

## JOB 7:1-7 Text Study for the 5<sup>th</sup> Sunday of Epiphany, February 4, 2018

WELS PNW District Missionaries' Conference, January 29-31, 2018 Hood River OR  
Assigned to Joel Nitz by taskmaster Brian "Brute" Hackmann. "Does not man have hard service?"

**Theme: He Took Up Our Infirmities**, the Son of God made manifest in his healing ministry as the Savior of the world.

### Readings for the Day, Christian Worship Supplement Lectionary Year B

**Job 7:1-7** Job felt the full weight of his infirmities. He did not see a clear path out of his miseries. It wore him out and robbed him of hope. Yet he still appealed to God for his rescue. He looked for his Redeemer to take up his infirmities and carry his sorrows.

**Romans 8:28-30** The experiences of life bring us through much tribulations, sufferings, sorrows and infirmities. The God who wraps us in his eternal love through Jesus Christ knows what we need and guarantees to make all things work for good. We have a Savior who took up our infirmities.

**Mark 1:29-39** The early Galilean ministry of the Lord Jesus demonstrated his power over the infirmities of a fallen world. He addressed the effects of sin in this fallen world, conquering disease and demon possession. He preached hope in the synagogues because God had sent him to take up our infirmities.

**Psalms 103** David's poetry proclaims peace and joy in the Savior God who "forgives all your sins and heals all your diseases." The Son of David will bring these blessings to fulfillment for "his kingdom rules over all." Praise the LORD, O my soul.

### Context

*After Job has experienced a full measure of suffering brought against him by Satan and allowed by his LORD, he has found no relief. His friends have arrived but have nothing to say for seven days. Then Eliphaz the Temanite speaks. He stings with accusations and haughty disregard for the comfort his friend needs. Eliphaz defends the view of the three friends that Job simply needs to come clean before God about the sin that brought his suffering. These miserable, misplaced words add to Job's darkness. In chapter six he laments that his friends provide no comfort. He accuses God of attacking him. He longs for death. In chapter seven, he cries out before God to find hope in the One who sees all that has happened but seems so far away from helping him. We keep in mind that, despite all that has happened, Job does not retract his first responses to tragedy: "The LORD gave and the LORD has taken away; may the name of the LORD be praised" (Job 1:21). And "Shall we accept good from God, and not trouble?" (Job 2:10).*

הֲלֹא־צָבָא לְאִנוּשׁ עַל־עֲלִי־אָרֶץ וְכִימִי שָׂכִיר יָמָיו:

Job 7:1 (BHS)

*Does not man have hard service on earth? Are not his days like the days of a hired hand?*

הֲלֹא־ Interrogative particle with the adverb of negation, which here fits the usage: "It is used in questions which, by seeming to make doubtful what cannot be denied, have the force of an impassioned or indignant affirmation" (BDB p. 210). "Actually it is a petrified emphatic vocable and should be translated virtually always as 'indeed, surely'" (The Book of Job, Commentary New Translation and

Special Studies, Robert Gordis, page 78). Job's lips give an indignant affirmation before his God that what happens to men in general and to Job makes life extremely difficult.

**צָבָא** – army, war, warfare; in some contexts meaning *service or hard service*. We use the term “service” to describe one who *serves* in the military. Perhaps most familiar to us in the phrase “LORD Sabbaoth.” Three or four times used in the sense of hard service: Job 7:1; Job 14:14 “All the days of my hard service”; Isaiah 40:2 “proclaim to her that her hard service has been completed”; BDB also says Daniel 10:1, but see: “it concerned a great war” (footnote *burdensome* war, NIV 2011); “was about a great conflict” (HCSB and ESV).

**לְאִנוּשׁ** – for man, mankind; mostly used in poetry (although first use is Genesis 4:26), and frequently in Job: 7:1, 14:19, 28:4,13, 32:8, 33:26, 36:25, et al. A general truth that fits all people.

{**עַל־** Qere **עַל־** --Kethiv; upon the earth (regular form of the preposition) or upon (long poetic form of the preposition). Does Job focus on a general truth or a specific truth related to his situation? His speech has the ring of observation, seeing what not only applies to him but to many. His complaint then goes beyond himself to God's treatment of all people who suffer. Who can understand the LORD's ways?

**שָׂכִיר** – adjective used as substantive, one hired, hireling, hired laborer. Job had hired many men to serve his large estate. He knew the burden placed upon them but had lived his rich life without having to face the burden of the work or the heat of the day. What does the hired hand think of? He thinks of the day's end. When will my labors cease? Think of the bored assembly line worker who watches the clock, so eager for the workday to end. The day drags on and on.

Job observed what his friends ought to consider. They look upon Job's suffering as unique. How had a man so honored in his generation, blameless and upright, who feared God and shunned evil (1:8), fallen into such intense suffering? This should never happen to such a man. Since it had happened to such a man, God must have found a reason to make this man suffer for his sin. Job had hidden the sin so well behind the mask of a blameless life. Eliphaz, Bildad and Zophar would root this out. They would force Job to confess and come clean.

But Job lets them know that what has happened to him is not unique. It happens to many men. Hard service goes with life. “No temptation has seized you except what is common to man” (1 Corinthians 10:13). This goes with fallen people in a fallen world. The consequences of sin brought Adam to hard service by the sweat of his brow, working in pain all his days, closing with the pain of death.

“Having asserted the veracity of his own subjective ‘taste’ (6:30), Job turns to reflect on the human condition. He generalizes his own experience—indicated by the recurring ‘I’ and ‘my’ at the end of the preceding chapter (6:28-30)—to speak now broadly of humanity's plight, thereby offering a counter point to Eliphaz's universalizing of human suffering (chs. 4-5)” (Job 1-21, C.L. Seow, General Editor, page 489).

Job addresses his friends. He also addresses his God. What had caused his God to bring such hard service upon him? The longer he suffered, the less it made sense to him that God would design such a life for him. Could he understand the ways of his God? Could he accept them?

Who has come to relieve us of this hard service? Proclaim that hard service has been completed by the servant of the LORD (Isaiah 40:2). Who came like the hired man to bear the burden of the work and the heat of the day? He says, “Come to me, all you who are weary and burdened, and I will give you rest” (Matthew 11:28). Our suffering makes the Savior nearer and dearer to us.

Likely we have used Job's testimony for many hospital devotions or on pastoral visits in response to tragedy. As sinners we readily believe that God ought to punish us with all kinds of suffering for our sins. As those who know the Redeemer of the world, we believe that he has received our punishment (Isaiah 53:5) and uses our suffering to discipline us for his good purpose.

כְּעֶבֶד יִשְׂאֵף-צֶל וְכַשְׂכִּיר יִקְוֶה פְעֻלוֹ:  
Job 7:2 (BHS)

*As a slave will long for shade and a hired hand will wait for his wages,*

כְּעֶבֶד--like a slave, servant, worker. Joseph suffered as a slave. The Israelites became slaves in Egypt. They knew Egypt as "the land of slavery" (Exodus 13:3,14). The word can also have a positive sense as servants (worshippers) of God, Israel as servant of the LORD, and the Messiah as the ideal servant/slave of the LORD. In this context, Job has in mind the misery of the slave to match the misery of his suffering. יִשְׂאֵף --he will long for, (Qal impf.). "To gasp, pant, pant after, long for." BDB: "gasp, as a woman in travail, fig. of 'y Is 42:14; pant after, snuff up the wind (acc.), of wild ass Je 2:24; unto his place he panteth (comes panting), of sun under fig. of racer Ec 1:5." The slave longs for relief, for the end of the day and the end of his days, either in freedom or in death. In this case Job describes the hard work of the slave longing, panting for, gasping after some relief.

צֶל--shadow, shade, as protection from the sun. (Famously in Psalm 23, *tsalmaveth* "shadow of death.") The slave longs for a refreshing place, a break from his hard labor, the shade where he can drop his weary load for even a few moments of rest. Job feels that way. NIV translates "evening shadows" to indicate the end of the work day. However, צֶל is singular, "shadow," and "shade" makes as much sense here as shadow. To contemplate yet another sense, צֶל also has use as a symbol of the transitory nature of life, Job 8:9, "for our days on earth are a shadow." Job 14:2, "he (man) flees like a shadow and continues not."

וְכַשְׂכִּיר --same word as in verse 1, adjective used as substantive, hired man, hired hand, hired one. This person has a higher status than a slave. He gets paid for his work.

יִקְוֶה --Piel imperfect; will wait for, look eagerly for. BDB: Prob. orig. *twist, stretch*, then of tension of enduring, waiting.

פְעֻלוֹ --doing, deed, work, thus wages of work. Similar usage in Jeremiah 22:13, "does not give him his wages." The worker has something to look forward to, what he has earned with his labor. Nonetheless, the day drags on until he receives his payment. Who thinks that he gets paid enough? As a parallel thought to the work of the slave, the hired man's work also has longing for relief, the wages earned.

Job provides two examples, well-known to his friends, of those who experience hard service on the earth. How many slaves and hired hands did Job employ to manage "7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys"? (Job 1:3). He also needed managers of managers and chief servants over lesser servants. He saw the misery common to all working people.

If Job's friends agree—how could they disagree on so obvious a point—then couldn't they view Job's suffering as part of the hard service common on earth? Had they measured their judgments correctly against him? They thought so. He strongly disagrees. Furthermore, could they comprehend what it meant for God to send hard service upon righteous Job?

The pastoral ministry has its own measure of misery, lots of hard work, days that pass into nights, and longing for relief. Yet we have the antidote for misery, the glorious gospel of our Lord Jesus Christ. We offer hope for ourselves and the people we serve that goes far beyond a bit of shade and some shekels in a pouch. Job has that hope too but it becomes hard for him to see because of his own misery, his friends' lack of comfort, and the mysterious ways of his God.

כֵּן הִנְחַלְתִּי לִי יַרְחֵי-שׁוּא וְלַיְלֹת עֵמָל מִנּוּ-לִי:  
Job 7:3 (BHS)

*So am I allotted for myself months of emptiness and nights of trouble are appointed to me.*

כֵּן –thus, so; a conclusion for himself. What he has observed in life and his friends also should recognize now has fallen upon him. Would they not recognize that he had no extraordinary sin to confess that had brought his God to inflict his suffering? He experienced afflictions common to human experience but very difficult to handle. He could use comfort from his friends.

הִנְחַלְתִּי לִי --a Hofal (Hiphil passive) Perfect, 1<sup>st</sup> person singular form of *nachal*, get or take as a possession; hofal “made to possess.” “I was made to possess, I am allotted, I received” or expressed a little differently, “it was given to me, laid upon me.” The verb already indicates the first person. The preposition with first person ending adds emphasis. Job writes from his own experience. He knows how this feels. He knows better than his friends what to say about this because he is going through it. In the passive voice, the words imply that God controls his suffering. God has caused his emptiness and trouble. Job feels he doesn’t deserve this. Why, then, did God cause it?

שׁוּא --emptiness, nothingness, vanity; Exodus 23:1 Do not spread *false reports* (“a report of emptiness”). Job 15:31 he will get *nothing* in return. Psalm 31:7 (English verse six) I hate those who cling to *worthless* idols. The Hebrew of Psalm 31 uses two words for “nothingness”: “breaths of emptiness.” (הַבְּלֵי-שׁוּא). NIV makes “breaths” into “idols.” A suffering person understands the long evenings and nights of nothingness, nothing but suffering, very little rest, no relief. From the suffering person’s perspective, it serves no purpose, an empty experience.

עֵמָל --trouble, sorrow, mischief, toil, labor. Jeremiah 20:18 “Why did I ever come out of the womb to see *trouble* and sorrow and to end my days in shame?” Troubled sleep, physical trouble, spiritual trouble, trouble from his tormentors, trouble in his relationship with God. The ordinary person gets some rest from his troubles with a night of rest. Job did not enjoy that blessing.

מִנּוּ --Piel perfect, count, number, reckon, assign. Piel: appoint, ordain. Who assigned, appointed or ordained nights of misery to Job? He builds to his contention that God has sent something he didn’t deserve and that shouldn’t have happened to him. “Why have you made me your target?” (Job 7:20).

When a person suffers, people often say, “This too shall pass. All things must pass. It can’t last forever. Just hang on.” Job’s words help us evaluate this in a different way. For the person experiencing ongoing pain, the end does not seem near at all. Instead the present suffering feels endless. Job had months of pain and nights with no relief. What he needs to know more than the limitation of the suffering is how God loves him through his suffering. The suffering leads him to question God’s love and care for him. Job’s friends do not sense this and do not offer this comfort.

As we counsel the suffering and minister to them, we want to communicate God’s love and care for the person. We also admit what we don’t know—how long it will last or what limitation God has designed in the cross this person bears.

אִם־שָׁכַחְתִּי וְאָמַרְתִּי מָחָי אֶקוּם וּמִדֹּד־עָרֵב וְשָׁבַעְתִּי נְדָרִים עַרְי־נָשִׁי:  
Job 7:4 (BHS)

*If I lie down and say, "When will I arise?" then evening extends and I become weary of tossing till dawn.*

וְאָמַרְתִּי –Qal w-c pf. and I say, I will say; the processing of thoughts by speaking out loud. Job could work through his problems better by speaking to himself or he spoke to himself because no one else listened. His wife did not take much care for his thoughts. "Curse God and die!" (Job 2:9).

וְשָׁבַעְתִּי --Qal w-c pf. Be sated, satisfied, surfeited, be fulfilled, be filled. Fig. be weary of.

נְדָרִים --noun masculine plural; *tossings* of sleeplessness, but in our idiom the singular "tossing" expresses the thought well enough. Everyone experiences restless nights, tossing back and forth, hoping to fall asleep, wondering if you should get up or stay in bed till exhaustion takes over. Job had enough of this to become weary of it, filled to overflowing with restlessness. His perspective may also help us in listening to a suffering person. Remember—he probably has not slept well in some time. Clear thinking may not come easily. Cranky, bitter expressions may result. Giving in to temptations (self-pity, despair, unbelief regarding God's promises) may happen more regularly. Cf. Deuteronomy 28:66-67 You will live in constant suspense, filled with dread both night and day, never sure of your life. In the morning you will say, "If only it were evening!" and in the evening, "If only it were morning!" — because of the terror that will fill your hearts and the sights that your eyes will see.

The expressions have the ring of authenticity. Job describes his life. If his friends better understand his situation they can better address his suffering. A good listener may have very little to say. Sometimes a suffering person simply needs to express himself, to tell a sympathetic ear what he has gone through, whether the listener has an answer or not. In the context of those who love God, it becomes more than talk therapy. After listening, an appropriate Bible passage may provide all the conversation the person needs. Or a hymn verse and a prayer. Or the sacrament. Or all these things.

"And notice when Paul said, 'Mourn and rejoice,' he said simply that. It doesn't mean that you have to solve the situation. It doesn't mean that you have to fix the person. Just mourn. Just be with them" (Salt of the Earth, Aaron H. Goetzinger, Forward In Christ, January, 2018, page 29).

לֶבַשׁ בְּשָׂרִי רֶמֶה וְגִישׁ־נֶ {גֹּשׁ} עֶפֶר עוֹרִי רֶגַע וַיִּמָּאֵס:  
Job 7:5 (BHS)

*My flesh is clothed with a worm and a lump of dust. My skin hardens and flows.*

בְּשָׂרִי –my flesh; the outer covering of the body, what people see of Job. His damaged flesh makes an immediate impression. Most people draw immediate judgments about a person based on what they see from the outside. What did people conclude about Job? His damaged flesh indicated a damaged person. He had brought misery upon himself. As his friends thought, his sin had brought him under God's judgment. Didn't God make that clear with the putrid flesh of Job? Not only did Job suffer from this affliction to his body, he suffered from the perception people had of him.

רֶמֶה וְגִישׁ עֶפֶר –a worm and a lump of dust; "A worm" (singular) but we would more likely say "worms." BDB: "cause and sign of decay." Job 17:14 "If I say to corruption, 'You are my father,' and to the worm, 'My mother' or 'My sister.'" Job 21:26 "Side by side they lie in the dust, and worms cover

them both.” Job 24:20 “The womb forgets them, the worm feasts on them.” Observers see death in Job’s body. The curse of death has fallen upon him as the worm slowly eats away at the diseased parts of his flesh. Dust accumulates becoming a lump. Perhaps he has become too weak to pick off the worms or clean himself from the dirt. Or he finds himself resigned to what takes place. He sees no point to fighting against the corruption of his flesh.

{גִּישׁ} –Ketiv/Qere apparently just a variation in spelling the same word.

רָגַע --BDB has three variations in meaning for this root: 1. Disturb 2. Be at rest, repose 3. Harden. On the third meaning BDB adds: “My skin hardens and (then) runs again of the ulcers in elephantiasis.” “Elephantiasis is a condition characterized by gross enlargement of an area of the body, especially the limbs. Other areas commonly affected include the external genitals. Elephantiasis is caused by obstruction of the lymphatic system, which results in the accumulation of a fluid called lymph in the affected areas” (NORD, National Organization of Rare Disorders, rarediseases.org). “The skin of the affected areas usually develops a dry, thickened, pebbly appearance and may become ulcerated, pitted and darkened (hyperkeratosis).”

Another opinion: “The agonizing physical symptoms described here may include suppurating boils, fever, speech impediment, difficulty in breathing, sleeplessness, night terror, and delirium” (Gordis, page 80).

This part gets graphic with its descriptions. Job finds himself repulsive. So does his wife. “My breath is offensive to my wife; I am loathsome to my own family” (Job 19:17). His friends already drew their conclusions regarding his appearance.

Jesus’ offensive appearance also made others assume the worst about him. Isaiah 53:3-5 “He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.”

יְמֵי קְלוֹ מִגִּי-אָרֶג וַיִּכְלוּ בְאֵפֶס תְּקוּהָ:  
Job 7:6 (BHS)

*My days are swifter than a loom; they come to a close without hope.*

קְלוֹ מִגִּי-אָרֶג --Qal pf. 3ppl. to be slight, be swift, be trifling, be of little account, be light. With the מִגִּי of comparison. The point of comparison, the weaver’s shuttle or loom. In some parts of the world, workers still construct rugs, cloths, works of art, by use of the loom. With great skill they get the shuttle moving rapidly in a throbbing rhythm that fills the shop with busy sounds. Job had observed this. The image expressed the brevity of his life which he expected would soon end. Little did he know that he would live for another 140 years (Job 42:16). This could also express the futility of his life (be trifling). בְּאֵפֶס תְּקוּהָ –in non-existence of hope. BDB: properly ceasing, hence end, extremity, then expressing non-existence, used here as a particle of negation, properly *cessation of...*, equivalent to “without.” “Hope” from the root “to wait for, look eagerly for.” Job feels that he has nothing to wait for. At the end he simply has the end, not a beginning.

NEB translates: “My days are swifter than a shuttle and come to an end as the thread runs out.” “The

Hebrew words for *thread* and ‘hope’ are identical. The double meaning implied in the use of this word is reflected in the translation ‘life-thread’ in 8:13” (The Book of Job, Norman C. Habel, page 43).

The days, when the sun shines and the world goes to work, offer some hope. A new day dawns with the hope for change after the endless nights that continue Job’s suffering. However, his days offer no hope. They pass by quickly without a change in his condition. His hard service, his emptiness, his restlessness, his repulsive body, his comfortless friends, his distant God—all of this remains. It feels like it will never end.

What would we do if someone expresses such hopelessness to us? We give them hope through the promises of our God. We urge them to hold on because God’s love in the Savior has already brought the healing of the soul and guarantees the healing of the body in the resurrection. We do not allow them to fall into despair. We likely need to spend more time with them until the darkness lifts. This creates an opportunity for the church family to function in love and care for the wounded believer.

זָכֹר כִּי־רוּחַ חַיִּי לֹא־תָשׁוּב עֵינַי לְרֹאֹת טוֹב:  
Job 7:7 (BHS)

*Remember that my life is a breath. My eyes will not return to see anything good.*

זָכֹר--Qal imperative. Whom does Job address? Does he speak to his friends so that they might take a more favorable view of his life? Or does he speak to God, as the NIV translates? “Remember, O God...” Most English translations do not indicate who Job speaks to. Does it make sense that he prays to God, that he still shows trust in the LORD at his lowest moments? The rest of the chapter indicates that he turns his thoughts towards his God. Verse 12: “You put me under guard?” Verse 14: “You frighten me with dreams.” Verse 16: “Let me alone.” Verse 17: “What is man that you make so much of him?” Verse 19: “Will you never look away from me?” Verse 20: “If I have sinned, what have I done to you, O watcher of men?” (Cf. Sinhead O’Connor “Watcher of Men” on her 2007 album *Theology*) Verse 21: “Why do you not pardon my offenses?” Also the previous chapter sets this context: Job 6:4 “The arrows of the Almighty are in me, my spirit drinks in their poison; God’s terrors are marshaled against me.” Cf. Psalm 89:47 (Hebrew 48) “Remember how fleeting is my life. For what futility you have created all humanity!” “An appeal to God to ignore him; that is the only relief in his pain that Job can envisage” (Word Biblical Commentary, Job, David J.A. Clines, page 186).

לֹא־תָשׁוּב –Qal imperfect. Not turn back, return, go back, come back. Job does not expect restoration. He does not see how his suffering could ever have a good ending. If he knew what the LORD planned for him, he could have hope. Since he doesn’t have a clear picture of his restoration, he needed to trust his God without any evidence that his suffering would not end in his death. His trust has not gone but it has eroded. He looked to his friends to lift him up in his time of need but they sought to tear him down. He could not trust his friends. He could and should always trust God. “In saying these words Job was in grave danger of falling away from God. His great suffering drove him to say things he would never have said under other circumstances” (Job, People’s Bible, Rudolph E. Honsey, pages 56-57).

Job has only begun to complain. It will get worse. Already he expresses his hopelessness. His friends heap more accusations on him. He finds no relief. Days and nights go on without any change. All the while he continues to speak. He continues to complain. God continues to hear him but says nothing until Job has completely exhausted himself with words. God tolerates him and patiently waits for the

right time to address his servant. Through the experience he allows Job to reach the heights of confident expectation in his Savior God: "I know that my Redeemer lives." More often he experiences crippling blows and begs, "Oh, that I had someone to hear me!" (Job 31:35). He heard. He will respond. Job will experience restoration and see everything good. He knows this because God is his Redeemer.

A recent issue of Smithsonian magazine featured a program using Greek tragedy as therapy for the post-traumatic stress of soldiers. The dramatic reading of the dialogue followed by discussions after the performance helped the soldiers experience a catharsis.

In the Sophocles play Ajax the soldiers hear the character Tecmessa say, "Tell me. Given the choice, which would you prefer: happiness while your friends are in pain or to share in their suffering?"

What do Eliphaz, Bildad, and Zophar offer to Job: happiness while a friend suffers in his pain or happiness to share in his suffering? *Schadenfreude* describes it. They enjoy happiness in his pain. They have figured out his suffering. They know the answer. He does not. They do not suffer as he does. They have risen above suffering. They have not lived in a way to anger God as Job had. They find themselves righteous while condemning Job for his wickedness.

Job wonders, "Does God find happiness in my pain?"

We hear Job's pain in the poetry of Job 7:1-7. His pain not only comes from his friends' mistreatment and his personal torments but also from a God who appears remote, indifferent to his suffering, unjust in his application of punishment, and unable to comprehend what he has unleashed against his servant. Job struggles to understand the God who gives and takes away and remains blessed.

We have received this instruction: "Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything" (James 1:2-4). "We also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope" (Romans 5:3,4). "Rejoice with those who rejoice; mourn with those who mourn" (Romans 12:15).

That leads us to share in the suffering of a fellow believer. We know the Savior who has taken up all our sufferings. The punishment that brought us peace fell upon him. By his wounds we are healed. The wrath of God ended at his cross. The new day of peace and forgiveness dawned with his resurrection. Through our blessed Savior we endure the pain and pass through to perseverance.

## **Malady**

"Does not man have hard service on earth?" What brought this hard service on man? What wearies and worries us? Why does life have so much pain and misery? Why do we face swift days and a certain death? We exist as fallen people in a broken world. We cannot escape this existence. It clings to us like skin to the bones. Some explain this as natural and normal and expect that we will figure a way out to a better life. We need to see our misery as an inborn corruption we cannot escape. "What a wretched man I am! Who will rescue me from this body of death?" (Romans 7:24).



## Remedy

“Thanks be to God—through Jesus Christ our Lord!” (Romans 7:25). Who took the hard service for us? Who gives rest to the weary and burdened? Who absorbed the eternal pain and misery our sins deserved? Whose death gives us certainty of life? Who overcame death itself? Who escaped our inborn corruption with a righteousness accepted by heaven? For every suffering that we endure, we already have a Savior who has overcome everything for the world. Enjoy his peace even when God’s discipline brings suffering to your life.

## Preaching Possibilities

A narrative that weaves into the story the background of Job’s suffering and the reaction of his friends while expressing the full misery that he experiences as proclaimed in Job 7:1-7. The mounting problems all hint that God alone provides a remedy in bringing the Redeemer to this world.

Theme: **When Will I See Happiness Again?**

Lowry’s Loop

OOPS Upsetting the equilibrium (introducing the tension) *Why does Job experience so much misery?*

UGH Analyzing the discrepancy (understanding the tension) *What makes this misery so evident to us?*

AHA Disclosing the clue to resolution (solving the tension) *Can anyone overcome such misery?*

WHEE Experiencing the gospel (serenity, relieving the tension) *Do you know how our misery ended?*

YEAH Anticipating the consequences (avoiding the tension) *Who gives you strength to endure misery?*

Theme: **Give Me Misery Like Job**

Deductive Sermon

### **EPIPHANY JOY FOR JOB’S SORROW**

- I. Joy to overcome a hard life (vs. 1-3)
- II. Joy to overcome a broken spirit (vs. 4-5)
- III. Joy to overcome an end without hope (vs. 6-7)