

THE BOOK OF JOB –

“The Suffering and Consolation of the Christian”

Date: 11-19-17 Lesson: 2 Text: Chapters 2,3

Theme: “Shall we receive good from God,
and shall we not receive evil?”

(2:1-13) Again there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them to present himself before the Lord. (2) And the Lord said to Satan, "From where have you come?" Satan answered the Lord and said, "From going to and fro on the earth, and from walking up and down on it." (3) And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you incited me against him to destroy him without reason."

(4) Then Satan answered the Lord and said, "Skin for skin! All that a man has he will give for his life. (5) But stretch out your hand and touch his bone and his flesh, and he will curse you to your face." (6) And the Lord said to Satan, "Behold, he is in your hand; only spare his life."

(7) So Satan went out from the presence of the Lord and struck Job with loathsome sores from the sole of his foot to the crown of his head. (8) And he took a piece of broken pottery with which to scrape himself while he sat in the ashes. (9) Then his wife said to him, "Do you still hold fast your integrity? Curse God and die." (10) But he said to her, "You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive evil?" In all this Job did not sin with his lips.

(11) Now when Job's three friends heard of all this evil that had come upon him, they came each from his own place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They made an appointment together to come to show him sympathy and comfort him. (12) And when they saw him from a distance, they did not recognize him. And they raised their voices and wept, and they tore their robes and sprinkled dust on their heads toward heaven. (13) And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.

(3:1-26) After this Job opened his mouth and cursed the day of his birth. (2) And Job said: (3) "Let the day perish on which I was born, and the night that said, 'A man is conceived.' (4) Let that day be darkness! May God above not seek it, nor light shine upon it. (5) Let gloom and deep darkness claim it. Let clouds dwell upon it; let the blackness of the day terrify it. (6) That night--let thick darkness seize it! Let it not rejoice among the days of the year; let it not come into the number of the months.

(7) Behold, let that night be barren; let no joyful cry enter it. (8) Let those curse it who curse the day, who are ready to rouse up Leviathan. (9) Let the stars of its dawn be dark; let it hope for light, but have none, nor see the eyelids of the morning, (10) because it did not shut the doors of my mother's womb, nor hide trouble from my eyes.

(11) "Why did I not die at birth, come out from the womb and expire? (12) Why did the knees receive me? Or why the breasts, that I should nurse? (13) For then I would have lain down and been quiet; I would have slept; then I would have been at rest, (14) with kings and counselors of the earth who rebuilt ruins for themselves, (15) or with princes who had gold, who filled their houses with silver. (16) Or why was I not as a hidden stillborn child, as infants who never see the light? (17) There the wicked cease from troubling, and there the weary are at rest. (18) There the prisoners are at ease together; they hear not the voice of the taskmaster. (19) The small and the great are there, and the slave is free from his master.

(20) "Why is light given to him who is in misery, and life to the bitter in soul, (21) who long for death, but it comes not, and dig for it more than for hidden treasures, (22) who rejoice exceedingly and are glad when they find the grave? (23) Why is light given to a man whose way is hidden, whom God has hedged in? (24) For my sighing comes instead of my bread, and my groanings are poured out like water. (25) For the thing that I fear comes upon me, and what I dread befalls me. (26) I am not at ease, nor am I quiet; I have no rest, but trouble comes."

STUDY NOTES:

1. The accuser/Satan hates both God and man and is a liar and murderer (**Jn 8:44; Eph 2:2; 1 Jn 5:19**)
2. Horrifying skin disease like boils (**Ex 9:9; Lev 13:18; 2 Ki 20:7**)
3. Ashes for mourning and sorrow (**Esther 4:1-3; Jonah 3:6; Dan 9:3; Mt 11:21**)
4. To curse God is the utmost blasphemy (**Lev 24:10-16**). Terrible advice from his foolish wife.
5. **"Shall we receive good from God, and shall we not receive evil?"**
(**Dt 8:5; 2 Sam 7:14; Ps 94:12; Prov 3:11,12; 1 Cor 11:32; Heb 12:5-11**)
6. The three friends of Job: Eliphaz the Temanite and Edomite, south of Dead Sea (**Gen 36:11**)
Bildad the Shuhite, possibly a descendant of Shuah, the youngest son of Abraham and Keturah (**Gen 25:2**)
Zophar the Naamathite
7. They sat, silent on the ground to mourn with him for 7 days
– expression of sympathy (**Ezek 3:15; 2 Cor 1:5-7**)
8. May the day of my birth perish – the depth of his despair. A sense of fatalism and depression.
9. The use of rhetorical questions in (**3:11,12, 16, 20-23**)
10. Common human experience of “wishing we were dead” because of our suffering (**3:20-22**)
11. Bitterness of soul which can overcome us (**1 Sam 1:10; 22:2; 2 Sam 17:8; Prov 31:7**)
12. Afflictions are a test of our faith (**Mt 27:46; 2 Cor 12:9**)

Luther's Works Vol. 2, p. 322:

“In this way the holy fathers, especially Augustine and Bernard, debate about punishments and misfortunes. For they observe that innocent Job is tested, that Paul is turned back and humbled, and that Magdalene is cleansed or invited to repent, but that in the case of the blind man nothing more is involved than that God may manifest His glory.

Even though these are various kinds of trials, they are nevertheless a fatherly chastisement and not a rod of wrath such as we see in the instance of Herod and other wicked men, who are afflicted with horrible punishments, upon which eternal death and damnation still follow later on.

Against this wrath the prophet prays when he says (Ps. 6:1): “O Lord, rebuke me not in Thy anger, nor chasten me in Thy wrath”; as if to say: “Rebuke me, I have no objection; I shall also gladly bear it that Thou dost chasten me, provided only that there be no wrath and anger.”

Thus Jeremiah prays for himself and for his people (10:24): “Correct me, O Lord, but in just measure; not in Thy anger, lest Thou bring me to nothing.” He distinguishes wrath from the judgment by which we are cleansed and improved, but with restraint and for our own good.

More reasons that lead God to visit us could be assembled. We sin continually, and for this reason we foster and nourish original sin, the wages of which is death (Rom. 6:23). But God remits this eternal punishment to those who believe and commutes it into such punishments as I have mentioned, which are part of this present life only and benefit us because they test us or make us humble, improve us, or give luster to the glory of God. Let us, therefore, bear them with patience and even give thanks to the merciful God who is chastising us with good judgment and not in anger, that we may persevere in the fear of God and be saved.”

LIFE APPLICATION:

Explain what this means to you: Shall we receive good from God, and shall we not receive evil?"