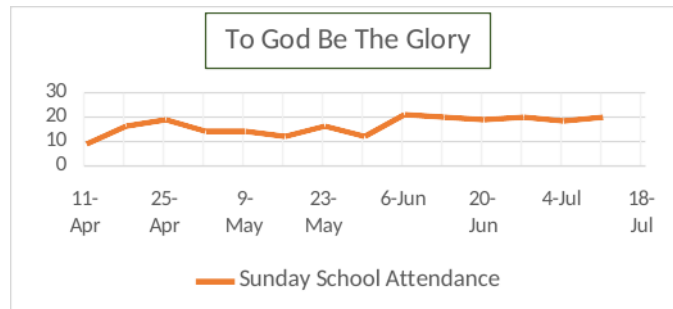


Welcome and Announcements

Please join us in-person for 10:00 am Sunday School as we grow together in the Lord.
Last week's Sunday School attendance = 20



Introduction

Last week's lesson from Job 40:1-14 focused on the awesome wisdom and power of God as He answered Job from out of the whirlwind. The lesson for this week from Job 42:1-11 closes out our study in the book of Job. Here we'll briefly review some of the highlights that we've touched on in previous weeks.

Job's Trial (Job 1-2)

¹There was a man in the land of Uz, whose name was Job; and that man was perfect (blameless) and upright, and one that feared God, and eschewed (shunned, turned away from) evil.

This opening verse introduced us to Job who was described as “*perfect and upright*,” fearing God and hating evil.

⁹Then Satan answered the LORD, and said, Doth Job fear God for nought (nothing)?

¹¹But put forth thine hand now, and touch (take away) all that he hath, and he will curse thee to thy face.

Satan charged that Job only behaves this way for the rewards and blessings he gets in return.

²¹And said, Naked came I out of my mother's womb, and naked shall I return thither (when I die): the LORD gave, and the LORD hath taken away; blessed (praised) be the name of the LORD.

Job's losses were sudden and devastating. In just a few moments he lost everything he had; even his children were dead. Yet, Job proved that people can in humble submission love God for who He is, not for what He gives them.

^{2:4}And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

God allowed Satan to afflict Job with severe physical suffering. True to his deceptive nature, Satan contrived Job's afflictions to make it appear that God was to blame. Job not only struggled with the grief and pain inflicted upon him, but with the underlying questions of why God was judging him so harshly in these afflictions, but Job once more proves Satan a liar and also passes this round of testing by maintaining his integrity and fear of God.

Job's Friends (Job 3-37)

3:11 Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

Job's friends journey to mourn and comfort Job, before beginning dialogues with Job. They contend that Job's suffering was God's punishment for his sins, while Job responds by claiming innocence.

32:1 So these three men (Eliphaz, Bildad, & Zophar) ceased to answer Job, because he was righteous in his own eyes. 2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

When Job most needed their comfort, his friends held firm to their beliefs in retribution during this life (good people are rewarded, wicked people punished) and continued to accuse Job of some wickedness that led to his suffering, only adding to Job's pain and leading him to question God's justice.

God Answers Job (Job 38-42)

38:1 Then the LORD answered Job out of the whirlwind, and said, 2 Who is this that darkeneth counsel by words without knowledge?

40:2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. 3 Then Job answered the LORD, and said, 4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

40:8 Wilt thou also disannul (discredit) my judgment (justice)? wilt thou condemn me, that thou mayest be righteous (justified)? 9 Hast thou an arm like God? or canst thou thunder with a voice like him?

Upon hearing directly from the Almighty God and reflecting on His power and wisdom over all of creation, Job realized the folly of questioning God's justice.

Conclusion

Overall, the book of Job deals with the difficult question of why unexplainable tragedies sometimes happen to good people, and leads us to reflect on our motivation for trusting God. We live in a fallen world where sin has twisted justice and sinful people can appear to prosper while bad things can happen to good people.

Job was a good man that experienced great suffering. This book reminds us that God is sovereign and we are not. Only God knows why things here happen as they do. We should not pretend to have answers to all this, but rather trust God and have confidence that in the broad scope of time God will execute justice.