





Introduction

The Old Testament book about Job is...one of the best gifts of God to men. The task of understanding it is as rewarding as it is strenuous.... Job is a prodigious book in the vast range of its ideas, in its broad coverage of human experience, in the intensity of its passions, in the immensity of its concept of God, and not least in its superb literary craftsmanship.... It plumbs the depths of human despair, the anger of moral outrage, and the anguish of [apparent] desertion by God.

~Andersen, Job, 15-16

Segment		Speaker	Chapters	%
PROLOGUE		Narrator	1-2	4%
D I A L O G U E	1 st Cycle	Job	3	54%
		Eliphaz	4-5	
		Job	6-7	
		Bildad	8	
		Job	9-10	
		Zophar	11	
	2 nd Cycle	Job	12-14	
		Eliphaz	15	
		Job	16-17	
		Bildad	18	
		Job	19	
		Zophar	20	
	3 rd Cycle	Job	21	
		Eliphaz	22	
		Job	23-24	
		Bildad	25	
		Job	26	
		Job	27-31	
MONOLOGUES		Elihu	32-37	40%
		GOD	38-41	
EPILOGUE		Narrator	42	

Prologue (1-2)

42:11—all the evil that the Lord had brought upon him

1:21—the Lord hath taken away

2:10—shall we not receive evil [from the Lord]

12:7-9—the hand of the Lord hath wrought this

1:8—Hast thou considered my servant, Job?

1:11-12— “thy hand” / “thy power [hand]”

2:5-6— “thy hand” / “thy power [hand]”

Prologue (1-2)

2:3

*Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, **although thou movedst me against him, to destroy him without cause.***

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Prologue (1-2)

1:21

... the Lord gave, and the Lord hath taken away ...

2:10

...shall we receive good at the hand of God, and shall we not receive evil?

Dialogues (3-26)

2:11—to mourn with him and to comfort him

2:12—they lifted up their voice and wept...they rent every one their mantle, and sprinkled dust on their heads

2:13—they sat down with him on the ground seven days and seven nights ... none spake a word to him for they saw that his grief was very great

Dialogue Synopsis

FIRST CYCLE

Job: Why was I ever born (3:11-13)? And why does God allow my life to continue now (3:20-23)?

Elphaz: Job, calamity like this comes only on the wicked (4:5-8). Appreciate God's correction, and return to Him (5:8-10,17-18,27).

Dialogue Synopsis

Job: *I wish God would just kill me and be done with it (6:8-9). But if you think God is judging my sin, show me what I have done (6:24-25). I know of no sin to warrant this (6:28-30); this must just be God's allotment for me (7:1-3). I am as good as dead, so I will vent my complaint (7:11)—Lord, why are you doing this to me (7:20-21)?*

Dialogue Synopsis

Bildad: *Is God, then, to be charged with injustice (8:2-6)? Everyone knows it's always been this way (8:8-10); there's no smoke without fire (8:11-14). God never forsakes the righteous or helps the wicked; He will yet bless you if you are righteous (8:20-22).*

Dialogue Synopsis

Job: *God is sovereign (9:2-10), inscrutable (9:10-11), invincible (9:14-20), indiscriminating (9:21-31), unapproachable (9:32-35). Lord, show me why You contend with me! You know I am innocent (10:1-7)! You have made me, yet now You destroy me (10:8-9)! I despair before your silence (10:13-17); just let me die in peace (10:18-20).*

Zophar: *God has punished you less than you deserve (11:1-7)! God sees sin; you just need to repent ["brother"] (11:11-15)!*

Dialogue Synopsis

SECOND CYCLE

Job: *Well don't y'all just know it all! Wisdom will die with you (12:1-3)! Anyone can see that God has done this—He is sovereign (12:9-13). But your diagnosis is all wrong. I want to speak to God about this (13:1-12)! Despite what He does to me I will trust in Him; yet I will still defend my ways before Him, because I do not deserve this (13:15-16). Lord, why are you doing this to me (13:20-28)?*

Dialogue Synopsis

Eliphaz: *Your own words betray your sinfulness (15:5-6); I suppose you have a monopoly on the knowledge of God (15:7-10)! But no one can claim to be righteous as you do (15:12-16)! Everyone knows it is the wicked who suffer like this (15:20ff).*

Job: *Miserable comforters! If you were in my place I would try to assuage your grief (16:1-6). I tell you, God has devastated me (16:7-16) in spite of my innocence (16:17-21).*

Dialogue Synopsis

Bildad: *Why do you heap abuse on us (18:1-4)? This is clearly a classic case of God's judgment (18:5-21).*

Job: *How long will you torment me (19:1-3)? If, as you say, God has judged me for sin, then I say God has wronged me, because I have done nothing to deserve this (19:4ff). Will you not pity me? Or must you also persecute me like God (19:14-22)? Yet in spite of all this, my trust and my hope is still in God (19:23-27).*

Dialogue Synopsis

Zophar: Don't you know from experience that God always sends the wicked swift judgment like this (19:4ff)?

THIRD CYCLE

Job: Oh really? Then why do the wicked often prosper in this life even though they reject God (21:7-21)? God sovereignly deals with each man as He sees fit (21:22-26). Your theology does not match reality (21:34).

Dialogue Synopsis

Elphaz: And your claim to righteousness does not impress God (22:1-3). I suppose it's because you are so "righteous" that he is doing this to you (22:4)! Your sin is obviously great. I'll bet I know what you've done ... (22:5-11). You think your sin can escape God's notice (22:12-20)? Just return to God and repent, and He will accept you again (22:21-30).

Dialogue Synopsis

Job: I wish I could find God, and present my case before Him, and hear His answer (23:1-7), because He knows I am blameless (23:10-12)!

Bildad: How can any man make your claim to righteousness (25:1-6)?

Job: Well, y'all have been a big help (26:1-4). But God's ways are a bit more complex than you make out (26:5-14).

Dialogues

Dozen names/titles for God (Yahweh; God; Lord; Almighty; Holy One; Redeemer; Judge; Maker; Watcher of men, etc.) used 180x

180 / 42 chs ≈ 4/ch

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180 / 42 chs ≈ 4/ch **x n** (where n = pronominal references to God)

Job (9-10): 70 refs to God in 55 vv

Job 9-10
Then Job answered, "In truth I know that this is so; But how can a man be in the right before [God]? "If one wished to dispute with [God], He could not answer [Job] once in a thousand times. "Wise in heart and mighty in strength, Who has defied [God] without harm? "It is God [God] who removes the mountains, they know not how. When [God] overturns them [God] is angry. [God] shakes the earth out of its place, And its pillars tremble. [God] commands the sun not to shine, And sets a seal upon the stars. [God] alone stretches out the heavens And tramples down the waves of the sea. [God] makes the Bear, Orion and the Pleiades, And the chambers of the south. [God] does great things, unfathomable, And wondrous works without number. "Were [God] to pass by me, I would not see [God]. Were [God] to move past me, I would not perceive [God]. "Were [God] to snatch away, who could restrain [God]? Who could say to [God], 'What are [God]s plans?' [God] will not turn back [God]s anger. Beneath [God] crouch the helpers of Eliphaz. "How then can I answer [God] And choose my words before [God]? "For though I were right, I could not answer; I would have to implore the mercy of my [God]. "If I called and [God] answered me, I could not believe that [God] was listening to my voice. "For [God] cruises me with a tempest And multiplies my wounds without cause. [God] will not allow me to get my breath, But saturates me with bitterness. "If it is a matter of power, behold, [God] is the strong one! And if it is a matter of justice, who can summon [God]? "Though I am righteous, my mouth will condemn me; Though I am guileless, [God] will declare me guilty. "I am guileless; I do not take notice of myself; I despise my life. "It is all one, therefore I say, [God] destroys the guileless and the wicked. "If the scourge kills suddenly, [God] mocks the despair of the innocent. "The earth is given into the hand of the wicked; [God] covers the faces of its judges. If it is not he, then who is it?" "Now my days are swifter than a runner; They flee away, they see no good. "They slip by like reed boats, Like an eagle that swoops on its prey. "Though I say, 'I will forget my complaint; I will leave off my sorrow and be cheerful,' I am afraid of all my pains. I know that [God] will not acquit me. "I am accounted wicked; Why then should I toil in vain? "If I should wash myself with snow And cleanse my hands with lye, Yet [God] would plunge me into the pit, And my own clothes would abhor me. "For He is not a man as I am that I may answer [God]; That we may go to court together. "There is no umpire between us, Who may lay his hand upon us both. "Let [God] remove His rod from me, And let not dread of [God] terrify me. "Then I would speak and not fear [God]. But I am not like that in myself. "I loathe my own life; I will give full vent to my complaint; I will speak in the bitterness of my soul. "I will say to [God], 'Do not condemn me; Let me know why [God] contend with me.' "Is it right for [God] indeed to oppress, To reject the labor of [God] hands, And to look favorably on the schemes of the wicked?" Have [God] eyes of flesh? Or do [God] see as a man sees? Do [God] days as the days of a mortal, Or [God] years as man's years, That [God] should seek for my guilt And search after my sin? According to [God] knowledge I am indeed not guilty, Yet there is no deliverance from [God] hand. [God] has fastened and made me together, And would [God] destroy me? Remember now, that [God] have made me as clay; And would [God] turn me into dust again? Did [God] not pour me out like milk And curdle me like cheese, Clothe me with skin and flesh, And knit me together with bones and sinews? [God] have granted me life and loving-kindness; And [God] care has preserved my spirit. "Yet these things [God] have concealed in [God] heart; I know that this is within [God]. If I sin, then [God] would take note of me, And would not acquit me of my guilt. "If I am wicked, woe to me! And if I am righteous, I dare not let up my head; I am seized with disgrace and compassed of my misery. "Should my head be lifted up, [God] would hunt me like a lion; And again [God] would show [God] power against me. [God] renew witnesses against me And increase [God] anger toward me; Hardship after hardship is with me. Why then have [God] brought me out of the womb? Would that I had died and no eye had seen me! I should have been as though I had not been, Carried from womb to tomb. "Would [God] not let my few days alone? Withdraw from me that I may have a little cheer. Before I go—and I shall not return—To the land of darkness and deep shadow. The land of utter gloom as darkness, dark, Or deep shadow without order, And such things as the darkness."

ELIHU	GOD
35:16—... he multiplieth words without knowledge.	38:2—Who is this that darkeneth counsel by words without knowledge?
35:2—Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?	40:8—Wit thou condemn me that thou mayest be righteous?

Monologues (27-41)

Elihu focuses his argument not on the idea that Job is suffering because of his sin, but that **Job is sinning because of his suffering**.

Monologues (27-41)

ELIHU (32-37): Job, you have magnified your righteousness at the expense of God's righteousness; by so defending your innocence, you have implied that God has been unjust (33:9-11; 34:5-6,10-12,17-19; 35:2-8). God has the sovereign right to do as He chooses with whom He chooses without ever compromising his justice (33:12-13; 34:10-12). You need to submit to Him (34:31-33). God is mighty, righteous, faithful, compassionate, majestic, beyond our comprehension ... and good (36-37).

The Lord answered Job out of the storm...



Monologues (27-41)

38:2-4

² **Who is this** that darkeneth counsel by words without knowledge?

³ Gird up now **thy** loins like a man; for I will demand of **thee**, and answer **thou** me.

⁴ Where wast **thou** when I laid the foundations of the earth? declare, if **thou** hast understanding.

WHO ARE YOU?

Monologues (27-41)

38:5-8

⁵ **Who** hath laid the measures thereof, if thou knowest? or **who** hath stretched the line upon it?

⁶ Whereupon are the foundations thereof fastened? or **who** laid the corner stone thereof; ...

⁸ Or **who** shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

WHO AM I?

Monologues (27-41)

WHY? → WHO?

"Job needs to learn that the issue is not ethical (God's fairness), the question is not *why*, and the need is not understanding. The issue is spiritual, the question is *who*, and the need is trust."

"David McKenna, "God's Revelation and Job's Repentance," in *Sitting with Job*, ed. Roy B. Zuck, 392

Monologues (27-41)

Divine Interrogation: Part 1 (38:1-38)

Geophysics/Astrophysics

cosmology **geology** OCEANOGRAPHY
sub-oceanic hydrology ~~meteorology~~
spectroscopy **ASTRONOMY**

Monologues (27-41)

Divine Interrogation: Part 2 (38:39-39:30)

Zoology

lions ravens mountain goats
deer onager ibex horse hawk

Monologues (27-41)

- God supplies prey for lions and satisfies their cubs with food (38:39-40)
- God provides for the raven "when its young cry to God and wander about without food" (38:41)
- God is even aware whenever wild mountain goats labor and whenever a deer calves (39:1)
- God takes note of the labor and birth of animals, and the growth and maturity of their young (39:3-4)



Monologues (27-41)

God's First Indictment (40:1-2)

Moreover the LORD answered Job, and said, Shall he that **contendeth** with the Almighty instruct him? he that **reproveth** God, let him answer it.

God's View: Job has effectively accused God of malfeasance.

Monologues (27-41)

Job's Plea (40:3-5)

What shall I answer thee? I will lay mine hand upon my mouth

Monologues (27-41)

God's Second Indictment (40:6-14)

*Wilt thou also **disannul my judgment** [nullify my justice]? Wilt thou **condemn me**, that thou mayest be righteous?*

God's View: By defending his own righteousness so exclusively, Job has effectively condemned God as unjust.

Monologues (27-41)

Exhibit A: Look at Behemoth! (40:15-24)

- **40:15**—*Behold now behemoth, **which I made with thee***
- **40:19**—*He is the chief of the ways of God: he that made him can make his sword to approach unto him [HCSB: **only His maker can draw the sword against him**]*

Monologues (27-41)

Exhibit B: Can You Tame Leviathan? (41:1-34)

- **41:10**—*None is so fierce that dare stir him up: **who then is able to stand before me?***
- **41:11**—*Who hath prevented me, that I should repay him? **whatsoever is under the whole heaven is mine.***

That a discourse which began with the cosmos should end in praise of two aquatic monsters, however fearsome, may strike us as eccentric; and that it should ignore our burning questions altogether may be a bitter disappointment. But there is no mistaking the thrust of it.... It cuts us down to size, treating us not as philosophers but as children—limited in mind, puny in body—whose first and fundamental grasp of truth must be to know the difference between our place and God's, and to accept it. We may reflect that if, instead of this, we were offered a defense of our Creator's ways for our approval, it would imply that he was accountable to us, not we to him.

~Derek Kidner

Epilogue

- **42:1-2**—*Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee.*

God is sovereign and free to do whatever He wants.

Epilogue

- **42:6**—Wherefore I abhor [~~myself~~], and repent in dust and ashes.

I recant. I take it all back.

Epilogue

I do not need to know WHY things happen; I only need to know the One WHO governs my life, and willingly submit to whatever He does—because He's always righteous, He's always trustworthy, and He's always good.

Epilogue

*Behold, we count them happy which endure.
Ye have heard of the patience of Job,
and have seen the end of the Lord;
that the Lord is very pitiful, and of tender mercy.*

James 5:11





Introduction

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

I Peter 2:21-25

Introduction

"they that mourn"—Mt. 5:4

"they which are persecuted"—Mt. 5:10

"how great things he must suffer"—Ac. 9:16

"we must through much tribulation enter into the kingdom of God"—Ac. 14:22

"think it not strange concerning the fiery trial"

—I Pt. 5:12

Christ's sufficiency demonstrated in extremis, as taught by arresting metaphors in the New Testament

- The crushing and burning of pyrometallurgy
"the fourth is like the Son of God"—Dn.2:25
"though it be tried with fire"—I Pt. 1:7

Christ's sufficiency demonstrated in extremis—NT metaphors

- The crushing and burning of pyrometallurgy
- An uncusomary burden
"For my yoke is easy, and my burden is light"—Mt. 11:30

Christ's sufficiency demonstrated in extremis—NT metaphors

- The crushing and burning of pyrometallurgy
 - An uncusomary burden
 - An athletic contest
- "looking unto Jesus, the author and finisher of our faith"—Hb. 12:2*

Christ's sufficiency demonstrated in extremis—NT metaphors

- The crushing and burning of pyrometallurgy
 - An uncusomary burden
 - An athletic contest
 - Hand-to-hand combat
- "endure hardness, as a good soldier"—II Tm.2:3*
"strong in the grace that is in Christ Jesus"—II Tm. 2:1

Christ's sufficiency demonstrated in extremis—NT metaphors

- The crushing and burning of pyrometallurgy
 - An uncusomary burden
 - An athletic contest
 - Hand-to-hand combat
 - The torture of the cross
- "take up his cross daily"—Lk. 9:23*
"yet not I, but Christ liveth in me"—Gal. 2:20

Christ's sufficiency is experienced by faith alone in the divine promises

- The certainty of the purpose
- "but that the works of God should be made manifest in him"—Jn. 9:3*
"work together for good to them that love God"
—Rm. 8:28
"in all these things we are more than conquerors through him that loved us"—Rm. 8:37

Christ's sufficiency is experienced by faith alone in the divine promises

- The certainty of the purpose
 - The assurance of empathy
- "touched with the feeling of our infirmities"—Hb. 4:15*
"an advocate with the Father"—I Jn. 2:1

Christ's sufficiency is experienced by faith alone in the divine promises

- The certainty of the purpose
 - The assurance of empathy
 - The provision of grace
- "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then I am strong."*
II Corinthians 12:8-10

Christ's sufficiency is experienced by faith alone in the divine promises

- The certainty of the purpose
- The assurance of empathy
- The provision of grace
- The constancy of His presence

"the Lord stood by him"—Acts 23:11

"Notwithstanding the Lord stood with me, and strengthened me"—II Tim 4:17

"I will never leave thee, nor forsake thee"—Hb. 13:5

Christ's sufficiency is accompanied by a counter-intuitive outcome

- During the dynamic process

"And not only so, but we glory in tribulations also"

—Rm. 5:3-5

Tribulations → patience → experience → hope → love

"My brethren, count it all joy when ye fall into divers temptations"—James 1:2-4

Trials → patience → maturity → fully equipped

Christ's sufficiency is accompanied by a counter-intuitive outcome

- During the dynamic process
- In the startling end

"a far more exceeding and eternal weight of glory"—II Cor. 4:17

"might be found unto praise and glory at the appearing of Jesus Christ"—I Pet. 1:7

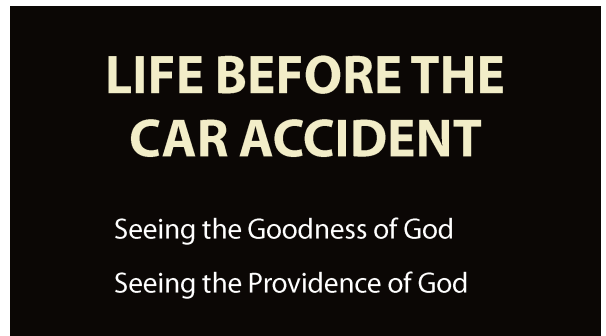
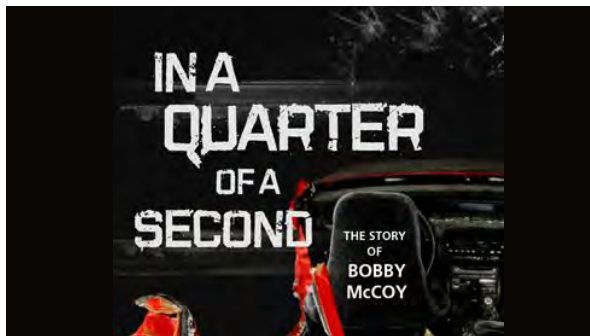
"the fellowship of his sufferings"—Phil. 3:10

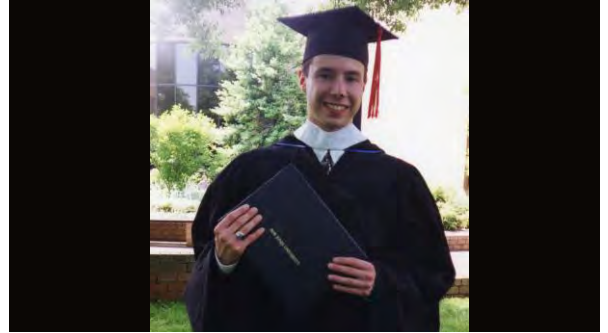
Conclusion

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

I Peter 5:10







THE CAR ACCIDENT

This can't be happening to me

Why Me?!

Incredible Grace

Baby Steps: Dependence on God





LIFE AFTER THE CAR ACCIDENT

Seeing God's plan come together

Experiencing God's Joy

Rejoicing in God's blessing





CONCLUDING THOUGHTS

- **God in His sovereignty is orchestrating every event in your life.**
- **God's grace is always sufficient for every circumstance.**
- **You can have joy in the midst of your trials**





A. Suffering Reminds Us as Shepherds that God's Promises are Not Invalidated by Suffering

Trials Tempt Me to Question...

1. *God's love and affection for me*
2. *God's power and ability to protect or deliver me*
3. *God's plan and purpose for me*

Peter's Profound Answer to All of This

1. *The God of all grace has called you to His eternal glory*
2. *Will Himself restore, confirm, strengthen and establish you*

B. Suffering Teaches Us as Shepherds that God's Provision Provides Enablement for Enduring Suffering Successfully

The God of All Grace...

1. *Grace is Divine Affection*
2. *Grace is Divine Enablement*

C. Suffering Assures Us as Shepherds that God's Purposes are Accomplished through Suffering

God Himself...

1. *Promises to complete us spiritually by progressively removing the spiritual defects in our character and life*
2. *Promises to supply the necessary support so that we will not topple or fall spiritually in the midst of suffering*

God Himself...

3. *Imparts the needed strength so that we will not be crushed by the trial or collapse internally from the pressure*
4. *Will set us securely on an immovable foundation so that we will not be swept away by suffering*

Turning Trials into Triumphs

1. **Prayer**—the conversation that forms our spiritual character
2. **Word**—the truth that rebuilds our spiritual confidence
3. **Fellowship**—the family that restores our spiritual courage
4. **Service**—the ministry that reconnects us to His cause





When trouble comes, remember...

1. The greatest danger is always the flesh.

My flesh can turn virtues into vices:

- JUSTICE → vengeance, bitterness, self-pity, anger
- BENEVOLENCE → self-promotion, manipulation
- FORBEARANCE & TOLERANCE → self-protective cowardice or self-indulgent apathy
- SELF-CONTROL → self-satisfaction, impatience, disdain for others

My flesh can pervert my sense of...

- RIGHTEOUSNESS (EXCELLENCE) → perfectionism, moralism, legalism
- FEAR OF DANGER → obsessions, compulsions
- SORROW → hopelessness, self-pity, escapism, helplessness, self-destructive behaviors

When trouble comes, remember...

1. The greatest danger is always the flesh.
2. The Gospel is always the answer.

The Gospel's Pattern for Rescue from Crisis

- The Gospel teaches me about my condition.
 - I am a created, fallen being.
- The Gospel teaches me God's solution.
 - I need a crucified, risen Savior.
- The Gospel teaches me my responsibility.
 - I must with God's help turn from my sin and turn to God for His provision.

When trouble comes, remember...

1. The greatest danger is always the flesh.
2. The Gospel is always the answer.
3. God's glory is always the goal.



When trouble comes, remember...

1. The greatest danger is always the flesh.
2. The Gospel is always the answer.
3. God's glory is always the goal.
4. God Himself is always enough.

Be Still, My Soul

Katharina von Schlegel

Be still, my soul: the Lord is on thy side;
 Bear patiently the cross of grief or pain;
 Leave to thy God to order and provide;
 In ev'ry change He faithful will remain.
 Be still, my soul: thy best, thy heav'nly Friend,
 Through thorny ways leads to a joyful end.

Be Still, My Soul

Katharina von Schlegel

Be still, my soul: thy God doth undertake
 To guide the future as He has the past.
 Thy hope, thy confidence let nothing shake;
 All now mysterious shall be bright at last.
 Be still, my soul: the waves and winds still know
 His voice who ruled them while He dwelt below.

Be Still, My Soul

Katharina von Schlegel

Be still, my soul: the hour is hast'ning on
When we shall be for ever with the Lord,
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past,
All safe and blessed we shall meet at last.

