

JOB

A SERMON SERIES



“We are here to help!”



“We are here to help!”
“You are making things worse!”



“We are here to help!”
“You are making things worse!”



1) LAMENT



1) LAMENT

After this Job opened his mouth
and cursed the day of his birth.



JOB IN HIS SUFFERING

A picture of the afflictions described in the book of Job

BURNS / BARES

Job 2:7

The LORD allowed Satan to strike Job with loathsome sores from the sole of his foot to the crown of his head.

ITCHING / SCRAPING

Job 3:3

He took a piece of broken pottery to scrape himself with while sitting in ashes.

WORMS AND SORES

Job 7:5

My flesh is clothed with worms, and dirt, my skin hardens, then breaks out afresh.

CONTINUING PAINS & UNENDING PAIN

Job 30:17

The right cracks my bones, and the pain that gnaws me takes no rest.

WEEPING

Job 34:6

My face is wet with weeping, and on my eyelids is deep darkness.

THE HORRIBLE CONDITION CONTINUES FOR MONTHS

Job 7:3; 20:2

I am afflicted months at a time. Oh, that I were as in months past.

HONOUR / SHAME / SOCIAL REJECTION

Job 30:8

If they mock me, they keep silent; for I am not one to quarrel. I am not one to quarrel.

DRASTIC CHANGE OF APPEARANCE

Job 12:12

When they see him from a distance they do not greet him.

BAD BREATH / DECAY

Job 16:17

My breath is no longer to my wife, and my words are like the stench of my own mouth.

LOST WEIGHT / EMACIATED BODY

Job 16:16, 20

My bones stick to my skin, and to my flesh. And after my skin has been stripped, yet in my flesh I shall see God.

INTERNAL TORMENT

Job 30:27

My inward parts are in turmoil and never still; days of affliction come to meet me.

BLACKENED, PEELING SKIN AND DEEP PAIN

Job 30:30

My skin turns black and falls from me, and my bones burn with heat.

THROUGH ALL THIS, JOB DID NOT SIN WITH HIS LIPS.

Job 2:10

Shall we receive good from God, and shall we not receive evil?

"In all this Job did not sin with his lips." Job 2:10

[3] “Let the day perish on which I was born,



[3] "Let the day perish on which I was born,
and the night that said,
'A man is conceived.'



[3] "Let the day perish on which I was born,
and the night that said,
'A man is conceived.'
[4] Let that day be darkness!



[3] "Let the day perish on which I was born,
and the night that said,
'A man is conceived.'

[4] Let that day be darkness!
May God above not seek it,
nor light shine upon it.



[3] "Let the day perish on which I was born,
and the night that said,
'A man is conceived.'

[4] Let that day be darkness!
May God above not seek it,
nor light shine upon it.

→ **JOB LAMENTS THE DAY OF HIS BIRTH**



[11] "Why did I not die at birth,
come out from the womb and expire?"



[11] "Why did I not die at birth,
come out from the womb and expire?

[16] Or why was I not as a hidden stillborn child,
as infants who never see the light?



[11] "Why did I not die at birth,
come out from the womb and expire?

[16] Or why was I not as a hidden stillborn child,
as infants who never see the light?

→ JOB WISHES HE HAD BEEN STILLBORN



[20] "Why is light given to him who is in misery,
and life to the bitter in soul,



[20] "Why is light given to him who is in misery,
and life to the bitter in soul,
[21] who long for death, but it comes not,
and dig for it more than for hidden treasures,



[20] "Why is light given to him who is in misery,
and life to the bitter in soul,
[21] who long for death, but it comes not,
and dig for it more than for hidden treasures,
[22] who rejoice exceedingly
and are glad when they find the grave?"



[20] "Why is light given to him who is in misery,
and life to the bitter in soul,
[21] who long for death, but it comes not,
and dig for it more than for hidden treasures,
[22] who rejoice exceedingly
and are glad when they find the grave?

→ JOB WISHES HE COULD HAVE DIED



1) LAMENT



1) LAMENT

After this Job opened his mouth
and cursed the day of his birth.



1) LAMENT

After this Job opened his mouth
and cursed the day of his birth.

→ **JOB LAMENTS THE DAY OF HIS BIRTH**



1) LAMENT

After this Job opened his mouth
and cursed the day of his birth.

- JOB LAMENTS THE DAY OF HIS BIRTH
- JOB WISHES HE HAD BEEN STILLBORN



1) LAMENT

After this Job opened his mouth
and cursed the day of his birth.

- JOB LAMENTS THE DAY OF HIS BIRTH
- JOB WISHES HE HAD BEEN STILLBORN
- JOB WISHES HE COULD HAVE DIED



2) JUDGMENT





2) JUDGMENT



2) JUDGMENT

Then Eliphaz the Temanite answered and said:



Job 4:2

**“If one ventures a word with you, will you be impatient?
Yet who can keep from speaking?”**



[3] Behold, you have instructed many,
and you have strengthened the weak hands.



[3] Behold, you have instructed many,
and you have strengthened the weak hands.

[4] Your words have upheld him who was stumbling,
and you have made firm the feeble knees.



[3] Behold, you have instructed many,
and you have strengthened the weak hands.
[4] Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
[5] But now it has come to you, and you are impatient;
it touches you, and you are dismayed.



- [3] Behold, you have instructed many,
and you have strengthened the weak hands.
- [4] Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
- [5] But now it has come to you, and you are impatient;
it touches you, and you are dismayed.
- [6] Is not your fear of God your confidence,
and the integrity of your ways your hope?



- [3] Behold, you have instructed many,
and you have strengthened the weak hands.
- [4] Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
- [5] But now it has come to you, and you are impatient;
it touches you, and you are dismayed.
- [6] Is not your fear of God your confidence,
and the integrity of your ways your hope?
- [7] "Remember: who that was innocent ever perished?
Or where were the upright cut off?



- [3] Behold, you have instructed many,
and you have strengthened the weak hands.
- [4] Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
- [5] But now it has come to you, and you are impatient;
it touches you, and you are dismayed.
- [6] Is not your fear of God your confidence,
and the integrity of your ways your hope?
- [7] "Remember: who that was innocent ever perished?
Or where were the upright cut off?
- [8] As I have seen, those who plow iniquity
and sow trouble reap the same.



RETRIBUTION THEOLOGY

- [6] Is not your fear of God your confidence,
and the integrity of your ways your hope?
- [7] "Remember: who that was innocent ever perished?
Or where were the upright cut off?
- [8] As I have seen, those who plow iniquity
and sow trouble reap the same.



RETRIBUTION THEOLOGY

You suffer now because you must have sinned

[6] Is not your fear of God your confidence,
and the integrity of your ways your hope?

[7] "Remember: who that was innocent ever perished?
Or where were the upright cut off?

[8] As I have seen, those who plow iniquity
and sow trouble reap the same.



RETRIBUTION THEOLOGY

You **suffer** now because you must have **sinned**

[6] Is not your fear of God your confidence,
and the integrity of your ways your hope?

[7] "Remember: who that was innocent ever perished?
Or where were the upright cut off?

[8] As I have seen, those who plow iniquity
and sow trouble reap the same.



[12] "Now a word was brought to me stealthily;
my ear received the whisper of it.

[13] Amid thoughts from visions of the night,
when deep sleep falls on men,

[14] dread came upon me, and trembling,
which made all my bones shake.



[12] "Now a word was brought to me stealthily;
my ear received the whisper of it.

[13] Amid thoughts from visions of the night,
when deep sleep falls on men,

[14] dread came upon me, and trembling,
which made all my bones shake.

[15] A spirit glided past my face;
the hair of my flesh stood up.

[16] It stood still,
but I could not discern its appearance.

A form was before my eyes;
there was silence, then I heard a voice:



[17] 'Can mortal man be in the right before God?
Can a man be pure before his Maker?



2) JUDGMENT



2) JUDGMENT

RETRIBUTION THEOLOGY



2) JUDGMENT

→ You suffer now because you must have sinned



2) JUDGMENT

**→ You suffer now because you must have sinned
(My dream shows no man is pure before God)**



Job 5



Job 5

[1] “Call now; is there anyone who will answer you?
To which of the holy ones will you turn?



Job 5

[1] “Call now; is there anyone who will answer you?
To which of the holy ones will you turn?

→ Who will answer you?



Job 5

[1] "Call now; is there anyone who will answer you?
To which of the holy ones will you turn?"

→ Who will answer you?

→ More confident / forceful tone



[2] Surely vexation kills the fool,
and jealousy slays the simple.



[2] Surely vexation (**anger**) kills the fool,
and jealousy (**resentment**) slays the simple.



[2] Surely vexation (**anger**) kills the fool,
and jealousy (**resentment**) slays the simple.

→ Note how he suggests Job as a fool / the simple



[3] I have seen the fool taking root,
but suddenly I cursed his dwelling.



[3] I have seen the fool taking root,
but suddenly I cursed his dwelling.
[4] His children are far from safety;
they are crushed in the gate,
and there is no one to deliver them.



[3] I have seen the fool taking root,
but suddenly I cursed his dwelling.
[4] His children are far from safety;
they are crushed in the gate,
and there is no one to deliver them.
[5] The hungry eat his harvest,
and he takes it even out of thorns,
and the thirsty pant after his wealth.



[6] For affliction does not come from the dust,
nor does trouble sprout from the ground,



[6] For affliction does not come from the dust,
nor does trouble sprout from the ground,
[7] but man is born to trouble
as the sparks fly upward.



[6] For affliction does not come from the dust,
nor does trouble sprout from the ground,
[7] but man is born to trouble
as the sparks fly upward.

→ man suffers because he is a fool in sin



[11] he sets on high those who are lowly,
and those who mourn are lifted to safety.



[11] he sets on high those who are lowly,
and those who mourn are lifted to safety.
[12] He frustrates the devices of the crafty,
so that their hands achieve no success.



[11] he sets on high those who are lowly,
and those who mourn are lifted to safety.

[12] He frustrates the devices of the crafty,
so that their hands achieve no success.

→ God helps the humble, but opposes the wicked



[17] “Behold, blessed is the one whom God reproves;
therefore despise not the discipline of the Almighty.



[17] "Behold, blessed is the one whom God reproves;
therefore despise not the discipline of the Almighty.
[18] For he wounds, but he binds up;
he shatters, but his hands heal.



[17] "Behold, blessed is the one whom God reproves;
therefore despise not the discipline of the Almighty.
[18] For he wounds, but he binds up;
he shatters, but his hands heal.

→ Accept God's discipline



2) JUDGMENT



2) JUDGMENT

RETRIBUTION THEOLOGY



2) JUDGMENT

RETRIBUTION THEOLOGY

→ You suffer now because you must have sinned



2) JUDGMENT

RETRIBUTION THEOLOGY

→ You suffer now because you must have sinned
(My dream shows no man is pure before God)



2) JUDGMENT

RETRIBUTION THEOLOGY

- You suffer now because you must have sinned
(My dream shows no man is pure before God)
- God helps the humble, but opposes the wicked



2) JUDGMENT

RETRIBUTION THEOLOGY

- You suffer now because you must have sinned
(My dream shows no man is pure before God)
- God helps the humble, but opposes the wicked
 - So humbly accept God's discipline



3) ARGUMENT



Cycle 1
Eliphaz & Job (4-7)



Cycle 1

Eliphaz & Job (4-7)

Bildad & Job (8-10)



Cycle 1

Eliphaz & Job (4-7)

Bildad & Job (8-10)

Zophar & Job (11-14)



Cycle 1

Eliphaz & Job (4-7)

Bildad & Job (8-10)

Zophar & Job (11-14)

Cycle 2



Cycle 1

Eliphaz & Job (4-7)

Bildad & Job (8-10)

Zophar & Job (11-14)

Cycle 2

Eliphaz & Job (15-17)

Bildad & Job (18-19)

Zophar & Job (20-21)



Cycle 1

Eliphaz & Job (4-7)

Bildad & Job (8-10)

Zophar & Job (11-14)

Cycle 2

Eliphaz & Job (15-17)

Bildad & Job (18-19)

Zophar & Job (20-21)

Cycle 3

Eliphaz & Job (22-24)

Bildad & Job (25-31)

Elihu & Job (32-37)



Cycle 1

Eliphaz & Job (4-7)

Bildad & Job (8-10)

Zophar & Job (11-14)

Cycle 2

Eliphaz & Job (15-17)

Bildad & Job (18-19)

Zophar & Job (20-21)

Cycle 3

Eliphaz & Job (22-24)

Bildad & Job (25-31)

Elihu & Job (32-37)



[6:1] Then Job answered and said:



[6:1] Then Job answered and said:

[2] "Oh that my vexation were weighed,
and all my calamity laid in the balances!

[3] For then it would be heavier than the sand of the sea;
therefore my words have been rash.



[10] This would be my comfort;
I would even exult in pain unsparing,
for I have not denied the words of the Holy One.



[10] This would be my comfort;
I would even exult in pain unsparing,
for I have not denied the words of the Holy One.

→ Job maintains his loyalty to God



**[14] “He who withholds kindness from a friend
forsakes the fear of the Almighty.**



[14] "He who withholds kindness from a friend
forsakes the fear of the Almighty.

[15] My brothers are treacherous as a torrent-bed,
as torrential streams that pass away,



[14] "He who withholds kindness from a friend
forsakes the fear of the Almighty.

[15] My brothers are treacherous as a torrent-bed,
as torrential streams that pass away,

[21] For you have now become nothing;
you see my calamity and are afraid.



[14] "He who withholds kindness from a friend
forsakes the fear of the Almighty.

[15] My brothers are treacherous as a torrent-bed,
as torrential streams that pass away,

[21] For you have now become nothing;
you see my calamity and are afraid.

→ You are unkind & unreliable friends



[28] "But now, be pleased to look at me,
for I will not lie to your face.



[28] "But now, be pleased to look at me,
for I will not lie to your face.
[29] Please turn; let no injustice be done.
Turn now; my vindication is at stake.



[28] "But now, be pleased to look at me,
for I will not lie to your face.

[29] Please turn; let no injustice be done.
Turn now; my vindication is at stake.

[30] Is there any injustice on my tongue?
Cannot my palate discern the cause of calamity?



[28] "But now, be pleased to look at me,
for I will not lie to your face.

[29] Please turn; let no injustice be done.
Turn now; my vindication is at stake.

[30] Is there any injustice on my tongue?
Cannot my palate discern the cause of calamity?

→ Your accusations are unfounded



Job 7



[3] so I am allotted months of emptiness,
and nights of misery are apportioned to me.



[3] so I am allotted months of emptiness,
and nights of misery are apportioned to me.

[5] My flesh is clothed with worms and dirt;
my skin hardens, then breaks out afresh.



[20] If I sin, what do I do to you, you watcher of mankind?
Why have you made me your mark?
Why have I become a burden to you?



[20] If I sin, what do I do to you, you watcher of mankind?
Why have you made me your mark?
Why have I become a burden to you?
[21] Why do you not pardon my transgression
and take away my iniquity?
For now I shall lie in the earth;
you will seek me, but I shall not be."



[20] If I sin, what do I do to you, you watcher of mankind?
Why have you made me your mark?
Why have I become a burden to you?
[21] Why do you not pardon my transgression
and take away my iniquity?
For now I shall lie in the earth;
you will seek me, but I shall not be."

→ Even if I have sinned, why is my suffering so extreme?
And why don't you pardon me?



Argues for his loyalty to God



Argues for his loyalty to God
Rebukes his friends for being unreliable



Argues for his loyalty to God
Rebukes his friends for being unreliable
Cries to God in sorrow & confusion





IT HAD TO BE YOU!

JOB 3-7



IT HAD TO BE YOU!

JOB 3 - 7



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

**God gives what you deserve according to your actions:
Do good → God blesses you.**



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

Romans 2:6

He will render to each one according to his works



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

Galatians 6:7

**Do not be deceived: God is not mocked,
for whatever one sows, that will he also reap.**



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

Eg Man born blind in John 9



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

Eg Man born blind in John 9

Eg Tower collapse in Luk 13:4



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

Eg Man born blind in John 9

Eg Tower collapse in Luk 13:4

Eg Paul- thorn in the flesh



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

But most of all, look at **Jesus!**



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

"She is now sick because she gossips so much."



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

“She is now sick because she gossips so much.”

“He is laid off because he skips church!”



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

~~"She is now sick because she gossips so much."~~

~~"He is laid off because he skips church!"~~



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

Suffering can be a direct result of sin.



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

Suffering can be a direct result of sin.

But not all are. There can be other reasons.



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime

Gal 6:7 is about eternal life!



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime

Gal 6:7 is about eternal life! Rom 2:6,7 too!



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime

Heb 9:27 once to die... after this the judgment



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime

Eg Rich man & Lazarus



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

But it becomes problematic when we:

A) Assume it is the cause of every suffering

B) Assume it is all settled in this lifetime

C) Assume “If I do good, God owes me good”



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

The only thing God “owes” us is death due to sin- Rom 6:23

C) Assume “If I do good, God owes me good”



IT HAD TO BE YOU!

RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:

Do good → God blesses you.

Do evil → God punishes you.

The only thing God “owes” us is death due to sin- Rom 6:23

But the Gift of God is eternal life through Jesus Christ!

C) Assume “If I do good, God owes me good”



