

## Discussion Qs Job pt.1

1. What variety of implications and applications emerge by reader identification with different characters of the story in different ways?

Am I a friend, a would be comforter, that makes someone's suffering even worse?

Am I Job's wife, a person who discourages following God rather than helping a husband to serve God whatever the challenges and trials may be?

Do I identify with Job in his suffering? Can I learn the lesson that he confessed: that God is wise and sovereign in working out His irresistible purposes.

2. The basic point that the friends raise is that we should look at our sins and confess them when we face deep trials. What good lesson can we gain from this posture?

We can avoid doing this with accusation toward others (season any correcting and helping by just judging in this way) and on the other hand it is something we should ask of ourselves so we do not over emphasize our righteousness of life before the Lord. They do remind us to do serious self-examination and to trust in the Lord for our justification out of hearts of repentance.

3. Is it wise to remain silent in the face of those who suffer?

Sometimes the silence may be to identify with those who suffer. It is difficult to know what to say. They tore their robes and wept in acts of sympathy (2.11-12).

4. Do not the friends take a view that accents the negative?

Yes, they seem to be examples of the censorious spirit. Why don't they look at the many positives of Job's life and try to square them with his suffering? The retribution theology must cloud their thinking.

5. How do we distinguish chastening from general trials?

In ourselves, we may see a direct relation of a consequence and our sin. Other times we may not be able to correlate sin and suffering in our own lives. Bottom line, we know that God is working out His purposes and we cannot use a formula, but all is for our good however we title it.

6. Do we really get what we deserve from God if we think along the lines of the retribution theology?

We know the mercy of God; we do not get what we deserve, though we know that worse things than we face are what we should get if it were simply a matter of justice.

7. What do we say about families (churches) that seem to have no trials; their lives look fine and dandy.

Surely, trials are common to man. Appearances may point one way but realities may be the other. Also, we have different trials and our faith is developed to different levels and in different ways as the Lord decides. That we leave in His hands.

8. Do we need to read the whole book of Job to understand any part (perhaps even more than other books)?

We want to skip to the epilogue.

We do need to get the whole into perspective or we will make many misjudgments about the book. We can only get the tensions and the probing and the impact by noting the questions for example that are raised that are not answered (Is Job righteous? Is God righteous?).

8. How do we explain unbelieving scholars living to their 90's and believing scholars dying at 47 (Dillard, Bahnsen)? There is no formula. It is the outworking of God's sovereign, wise, and loving but irresistible purposes. We cannot understand. We must trust Him.

9. How can Job be "everyman" (who suffers) and Christ at the same time?  
Job pictures man in suffering before God. Jesus is man.