



**The Oaks
Baptist Church**
Grand Prairie, Texas

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God's Sovereignty

A Study in Job

Date	Lesson	Text
04/15	Introduction to Job	
04/22	Heavenly Discussion Pt1	Job 1
04/29	Heavenly Discussion Pt2	Job 1
05/06	Suffering and Friends	Job 2
05/13	Job's Complaint	Job 3
05/20	Suffer / Controversy P1	Job 4-31
05/27	Suffer / Controversy P2	Job 4-31
06/03	Elihu Speeches	Job 32-37
06/10	God's Responses	Job 38-39
06/17	Confession & Answers	Job 40-41
06/24	Confession and Prayer	Job 42
07/01	Review and Summary	

Food for Thought

Children never tire of asking why. Yet the question produces a bitter taste the older we get. Our age of "instant" everything has caused us to lose the ability to wait. Of all that we want now, relief from pain is at the top of our list. We want an instant cure for everything from toothaches to heartbreaks. Although some pains have been cured, we still live in a world where many people suffer. Sometimes suffering shapes us for special service to others and sometimes we don't know why we suffer. We must be willing to trust God in spite of unanswered questions?

(Adapted from Life Application Bible Notes)

JOB'S COMPLAINT

Job 3

Job's response to his sufferings in chapter three (and through-out chapters 3-31) is quite different from his response in chapters one and two. How can we account for this radically-changed response? The explanation is this: Often we as God's children, little realizing the greatness and the full implications of a recent calamity, make an initial heroic response but later, when we have had opportunity to meditate and more fully understand the magnitude and the ramifications of our loss, our response is not at all commendable. On the other hand, often our initial response to adversity is selfish and carnal but later, after the Holy Spirit has reminded us of the Bible's teachings concerning the profitable way to respond to the trials of life, our response often becomes more spiritual. The seven days of meditation, plus the evil suggestions of Satan concerning the non-goodness and the injustice of God, had caused Job to change his response. In poetic language, Job with manifold curses curses the day of his birth. For what crime does he curse that day? Because it did not shut up the doors of his mother's womb, 3:10. See Jer. 20:14-18 for a similar curse. In Job's wishes to not be born he laments that if his wish could be granted, then Job would never had experienced sorrow. If his wish for non-conception cannot be granted, then Job wishes that he had died in the womb or at birth, for then he would have gone directly to the rest found in sheol. The Israelites of the Old Testament believed that at death, the spirits of all men went to sheol, Eccl. 3:20,21, which they believed was a place of hollowness, darkness, semi-consciousness, inactivity and quietness, a place where no social or moral distinctions are made, and a place where no punishments or rewards are given. He is full of misery and bitterness and he sees no hope of relief, so he longs for death, searches for death, and would welcome death but he cannot find death. There is no hint that Job contemplated suicide. Job feels that God is no longer his friend but his enemy for he has no hope for a better life and God hedges him in and keeps him from death, the only possible outlet from his calamities and sorrows. Job felt that if God is a good God and a just God, then why does He keep on giving life to a man who is utterly miserable and desires death as a way out of his troubles? He is full of sighings and roarings, his fears are realized, he is not in safety, he has no rest or quietness, and only trouble comes. He curses the gift of God (life), he desires the enemy of God (death), and he questions the character of God but he does not give up his faith in God and curse (renounce) God. His faith burns low but it is not extinguished. His faith eventually saves him out of all his troubles.

Job wishes three things

1. He wishes that he had never been conceived (3:1-10)
2. He wishes that he had died in the womb or at the time of his birth (3:11-19)
3. He wishes that he might die now (3:20-26)
 - Job questions God's goodness and His justice (3:20-23)
 - Job feels that he has been deserted by God (3:23)
 - Job rehearses his troubles (3:24-26)
 - Job does not lose his faith and curse God

Truths about tragedy in a Christian's life

- When a deep tragedy weighs on his mind, even a righteous person may be driven to despair
- Even the faithful can express distress and bitterness
- The troubles of life can cause us to question God, but in the end they should strengthen our faith

(Adapted from "The Book of Job" by Roy Gingrich)

NOTES AND CROSS-REFERENCES

Two common human wishes where things would be different or had not have happened

Desire to turn back time

When times are bad we need to consider that God is in control of ALL times (Eccl 7:14)

14 When times are good, be happy; but when times are bad, consider: God has made the one as well as the other. Therefore, a man cannot discover anything about his future.

It is not wise to wish for the "good old days" (Eccl 7:10)

10 Do not say, "Why were the old days better than these?" For it is not wise to ask such questions.

We sometimes need to forget the past and focus on the future (Phil 3:13-14)

3 Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, 14 I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

Don't let the past hinder our service for God in the present (Luke 9:62)

62 Jesus replied, "No one who puts his hand to the plow and looks back is fit for service in the kingdom of God."

Desire to change past life

Regardless of the harsh past, when things get rough in the present, we realize that things weren't as bad as we thought (Num 14:2-3)

2 All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, "If only we had died in Egypt! Or in this desert! 3 Why is the LORD bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn't it be better for us to go back to Egypt?"

Turning back our lives or even warning others many times does not help (Luke 16:24-28)

24 So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.' 25 "But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. 26 And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.' 27 "He answered, 'Then I beg you, father, send Lazarus to my father's house, 28 for I have five brothers. Let him warn them, so that they will not also come to this place of torment.'

Many times it takes "coming to our senses" to change our lives versus reliving it (Luke 15:14-20)

14 After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15 So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16 He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. 17 "When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! 18 I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19 I am no longer worthy to be called your son; make me like one of your hired men.' 20 So he got up and went to his father.

At the Day of the Lord there will not be time to go back and change our lives (Luke 17:30-33)

30 "It will be just like this on the day the Son of Man is revealed. 31 On that day no one who is on the roof of his house, with his goods inside, should go down to get them. Likewise, no one in the field should go back for anything. 32 Remember Lot's wife! 33 Whoever tries to keep his life will lose it, and whoever loses his life will preserve it.