



NOV 20 Job part 2 (ch. 3-37) NOV 27 NO CLASS (Thanksgiving) DEC 4 Job part 3 (ch. 38-42) (Cantata) DEC 11 Exodus part 1 (ch. 1-4) DEC 18 NO CLASS (Christmas)

PICTURES OF JESUS IN GENESIS

- Abraham – the royal heir who left the comforts and privileges of home to go to a place he’d never been, living there by faith
- Isaac – the promised, self-sacrificing one
- Jacob – the one who blessed his family
- Joseph – the forgiving and gracious ruler

DISTINGUISHED SERVICE

Some soldiers are extraordinarily compelled, and distinguish themselves on the battlefield performing above and beyond the call of duty in war against the enemy

Some saints are called by God to do life on the battlefield above and beyond the regular call of duty in the war against the enemy

Called to serve as His weapon and His witness



MEDALS OF HONOR

Sometimes God steps aside and calls an ordinary saint to become His extraordinary spiritual champion on the battlefield

JOB SUMMARIZED in a word or phrase: “Unmerited Suffering”

WHERE IN THE WORLD ... (see “The Land of Job” map, p. 3)

THE BASICS

- Who:** unknown (Job “much persecuted”); at least an eyewitness
- When:** unknown (likely patriarchal period; perhaps during Jacob’s lifetime) **Where:** unknown
- Why:** many believe to answer the question “Why do the righteous suffer?”

The problem with “Why ...”

LESSON THEME: How should the righteous respond to unmerited suffering? By embracing it rather than seeking to escape it

An Overview Of Job

1. Prologue
 - Two settings are established (Earth and Heaven)
 - The conflict is set forth
2. Friend’s Speeches
3. God’s Speeches and the Epilogue
 - God’s counsel is heard
 - The resolution

Setting: On Earth

- Job’s character
 - “blameless” (integrity and spiritual maturity)
 - “upright” (behavior in harmony with God’s ways)
- His conduct
 - Righteous
 - Devoted
 - Concerned
- And others saw it as well

Setting: In Heaven

Satan's first accusation (1:6-12) ...

Job only worships You because You've protected his stuff ... he only gives to get (i.e. compensation)

Satan's second accusation (2:1-6) ...

Job only worships You because You've protected his skin. Allow *him* to suffer and you'll see ...

Controversy between God and Satan

Would Job still worship God ... or curse Him ... if he underwent personal suffering?

So, unknown to him, God steps aside and lets Job enter the battle as His spiritual champion

Will Job vindicate God's wisdom and His ways?

Setting: On Earth

Job is blindsided by Satan (2:7)

He loses his family, livelihood and wealth

He loses his reputation

He loses his wife's support and understanding

He loses his health

Job, who was once pleasing to God and fruitful, feels as discarded as common garbage

What Does God Want Job/Us To Learn?

First, to review our theology ...

The righteous/blessing/suffering (1 Pet 4:19)

The way God deals with men (Jn 9; Ps 103:10)

Second, to review our values ...

Fellowship with God is more important than understanding our circumstances

Knowing "Why?" has never healed anyone

Knowing "Who" is more important than "Why?"

To trust God and embrace unmerited suffering rather than seeking to escape it

The next time I undergo unmerited suffering I might ask ...

"What can I get out of this?"

... not "How can I get out of this?"

APPLICATION: *Why* should the righteous embrace suffering? Because it glorifies God's name and grows God's saint

How Does It Do That?

Glorifies His Name

Reveals our voluntary worship as God's surrendered servant

Demonstrates our motivation of love for God, not compensation

Silences Satan's false accusations

Affirms and vindicates God's wisdom and ways

Grows His Saint

Refines our character as fire refines and purifies precious metal

Deepens our understanding of God's character

Strengthens us – turns a saint into a soldier

Allows us to trust/rest in God's benevolent wisdom

FOR NEXT TIME: _____

©2022 by Dr. John W. Egnor unless otherwise indicated. All rights reserved.

VIDEO + HANDOUTS ON CCBC WEBSITE: ccbcfamily.org/sermon/old-testament-survey

VIDEO (no handouts) ON YOUTUBE (private link; page is not searchable):
https://www.youtube.com/playlist?list=PLGhFjfAlhYpqc2XYXZJXiwut_8g7P3qhF

JOB



"Job And His Family" by James Tissot



"Job Hears Bad Tidings" by James Tissot

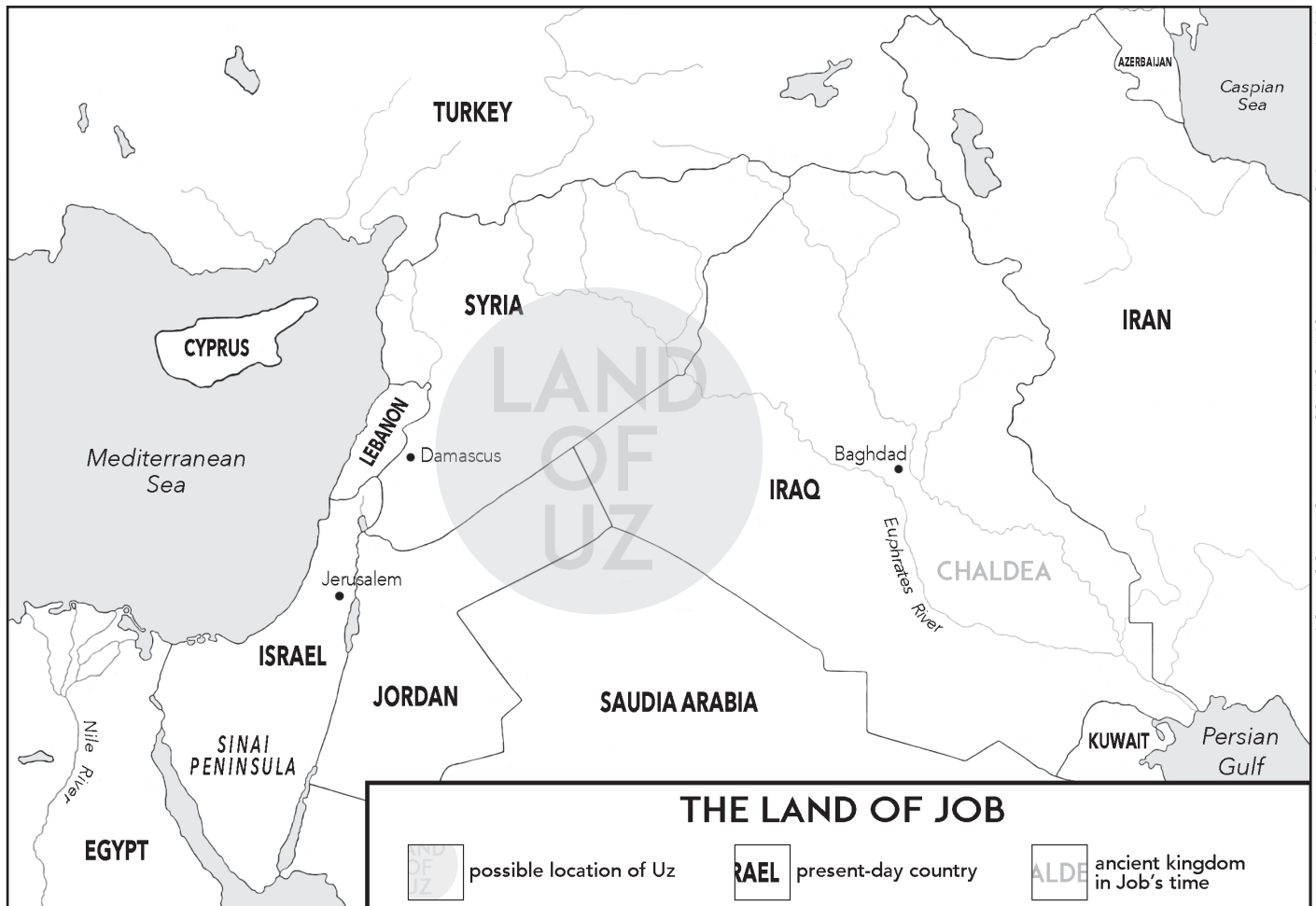
Job's Dilemma	Job's Debate				Job's Deliverance
conflict	debate				repentance
Controversy between God and Satan	First cycle of debate	Second cycle of debate	Third cycle of debate	Solutions of Elihu	Controversy between God and Job
1:1 2:13	3:1 14:22	15:1 21:34	22:1 31:40	32:1 37:24	38:1 42:17

© 2022 Dr. John W. Eigner

THEOLOGICAL EMPHASES IN JOB

Two primary theological ideas stand out in the Book of Job. First, there is a difference between popular, "empirical" theology on the one hand and true biblical revelation on the other; and second, when these two appear to be at odds and incapable of resolution, one must learn to trust and submit to the sovereignty of God who, in His omniscience, knows and does what is best. This is sometimes called "theodicy," that is, the justification of God and His activity in human affairs despite human inability to comprehend it. Human experience and divine intentionality may be conceived of as converging lines that never intersect in this life but that meet in a heavenly apex that resolves all mysteries of life, suffering, and death.

Dr. Charles Dyer, Nelson's Old Testament Survey: Discovering the Essence, Background and Meaning About Every Old Testament Book



Adapted from *The Logos Bible Atlas 1.0b*, Logos Research Systems, Inc., ©1999

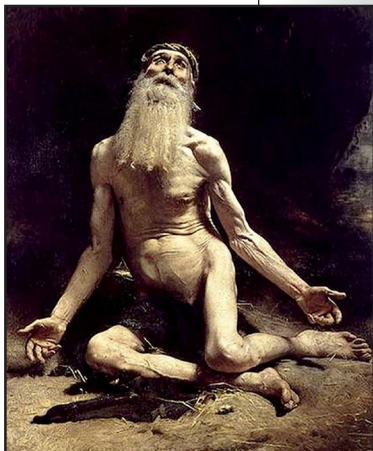
Understanding Job (42:7)

Job 1:1, 8; 2:3;
5:17-18; 19:25-27;
33:15-28; 36:8-15;
38:2; 40:8
Prov 3:11
Heb 12:7, 10
Jas 5:11

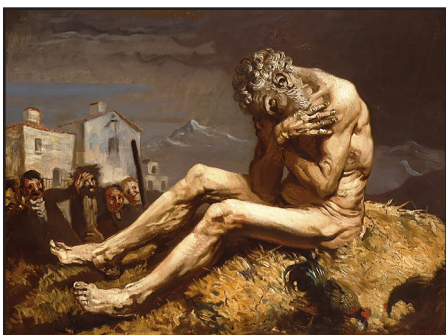
For as long as people have read Job's story, they have struggled with the tension between the positive and negative aspects of Job's character. The book's approval of Job in the opening prologue is unequivocal (1:1, 8; 2:3), yet we later hear God interrogate Job: "Who is this that questions my wisdom with such ignorant words?" (38:2). "Will you discredit my justice and condemn me just to prove you are right?" (40:8).

God's questions have led various interpreters to accuse Job of talking too much and even of confusing God's work with the work of Satan. Some contemporary interpretations side with Job's counselors in blaming Job for his suffering. Still others follow Eliphaz (5:17-27) and Elihu (33:15-33; 36:7-17) in arguing that Job's suffering was God's loving and sanctifying chastisement. Even the faithful are not exempt from that (Heb 12:6-12; see Prov 3:11-12), but this explanation flies in the face of the rationale given in the book's opening verses.

Job suffered because God wanted to prove Job's integrity to Satan. God's own judgment of Job's life was positive from start to finish (1:1, 8; 2:3; 42:7). This perspective carries through to the NT, where Job is shown as an example of endurance that we should imitate (Jas 5:11). To understand Job, we need to see his reactions as normal. He does not stand like a rock in reverent stoicism as though he were unaffected by his trials. Neither does he trumpet heroic defiance of his troubles, as though they could never get him down. He reacts in a natural human way. Job rages, protests, moans, and even vacillates between confidence and despair, but he never gives up. He does not curse God, and he does not make a false confession of guilt in the hope that God will then let up on him. Although Job could not understand his situation, he knows that his answer will be found in God (19:25-27).



"Job" by Leon Joseph Florentin Bonnat



"Job" by Sir William Orpin



"Job Lying In A Heap Of Refuse" by James Tissot

The Attack of the Adversary: Before and After

Pre-supernatural Testing and Job's Prosperity			Post-supernatural Testing and Job's Prosperity	
Blessings	Description	Losses	Description	Increased Blessing
Jb 1:2	7 sons 3 daughters	1:13, 18-19	7 sons 3 daughters	42:13
1:3	7,000 sheep	1:16	14,000 sheep	42:12
1:3	3,000 camels	1:17	6,000 camels	42:12
1:3	500 yoke of oxen	1:14-15	1,000 yoke of oxen	42:12
1:3	500 donkeys	1:14-15	1,000 donkeys	42:12

The Moody Bible Commentary

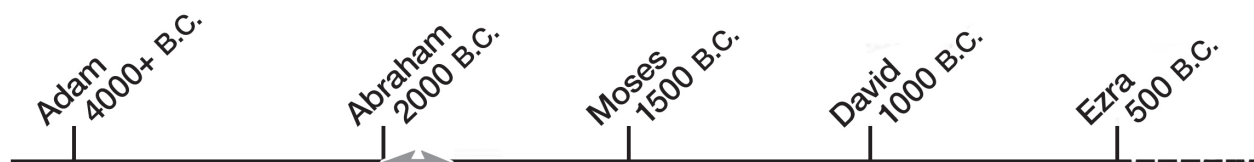
JOB OUTLINE

Poetic Core						
PROLOGUE 1-2	1 st Cycle, 4-14	2 nd Cycle, 15-21	3 rd Cycle, 22-27	W i s d o m 28	J o b's C l o s i n g S o l i l o q u y, 29-31	E l i h u 32-37
Job's Opening Soliloquy, 3	Eliphaz, 4-5 Job, 6-7 Bildad, 8 Job, 9-10 Zophar, 11 Job, 12-14	Eliphaz, 15 Job, 16-17 Bildad, 18 Job, 19 Zophar, 20 Job, 21	Eliphaz, 22 Job, 23-24 Bildad, 25-26(?) Job, 27:1-12 Zophar(?), 27:13-23(?)			
						G o d & J o b 38-42:6
						E P I L O G U E 42:7-17

Narrative "Bookends"

Gary A. Long, The Baker Illustrated Bible Commentary

When the Events of Job Occurred



Nelson's Complete Book of Bible Maps and Charts, 3rd Edition

THE SOURCES OF SUFFERING	Sources	Who Is Responsible	Who Is Affected	Needed Response
Others' sin	My sin	I am	Myself and others	Repentance and confession to God
Avoidable physical (or natural) disaster	Persons who ignore the facts or refuse to take precautions	Person who sinned and others who allowed the sin	Probably many people, including those who sinned	Active resistance to the sinful behavior, while accepting the sinner
Unavoidable physical (or natural) disaster	God, Satan	Persons who ignore the facts or refuse to take precautions	Most of those exposed to the cause	Prevent them if possible; be prepared if they can't be prevented
When suffering or troubles happen, do they always come from Satan? In Job's story, his series of tragedies did come from Satan, but this is not always the case. The chart above demonstrates the four main causes of suffering: Any one of these or a combination of them may create suffering. If knowing why we are suffering will teach us to avoid the cause, then the causes are worth knowing. However, it is most important to know how to respond during suffering.			Most of those present	Ongoing trust in God's faithfulness

The NLT Study Bible, ©2008 Tyndale House Publishers

WHEN WE SUFFER	Questions	Our Response
Here are six questions to ask ourselves when we suffer, and what to do if the answer is yes.	Am I being punished by God for sin? Is Satan attacking me as I try to survive as a Christian? Am I being prepared for a special service, learning to be compassionate to those who suffer? Am I specifically selected for testing, like Job? Is my suffering a result of natural consequences for which I am not directly responsible? Is my suffering due to some unknown reason?	Confess known sin. Call on God for strength. Resist self-pity. Ask God to open up doors of opportunity and help you discover others who suffer as you do. Accept help from the body of believers. Trust God to work his purpose through you. Recognize that in a sinful world, both good and evil people will suffer. But the good person has a promise from God that his or her suffering will one day come to an end. Don't draw inward from the pain. Proclaim your faith in God, know that he cares, and wait patiently for his aid.

The boxed applications here are from *The Life Application Study Bible*, ©2007 Tyndale House Publishers, Inc.

HOW SUFFERING AFFECTS US	Suffering is helpful when:	Suffering is harmful when:
	We turn to God for understanding, endurance, and deliverance We ask important questions we might not take time to think about in our normal routine We are prepared by it to identify with and comfort others who suffer We are open to being helped by others who are obeying God We are ready to learn from a trustworthy God We realize we can identify with what Christ suffered on the cross for us We are sensitized to the amount of suffering in the world	We become hardened and reject God We refuse to ask any questions and miss any lessons that might be good for us We allow it to make us self-centered and selfish We withdraw from the help others can give We reject the fact that God can bring good out of calamity We accuse God of being unjust and perhaps lead others to reject him We refuse to be open to any changes in our lives

Summation of the Symptoms - Exegetical Evidence

Passage	Particular	Pathology
2:1-6	Deals with losses and grief	Depression
2:7	Struck with <i>shechin</i>	Boil-type disease
2:8	Scraping	Skin
7:4-6	Insomnia, worms in sores,	Insomnia, skin, depression
7:14-16	Nightmares, choking, death wish, weakness	Nightmares, weight loss, growing depression
16:8	Continued weight loss	Weight loss
18:13	Skin eaten by disease	Disease progresses
19:17	Bad breath	Halitosis
19:20	Continued weight loss	Disease progresses
19:26	Skin is location of problem	Epidermis
30:17	Insomnia, constant pain	Inorganic/organic
30:18	Pus-saturated garment	Coagulating white blood cells
30:27	Diarrhea	Irritable bowel
30:30	Skin turns black	Skin discoloration

A Jewish legend states that "Job was stricken by Satan with fifty plagues," and another that says his suffering endured for a year. Others make Job the all-time sufferer of humanity. However, from Job's symptoms, one of several known diseases could have been the culprit Satan used to cause terrible pain and suffering. The chart here lists the symptoms that the text of Job indicated he had.

The angelic adversary actively struck Job with a physical disease identified as *shechin* (v. 7). This term means a boil or eruption, and occurs in other Semitic languages, such as Akkadian, Assyrian, Ugaritic and Aramaic, denoting "heat, fever, inflammation and the like." It stems from the verb "to be inflamed." The writer states that Satan smote Job with sore boils from the sole of his foot to the crown of his head (v. 7). The Hebrew word for "sore" is *ra'* meaning "bad, noxious, hideous" (Deut 28:7; 2 Chron 21:6; Eccl 6:1). The Septuagint translator chose the term *elkos*, which is used in the NT of an ulcer (Lk 16:20; Rev 16:2). In the OT the term is applied to skin diseases.

Numerous theories have been advanced concerning Job's disease: leprosy, elephantiasis, acute dermatitis, oriental sore, Egyptian boil, smallpox, pemphigus foliaceus, ecthyma, erythema and multiple disease. Zuck for one favors pemphigus foliaceus, an autoimmune blistering disease of the skin and mucous membranes with characteristic lesions that are scaly, and crusted erosions (Job, 19). The "Egyptian boil" is taken from a reference to "the boils of Egypt" in Deuteronomy 28:27. Later, the same words as in Job 2:7 are used in Deuteronomy 28:35 to describe the suffering that would come to Israel because of disobedience: "The LORD will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head."

Repeated Themes in Job's Responses

First round of speeches

	First speech	Second speech	Third speech
1. Disappointment in his friends	6:14-30	—	12:1-3; 13:1-12
2. Declaration of God's greatness	—	9:1-12	12:7-25
3. Disillusionment with God's ways	7:11-19	9:13-10:17	12:4-6
4. Despair with life (or desire for death)	6:8-13; 7:1-10	10:18-22	chapter 14
5. Desire for vindication with God	7:20-21	—	13:13-19

Second round of speeches

	First speech	Second speech	Third speech
1. Disappointment in his friends	16:1-5; 17:3-5	19:1-4	21:1-6
2. Declaration of God's greatness	—	19:28-29	21:19-22
3. Disillusionment with God's ways	16:6-17	19:5-22	21:7-18, 23-34
4. Despair with life (or desire for death)	17:6-16	—	—
5. Desire for vindication with God	16:18-17:2	19:23-27	—

Third round of speeches

	First speech	Second speech
1. Disappointment in his friends	—	26:1-4
2. Declaration of God's greatness	23:8-17	26:5-27:12; chapter 28
3. Disillusionment with God's ways	24:1-17	—
4. Despair with life (or desire for death) (24:18-25)*	(27:13-23)*; chapters 29-30	—
5. Desire for vindication with God	23:1-7	chapter 31

*The wicked die.

The Bible Knowledge Commentary: Old Testament ©1985 SP Publications, Inc.

THE BOOK OF JOB
Job wrestles with his suffering in a series of conversations.

- Act 1 (Chapters 3-11)**
JOB: Despair for the Day of Birth
ELIPHAZ: The Harvest of Sorrows
JOB: Life Is Futile
BILDAD: The Wisdom of the Sages
JOB: Can Man Be Just Before God?
ZOPHAR: Repent
- Act 2 (Chapters 12-20)**
JOB: A Challenge to Wisdom
ELIPHAZ: A Defense of Wisdom
JOB: Hope for a Sufferer
BILDAD: Punishment for the Wicked
JOB: My Redeemer Lives
ZOPHAR: The Wicked Will Die
- Act 3 (Chapters 21-25)**
JOB: The Wicked Prosper
ELIPHAZ: Job is a Guilty Sinner
JOB: God Is Hidden
BILDAD: An Unanswered Question
- Act 4 (Chapters 26-37)**
JOB: The Failure of Retribution
ELIHU: Suffering as a Discipline
- Act 5 (Chapters 38-42)**
GOD: Understanding the Universe
JOB: Silence
GOD: Understanding Justice & Power
JOB: Surrender

Outline taken from Cornerstone Biblical Commentary Vol. 6
The Wayfinding Bible, ©2013 Tyndale House Publishers, Inc.

ADVICE FROM JOB'S FRIENDS

Overwhelmed by suffering, Job was not comforted but condemned by his friends. Each of their views represents a well-known way to understand suffering. God proves that each explanation given by Job's friends has less than the whole answer.

Who They Were	Reference	How They Helped	Their Reasoning	Their Advice	Job's Response	God's Response
Eliphaz the Temanite	Job 4-5; 15; 22	They sat in silence with Job for seven days. (2:11-13)	Job is suffering because he has sinned.	Go to God and present your case to him. (5:8)	Stop assuming my guilt. (6:29)	God rebukes
Bildad the Shuhite	Job 8; 18; 25		Job won't admit he sinned, so he's still suffering.	How long will you go on like this? (8:2)	I will say to God, . . . Tell me the charge you are bringing against me. (10:2)	Job's friends. (42:7)
Zophar the Naamathite	Job 11; 20		Job's sin deserves even more suffering than he's experienced.	Get rid of your sins. (11:13, 14)	I will be proved innocent. (13:18)	
Elihu the Buzite	Job 32-37	Confronted Job with the need to be content even though he didn't know why he was suffering	God is using suffering to mold and train Job.	Keep silent and I will teach you wisdom. (33:33)	No response	God does not directly address Elihu.
God	Job 38-41		Did not explain the reason for the pain	Do you still want to argue with the Almighty? (40:2)	I was talking about things I did not understand. (42:3-5)	

The NLT Study Bible, ©2008 Tyndale House Publishers