**Passage Set #1 - Why? [Trust God]**

**Book of Job:**

The tension throughout the book of Job is upon his willingness to trust God and maintain his faith amidst the trials he faces. This is the challenge that God and satan discuss in heaven, and it is the emphasis that is apparent in the discussions of the men in this story, as they argue regarding the reason why Job is suffering, only for God to leave this question unanswered at the end of book in his encounter with Job.

The **result** of Job's suffering proves that he will trust God in all circumstances even when he does not know why he is suffering. [Book of Job]

The reason Job suffers is to prove [to satan] that he will trust God when it does not have an earthly benefit. [God and satan 1:1-2:10]

The reason Job does not curse God is because he trusts God.

The reason Job suffers is not because of His sin. [God's response to Job's friends 3:1-41:34, 42:7-9]

The result of God's appearance to Job is that he no longer needs to know why he has suffered. [God appears to Job 38:1-41:34]

Suffering should **result** in our trusting God even when we don't know the reason why.

Key Verse: 13:14

*Though He slay me, I will trust Him.*

*Nevertheless, I will argue my case before Him.*

Exegetical Outline:

Job's **response** to the calamity that has occured in his life is to trust God. [14]

 Job's first response to the calamity that has occured in his life is to trust God to the point of death. [14a]

 Job's second response to the calamity that has occured in his life is to argue his case to God. [14b]

The proper **response** to calamity that occurs in life is to trust God. [Job 13:14]

**Book of Ecclesiastes:**

The preacher of Ecclesiastes searches for meaning in life, only to conclude over and over that "life is meaningless" from his perspective. His final exhortation is to "fear God and keep His commandments" (12:13), expressing our need to trust God's perspective, rather than a human one.

Key Verse: 12:13-14

*The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil.*

Exegetial Outline:

The final command of the author of Ecclesiastes is to fear God and keep his commands. [13a]

The reason the author of Ecclesiastes exhorts his readers to fear God and keep his commands is because this is the standard by which God will judge each person. [13b-14]

The **central duty** of mankind is to trust God and obey Him, because only He has the perspective to make sense out of life. [13-14, Book of Ecclesiates]

**Jeremiah 17:7-8**

*“But blessed is the one who trusts in the Lord, whose confidence is in him.*

*They will be like a tree planted by the water that sends out its roots by the stream.*

*It does not fear when heat comes; its leaves are always green.*

*It has no worries in a year of drought and never fails to bear fruit.”*

Exegetial Outline:

The result of the one who trusts in the Lord is that they will be blessed [7a].

The blessing of the one who trusts in the Lord is that they have firm foundations that allow them to flourish in difficult circumstances. [7b-8]

The blessing of the one who trusts in the Lord is that they have firm foundations (roots) [8a]

The result of the firm foundations is that it will allow them to flourish (green leaves and fruit production) in difficult circumstances (heat & drought). [8]

The **result** of the one who trusts in the Lord is that they will be blessed with firm foundations that allow them to florish in difficult circumstances. [7-8]

The **result** of the one who trusts in the Lord is that they will be blessed with firm foundations that allow them to florish in difficult circumstances. [7-8]

**Combined Exegetical Proposition:** The **proper response** to difficult circumstances is to trust the Lord because only He has the perspective to know why we are enduring our circumstances and trust will result in our lives will having stability in the midst of difficult circumstances.

**Passage Set #2 – Comfort**

**2 Corinthians 1:3**

*Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.*

Exegetical Outline:

The **source** of our comfort is God, whose act of comforting us equips us to comfort others. [3]

The titles Paul gives to God the Father are "Father of mercies" and "God of all comfort" [3a]

The action that God takes toward believers is to comfort them in all their tribulation. [3b]

The result of God's act of comforting believers is that they are able to comfort others who are in tribulation. [3c]

The source of our ability to comfort comes from the comfort that God has given us in our tribulations. [3d]

**Psalm 147:3-5**

*He heals the brokenhearted and binds up their wounds.*

*He counts the number of the stars; He calls them all by name.*

*Great is our Lord, and mighty in power; His understanding is infinite.*

Exegetical Outline:

God's **action** towards His people is that He heals the brokenhearted and binds up their wounds.

**Combined Exegetical Proposition:**

The source of our comfort is God, whose act of comforting us equips us to comfort others.

**Passage Set #3 – Hope**

**Romans 8:18**

*I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us*.

Exegetical Outline:

The **assertion** Paul makes is that present suffering is not worth comparing to future glory.

Revelation 21:1-4

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.

Exegetical Outline:

The **manner** in which the final glory will exist is that the former things will be replaced with a new heaven and earth where God dwells with man, and tears, death, mourning, crying and pain will no longer exist.

The manner in which the final glory appears is as a new heaven and new earth, with a new Jerusalem. [1-2]

The manner in which God will relate to men in the final glory is that He will dwell with them. [3]

The manner in which the final glory will exist is that the former things will no longer exist: tears, death, mourning, crying and pain. [4]

**Combined Exegetical Proposition:**

The **reason** our present suffering does not compare to the future glory is because the future glory will be a new heaven and earth where the former sufferings no longer exist.

**Theological Propositions**

**Identification of the Parable’s Analogies**:

Jesus is the nobleman who will leave, entrusting work to his followers and who will then return bringing the kingdom, therefore He is represented by the nobleman.

Jesus’ followers are the servants entrusted with minas because they act in accordance with the belief of his return to rule.

Jesus’ opponents are the nobleman’s enemies who send a delegation after Him, because they oppose His role as the one to bring God’s kingdom.

**Theological Outline:**

The **manner** in which the Jesus treats believers is as his servants who have been entrusted