

*'I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God', Job 19. 25, 26*

<b>Eliphaz</b> 'God is strength'	<b>Bildad</b> 'son of strife'	<b>Zophar</b> 'exultation'	<b>JOB</b> 'persecuted'	<b>Elihu</b> 'God is he'	<b>God</b> 'self-existent'	<b>Satan</b> 'adversary'
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A. The only reason a just God could allow a righteous man to suffer must be due to hidden sin.

Judgement based on powerful visions

*'Even as I have seen, they that plough iniquity, and sow wickedness, reap the same', Job 4. 8*

Judgement based on past days

*'inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers', Job 8. 8*

Judgement based on proud knowledge

*'the spirit of my understanding causeth me to answer', Job 20. 3*

Q. WHY DOES GOD ALLOW THE RIGHTEOUS TO SUFFER?

### 'My servant Job'

A perfect servant – Acceptance of the crisis, Job 1. 21; 2. 10

The pain of the servant – Disturbance in the crisis, Job 3. 3

A patient servant – Endurance in crisis, James 5. 11

A prayerful servant – Repentance in crisis, Job 42. 6

A proven servant – Deliverance in crisis, Ezek. 14. 19, 20

Elihu the youth judges Job to be self-righteous while Jehovah is sovereign and Satan is proved wrong

Judgement based on what Job has said

*'I have heard the voice of thy words, saying I am clean without transgression, I am innocent . . . Behold, in this thou art not just'. Job 33. 8-12*

Judgement based on all knowledge

*'I know that thou canst do every thing, and that no thought can be withholden from thee', Job 42. 2*

Judgement based on limited knowledge

*'Put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face', Job 2. 5*

JOB'S COMFORTERS

*'Miserable comforters are ye all', Job 16. 2*

## CHRISTIANS IN CRISIS

TROUBLE CAME *but* TRUST CONQUERS

THE GOD OF ALL COMFORT

*'who comforteth us in all our tribulation', 2 Cor. 1. 4*

*'Though he slay me, yet will I trust in him', Job 13. 15*

**DISCOVERING the SCIENCE**

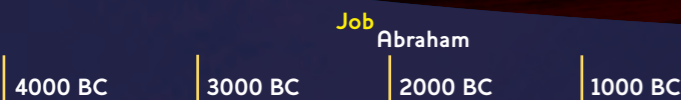
Scientists in the 1st Century would have been called natural philosophers and words like gravity were not invented until the 17th century but the Hebrew poetry of Job describes many familiar physical laws yet written 3,800 years ago. Inspired by the Creator.

- 1) The water cycle – Job 36. 27, 28
- 2) Gravity – Job 26. 7
- 3) Ocean currents – Job 38. 16
- 4) Air has weight – Job 28. 25\*
- 5) Earth's hot interior – Job 28. 5\*
- 6) Metallurgy – Job 28. 1, 2\*
- 7) Astronomy laws – Job 38. 31

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BOOK OF ESTHER

BOOK OF PSALMS



The fact Job lived 140 years after his trial and no mention made of Israel suggests Job to be a contemporary of Abraham.

#### JOB'S TROUBLE Ch 1-3

- Ch 1 – Success considered yet trouble came
- Ch 2 – Satan's challenge yet comfort came
- Ch 3 – Sufferings cry yet no answer came

#### JOB'S TALKS Ch 3-31

##### TALKS ROUND 1: Ch 4-14

- Eliphaz**
- Ch 4 – A thing was secretly brought to me
- Ch 5 – Happy is the man whom God correcteth

- Job**
- Ch 6 – Weighing up his grief
- Ch 7 – Job complains to God directly

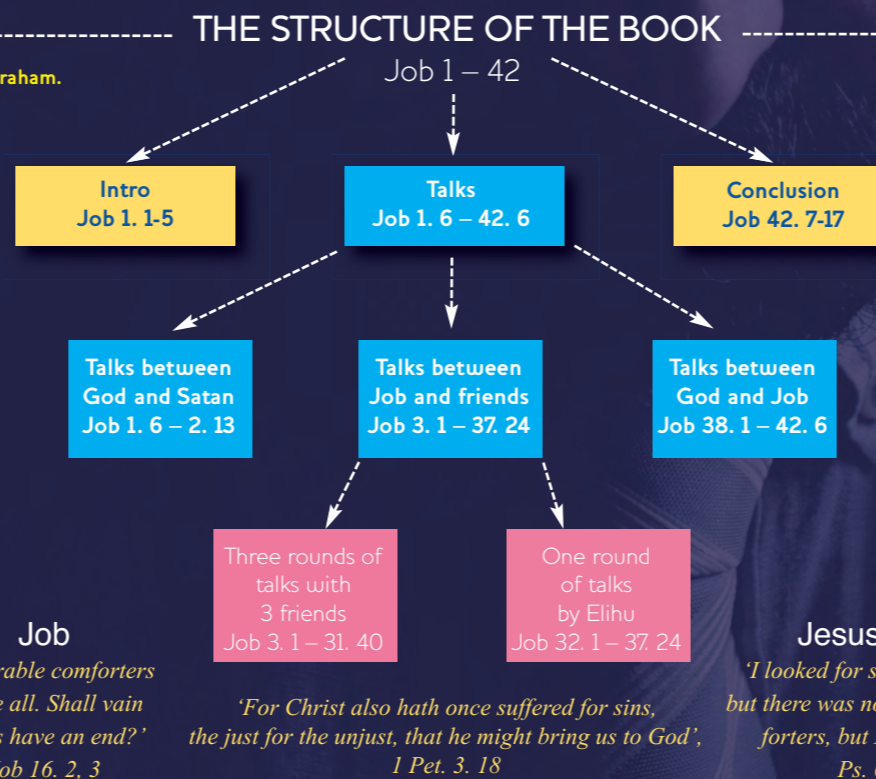
- Bildad**
- Ch 8 – Job is a hopeless hypocrite

- Job**
- Ch 9 – How should man be just with God?
- Ch 10 – Job seeks an explanation from God.

- Zophar**
- Ch 11 – Canst thou by searching find out God?
- Job**
- Ch 12 – God is sovereign
- Ch 13 – God is my salvation
- Ch 14 – God has appointed the bounds of man

##### TALKS ROUND 2: Ch 15-21

- Eliphaz**
- Ch 15 – The pain of the wicked man
- Job**
- Ch 16 – Miserable comforters are ye all
- Ch 17 – Not one wise man among you
- Bildad**
- Ch 18 – The King of terrors
- Job**
- Ch 19 – My Redeemer liveth



**Job**  
*'Miserable comforters are ye all. Shall vain words have an end?' Job 16. 2, 3*

*'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God', 1 Pet. 3. 18*

**Jesus Christ**  
*'I looked for some to take pity, but there was none; and for comforters, but I found none', Ps. 69. 20*

- Zophar**
- Ch 20 – The triumphing of the wicked is short
- Job**
- Ch 21 – Why do the wicked live so long?

##### TALKS ROUND 3: Ch 22-31

- Eliphaz**
- Ch 22 – Is not thy wickedness great?
- Job**
- Ch 23 – Oh that I knew where I might find Him?
- Ch 24 – Some get away with wickedness.
- Bildad**
- Ch 25 – How can man be justified with God?
- Job**
- Ch 26 – God is powerful in His works
- Ch 27 – God is a just judge of wicked
- Ch 28 – God is the author of wisdom
- Ch 29 – Job was respected in the past
- Ch 30 – Job is reviled in the present
- Ch 31 – Job's desire for Almighty to answer

##### ELIHU'S TALKS: Ch 32-37

- Elihu**
- Ch 32 – Elihu's youthful confidence
- Ch 33 – Elihu's prosperity gospel
- Ch 34 – Elihu - Job is self-righteous
- Ch 35 – Elihu - Job's words are empty
- Ch 36 – Elihu speaks on God's behalf
- Ch 37 – Elihu says God is unreachable

##### GOD'S ANSWER: Ch 38-41

- God**
- Ch 38 – Origins, order and ordinances
- Ch 39 – Buffalo, birds and horses
- Job**
- Ch 40 – Job's vows to keep silent
- God**
- Ch 40 – is behind Behemoth's strength
- Ch 41 – is like Leviathan in sovereignty

##### JOB TURNS & TRIUMPHS

- Ch 42 – Job's repentance and blessing

*'Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord', Job 1. 20-21*

*'Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy', James 5. 11*