

Job 42:7-12a (NIV)

⁷After the LORD had said these things to Job, he said to Eliphaz the Temanite, “I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has.

⁸So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken of me what is right, as my servant Job has.”

⁹So Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite did what the LORD told them; and the LORD accepted Job’s prayer.

¹⁰After Job had prayed for his friends, the LORD made him prosperous again and gave him twice as much as he had before.

¹¹All his brothers and sisters and everyone who had known him before came and ate with him in his house. They comforted and consoled him over all the trouble the LORD had brought upon him, and each one gave him a piece of silver and a gold ring.

^{12a}The LORD blessed the latter part of Job’s life more than the first.

18-42-01-The Wounded Healer

vindication, brokenness, intercession, ministry

Job 42:7-12a

We are called to serve others in the midst of our own brokenness.

INTRODUCTION: (Text as the Scripture Reading)

–[**A chaplain** met sarcasm from a sailor who lost a leg: “Well... *start cheering me up, do your stuff!*” Next day, a marine visited him in a w/c, both legs gone. No sarcasm this time. On his next visit the chaplain was met by a smile: “Chaplain, that was some *trick, sending me that marine amputee. But it worked.*”] **God uses the same trick.**

–*Job’s long, painful story is summed up in one word: “Why?”* It’s a question not often answered *in this life*. But at the end of *Job*, we learn one reason God allows us to suffer: **HOM.idea**. We may identify with portions of Job’s suffering, but we must identify with *his story’s final outcome: he ended up ministering to his accusers. But prior to that was*

I. Job’s Vindication– v.7. *After the LORD had said these things to Job, he said to Eliphaz the Temanite, “I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has.*

A. Being maligned is painful. [“Sticks and stones may break my bones, but names can never hurt me,” isn’t true! False labels can wound for a lifetime.]

B. [In 1956, released after wrongly imprisoned, Rom Eaton said, “I spent 16 years in prison for a crime committed by two other men... I am free now, completely vindicated.”] Job was *falsely accused*, and even his blameless life couldn’t vindicate him.... Then *God showed up!*

1. Isa 53:3 prophesied that Jesus would be “despised and rejected by men, a man of sorrows, and familiar with suffering,” and He was....
2. Peter denounced Christ’s accusers in Acts 2 then told *how God showed up to vindicate Jesus*: “you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead.”

C. *God’s love served a broken, guilt-ridden world by suffering on a cross. (But Christ’s Resurrection says, “not guilty!” and His new resurrection-life in us is our vindication, despite all accusations!)*

TRANS: [The Fugitive: Richard Kimbel *fled*, accused of killing his wife. He was *vindicated* at the capture of the guilty party.] We really were guilty, but *Jesus justified us by suffering death for our guilt. No more fleeing from guilt*, because *Jesus paid our penalty*. But once we are justified, once we are vindicated, God has *work for us to do, a special calling, much like...*

II. Job's Vocation— v.8-9. *So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken of me what is right, as my servant Job has.” So Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite did what the LORD told them; and the LORD accepted Job's prayer.*

- A. While still broken and suffering, Job was called to the priestly work of interceding for others. (This is our vocation too: We are called to serve others in the midst of our own brokenness.)
- B. Jesus, our *High Priest* and *Intercessor*, calls us to *join Him* as intercessors for our enemies— Mat 5:44. But I tell you: Love your enemies and pray for those who persecute you. [Dr. Sa'eed, a Kurdish eye surgeon, suffered harshly for turning from Islam to Christ. He stayed in Iran, *servng* where God called him, and his loving service grew famous. A fellow Kurd he helped out of political imprisonment said, *“I was one of the men who swore to kill him, but he cured my eyes, gave me money and clothing, and sped me on my way home.”* Dr. Sa'eed put feet to his prayers for persecutors.]
- C. Callings imply the choice of the called, but God implicitly trusted Job to serve as He called him: *“My servant Job will pray for you,”* (and keep in mind: Job was still suffering, still in grief, still destitute).

TRANS: *“How can I help others when I'm hurting?”* In *terrible pain*, Jesus showed us how: *“Father, forgive them, for they don't know what they're doing.”* In *agony*, He met a dying thief's need: *“This day you will be with Me in paradise.”* [Henri Nouwen made the phrase *“The Wounded Healer”* popular. He wrote, *“Making one's own wounds a source of healing... [calls] for a constant willingness to see one's own pain and suffering as rising from the depth of the human condition which all men share.”*] Wounds, griefs, painful scars qualify every one of us, as they qualified Job. Being a wounded healer became...

III. Job's Victory— v.10. *After Job had prayed for his friends, the LORD made him prosperous again and gave him twice as much as he had before.*

- A. *“After Job had prayed...”*— Our victory is to join Jesus in blessing those who malign or wound us. (*Victorious Christian living stops exactly at the point where we are unwilling to forgive.*)
- B. Spiritual victory may manifest differently, but all of us are in Him at the Father's right hand in *“heavenly places,”* and He is in us both as *“the resurrection and the life,”* and as the ongoing *Wounded Healer*.
 1. Jesus suffered once for sins in His crucified body; but now in *His corporate body*, He suffers in each one of His wounded healers.

2. Paul tells of this in Col 1:24, Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to **Christ's afflictions, for the sake of his body**, which is **the church**. (What *“afflictions”*? Those Jesus is still experiencing in every pain we go through. **O what a wonderful Husband King we have as the Bride of Christ!**)
- C. None of us may suffer as Job or regain prosperity as he did, but *like him*, we can *get to know God better* in the midst of our pain— Job 42:5, My ears had heard of you but now my eyes have seen you.

CONCLUSION:

—Was Job's wife penalized for telling him, *“curse God and die”*? Only by a miracle of bearing another 10 children. I was told a similar miracle by [David Cooper, a British missionary to South America, who lost his wife, a son and 3 daughters in a bus accident. While *grieving* and *reading Job*, God told him He'd do for him a miracle similar to what He did for Job, giving him a new wife, a new boy and 3 girls. Having had a vasectomy made that promise a *big* miracle. But after he married a widowed missionary, a surgeon with no training in vasectomy reversals, tried it for him and it worked. God gave him 3 daughters and not just 1 but 2 sons!] —Still in pain, and without Christ indwelling him as He does us today, Job ministered to his accusers. God restored him, but it was *temporary*. Only in Heaven will earthly suffering end. But *today* we still have a call like Job's: to serve others in the midst of our own brokenness. It brings us *a closer intimacy with God* than even Job had, because Jesus, the Wounded Healer indwells us, helping us to be *wounded healers* too.