

JOB

A SERMON SERIES



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 2:9

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 cut, my skin hardens, then breaks 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 34:6

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 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



IT HAD TO BE YOU!



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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PERPLEXITY

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PAIN

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PERPLEXITY

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PAIN

Increasing ferocity
& deepening grief

Cycle 3

Eliphaz & Job (22-24)

Bildad & Job (25-31)

Elihu & Job (32-37)



WHEN COMFORTERS BECOME ACCUSERS



ELIPHAZ



ELIPHAZ

[15:1] Then Eliphaz the Temanite answered and said:



[2] "Should a wise man answer with windy knowledge,
and fill his belly with the east wind?"



[2] "Should a wise man answer with windy knowledge,
and fill his belly with the east wind?

[3] Should he argue in unprofitable talk,
or in words with which he can do no good?



[2] "Should a wise man answer with windy knowledge,
and fill his belly with the east wind?

[3] Should he argue in unprofitable talk,
or in words with which he can do no good?

[4] But you are doing away with the fear of God...



[2] "Should a wise man answer with windy knowledge,
and fill his belly with the east wind?

[3] Should he argue in unprofitable talk,
or in words with which he can do no good?

[4] But you are doing away with the fear of God...

[5] For your iniquity teaches your mouth,
and you choose the tongue of the crafty.



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You are full of "hot air" & unprofitable words



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and you choose the tongue of the crafty.

**You are full of "hot air" & unprofitable words
You cast off fear of God**



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and fill his belly with the east wind?

[3] Should he argue in unprofitable talk,
or in words with which he can do no good?

[4] But you are doing away with the fear of God...

[5] For your iniquity teaches your mouth,
and you choose the tongue of the crafty.

You are full of "hot air" & unprofitable words
You cast off fear of God
You speak sinfully & deceitfully



[9] What do you know that we do not know?
What do you understand that is not clear to us?



[9] What do you know that we do not know?
What do you understand that is not clear to us?

[10] Both the gray-haired and the aged are among us,
older than your father.



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倚老卖老- Chinese idiom



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What do you understand that is not clear to us?

[10] Both the gray-haired and the aged are among us,
older than your father.

倚老卖老- Chinese idiom
relying on one's seniority to look down on others



JOB

JOB

[16:1] Then Job answered and said:

[2] ... miserable comforters are you all.

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[4] I also could speak as you do,
if you were in my place;

[2] ... miserable comforters are you all.

[4] I also could speak as you do,
if you were in my place;

I could join words together against you
and shake my head at you.

[2] ... miserable comforters are you all.

[4] I also could speak as you do,
if you were in my place;

I could join words together against you
and shake my head at you.

[5] I could strengthen you with my mouth,
and the solace of my lips
would assuage your pain.

[7] Surely now God has worn me out;
he has made desolate all my company.

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he has made desolate all my company.

[8] And he has shriveled me up,
which is a witness against me,
and my leanness has risen up against me;
it testifies to my face.

[10] Men have gaped at me with their mouth;
they have struck me insolently on the cheek;
they mass themselves together against me.

[10] Men have gaped at me with their mouth;
they have struck me insolently on the cheek;
they mass themselves together against me.

[11] God gives me up to the ungodly
and casts me into the hands of the wicked.

[10] Men have gaped at me with their mouth;
they have struck me insolently on the cheek;
they mass themselves together against me.

[11] God gives me up to the ungodly
and casts me into the hands of the wicked.

[20] My friends scorn me;
my eye pours out tears to God,

[17:1] "My spirit is broken; my days are extinct;
the graveyard is ready for me.

[17:1] "My spirit is broken; my days are extinct;
the graveyard is ready for me.

[2] Surely there are mockers about me,
and my eye dwells on their provocation.

BILDAD



**[18:3] Why are we counted as cattle?
Why are we stupid in your sight?**



[18:3] Why are we counted as cattle?
Why are we stupid in your sight?

[5] “Indeed, the light of the wicked is put out,
and the flame of his fire does not shine.



JOB

JOB

[19:1] Then Job answered and said:

[2] "How long will you torment me
and break me in pieces with words?"

[2] "How long will you torment me
and break me in pieces with words?

[3] These ten times you have cast reproach upon me;
are you not ashamed to wrong me?

[21] Have mercy on me,
have mercy on me, O you my friends,
for the hand of God has touched me!

[21] Have mercy on me,
have mercy on me, O you my friends,
for the hand of God has touched me!

[22] Why do you, like God, pursue me?
Why are you not satisfied with my flesh?

[25] For I know that my Redeemer lives,
and at the last he will stand upon the earth.

[25] For I know that my Redeemer lives,
and at the last he will stand upon the earth.

[26] And after my skin has been thus destroyed,
yet in my flesh I shall see God,

ZOPHAR



ZOPHAR

[20:1] Then Zophar the Naamathite answered and said:



[2] "Therefore my thoughts answer me,
because of my haste within me.



[2] "Therefore my thoughts answer me,
because of my haste within me.

[3] I hear censure that insults me,
and out of my understanding a spirit answers me.



[4] Do you not know this from of old,
since man was placed on earth,



[4] Do you not know this from of old,
since man was placed on earth,

[5] that the exulting of the wicked is short,
and the joy of the godless but for a moment?



JOB

JOB

[21:1] Then Job answered and said:

[3] Bear with me, and I will speak,
and after I have spoken, mock on.

[3] Bear with me, and I will speak,
and after I have spoken, mock on.

[27] “Behold, I know your thoughts
and your schemes to wrong me.

[3] Bear with me, and I will speak,
and after I have spoken, mock on.

[27] "Behold, I know your thoughts
and your schemes to wrong me.

[34] How then will you comfort me with empty nothings?
There is nothing left of your answers
but falsehood.

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Zophar & Job (11-14)

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PERPLEXITY

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WHEN COMFORTERS BECOME ACCUSERS



1) AFFLICTION BY THE FRIENDS



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JOB 2

They came.

They sat.

They wept.

They remained silent.



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JOB 15–21

They argued.

They accused.

They insisted.

They wounded.



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They accused.

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POOR JOB!



1) AFFLICTION BY THE FRIENDS

... miserable comforters are you all.

POOR JOB!



1) AFFLICTION BY THE FRIENDS

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Men have gaped at me with their mouth;
they have struck me insolently on the cheek;
they mass themselves together against me.

POOR JOB!



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God gives me up to the ungodly
and casts me into the hands of the wicked.

POOR JOB!



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and casts me into the hands of the wicked.

My friends scorn me;
my eye pours out tears to God,

POOR JOB!



1) AFFLICTION BY THE FRIENDS

My spirit is broken; my days are extinct;
the graveyard is ready for me.

POOR JOB!



1) AFFLICTION BY THE FRIENDS

My spirit is broken; my days are extinct;
the graveyard is ready for me.

Surely there are mockers about me,
and my eye dwells on their provocation.

POOR JOB!



1) AFFLICTION BY THE FRIENDS

How long will you torment me
and break me in pieces with words?

POOR JOB!



1) AFFLICTION BY THE FRIENDS

How long will you torment me
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These ten times you have cast reproach upon me;
are you not ashamed to wrong me?

POOR JOB!



1) AFFLICTION BY THE FRIENDS

Have mercy on me,
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Why do you, like God, pursue me?
Why are you not satisfied with my flesh?

POOR JOB!



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Why are you not satisfied with my flesh?

人言可畏



1) AFFLICTION BY THE FRIENDS



2) ASSUMPTION OF THE FRIENDS



2) ASSUMPTION OF THE FRIENDS

"It had to be you!"



2) ASSUMPTION OF THE FRIENDS

“It had to be you!”

Human Observation



2) ASSUMPTION OF THE FRIENDS

“It had to be you!”

Human Observation
Human Experience



2) ASSUMPTION OF THE FRIENDS

“It had to be you!”

Human Observation
Human Experience
Human Tradition



2) ASSUMPTION OF THE FRIENDS

“It had to be you!”

~~Human Observation~~

~~Human Experience~~

~~Human Tradition~~



2) ASSUMPTION OF THE FRIENDS

“It had to be you!”

~~Human Observation~~

~~Human Experience~~

~~Human Tradition~~

Heavenly Revelation



2) ASSUMPTION OF THE FRIENDS

Ask more; Assume less



2) ASSUMPTION OF THE FRIENDS

**Ask more; Assume less
Be humble to say "I don't know too"**



2) ASSUMPTION OF THE FRIENDS

Ask more; Assume less

Be humble to say "I don't know too"

"To cure sometimes, to relieve often, to comfort always"



2) ASSUMPTION OF THE FRIENDS

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"To cure sometimes, to relieve often, to comfort always"

**I could strengthen you with my mouth,
and the solace of my lips would assuage your pain.**

(Job 16:5)



2) ASSUMPTION OF THE FRIENDS

Ask more; Assume less

Be humble to say "I don't know too"

"To cure sometimes, to relieve often, to comfort always"

"I'm here with you"



2) ASSUMPTION OF THE FRIENDS

Ask more; Assume less

Be humble to say "I don't know too"

"To cure sometimes, to relieve often, to comfort always"

"I'm here with you"

"I don't fully understand too"



2) ASSUMPTION OF THE FRIENDS

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"To cure sometimes, to relieve often, to comfort always"

"I'm here with you"

"I don't fully understand too"

"How can I pray for you?"



2) ASSUMPTION OF THE FRIENDS

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Be humble to say "I don't know too"

"To cure sometimes, to relieve often, to comfort always"

"I'm here with you"

"I don't fully understand too"

"How can I pray for you?"

"How can I be of help to you?"



2) ASSUMPTION OF THE FRIENDS



3) ABERRATION OF THE FRIENDS



3) ABERRATION OF THE FRIENDS

“It had to be you!”



3) ABERRATION OF THE FRIENDS

“It had to be you!”

Not that it is not a possible reason,
but it's a problem when they insist it is the only reason



3) ABERRATION OF THE FRIENDS

“It had to be you!”

Job 13:7–8

**Will you speak falsely for God
and speak deceitfully for him?**

Will you show partiality toward him?

Will you plead the case for God?



3) ABERRATION OF THE FRIENDS

“It had to be you!”

Perhaps they can't see how a good God
can allow the righteous to suffer



3) ABERRATION OF THE FRIENDS

“Why will a good God allow suffering in this world?”



3) ABERRATION OF THE FRIENDS

“Why will a good God allow suffering in this world?”

“Why will a good God allow suffering in a Christian?”



3) ABERRATION OF THE FRIENDS

“Why will a good God allow suffering in this world?”

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→ If God gives suffering, He can't be good



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“Why will a good God allow suffering in this world?”

“Why will a good God allow suffering in a Christian?”

→ If God gives suffering, He can't be good

→ We try to distance God from sufferings,
& blame it on something else



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“Why will a good God allow suffering in this world?”

“Why will a good God allow suffering in a Christian?”

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(Devil / Past sins/ Ancestors' sins/



3) ABERRATION OF THE FRIENDS

“Why will a good God allow suffering in this world?”

“Why will a good God allow suffering in a Christian?”

→ If God gives suffering, He can't be good

→ We try to distance God from sufferings,
& blame it on something else

(Devil / Past sins/ Ancestors' sins/
Not enough faith or prayer)



3) ABERRATION OF THE FRIENDS



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The LORD gave, and the LORD has taken away;
blessed be the name of the LORD. (Job 1:21)



3) ABERRATION OF THE FRIENDS

The LORD gave, and the LORD has taken away;
blessed be the name of the LORD. (Job 1:21)

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)



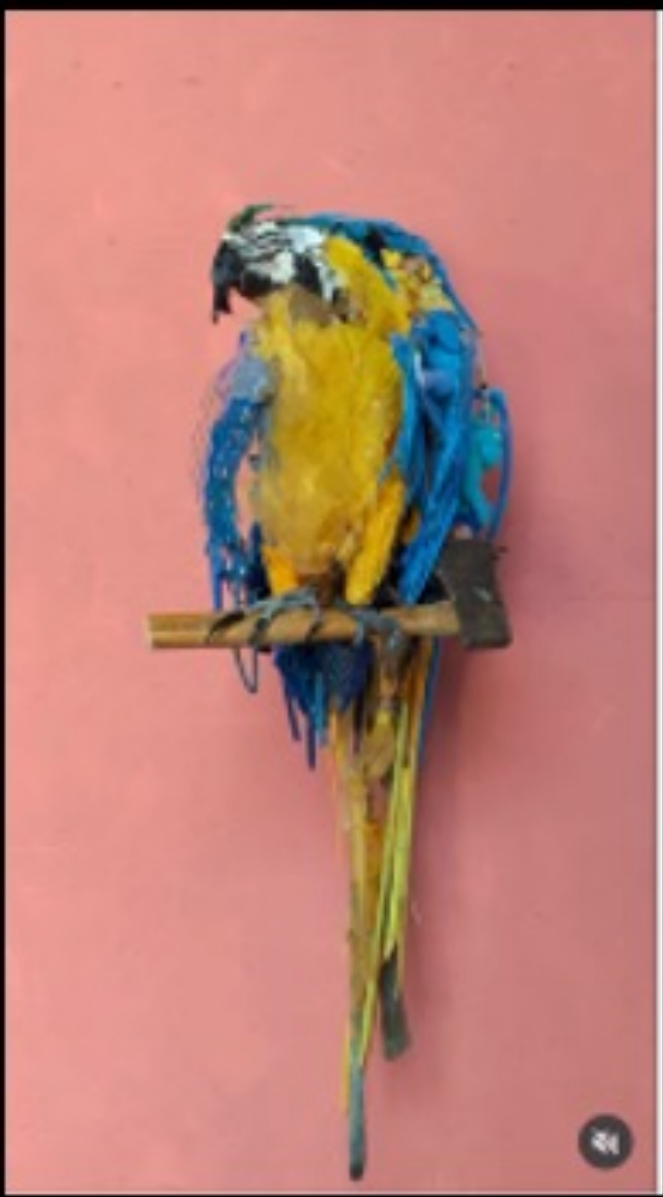


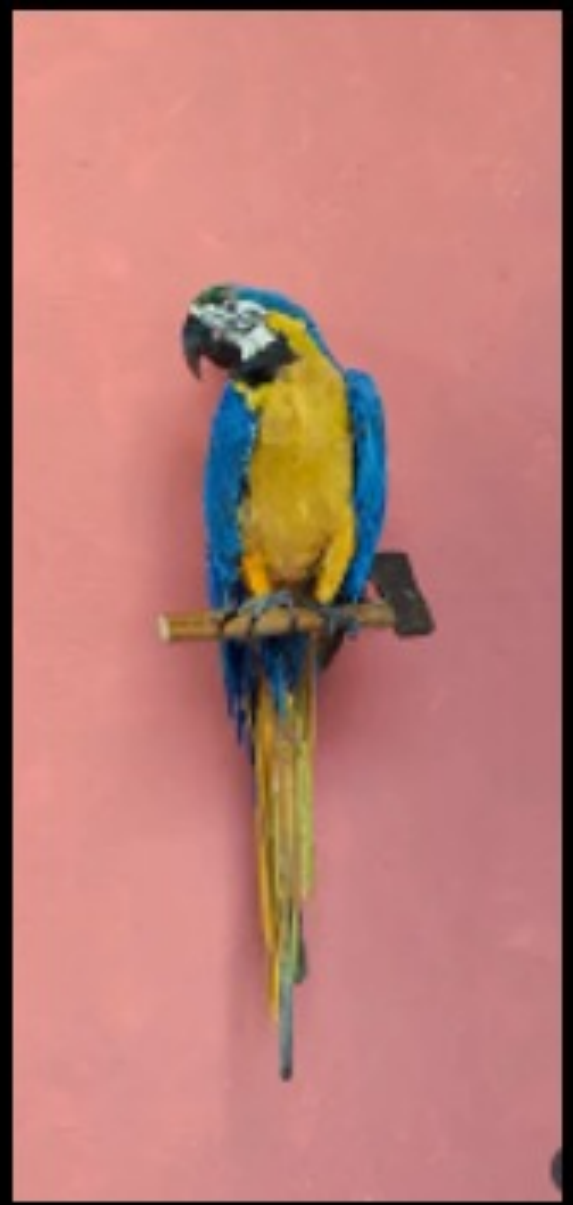
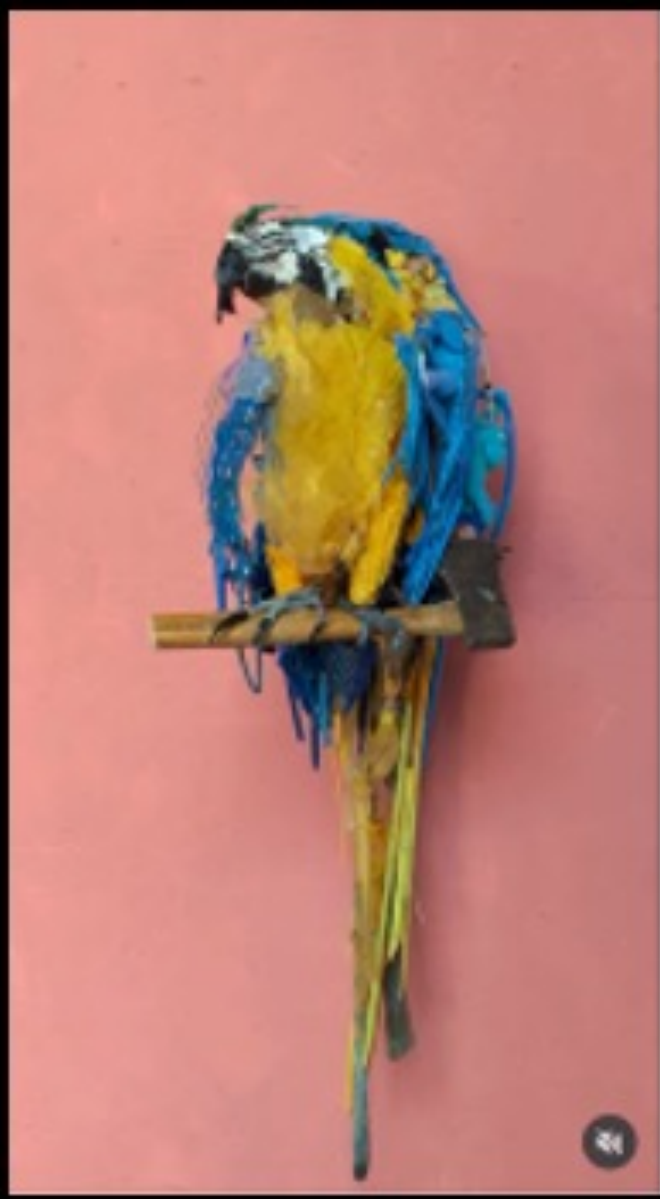
















Genesis 50:20

As for you, **you meant evil** against me,



Genesis 50:20

As for you, **you meant evil** against me,
but **God meant it for good**,
to bring it about that many people should be kept alive,
as they are today.



Psalm 76:10

Surely the wrath of man shall praise you;



Romans 8:28

And we know that for those who love God
all things work together for good...



BIBLICAL REASONS FOR SUFFERING



BIBLICAL REASONS FOR SUFFERING

Glory of God (Joh 9)

Growth (Jas 1)

Humbling (2Co 12)

Proof of faith (Rom 5, 1Pe 1)

Hope (Rom 5)

Empathy (2Co 1)

Dependence (2Co 1)

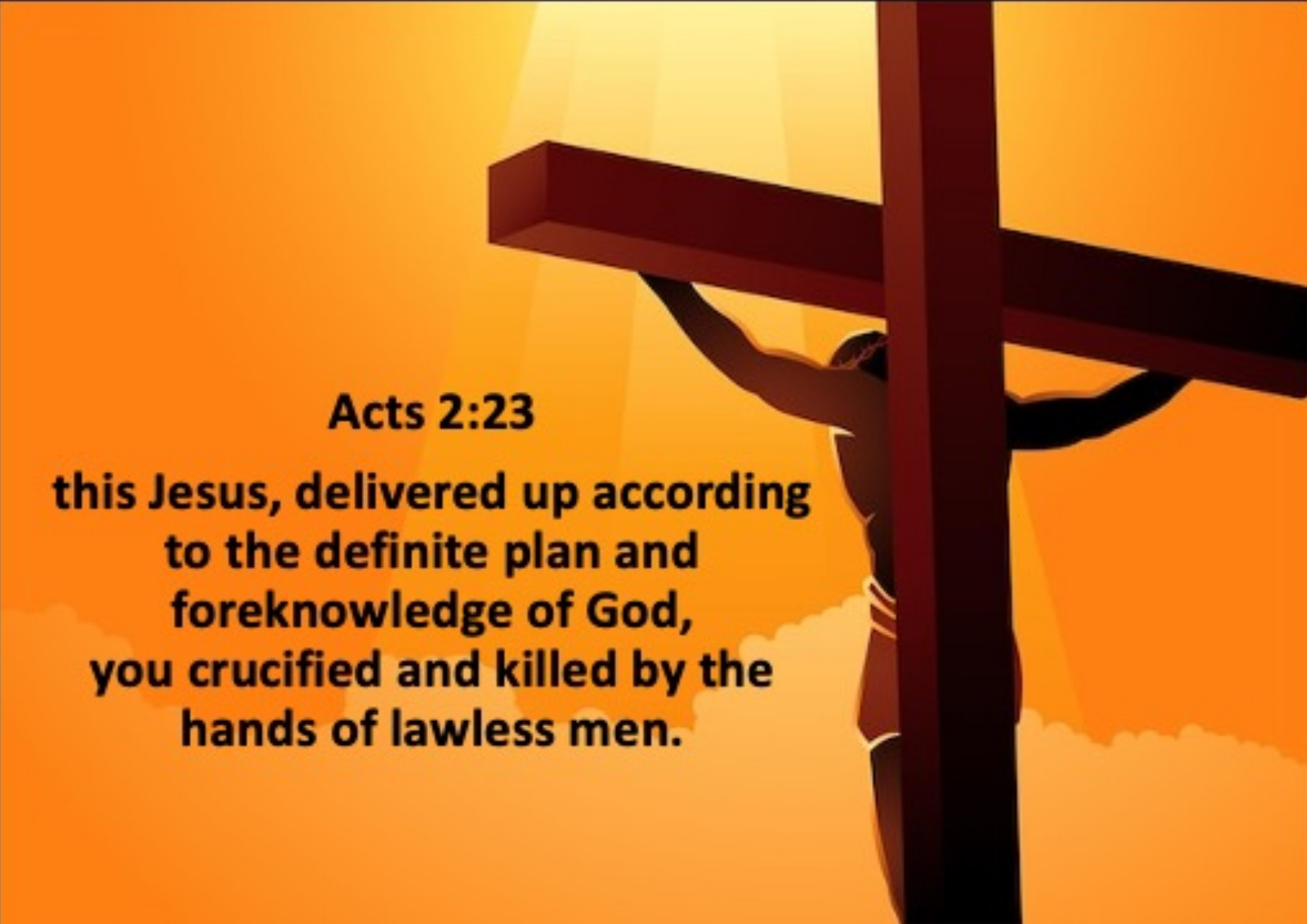
Gospel advancement (1Pe, Phi)

Chastisement (Heb 12)

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

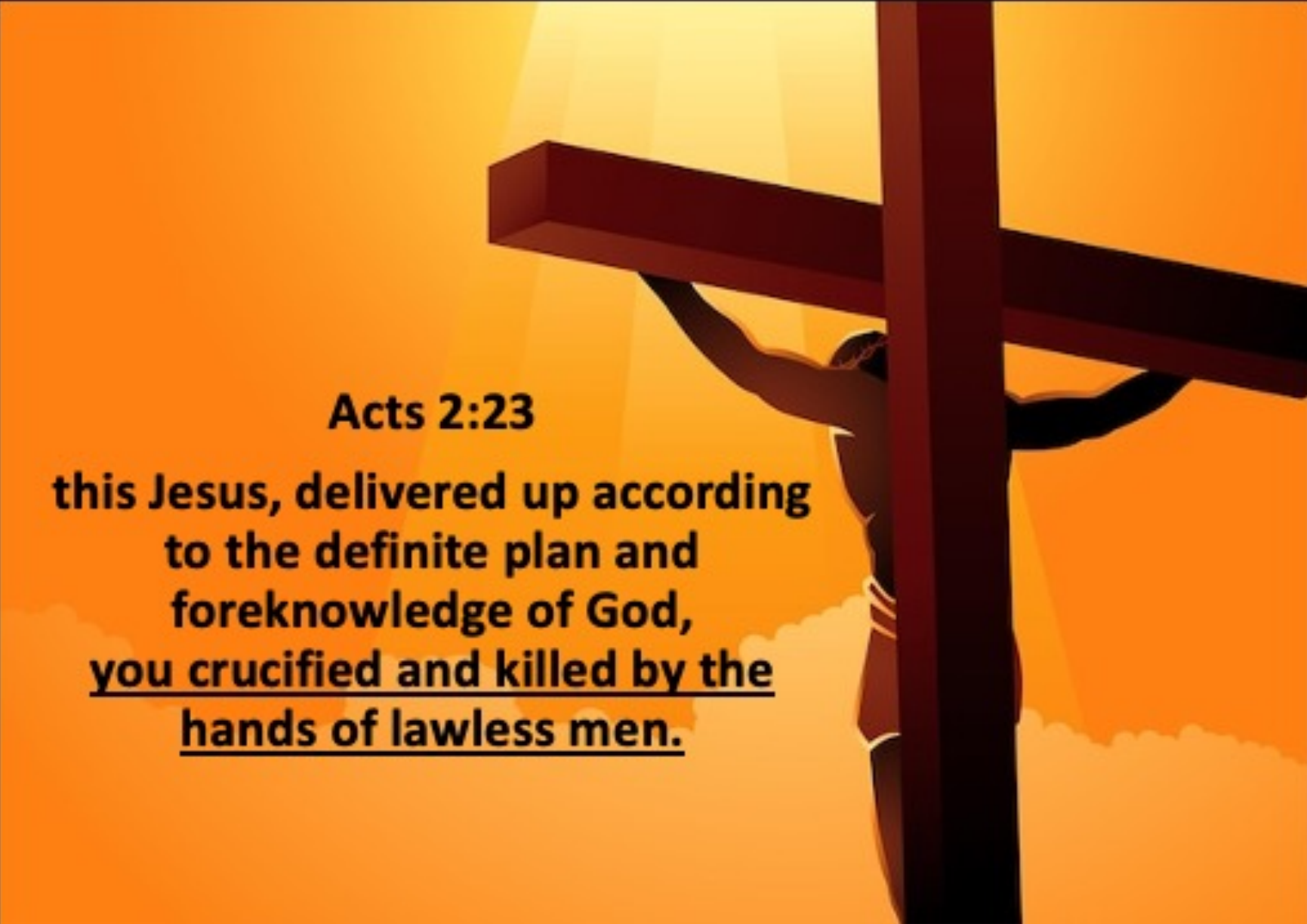






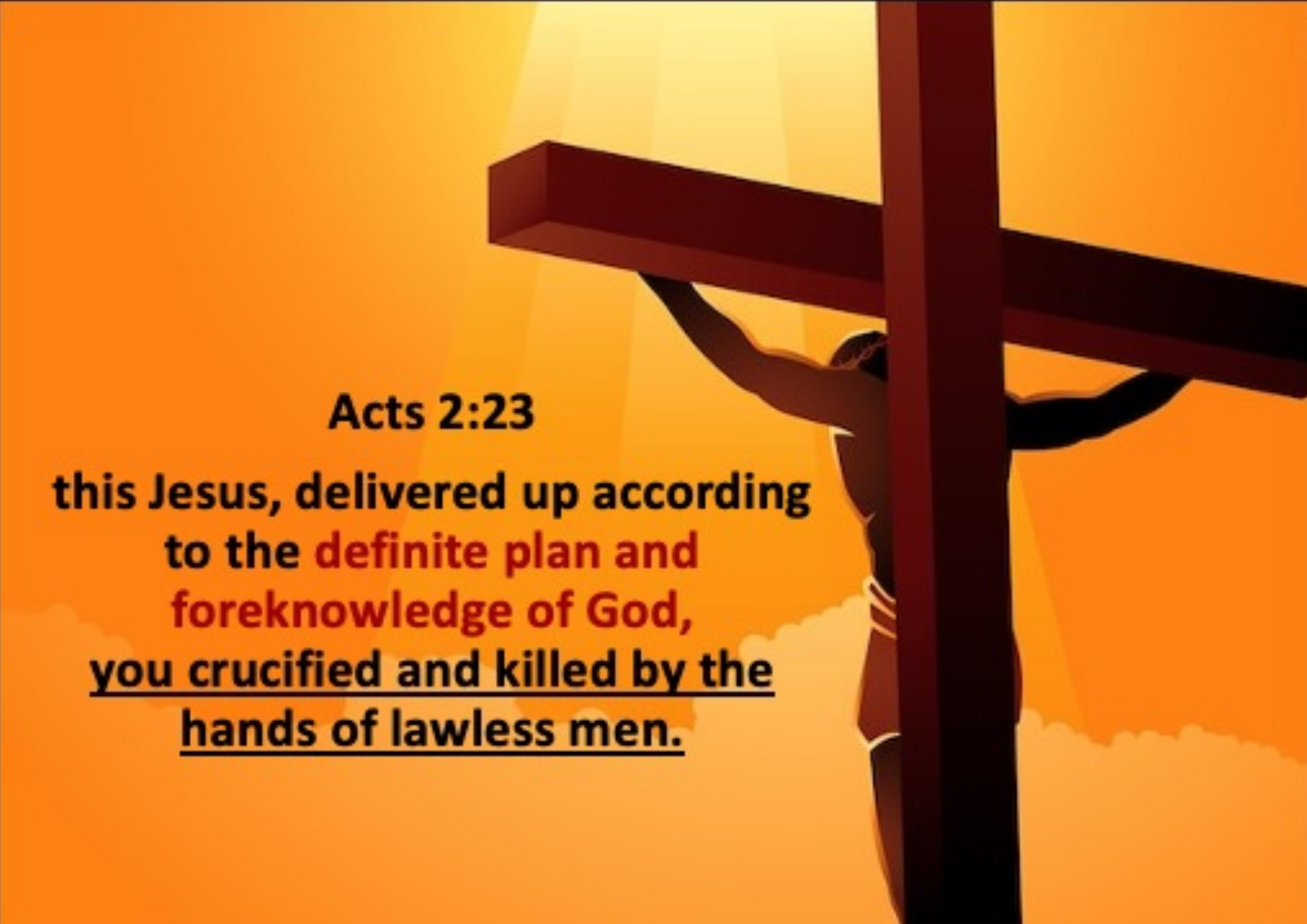
Acts 2:23

**this Jesus, delivered up according
to the definite plan and
foreknowledge of God,
you crucified and killed by the
hands of lawless men.**



Acts 2:23

**this Jesus, delivered up according
to the definite plan and
foreknowledge of God,
you crucified and killed by the
hands of lawless men.**



Acts 2:23

**this Jesus, delivered up according
to the **definite plan and
foreknowledge of God,**
you crucified and killed by the
hands of lawless men.**

3) ABERRATION OF THE FRIENDS



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They assume the only way to protect God's goodness is to insist that Job must be guilty.



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In their zeal to "defend God",
the friends end up misrepresenting Him.



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They assume the only way to protect God's goodness is to insist that Job must be guilty.

In their zeal to "defend God", the friends end up misrepresenting Him.

Job 42:7

My anger burns against you
and against your two friends,
for you have not spoken of me what is right...



3) ABERRATION OF THE FRIENDS

They assume the only way to protect God's goodness is to insist that Job must be guilty.

In their zeal to "defend God", the friends end up misrepresenting Him.

They shrink God rather than exalt Him.



SUMMARY:



SUMMARY: BE COMFORTERS NOT ACCUSERS



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Comforters ask more, assume less.



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Comforters ask more, assume less.
are humble to say “I don’t know too”



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believe God ordains good even in suffering



SUMMARY: BE COMFORTERS NOT ACCUSERS

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Comforters hold a high view of God & His sovereign goodness

believe God ordains good even in suffering

look to the Cross



REFLECTIONS / DISCIPLESHIP CONSIDERATIONS:



REFLECTIONS / DISCIPLESHIP CONSIDERATIONS:

1. How can I support those who are suffering?



REFLECTIONS / DISCIPLESHIP CONSIDERATIONS:

1. How can I support those who are suffering?
2. How can I have a high view of God?



REFLECTIONS / DISCIPLESHIP CONSIDERATIONS:

1. How can I support those who are suffering?
2. How can I have a high view of God?
3. How should I look at my suffering now?



JOB 19

**[25] For I know that my Redeemer lives,
and at the last he will stand upon the earth.**

**[26] And after my skin has been thus destroyed,
yet in my flesh I shall see God,**