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Oaks Early Risers Bible Class

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	Job 1
04/29	Suffering and Friends	Job 2
05/06	Job's Complaint	Job 3
05/13	Suffer / Controversy P1	Job 4-31
05/20	Suffer / Controversy P2	Job 4-31
05/27	Elihu Speeches	Job 32-37
06/03	God's Responses	Job 38-39
06/10	Confession & Answers	Job 40-41
06/17	Confession and Prayer	Job 42
06/24	Review and Summary	

Food for Thought

Yet I Will Rejoice

Praising God in our trials turns burdens into blessings. Habakkuk saw the rapid increase in Judah's moral and spiritual failings, and this disturbed him deeply. But God's response troubled him even more. God would use the wicked nation of Babylon to punish Judah. Habakkuk did not fully understand this, but he could rejoice because he had learned to rely on the wisdom, justice, and sovereignty of God. He concluded his book with a wonderful affirmation in Hab 3:18.

Yet I will rejoice in the Lord, I will joy in the God of my salvation.

(Hab 3:18 NKJV)

From "Our Daily Bread", Dec 29, 2011)

INTRODUCTION TO THE STUDY OF JOB

THE THEME OF THE BOOK

The book deals with the problem of human suffering, especially with the problem of the suffering of the righteous. *Job* is to the Old Testament what *First Peter* is to the New Testament. Both books deal with the sufferings experienced by God's people. *Job* deals with the just sufferings of God's people, while *First Peter* deals with the unjust sufferings of God's people.

THE PURPOSES FOR THE BOOK

Perhaps the author had many purposes for writing *Job*, among which are the following:

To justify God's dealings with his children

The book teaches that God's direct and indirect dealings with His children are designed, not to harm us but to help us.

To teach the sovereignty of God over Satan

The book teaches that Satan works among men only with the permission of God and that he must periodically give a report of his doings to God.

To teach that true religion is not just another form of selfishness

The book teaches that God's children serve Him because of who He is and not because of what they can get out of him. Their primary reason for serving Him is love for Him and their secondary reason is hope of reward from Him. A person who looks to God only as an "Alladin's lamp" is not a true child of God.

To show the inadequacy of the older doctrine of suffering

The commonly-believed theology of Job's day taught that all human suffering is punitive, is punishment for sin (it taught that if a person is righteous, he receives temporal blessings from God [health, wealth, favor with men, long life, a numerous progeny, etc.] but if a person is wicked, God withdraws these temporal blessings and sends suffering into his life). The book shows that this doctrine is adequate to explain some human suffering but not all human suffering. The book reveals at least three other kinds of human sufferings: (1) *provative sufferings* (sufferings which demonstrate and prove the genuineness of our character or faith. I just invented the word "provative" for the sake of maintaining the alliteration); (2) *purgative (corrective) sufferings* (sufferings which not only prove us but also improve us); and (3) *preventative sufferings* (sufferings which keep us from sin). The New Testament teaches still other kinds of sufferings.

To show that true faith can not be destroyed

In the midst of his sufferings, Job falsely accused God and came to the verge of renouncing God but his flickering faith was never completely extinguished. Why? Because God constantly fuels the faith that He ignites. God never lets go His grip on His children, John 10:27-29; I Peter 1:5. He never ceases loving His own, Rom. 8:35-39.

To teach men that they can trust God in the dark

When Job was confronted with the majesty, the glory, the wisdom, and the power of God (chapters 38-41), he humbled himself before Him, became obedient to Him, and trusted Him without receiving an explanation of his suffering from Him. He trusted God in the dark. So can we when we see God as Job did.

To comfort and encourage all of God's Children who suffer as Job did

In the midst of our sufferings, we are comforted when we are reminded that God's dealings with us are prompted by love and we are encouraged to maintain our faith in God when we read of the reward given to Job's faith.

(From "The Book of Job" by Roy Gingrich)

NOTES AND CROSS-REFERENCES

AUTHOR: Unknown.

DATE WRITTEN: Subject of much discussion. Regarded by many scholars as the oldest book in the Bible; others place it as late as the exile

PLACE: The Land of Uz.

PURPOSE: To illustrate God's absolute sovereignty over the affairs of the world and, consequentially, to elicit trust in His ultimate goodness, especially from those found in the midst of suffering.

TO WHOM WRITTEN: People everywhere, especially those who suffer.

MAIN THEME: The problem of Job's affliction.

KEY WORD: Sovereignty.

KEY VERSE: Job 2:3; 19:25-26.

NOTABLE PASSAGE: Job's discourse on wisdom, Job 28.

SYNOPSIS: The book is poetical and pictorial in its descriptions. It may be divided into twelve scenes.

First Scene.

Job and his family before affliction overtook them. Job appears as a godly father, unspoiled by prosperity, ministering, as a priest, to his large household, (Job 1:5)

Second Scene.

Satan enters the divine presence, insinuating that Job serves God because of special favors, (Job 1:9-11). Satan is permitted to test Job by inflicting the loss of property and children, Job 1:12-20. Job retains his integrity, (Job 1:21-22)

Third Scene.

Satan re-enters the divine presence, saying, If Job's own body were afflicted, he would curse God, (Job 2:1-5). Satan is permitted to smite Job with a horrible disease, (Job 2:7-8). The blasphemous advice of Job's wife and the triumphant submission of Job, (Job 2:9-10)

Fourth Scene.

The arrival of Job's three friends and the seven days of silent sympathy, (Job 2:11-13)

Fifth Scene.

Job's patience being exhausted, he utters his complaint, (Job 3)

Sixth Scene.

The long and fruitless discussions between Job and his three friends concerning his afflictions. His friends maintain that suffering is the result of personal sin. Job defends himself and asserts his innocence, (Job 4-31)

Seventh Scene.

Elihu enters the discussion, (Job 32-37)

Eighth Scene.

The Lord answers Job out of the whirlwind with words of enlightenment and reproof, (Job 38-39)

Ninth Scene.

Job's confession, (Job 40:3-5)

Tenth Scene.

The Lord speaks the second time, (Job 40:7-24 & Job 41)

Eleventh Scene.

Job's second confession, (Job 42:1-6). The Lord's rebuke of Eliphaz, Bildad, and Zophar for their foolish words, and a command for them to offer sacrifices, (Job 42:7-9)

Twelfth Scene.

Job prays for his friends, his own prosperity is restored, and he lives to a good old age, (Job 42:10-17)

FOOD FOR THOUGHT:

- The malignant power of Satan in human life.
- The use of suffering in the divine plan as a means of perfecting character.

PROMINENT PEOPLE: Job, Job's Family, Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, Elihu the Buzite.

(From Thompson Chain - Bible Book Outlines)