



# The Dealings of God and why the Confusion

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# Suffering = Bad

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Teachings over many decades taught us suffering is bad.

Scriptures marginalized to justify it.

Not contextualizing scripture properly leads to this.

Some Examples:

# Quoting Famous Teacher

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*"\*God has been misrepresented as causing the tragedy in our world, and I believe that is the number one reason people are not seeking relationship with Him. If you think God is causing the problems in your life, then you'll want to keep Him at arm's length—even if you are a Christian. It's a natural response to try to avoid people and situations that might hurt you. **But God isn't causing the suffering in our world. In fact, \*God has nothing to do with it.**"*

# Another Well Known Teacher

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*+Just as sickness and disease had no right to come on Jesus' physical body when He walked on the earth, so it has no right to come on your body today. However, the devil will attempt to bring the curse upon your life and he will push you as far as you will allow him to. He will stay as long as you let him."*

**It is your fault "as long as you let him."**

# And Another One

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***++"Job's Fears. There was another circumstance about Job, which if there were no other cause, could have resulted in his calamity. He was filled with fear—he was afraid, and the very thing that he was afraid of came upon him: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came. Job 3:25- 26)."***

# Teachings over many decades taught us suffering is bad

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We are supposed to be Victorious, yet...how many of literally at the edge of their endurance.

We are supposed to be Healed, yet people seem to sick and dying more than ever.

We are supposed to be Prosperous, yet we often can't pay our bills.

We are supposed to have strong relationships yet, we are divorcing more than ever.

We are supposed to be holy people, yet the failure rate among leaders is alarming.

We are supposed to bring God's kingdom to our country and yet violence and turmoil seems to be overtaking it.

# Scriptures Marginalized

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You CANNOT pull single verses out without considering the entire scope of scripture. Just like in any Language you cannot pull single words out of a sentence and have it stand on its own.

Context and synchrony is King.

Context means weighing against every other verse the Bible.

Synchrony: what the word meant AT THE TIME it was penned. “

*synchronic* approach (from [Ancient Greek](#): συν- "together" and χρόνος "time") considers a language at a moment in time without taking

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its history into account ■

# Scriptures Marginalized

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**Its history is:**

**Diachronic** (from δια- "through" and χρόνος "time") approach, as in [historical linguistics](#), considers the development and [evolution of a language](#) through history.

**or**

**Etymology** ([/ˌɛtɪˈmɒlədʒi/](#) [ET-im-OL-ə-jee](#)) is the scientific study of the origin and evolution of a word's semantic meaning across time



# Scriptures Marginalized

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Example: Jesus is God, right?

Matthew 24:36

<sup>36</sup> “But about that day and hour no one knows, not even the angels of heaven, ***nor the Son***, but the Father alone.

John 14:9

<sup>9</sup> Jesus \*said to him, “Have I been with you for so long a time, and *yet* you have not come to know Me, Philip? ***The one who has seen Me has seen the Father***; how *can* you say, ‘Show us the Father’?”

# Now I am Meddling...

Isa 53:5 (1 Peter 2:24)

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“But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being *was laid* upon Him, And by His wounds we are healed.”

Although these two verses are central to the topic of healing, they are often misunderstood and misapplied. The word “healed” as translated from both Hebrew and Greek, can mean either spiritual or physical healing. However, the contexts of [Isaiah 53](#) and [1 Peter 2](#) make it clear that they are referring to spiritual healing, not physical. “He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed” ([1 Peter 2:24](#)). The verse is referring to sin and righteousness, not sickness and disease. Therefore, being “healed” in both these verses is speaking of being forgiven and saved, not being physically healed.

# More...How about this verse?

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## 2 Corinthians 4:

16Therefore we do not lose heart, but though our outer person is **decaying**, yet our inner *person* is being renewed day by day.

# More...

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## **2 Timothy 4:20**

<sup>20</sup> Erastus remained at Corinth, but I left Trophimus sick at Miletus.

## **2 Kings 13:21**

<sup>21</sup> And as they were burying a man, behold, they saw a marauding band; and they threw the man into the grave of Elisha. And when the man <sup>[a]</sup> touched the bones of Elisha he revived and stood up on his feet.

# 2 Corinthians 4:7

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But we have this *treasure* in earthen containers, so that the extraordinary *greatness* of the power will be of God and not from ourselves; (NASB)

# Way Cool!



# Wait! 2 Corinthians 4:8-10

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<sup>8</sup> *we are* afflicted in every way, but not crushed; perplexed, but not despairing;

<sup>9</sup> persecuted, but not abandoned; struck down, but not destroyed;

<sup>10</sup> **always carrying around in the body the dying of Jesus, so that the life of Jesus may also be revealed in our body.**

# Wait! 2 Corinthians 4:11-12

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<sup>11</sup> For we who live are constantly being handed over to death because of Jesus, so that the life of Jesus may also be revealed in our mortal flesh.”

<sup>12</sup> So death works in us, but life in you.

What? DEATH!





More Like It.

# Teachings over many decades taught us suffering is bad

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The confusion and consternation are, too some large degree, because of bad teaching emphasizing things out of context.

All the shaking is pre-ordained and purposeful.

So how did saints in the ancient world respond to circumstances WORSE than ours?

And they were flogged!



Acts 5: [40](#)They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and *then* released them. [41](#)So they went on their way from the presence of the Council, **rejoicing that they had been considered worthy to suffer shame for His name.** [42](#)And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus *as* the Christ.

# God Is Bigger Than Us.

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3 John 1

Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. For I was very glad when brethren came and testified to your truth, *that is*, how you are walking in truth. I have no greater joy than this, to hear of my children walking in the truth.

# God Is Bigger Than Us.

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[Phil 2:25-27](#) But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need; [26](#) because he was longing for you all and was distressed because you had heard that he was sick. [27](#) For indeed he was sick to the point of death, but God had mercy on him, and not on him only but also on me, so that I would not have sorrow upon sorrow.

# All These Things Are True.

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**Ecclesiastes 3** There is an appointed time for everything. And there is a time for every matter under heaven—

- <sup>2</sup> A time to give birth and a time to die;  
A time to plant and a time to uproot what is planted.
- <sup>3</sup> A time to kill and a time to heal;  
A time to tear down and a time to build up.
- <sup>4</sup> A time to weep and a time to laugh;  
A time to mourn and a time to dance.
- <sup>5</sup> A time to throw stones and a time to gather stones;  
A time to embrace and a time to shun embracing.
- <sup>6</sup> A time to search and a time to give up as lost;  
A time to keep and a time to throw away.
- <sup>7</sup> A time to tear apart and a time to sew together;  
A time to be silent and a time to speak.
- <sup>8</sup> A time to love and a time to hate;  
A time for war and a time for peace.

# God's Dealings

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God “deals” with his people. He works on them to reveal the treasure. It was NOT Job’s fault. Blaming him removes the force of the book.

## James 5:

11” We count those blessed who endured. You have heard of the [i]endurance of Job and have seen the [k]outcome ***of the Lord’s dealings***, that the Lord is full of compassion and *is merciful.*”

# Job Reviewed

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- A professor of English literature recently called Job “the ancient world’s greatest poem,”
- Alfred Lord Tennyson (1809–1892) hailed it as “the greatest poem, whether of ancient or modern literature”;
- Victor Hugo (1802–1885) wrote, “Tomorrow, if all literature was to be destroyed and it was left to me to retain one work only, I should save Job”;
- G. K. Chesterton (1874–1936) called it the “greatest religious poem existent.”
- In the words of Søren Kierkegaard (1813–1855), “Nowhere in the world has the passion of anguish found such expression.”
- What other literary work has drawn such a wide range of responses as the book of Job, from a monograph by psychologist Carl Jung to a play by Archibald MacLeish, and from endless philosophical studies to a volume by political writer William Safire, who referred to Job as “a daring manifesto . . . written by the most courageous poetic genius of his time”? And how many books have inspired wide-ranging studies that explore its multiple dimensions?



# Job Reviewed

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And what other book—speaking specifically of a biblical book—presents the wide range of challenges that Job presents, from philology (literary study or classical scholarship) to philosophy, from theology to theodicy (A vindication of God's goodness and justice in the face of the existence of evil), and from exegesis to existentialism? ***For good reason, commentator Adam Clarke (1760–1832) rightly called it “the most singular Book in the whole of the Sacred Code.” That’s why, after working for years (or decades) on Job, interpreters generally do not claim to have mastered Job but admit rather that Job has mastered them, realizing that the book has interpreted them more than they have interpreted the book.***

In the words of D. H. Lawrence (1885–1930), “If you want a story of your own soul, it is perfectly done in the book of Job.”

Carol Newsom notes,

“Nowhere else in the Bible is such an unrestrained demolition of the traditional image of God carried out as in Job’s speeches, words that once let loose have continued to resonate for millennia. . . . In this book, however, God is not the only speech forcer. Job also forces God to speak, and that speech, as unpredictable as Job’s own, dismantles Job’s identity and world.”

**Carol Ann Newsom** (born July 4, 1950) is an American [biblical scholar](#), historian of [ancient Judaism](#), and [literary critic](#). She is the Charles Howard Candler Professor Emerita of Old Testament at the [Candler School of Theology](#) and a former senior fellow at the Center for the Study of Law and Religion at [Emory University](#).<sup>[1]</sup> She is a leading expert on the [Dead Sea Scrolls](#), Wisdom literature, and the [Book of Daniel](#).

# Job Reviewed

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In the beginning of his commentary *Da'ath Sofrim*, Chaim Dov Rabinowitz (1909–2001) repeats the Jewish tradition that during the period of the Second Temple, the book of Job was sometimes read to the High Priest on the night of Yom Kippur (the Day of Atonement). He writes,

“On the surface, the book may seem irrelevant to Yom Kippur, since it deals entirely with one man’s travails. Looking more deeply, however, specifically this book is the *most appropriate for difficult times*. This is why it was chosen to be read to the most holy of people, on the most holy of days, before entering the most holy of places, as he confronts the deepest causes of the vicissitudes (change or variations) of life.”

# Job. The Faith to Challenge God

Biblical scholar Michael Brown brings Job to life for the twenty-first-century reader, exploring the raw spirituality of Job, his extraordinary faith, his friends' theological errors, the mysteries of God's speeches, and the unique answers to the problem of suffering offered in the book of Job. Undergirded by solid Hebrew scholarship but written with clarity for all serious students of Scripture, the commentary provides an important introduction to the study of Job, a new translation, a series of theological reflections, and additional exegetical essays providing in-depth discussion of key passages.



# Job

## The Faith to Challenge God

# Job. The Faith to Challenge God

[Job: The Faith to Challenge God: A New Translation and Commentary: Brown, Michael L.: 9781598568431: Amazon.com: Books](#)

“Dr. Brown's PhD is in Semitic languages. This makes him an authority academically and the perfect person to do a translation of this very difficult text.”



# Job

The Faith to Challenge God

# Notes

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\*Andrew Womack [WHAT ABOUT SUFFERING? Andrew Wommack « New Life For The Nations \(nlftn.org\)](#)

+ Jerry Savelle. <https://www.jerrysavelle.org/sickness-and-disease-is-part-of-the-curse/>

++Gordon Lindsay, *Why Do The Righteous Suffer?* Pg 56.