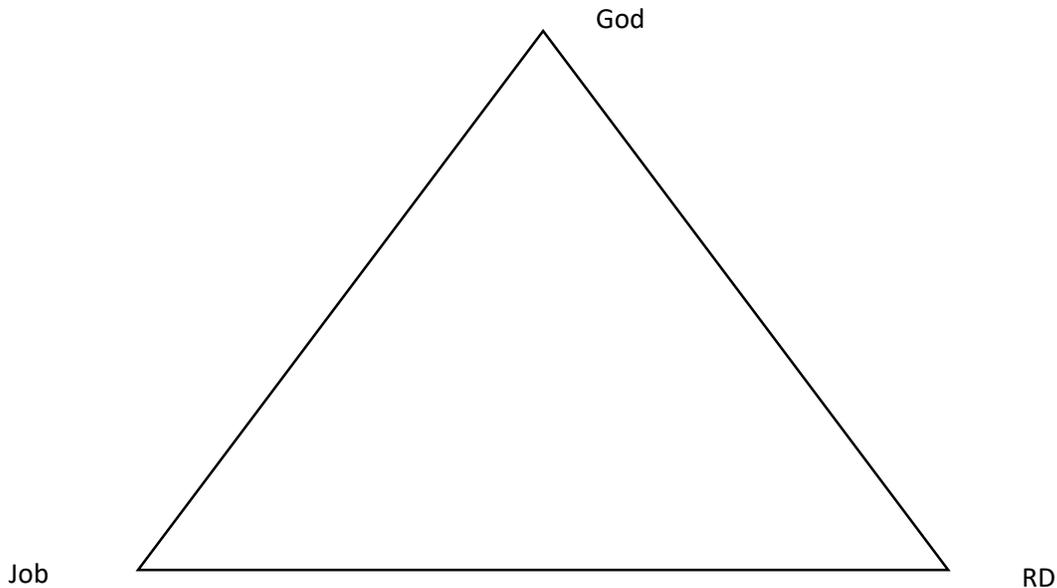


JOB COMING TO THE END OF JOB

Job 31:35 Oh that one would hear me! Behold, my desire is, that the Almighty would answer me, And that mine adversary had written a book. Job 31:36 Surely I would take it upon my shoulder, And bind it as a crown to me. Job 31:37 I would declare unto him the number of my steps; As a prince would I go near unto him. Job 31:38 If my land cry against me, Or that the furrows likewise thereof complain; Job 31:39 If I have eaten the fruits thereof without money, Or have caused the owners thereof to lose their life: Job 31:40 Let thistles grow instead of wheat, And cockle instead of barley. The words of Job are ended.



As long as Job is prospering...or at least OK...: equilibrium, stability
When suffering begins one of the angles has to end.
Which angle does the various parties defend?

Job's 3 friends:

- Defend the retribution dogma
- Assume God is just
- Attack the innocence of Job

The righteous prosper

The wicked suffer

The thought that Job could be innocent was never seriously considered

Job:

- Defends the innocence of Job (at least for his suffering)
- Assumes the retribution doctrine
- Questions...almost attacks... the justice of God

Job can only go so far. He cannot believe or accept that God is capricious / fickle...and certainly not evil

He never seems to consider the possibility that he deserves to suffer.

Elihu:

- Defends vehemently the justice of God
- Stretches...& then assumes the retribution dogma (maybe adding preventive to punishment)
- Attacks that Job is innocent or righteous

He, more or less, assumes that Job is arrogant / proud

- Also attacks Job’s 3 friends for having no real answer

God:

- Defends God (Himself) as God
- Ignores the RD → in some ways
- Stretches the RD → into the future, complexity, grace, mercy, forgiveness...
- (Totally) Ignores Elihu
- Rejects the 3 friends

The RD is not totally discarded which would leave us with

THEMES IN JOB

As we continue to read Job, let’s consider the basic themes of Job and the themes that Job causes us to consider.

1. The righteous may (will?) suffer!

Job is obviously an archetype / archetypical.

We are then pushed into the questions of how suffering and sin is related:

- Suffering is not related to sin!
- Suffering is somehow related to sin!
- Suffering is directly related to sin!
- Suffering prevents sin!
- Suffering corrects sin!
- Suffering related to our sin nature & the fall but not related to specific sin!

John 9:1 And as Jesus passed by, he saw a man which was blind from his birth. **John 9:2** And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? **John 9:3** Jesus answered, Neither hath this man sinned, nor his parents: **but that the works of God should be made manifest in him.**

John 11:1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. **John 11:2** (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) **John 11:3** Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. **John 11:4** When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Suffering:

The common burden of all men

The lonely burden of each man / woman.

The intense burden of some men / women

2. The righteous may suffer across all of life (every dimension, every aspect)

Physical	Social / familial
Financial	Emotional
Spiritual	

Sadly, there is no “Christian” form / kind of suffering!

3. The righteous must...survive...&/ overcome!

But how do we do this?

James 5:7

Be patient (Μακροθυμήσατε οὖν) therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience (μακροθυμῶν) for it, until he receive the early and latter rain.

James 5:8

Be ye also patient (Μακροθυμήσατε καὶ ὑμεῖς); stablish your hearts: for the coming of the Lord draweth nigh.

James 5:9

Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

James 5:10

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction (τῆς κακοπαθείας), and of patience (τῆς μακροθυμίας).

James 5:11

Behold, we count them **happy** which endure (τοὺς ὑπομένοντας). Ye have heard of the patience (τὴν ὑπομονὴν Ἰὼβ) of Job, and have seen the end of the Lord; that the Lord is very pitiful (πολύσπλαγχνός), and of tender mercy (οἰκτίμων).

“You people in the sunshine may believe the faith, but we in the shadow must believe it. We have nothing else.”
AJG

4. That the righteous suffer **cannot** be accounted for by Quid Quo Pro | retribution dogma

It **cannot** be:

- Simplistic
- Direct
- Immediate
- Obvious
- Rigid

Most humans believe, teach, & practice the Retribution Dogma:

The righteous are blessed

The wicked are cursed

→ they experience untold hardship leading to a

premature death!

“We” can work this forward & backward

Good things ←-----→ blessed &/ righteous

Bad things ←-----→ cursed &/ wicked / unrighteous

The Bible assumes:

- The righteous will be blessed
- The wicked will be cursed / suffer

The converse is **forbidden:**

If someone suffers,...

If someone prospers,...

Luke 13:1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.

Luke 13:2 And Jesus answering said unto them, **Suppose ye** that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?

Luke 13:3 I tell you, **Nay: but, except ye repent, ye shall all likewise perish.**

Luke 13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, **think ye** that they were sinners above all men that dwelt in Jerusalem?

Luke 13:5 I tell you, **Nay: but, except ye repent, ye shall all likewise perish.**

See also: John 9:1-4

5. God cannot be judged too quickly or so obviously as to His justice!

Genesis 18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: **Shall not the Judge of all the earth do right?**

Concluding thoughts:

➤ God is just

➤ The world ≠ God

➤ God cannot be judged rashly

Romans 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; **if so be that we suffer with him, that we may be also glorified together.**

Romans 8:18 For I reckon that **the sufferings of this present time** are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2 Corinthians 4:17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; **2 Corinthians 4:18** While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Genesis 50:19 And Joseph said unto them, Fear not: for am I in the place of God?

Genesis 50:20 But as for you, ye thought evil against me; **but** God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Genesis 45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

Genesis 45:2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

Genesis 45:3 And Joseph said unto his brethren, I am Joseph; **doth my father yet live?** And his brethren could not answer him; for they were troubled at his presence.

Genesis 45:4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. **And he said, I am Joseph your brother, whom ye sold into Egypt.**

Genesis 45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: **for God did send me before you to preserve life.**

Genesis 45:6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

Genesis 45:7 And **God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.**

Genesis 45:8 So now it was not you that sent me hither, **but** God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Genesis 45:9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, **God hath made me lord of all Egypt:** come down unto me, tarry not: