

JOB

A SERMON SERIES





IT HAD TO BE YOU!



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 bones hardness, then break out afresh.

CONTINUING PAINS & ONWARD PAIN

Job 30:17

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

WEEPING

Job 34:9

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

HONOR / SHAME / SOCIAL REJECTION

Job 30:8

If they mock me, they keep silent; for now they do not break out to spit at the sight of me.

DRASTIC CHANGE OF APPEARANCE

Job 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 to the children of my own mother.

LOST WEIGHT / EMACIATED BODY

Job 16:15, 20

My bones stick to my skin and to my flesh... And after my skin has been destroyed, 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

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)



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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)



→ RETRIBUTION THEOLOGY



➔ RETRIBUTION THEOLOGY

God gives what you deserve according to your actions:



→ 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!



BILDAD



BILDAD

[8:1] Then Bildad the Shuhite answered and said:



[2] “How long will you say these things,
and the words of your mouth be a great wind?”



[2] "How long will you say these things,
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[3] Does God pervert justice?
Or does the Almighty pervert the right?



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[4] If your children have sinned against him,
he has delivered them
into the hand of their transgression.



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→ Be quiet!



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→ Be quiet!

→ God is right to punish sinners like you



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→ Be quiet!

→ God is right to punish sinners like you

→ Your children perish because they sinned



[8] “For inquire, please, of bygone ages,
and consider what the fathers have searched out.



[8] "For inquire, please, of bygone ages,
and consider what the fathers have searched out.

[10] Will they not teach you and tell you
and utter words out of their understanding?



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[10] Will they not teach you and tell you
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→ This is the wisdom from our fathers



[13] Such are the paths of all who forget God;
the hope of the godless shall perish.



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[20] "Behold, God will not reject a blameless man,
nor take the hand of evildoers.



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→ **RETRIBUTION THEOLOGY**



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JOB

JOB

[9:1] Then Job answered and said:

[2] “Truly I know that it is so:

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reference 8:3 Qn on God’s justice/righteousness

[2] “Truly I know that it is so:

reference 8:3 Qn on God's justice/righteousness
→ Job affirms God is just / righteous

[2] "Truly I know that it is so:
But how can a man be in the right before God?

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But how can a man be in the right before God?

→ Job will say he is not guilty in the way
that deserves all this suffering

[2] "Truly I know that it is so:

But how can a man be in the right before God?

→ Job will say he is not guilty in the way
that deserves all this suffering
but he also knows he cannot
contend with God as an equal.

[2] "Truly I know that it is so:
But how can a man be in the right before God?

[3] If one wished to contend with him,
one could not answer him once in a thousand times.

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[15] Though I am in the right, I cannot answer him...

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[15] Though I am in the right, I cannot answer him...

[21] I am blameless;...

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→ Job clearly defends his own innocence

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→ Job clearly defends his own innocence
not that he is perfect, but he is not disloyal

[22] It is all one; therefore I say,
 'He destroys both the blameless and the wicked.'

[22] It is all one; therefore I say,
 'He destroys both the blameless and the wicked.'

[23] When disaster brings sudden death,
 he mocks at the calamity of the innocent.

[22] It is all one; therefore I say,
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[23] When disaster brings sudden death,
 he mocks at the calamity of the innocent.

[24] The earth is given into the hand of the wicked;
 he covers the faces of its judges—
 if it is not he, who then is it?

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→ God allows the innocent & the wicked to suffer alike.

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[24] The earth is given into the hand of the wicked;
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if it is not he, who then is it?

→ God allows the innocent & the wicked to suffer alike.
Sometimes the wicked prosper while innocent
people suffer. So how can I make sense of this?

Job 10

[2] I will say to God, Do not condemn me;
let me know why you contend against me.

Job 10

[2] I will say to God, Do not condemn me;
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[7] although you know that I am not guilty...

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[8] Your hands fashioned and made me,
and now you have destroyed me altogether.

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[12] You have granted me life and steadfast love,
and your care has preserved my spirit.

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Why treat me as if I'm deserving of all this suffering?

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You know I'm innocent. You love me & cared for me.

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[13] Yet these things you hid in your heart;
I know that this was your purpose.

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[18] "Why did you bring me out from the womb?
Would that I had died before any eye had seen me

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I know that this was your purpose.

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Would that I had died before any eye had seen me

→ Knowing God allowed the suffering,
he struggles to understand WHY

BILDAD: You suffer because you sinned.



BILDAD: You suffer because you sinned.

JOB: I know God is just & righteous



BILDAD: You suffer because you sinned.

JOB: I know God is just & righteous
But I am innocent (not perfect)



BILDAD: You suffer because you sinned.

JOB: I know God is just & righteous
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Look at the world- just & wicked suffer alike



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→ It is not because of sin / I am disloyal to God



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JOB: I know God is just & righteous
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Look at the world- just & wicked suffer alike

- It is not because of sin / I am disloyal to God
- Job struggles to understand why
- He can't reconcile the terrible sufferings with God's goodness & his innocence.



ZOPHAR



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[11:1] Then Zophar the Naamathite answered and said:



[2] “Should a multitude of words go unanswered,
and a man full of talk be judged right?”



[2] "Should a multitude of words go unanswered,
and a man full of talk be judged right?

[4] For you say, 'My doctrine is pure,
and I am clean in God's eyes.'



[2] "Should a multitude of words go unanswered,
and a man full of talk be judged right?

[4] For you say, 'My doctrine is pure,
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[5] But oh, that God would speak
and open his lips to you,



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and I am clean in God's eyes.'

[5] But oh, that God would speak
and open his lips to you,

[6] ...Know then that God exacts of you
less than your guilt deserves.



[2] "Should a multitude of words go unanswered,
and a man full of talk be judged right?

You talk too much Job!

[4] For you say, 'My doctrine is pure,
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[4] For you say, 'My doctrine is pure,
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You assume you are clean

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and open his lips to you,

If only He will speak to you

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[5] But oh, that God would speak
and open his lips to you,

If only He will speak to you

[6] ...Know then that God exacts of you
less than your guilt deserves.

You'll find you are worse!



Zophar will speak of God's knowledge of all things v7-12



Zophar will speak of God's knowledge of all things v7-12
& calls for Job to repent v13,14



Zophar will speak of God's knowledge of all things v7-12

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→ "Job, you talk too much! You claim you are innocent, but you actually deserve worse than what you are suffering.



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→ "Job, you talk too much! You claim you are innocent, but you actually deserve worse than what you are suffering. If you repent, God will restore you."

Again, Retribution Theology



JOB

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[12:1] Then Job answered and said:

[3] But I would speak to the Almighty,
and I desire to argue my case with God.

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and I desire to argue my case with God.

[15] Though he slay me, I will hope in him;
yet I will argue my ways to his face.

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[18] Behold, I have prepared my case;
I know that I shall be in the right.

[3] But I would speak to the Almighty,
and I desire to **argue my case with God**.

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**[23] How many are my iniquities and my sins?
Make me know my transgression and my sin**

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[24] Why do you hide your face
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→ Job vigorously maintains his innocence

[23] How many are my iniquities and my sins?
Make me know my transgression and my sin

[24] Why do you hide your face
and count me as your enemy?

- Job vigorously maintains his innocence
- And asks God why

[14:13] Oh that you would hide me in Sheol,
that you would conceal me until your wrath be past,
that you would appoint me a set time,
and remember me!

[14:13] Oh that you would hide me in Sheol,
that you would conceal me until your wrath be past,
that you would appoint me a set time,
and remember me!

[14] If a man dies, shall he live again?
All the days of my service I would wait,
till my renewal should come.

[14:13] Oh that you would **hide me in Sheol**,
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→ **Job looks to Sheol as a temporary refuge**

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that you would appoint me a set time,
and **remember me!**

[14] **If a man dies**, shall he live again?
All the days of my service I would wait,
till my renewal should come.

- Job looks to Sheol as a temporary refuge
- He looks to a time of restoration after death

[14:13] Oh that you would hide me in Sheol,
that you would conceal me until your wrath be past,
that you would appoint me a set time,
and remember me!

[14] If a man dies, shall he live again?
All the days of my service I would wait,
till my renewal should come.

[15] You would call, and I would answer you;
you would long for the work of your hands.

[16] For then you would number my steps;
you would not keep watch over my sin;

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you would not keep watch over my sin;

[17] my transgression would be sealed up in a bag,
and you would cover over my iniquity.

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→ Job doesn't claim to be sinless

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→ But his suffering is disproportionate to his "sin"

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- Job doesn't claim to be sinless
- But his suffering is disproportionate to his "sin"
- He struggles to understand why

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- He struggles to understand why
- He is keen to prove his innocence

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- Job doesn't claim to be sinless
- But his suffering is disproportionate to his "sin"
- He struggles to understand why
- He is keen to prove his innocence
- Hopes in God, & longs to be restored post-death

"IT HAD TO BE YOU!"



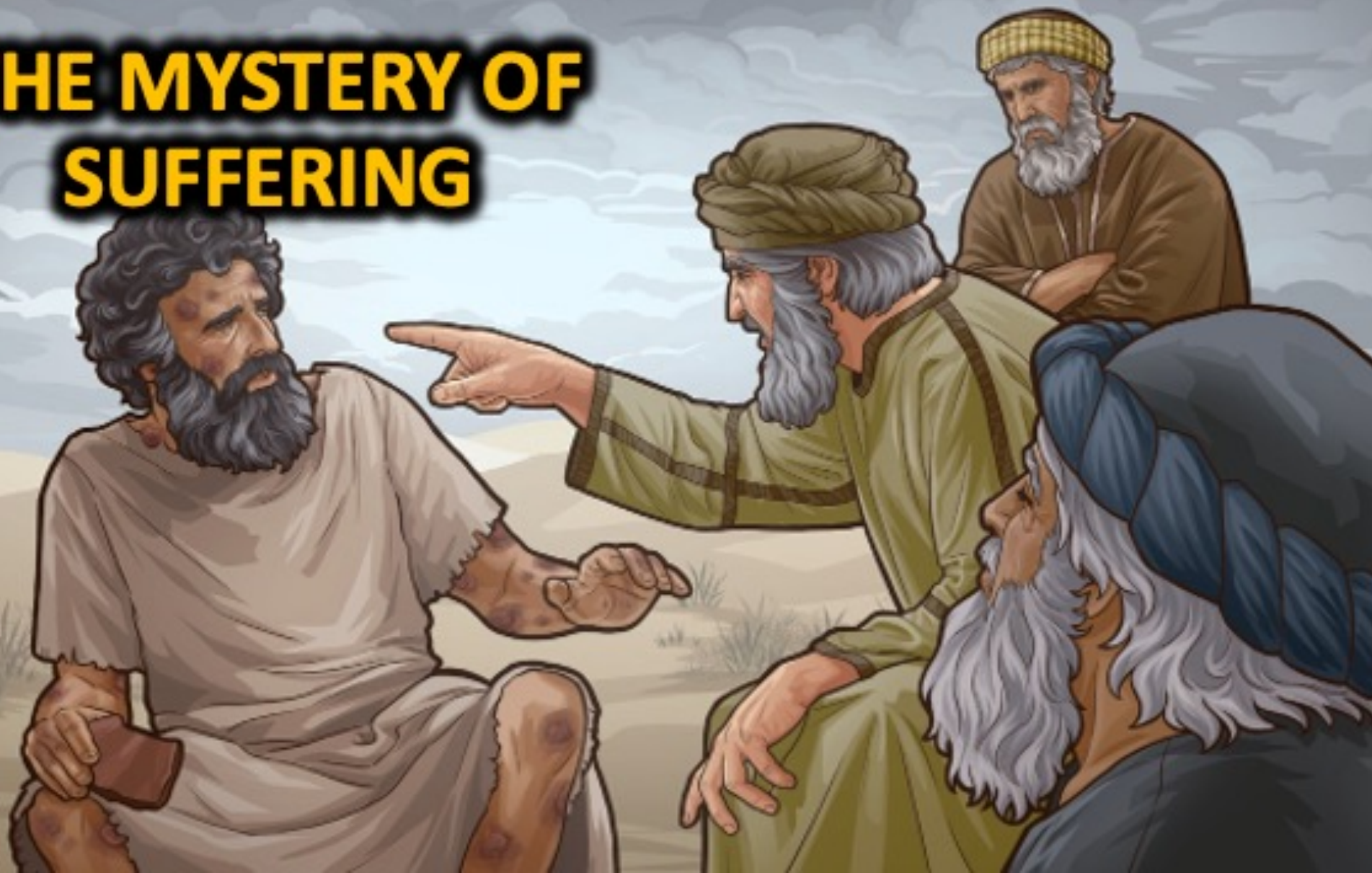
"IT CAN'T BE ME!"



"GOD, WHY?"



THE MYSTERY OF SUFFERING





MYSTERY OF SUFFERING



MYSTERY OF SUFFERING

1) DANGER



MYSTERY OF SUFFERING

1) DANGER

“It had to be you!”



MYSTERY OF SUFFERING



MYSTERY OF SUFFERING

Glory of God (Joh 9)



MYSTERY OF SUFFERING

Glory of God (Joh 9)
Growth (Jas 1)



MYSTERY OF SUFFERING

Glory of God (Joh 9)

Growth (Jas 1)

Humbling (2Co 12)



MYSTERY OF SUFFERING

Glory of God (Joh 9)

Growth (Jas 1)

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Proof of faith (Rom 5, 1Pe 1)



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Proof of faith (Rom 5, 1Pe 1)

Hope (Rom 5)



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Gospel advancement (1Pe, Phi)



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Gospel advancement (1Pe, Phi)

Chastisement (Heb 12)



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Gospel advancement (1Pe, Phi)

Chastisement (Heb 12)

Warning to sinners (Rom 1, Ecc 7:2)



MYSTERY OF SUFFERING

1) DANGER

“It had to be you!”



MYSTERY OF SUFFERING

2) DISCERNMENT



MYSTERY OF SUFFERING

2) DISCERNMENT

Just because it is not always due to sin
doesn't mean it is never due to sin



MYSTERY OF SUFFERING

2) DISCERNMENT

Just because it is not always due to sin
doesn't mean it is never due to sin

It must be you!



MYSTERY OF SUFFERING

2) DISCERNMENT

Just because it is not always due to sin
doesn't mean it is never due to sin

It must be you!

It is never you!



MYSTERY OF SUFFERING

2) DISCERNMENT

Just because it is not always due to sin
doesn't mean it is never due to sin

Heb 12:6-11

Chastisement for sin



MYSTERY OF SUFFERING

2) DISCERNMENT

Just because it is not always due to sin
doesn't mean it is never due to sin

It is the first thing I'll reflect upon for my sufferings.



MYSTERY OF SUFFERING

2) DISCERNMENT

Just because it is not always due to sin
doesn't mean it is never due to sin

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→ Is God drawing my attention to a sin issue?



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X flippant "ok ok, I just say sorry"



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→ Pause, Pray, Ponder



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Psalm 139:23–24

Search me, O God, and know my heart!

Try me and know my thoughts!

And see if there be any grievous way in me,
and lead me in the way everlasting!



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MYSTERY OF SUFFERING

3) DELIVERANCE



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Oh that you would hide me in Sheol,
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... and remember me! (14:13)



MYSTERY OF SUFFERING

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Though he slay me, I will hope in him (13:15)

Oh that you would hide me in Sheol,
that you would conceal me until your wrath be past,
... and remember me! (14:13)

...till my renewal should come (14:14)



SUMMARY:



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We may not always know why we suffer...



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We may not always know why we suffer...
But we know who stewards our suffering



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→ Do not assume why others suffer



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We may not always know why we suffer...
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- Do not assume why others suffer
- examine ourselves for sin when we suffer



SUMMARY:

We may not always know why we suffer...
But we know who stewards our suffering

- Do not assume why others suffer
- examine ourselves for sin when we suffer
- Trust God (obey, rejoice) & look to the final hope



REFLECTION:

1. How can I support those who are suffering?



REFLECTION:

1. How can I support those who are suffering?
2. How should I look at my suffering now?



REFLECTION:

1. How can I support those who are suffering?
2. How should I look at my suffering now?
3. How do I examine myself in a healthy way?



REFLECTION:

1. How can I support those who are suffering?
2. How should I look at my suffering now?
3. How do I examine myself in a healthy way?
4. What does trust and hoping in God look like for me?

