

**Beyond Suffering – The Message of Job (Job 1-42)** 4/24/2016

**The Prologue (ch. 1-2)**

The book of Job is basically an exposition of the answer to this question: Who \_\_\_\_\_ to Job? Who is \_\_\_\_\_ for what happened to Job? Job believed that \_\_\_\_\_ was responsible for what had happened to him, and he never \_\_\_\_\_ from that stance.

The ultimate answer as to who did this to Job comes from \_\_\_\_\_; He says He did it.

Incited =

To ruin =

You and I may not have done anything to merit our \_\_\_\_\_, but neither have we done anything to merit all of our \_\_\_\_\_ - \_\_\_\_\_ our blessings—from God.

**The Dialogue (ch. 3-26)**

Eliphaz, Bildad, and Zophar were truly Job's \_\_\_\_\_. They operated under erroneous assumptions that Job's \_\_\_\_\_ was the cause of his \_\_\_\_\_.

Job's experience of \_\_\_\_\_ is the issue that initiates the story, but \_\_\_\_\_ is not the primary reason or theme of the book.

At least a dozen proper names or titles for God appear over \_\_\_\_\_ times in Job.

The most revolutionary, \_\_\_\_\_ discovery about the book of Job is that it's not about the suffering, ultimately, it's about \_\_\_\_\_!

**The Monologues (ch. 27-41)**

**Job's monologue** (ch. 27-31) summarized: Lord, You've become \_\_\_\_\_ to me, and I don't know \_\_\_\_\_.

**Elihu's monologue** (ch. 32-37) summarized: His argument focuses not on the idea that Job is suffering because of his \_\_\_\_\_, but that Job is \_\_\_\_\_ because of his \_\_\_\_\_. Not all suffering is \_\_\_\_\_ by sin, but all suffering can cause us to sin in how we \_\_\_\_\_ to it! Elihu emphasizes that God has the sovereign \_\_\_\_\_ to do as He chooses with whom He chooses without ever compromising His \_\_\_\_\_.

**God's monologue** (ch. 38-41) summarized: \_\_\_\_\_ are you, Job? What are your \_\_\_\_\_, in terms of knowledge or power, that you feel entitled to question My \_\_\_\_\_ and My \_\_\_\_\_?

The first part of God's examination of Job, involving geophysics and astrophysics, emphasizes God's \_\_\_\_\_ and \_\_\_\_\_. The second of examination, involving zoology, emphasizes God's \_\_\_\_\_ and His \_\_\_\_\_.

If the Creator knows when \_\_\_\_\_ are hungry or hurting, don't you think He is infinitely aware of your circumstances and compassionately disposed toward you in your \_\_\_\_\_, in your vulnerability, in your \_\_\_\_\_? Even when—and especially when—He seems \_\_\_\_\_ and absent?

We may not always see the signs of God's \_\_\_\_\_ in our immediate circumstances, but what we \_\_\_\_\_ is *not* all there is. This is what it means to \_\_\_\_\_ God and to trust God's \_\_\_\_\_!

God \_\_\_\_\_ everything and \_\_\_\_\_ no one anything.

**The Epilogue (ch. 42)**

Job's message summarized: I do not need to know \_\_\_\_\_ things happen. I only need to know the One who \_\_\_\_\_ my life, and willingly submit to whatever He does, because He's always righteous, trustworthy, and \_\_\_\_\_. Regardless of what it looked like to Job, God's posture toward him had never changed; he was still "My \_\_\_\_\_ Job."