

Wisdom for Today

Job - How to Suffer

Job 1:1-9

Introduction to Series "Wisdom for Today"

Old Testament - 17 history, 17 Prophecy - 5 wisdom

Heart and soul - poetry and music

Similar to poetry of neighbors but different in content

Hebrew poetry - centers on one true God and true Wisdom

Not rhythms but:

Repetition - *The Lord is a shelter for the oppressed* *Psalm 9:9*
A refuge in times of trouble

Contrast - *The wind blows, and we are gone* *Psalm 103:16-17*
As though we had never been there

Completion - *The Lord is my light and my Salvation* *Psalm 27:*
So why should I be afraid

Parallelism - *By wisdom the Lord founded the earth* *Proverbs 3:19*
By understanding He established the heaven

The Book of Job

Like some other ancient compositions, the book of Job has a sandwich literary structure: prologue (prose), main body (poetry), and epilogue (prose), revealing a creative composition, not an arbitrary compilation. Although the friends come to console him, they end up arguing over the reason for Job's suffering.. So in praise of true wisdom he centers his structural apex between the three cycles of dialogue-dispute ([chs. 3–27](#)) and the three monologues: Job's ([chs. 29–31](#)), Elihu's ([chs. 32–37](#)) and God's ([38:1–42:6](#)). Job's monologue turns directly to God for a legal decision: that he is innocent of the charges his counselors have leveled against him. Elihu's monologue rebukes Job but moves beyond the punishment theme to the value of divine chastening and God's redemptive purpose in it. God's monologue gives the divine perspective: Job is not condemned, but neither is a logical or legal answer given to why Job has suffered.

Job - *unknown* but we do know some about him

God called him "**blameless and upright**" [Job 1:8](#)

Not without sin - [Job 42:6](#) "**I repent in dust and ashes**"

Asked by God to be mediator for his friends. [Job 42:8](#)

God restored twice the amount of goods to him and another family

He was a real person

Ezekiel lists him with Noah and Daniel [Ezekiel 14:14 and 20](#)

James praises him for his perseverance in [James 5:11](#)

Author - *unknown* but we do know much about him.

Israelite - the names of God and the language

Educated - in literature, poetry, knowledge of plant and animal life, weather, constellations and foreign cultures - especially Egypt.

Date - *unknown* but probably in time between Noah and Abraham

Job serves as priest for his family

Wealth spoken of in cattle not silver and gold

He lives to be around 200 years old

There is no reference to Israel or the exodus from Egypt

There is no mention of the laws of Moses

Location - Land of Uz - *unknown* but probably near Edom (south of Israel)

The point is that these are not as important as the message.

Content - **Suffering of a righteous man**

Worlds Logic - 1 God is not almighty

2. God is not just

3. Man is innocent and deserves only good.

All are false - God is almighty, just, loving and all have sinned.

Job's Friends logic - God is good but Job has sinned

Job's plea - I am innocent, need a mediator, want to meet with God
but I will trust Him **Key verse** [Job 19:25-26](#)

Wisdom for today

1. Righteous people do suffer "unjustly"

Not all suffering comes from personal sin or wrong choices

(These do bring suffering)

God allows suffering as a means to strengthen faith and purity

2. Man is unable to view life from God's perspective

God is almighty, good and just

God is beyond our understanding

3. God should be served because He is God - not because of rewards

God will tolerate honest questions

He is not obligated to give us answers

4. Man, with God's help, is able to persevere all Satan's schemes

Satan is subject to God and limited in his power

Satan does not have the last word in the lives of men

For a very informative and fun look at Job go to

https://youtu.be/xQwnH8th_fs

Plan now to attend the Weekend Retreat September 16-18