the furnace. But when one of God's children is in the furnace, God is there with him (Isa. 43:1–2 and Dan. 3:25).

Job 4–37

We cannot examine each chapter in detail, for the chapters are too long and involved. If you read these chapters in a modern translation along with your King James Version, you may be able to follow the arguments of the men better.

I. Job's Accusers

Job's three friends came to comfort him, but they ended up criticizing him! Each of them used the same argument in one way or another: (1) God blesses the righteous and afflicts the wicked; (2) God has afflicted Job; (3) therefore, Job must be wicked. Of course, their thinking seemed logical, but it was not spiritual. Mortal human beings are far too ignorant to understand fully the ways of God. For us to fit God into our own little "theological boxes" is to limit Him and make Him less than God. We must keep in mind that these friends did not have the full revelation that we have in the NT, showing more fully that suffering is not always caused by sin, and that, through our faith in Christ, we can turn suffering into glory. It is a dangerous thing for believers to "explain the ways of God" to other believers if they do not understand God's Word and God's ways.

In his first speech, Eliphaz argues that Job is a sinner (4:7–11). He bases his thinking on a special vision he once experienced (4:12–21), so we might say that Eliphaz argues from personal experience—the hard "facts of life." Bildad picks up the argument in 8:1–7 and very bluntly states that God does not do things unjustly. In 8:8–10, Bildad argues from tradition, and then quotes a series of "old sayings" to support his argument. *Zophar* rebukes Job in chapter 11 and tells him he needs to repent and get right with God! All three "friends" make the same mistakes: (1) they fail to enter into Job's sorrows and sympathize with him; (2) they have a rigid concept of God and His works, one that is not fully true; and (3) they are too dogmatic and proud to listen to Job and honestly examine their own beliefs.

The problem of human suffering is too deep and complex for the simple answers the three friends gave. Jesus never sinned, yet He suffered more than any person! Neither Job nor his friends knew about the conference in heaven, that God was using Job as "Exhibit A" before Satan and the angels to prove that people will trust God even when they do not understand what God is doing. The friends called Job a "hypocrite" (8:13;

15:34; 20:5; 34:30); God called him “a perfect and an upright man” (1:8; 2:3). Job would not bargain with God just to regain his material prosperity, for his greatest asset was his personal integrity.

In 2:3 God makes it clear that He had no cause for afflicting Job, that Job was not a hypocrite or a sinner. This is why God rejected the speech of Elihu (38:1–2) and the speeches of the three men (42:7).

While the three friends argued that Job's suffering was a punishment for sin, Elihu had a different idea (chaps. 32–37): God sends suffering to chasten us and teach us (33:9–20; 35:10–16). Elihu shows a higher view of God, and in his speeches he beautifully points out the power and wisdom of God; read chapter 37 especially. But he fails to help Job, and God Himself rebukes Elihu for his “dark counsel” (38:1–2).

II. Job's Arguments

After each man spoke, Job replied, except in the case of Elihu, where God Himself stepped in to answer. Job's argument went something like this: (1) I believe God is just and powerful as you do; (2) But I am not a hypocrite—I know of no sin between me and God; (3) I would argue my case with God but I cannot find Him; (4) Nevertheless, I will trust Him, for He will vindicate me either in this life or in the life to come. It took a great deal of faith for Job to argue this way in the light of his circumstances. No wonder James 5:11 points to the endurance of Job.

The three friends argued that God always afflicts the wicked, but Job pointed out to them that the wicked seem to be prospering! In chapter 18 Bildad pictures the awful doom of the wicked like a light going out (vv. 5–6), a bird being trapped (vv. 7–10), a criminal being chased (vv. 11–13), a tent torn down (vv. 14–15), and a tree dried up (vv. 16–17). Then in chapter 20, Zophar argues that the seeming prosperity of the wicked is only brief. Job rejects their arguments in chapter 21 and points out the obvious health and wealth of the wicked. In chapter 24 Job asks, “Why doesn't God intervene and do something about sin?” He lists the sins of the wicked, and in chapter 31, he recounts his own godly life. The three friends are silenced because they know Job's arguments are right. Elihu's wordy speech adds little to the solution of the problem.

III. Job's Appeals

The most important verses in this section are those that state Job's heart appeals to God and to his friends.

A. *He appeals for sympathy.*

His friends did not show love and understanding; to them Job was a theological problem, not a suffering saint (see John 9:1–3). In chapter 6 Job states he has lost his taste for life (vv. 6–7) and wants to die (vv. 8–13). He compares his friends to a brook that dries up just when thirsty travelers need water (vv. 14–20). Chapter 7 gives us several pictures of life with its trials and its brevity: a warfare (v. 1, where “appointed time” means “warfare”); a slavery (vv. 1–5); a swift weaver's shuttle (v. 6); the wind (vv.

7–8); a cloud (vv. 9–10; and see James 4:13–17). In 9:25 he compares life to a swift messenger (“post,” see Es. 8:9–14), and in 9:26 to a swift ship.

B. He appeals for a chance to confront God.

In chapter 9 Job complains that he has no way to present his case before God, because he cannot find Him. Note in v. 33 his appeal for a “daysman” or umpire to stand between him and God. “How should a man be just with God?” (9:2) means, “How can a man ever plead his case with God?” Thank God for the Mediator, Jesus Christ, who represents us before God! See 1 Tim. 2:5; 1 John 2:1–2; and Zech. 3. See Job 16:19–22; 23:3.

C. He appeals to his basic integrity.

In each of his speeches, Job denies that he is secretly a sinner. He knows his own heart and he confesses that his friends have cruelly misjudged him. At the end of the book, when God reveals Himself to Job, the man does bow in dust and ashes and confess his worthlessness (40:3–5; 42:1–6); but this was not a confession of sins. Rather, it was a humbling of himself before God as he realized his own ignorance and worthlessness in the presence of the Almighty. God never does accuse Job of sin. He accuses him of not realizing the greatness of God and of trying to fit God into the confines of a little argument, but He does not judge him for the sins that his friends accused him of committing. See chapter 31 for Job's defense of his godly life.

D. He appeals to his faith in God.

This is what created the problem: Job trusted God, yet God seemed to have abandoned Job. Had Job once denied God or cursed God, the problem would have been solved, for the friends would have known that God was punishing Job for his unbelief. But Job had faith. “Though He slay me, yet will I trust Him!” (13:15) “I know that I shall be justified [vindicated, proved true]” (13:18). So great was Job's faith that he states that God will vindicate him in the resurrection in the next life, if not in this life (19:25–29; 14:1–14). Job knew that God would work out some purpose, but he thought God should tell him what He was doing (see chap. 23). Of course, if Job had known about the conference in heaven between God and Satan, there would have been no need for faith.

E. He appeals to die.

From his first complaint in chapter 3 to the end of the argument, Job asks to die. Read 6:8–12 and 7:15–21. Do not be too critical of Job for wishing to die. He was suffering great physical affliction; friends and neighbors were abusing him (chap. 30); and it seemed that God had abandoned him. Moses, Elijah, and Jonah fell into the same error.

The ways of God are above and beyond the mind of mortal men and women. Even Bildad admitted, “Lo, these are parts of His way,” literally, “these are but the outskirts of His ways, the hem of His garment.” God is greater than man's theology. When we cannot understand, we can worship and trust Him.

Job 38–42

We now reach the climax of the book and God Himself steps on the scene! In 9:35, 13:22, and 31:35–37, Job had challenged God to appear and talk with him face to face, and now God does just that. The first thing God does is to sweep aside the vain ideas of Elihu, who had darkened God's purposes and brought no light into the situation at all. Now God proceeds to deal with his servant Job in a personal way.

I. God Humbles Job (38:1–42:6)

God asks Job a series of simple questions about the universe and its operation. "Since you seem to know so much about God, let me ask you whether or not you could run the universe I have made!" This seems to be the main thrust of these chapters. "You challenged me; now I am going to challenge you!"

God begins with Creation (38:4–11). Of course, there are no "foundations" to the globe; God is using figurative language, not scientific terms. In fact, Job 26:7 clearly states that the world hangs on nothing, and this was written in a day when learned men taught that the world was held up by huge turtles or other creatures! And 26:10 teaches the sphericity of the earth: "He draws a circle over the deep, a boundary between light and darkness" (MLB). This verse also teaches that one part of the globe is light while the other part is in darkness. Job 38:7 refers to the rejoicing of the angels when God created the universe. In 38:12–15, God asks Job about the dawn of the sun and the spread of the light; in 38:16–21, He inquires about the measurements of the earth and the sea. How foolish to think that a mere human being could measure God's Creation!

Then God turns to inanimate nature—the snow and hail, the rain and ice (38:22–30). The phrase in verse 22 could be translated "the treasuries of the snow," that is, the hidden treasuries where God stores the snow and hail. However, there is a real sense in which snow does contain treasures, for snow helps to capture nitrates from the air and deposit them into the ground. What man would want the responsibility of deciding where it should rain and snow! Only God can govern this universe and make everything work harmoniously. In 38:31–38, God asks about the stars and constellations, as well as the clouds and rains.

He next asks about animal life (38:39–39:30). Does a man hunt for prey to feed a lion? Do the ravens depend on man for food? Jesus answers this in Luke 12:24. The wild goats on the mountain, the wild asses in the plains, and the wild oxen ("unicorn" in 39:9–10) all look to God to protect them and provide for them. Even the stupid ostrich, which often forgets where its nest is, enjoys the care of the Almighty (39:13–18). Verse 18 is a reminder of the great speed of the ostrich. In 39:19–25, the horse is pictured as he faces the enemy in war; and in 39:26–30, the hawk and the eagle are mentioned. Wherever Job looks at animate creation, he sees the hand of God at work.

"Now," says God, "you have reprovved me and argued with me. Give me your answer!" There is only one answer Job can give (40:3–5): "I am vile; I have talked too much about things I do not understand. I will say nothing more." This is one step closer to blessing, but Job has not yet repented of the way he talked about God. So, God takes up the questioning again, and this time focuses attention on two great beasts—the

hippopotamus (“behemoth,” 40:15–24) and the crocodile (“leviathan,” chap. 41). Both of these beasts were greatly admired and feared in Job’s day, although neither one was native to Palestine. The Hebrew word for “behemoth” simply means “large beast,” but most students take it to refer to the hippopotamus. Certainly Job could not face such a beast, let alone create it! Likewise the crocodile; Job could not dare to fish for it, harness it, or make it a pet (41:1–8). “Who then is able to stand before me?” asks Jehovah, “for the Creator is surely greater than the creature!” “Neesings” in v. 18 is a word for “sneezings” and refers to the snorting of the crocodile. Some students suggest the spout of the whale from vv. 18–21. At any rate, the entire chapter serves to reveal the greatness of God’s creatures and, therefore, the greatness of God.

The result? Job humbles himself and repents (42:1–6). God does not charge Job with the sins that his friends accused him of committing, but God does charge him with not seeing himself in the light of the greatness and majesty of God. Job’s religious experience is no longer second-hand; he has met God personally, and this makes all his sufferings worthwhile.

II. God Honors Job (42:7–14)

Now that Job has humbled himself, God can exalt him (1 Peter 5:6; James 4:10). The first thing God does is rebuke the friends. He speaks to Eliphaz because he was apparently the eldest of the friends and therefore the most accountable. God makes it clear that their many arguments were in error; they did not understand either God or Job. He commands the friends to offer burnt offerings, and He instructs Job to pray for them. It must have taken grace for Job to pray for men who had treated him so severely, but he was a man of God and he obeyed the Lord. God turned Job’s captivity when he prayed not for himself, but for his friends. God healed his body.

After rebuking Job’s friends, God then restored Job’s fortunes. God knew He could trust Job with wealth and prestige because Job was a humble servant. Note that four times in vv. 7–8 God calls him “my servant Job.” God gave Job twice what he had before. Compare 1:3 and 42:12. God did not give Job another fourteen sons and six daughters (double what he had before, 1:2), because the ten children who had died were still alive in heaven. Job had not lost them. So, God gave Job seven sons and three daughters, and the grand total was twice the number of children he had before.

Once his fortunes were restored, Job’s friends and acquaintances returned to him to comfort him and encourage him. Some of these same people had undoubtedly criticized him and judged him in the past, but now that was all over. They brought gifts to Job, perhaps as evidence of their sincere sorrow for the mistakes of the past. It was customary in Oriental countries for people to give gifts at happy occasions.

The names of Job’s daughters are interesting. “Jemima” means “dove”; “Kezia” means “cinnamon”; and “Keren-happuch” means “box of eye-paint” or “cosmetic box.” Each of these names indicates that the girls were attractive and honorable. Job even gave them an inheritance with their seven brothers.

Job lived for another 140 years, which suggests (from the doubling of everything) that he may have been seventy when these events took place.

Of course, not every saint who suffers in the will of God (1 Peter 3:17) is going to be so honored in this life. The main lesson in the Book of Job is not that you will be rich

and powerful when suffering is over, but rather that Almighty God has a purpose in suffering and nothing can thwart that purpose. Even Satan must bow to God's control, for God always writes the last chapter. Job was not suffering for sins, but his suffering still made him a better man. God gave him great honor after he suffered as a testimony in an age when there was no written Bible to teach people divine truth. Christians who suffer during this present age may not be rewarded here, but they will be rewarded hereafter. See Rom. 8:18–39; 2 Cor. 4–5; and 1 Peter 4:12–19. The secret of Job's life was endurance (James 5:11); he trusted God in spite of Satan, circumstances, friends, or loved ones. His faith at times wavered, and sometimes he accused God, but he still endured "as seeing Him who is invisible."