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## A JOURNEY THROUGH THE BIBLE

Reading: Job 1:-21

### 19. THE BOOK OF JOB

Why ? How often that question comes in life and how difficult it is to find an answer. Why does a good God allow tragedy to come to His children ? Why should that young beautiful girl be stricken with an incurable disease? Why should the innocent child of devoted parents be born mentally handicapped? Several ago I stood in a country cottage in Co. Antrim and gazed at the bullet holes that had shattered that home. A Christian mother had been shot dead by terrorists through her bedroom window. As I gazed on the tear stained faces of her daughters I asked, " *why* "? Now the subject of the Book of Job is the problem of suffering especially as it bears upon the life of a believer. *Why do the godly suffer, and why is God silent?* Job and his friends wrestle with these problems but arrive at no satisfactory conclusion. Its not until the Lord speaks that the true answer is found.

In fact Job did not find the answer to what he was asking but by the end of the book he had lost his question. Christopher Morley says , " *I had a million questions to ask God but when I met Him they all fled my mind and it didn't seem to matter*" My .... there are over 300 questions in the book of Job many of them asked by Job himself but when Job met God he said, " *behold I am vile*

*what shall I answer thee ? I will lay mine hand upon my mouth. I have heard of thee by the hearing of the ear but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes."* ( 42:5-6) What a remarkable man Job was. His name may have come from the Hebrew word for "*persecution*," meaning "*persecuted one*," or from an Arabic word meaning "*repent*," meaning the "*repentant one*." Whatever Job was a real historical character. Whatever I think of this book, I think of the word,

#### 1. Authority:

You see, the authority of this book has been questioned. Now do you recall the Protestant division of the Old Testament? The 39 books of the Old Testament are divided into 5 categories.

1. The Law or Pentateuch: Genesis to Deuteronomy:

2. History: Joshua to Esther:

3. Wisdom or Poetry: Job to the Song of Solomon:

4. The Major Prophets: Isaiah to Daniel:

5. The Minor Prophets: Hosea to Malachi:

Now the Hebrew Old Testament is divided differently for it groups all of the Old Testament books into three major sections. *The Law, the Prophets and the Writings.* ( Lk 24: 27, 44 ) But in our English Bibles the book of Job begins the section on poetry which embraces Job, Psalms, Proverbs, Ecclesiastes and the Song of Solomon. Now it has been argued by some that the book of Job is not history or that is partly history yet in Ezekiel ( 14:14 )

God Himself is represented as saying, " *Though these three men Noah, Daniel and Job were in it ( Jerusalem) they should deliver but their own souls by their righteousness saith the Lord God.*" Then again in the book of James the apostle writes, " *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 ) My .... if this book was inspired by God and we believe it is then we accept the authenticity of the book of Job.

## 2. Antiquity:

For many Bible scholars regard this as the oldest book in the Bible. Why ? Well for one thing, there was his age. You see he lived for another 140 years after the experiences described in this book, ( 42:16 ) placing him in the days of the patriarchs Abraham, Isaac and Jacob. ( Gen 11:10-26 25:7 ) Then again Job acts as high priest in his family in the manner of Abraham which was not allowed after the Exodus. ( 1:4-5 ) Moreover, Job's wealth was measured in livestock rather than gold and silver. ( 1:3 42:12 ) All of these things indicate that Job lived before or during the period of Abraham making this book the most ancient book in the Bible. 1. 2.

## 3. Adversity:

God's people do suffer. Bad things happen all the time to good people, so one cannot judge a person's spirituality by his painful circumstances or successes. Job's three friends said Job suffered because he had sinned and that was not true. Elihu said that God was chastening Job to

make him a better man and that was partly true. ***But the fundamental reason for Job's suffering was to silence the blasphemous accusations of Satan and prove that a man would honour God even though he had lost everything.*** My .... this was a battle in the heavenlies ( Eph 6:12 ) but Job did not know it. Job's life was a battlefield where the forces of God and Satan were engaged in a spiritual struggle to decide the question, " *is pod worthy of man's worship ?*" Sidlow Baxter says,

**Such suffering as we learn from the book of Job is not judicial but remedial, not punitive but corrective, not retributive but disciplinary, not a penalty but a ministry. This is the interim solution. The final solution will be given in that promised day, when instead of seeing through a glass darkly we shall see "face to face," and shall "know even as we are known."**

So as we come to this book we are faced with the question " why ?" *Why do the righteous suffer? Where is God when tragedy strikes ? If God is all loving, how can He allow human suffering ? Why do bad things happen to good people ? Does God not care ? Is the Lord worthy of 'worship in the tough times ? Or must the Lord buy worshippers with blessings ?* My .... these are difficult questions. In the words of this very book, " *man is born unto trouble as the sparks fly upward.*" " *Man that is born of woman is offew days and full oftrouble.*" So this book is dealing with one of the oldest problems in the world. Years ago people did not really understand the problem of suffering. Today, it is much the same. Now the book of Job is written in poetic prose. Notice that it divides itself

into three sections.

### **(1) THE PROLOGUE: His Dilemma Ch's 1-3**

Job hailed from the of Uz and there has been much discussion as to where this was. Some place near it5 Edom close to Midian. ( Lam 4:21 ) Other say that the Edomites conquered this country and many talk about Uz as east of Israel in the Arabian Desert ( 1:3,19) the present day borderland of Jordan, Iraq and Saudi Arabia. Do any ever remember the programme on television called Bonnaza ? Well, Job was the Ben Cartwright of the Old Testament. He was a great, gracious, godly man who was universally loved and respected both on earth and in heaven. These opening chapters talk about,

#### **(a) THE PROSPERITY OF JOB:**

In every way Job was a rich man. He was

##### *Rich in Character:*

The word " *perfect*," means " *blameless*, " the word " *eschewed* " means " *to turn away*." Job was not sinless but he was blameless. When it came to sin or any form of wickedness, Job got as far away from it as he possibly could. Job could sing with Charles Albert Tindley.

*Nothing between my soul and the Savior.  
Naught of this worlds 'elusive dreams.  
I have renounced all sinful pleasure,  
Jesus is mine, there is nothing between*

Job was like this because he feared God. " *The remarkable thing about fearing God*" says Oswald Chambers" *is when you fear God you fear nothing else whereas if you do not fear God you fear everything else.*"

##### *Rich in Family:*

In those days a large family was seen as a blessing from God. No doubt his seven sons and three daughters met frequently to enjoy the others company. But did you notice the spiritual concern Job had for them? ( 1:5 ) That does not mean that their celebration was wicked. It only shows that Job was a godly man and wanted to be sure his family was right with God. How fortunate these children were to have such a godly father. By the way how will your children remember you? Do they ever see you on your knees before God? Do you recognise in you a man of God? Notice that Job was also,

##### *Rich in Possessions:*

Living in a day when wealth was measured primarily in terms of land, animals, and servants Job had all three in abundance. But being rich didn't turn from God. Job acknowledged that the Lord had given this wealth to him, ( 1:21) and he used his wealth generously for the good of others ( 4:1-4 29:12-17 31:16-32 ) You see God had blessed Job and he was not slow to thank God for all that He had done. Paul wrote, " *I know both how to be abased, and I know how to abound.*" ( Phil 4:12 ) Most of us have no problems trusting God when we are " *abased*, " and things are going wrong, but how difficult it is to serve

God and remember Him when things are prosperous. Job did not permit his money and possessions to take the place of God. Do you? Look again,

### Rich in Friends:

Look at ( 2:11) Now while it's true that his three friends hurt him deeply and wronged him greatly, they were still his friends. " *My bestfriend,*" said Henry Ford, " *is the one who brings out the best in me,*" but Jobs friends brought out the worst in him. However, in the end I like to think Job and his friends were reconciled, ( 42:7-10 ) and I like to think that their relationship was deeper than before. To have true friends is to be wealthy indeed. Now there's (a) But look at,

### **(b) THE ADVERSITY OF JOB:**

In ( 2:13 ) we read " *that his grief was very great,*" his grief was exceedingly great. During the Great depression, the stock market crashed, Black Monday. Well, Job, had the blackest of all Mondays. In one day he lost his fortune. (1:13-17) Then he lost his family ( 1:18-19 ) In one day Job lost those that he loved and he lost the things that he loved. Then he lost his fitness ( 2:7-8 ) and then to add insult to injury he even lost his friends for he says, " *My kinsfolk have failed and my familiar friends have forgotten me.*" ( 19:14 ) My .... in one day he went from sunshine to rain, from joy to pain. He went from blessedness to brokenness, from insulation to isolation, from happiness to heartache. King Solomon was right when he said, " *Moreover no man knows when his hour will come, as*

*fish are caught in a cruel net or birds are taken in a snare so men are trapped by evil times that fall unexpectedly upon them.*" ( Eccl 9:12 ) Now Job knew what had happened but he did not know why it had happened and that my .... is the crux of the matter. Job was not meant to know the explanation of his trial and on this simple fact everything hangs. If Job had known there would have been no place for faith and the man would never have come forth as gold purified in the fire. Suppose the Lord came to Job and said, " *Listen the devil is going to attack you and going to be doing some terrible things to you, but I want you to know that I am going to take care of you and you'll get double of everything you have lost.*" Tell me would that have been a test of Job's faith ? You see, this book was written to help us understand that we don't always have to understand.

My .... there are things that are going to happen in your life that you will not understand this side of glory. But you don't have to understand what God is doing if you can trust God to always do what is right. We are allowed to visit the throne room of heaven and hear God and Satan speak. We know who causes this destruction and why he was allowed to cause it. But if we did not have the opening chapters of this book we would take the same approach as Job's friends and blame Job for the tragedy. Look at ( 1:8-11 ) and notice some interesting things about the Devil here. We learn that Satan does not have,

### **\* The Presence of God:**

He is not omni-present. He can only be in one place at a time. When believers say that Satan is troubling them

because something trivial has gone wrong, they are mistaken. He generally has more important work to do with other people.

**\* The Perception of God:**

" *And the Lord said unto Satan, have you considered my servant Job?* " ( 1:8 ) You see, God knew Job's heart, but Satan didn't. Satan cannot read your mind. He cannot know your thoughts for only God knows the heart.

**\* The Power of God:**

Look at what he says in ( 1:9-10 ) How did he know that God had a put a hedge about Job ? Well, he knew it because he had tried to get to Job, but he could not because Job was protected by the Lord. I want to tell you that the Devil and all of his demons in hell can attack you, but they cannot touch without the permission of the Lord. The Psalmist says, " *the angel of the Lord encampeth round about them that fear him and delivereth them.* " ( 34:7 ) Now in the midst of all this Satan asked a very good question, " *Does Job fear God for nothing?* " ( 1:9 ) Satan's accusation is that nobody is good without a cause. Nobody just loves God for the sake of loving God. Job served God only because God served Job.

The Devil said in effect, " *Oh, I know why Job serves you. Job serves you because you've blessed him. Job serves you because you've been so good to him. But you take away his wealth, his health, and then you see whether or not Job serves you.* " My .... Satan's accusation against Job is really an attack against God. Satan is saying, " *the only reason Job fears You is because you pay him to do it.*

*You are not a God worthy of worship. You have to pay people to worship You.* " My .... is the Lord to be worshipped because of who He is, or because of the things He gives ? If God never gave you one blessing, would you still serve the Lord Jesus ? I have to ask myself if the Lord did not bless me spiritually, materially, domestically, would I still be as excited about worshipping the Lord, loving the Saviour, reaching the lost ? My .... here is a legitimate question. I mean would you worship, love, serve the Lord, if there was nothing in it for you ? I heard about a mother who was exasperated with her little five old boy who had been giving her trouble all afternoon, and she said, " *would you please straighten up and be good?* " He said, " *I will if you will give me \$5.00*" She looked at him and said, " *Why can't you be good for nothing like your Daddy?* " Well, the reason why Satan attacked Job was to prove that he wasn't good for nothing.

So Job's life becomes the battlefield where the forces of God and Satan engage in a spiritual struggle to decide this question, " *Is God worthy of worship even though a man loses everything?* " (a) (b)

**(c) THE FIDELITY OF JOB:**

How would you react if you lost your Home ? Job worshipped God and uttered a tremendous statement of faith. He looked Backward: " *Naked came I out of my mother's womb,* " ( 1:21) everything Job owned was given to him by God and the same God who gave it had the right to take it away. He looked Forward: " *naked shall I return hither,* " He looked Upward: instead of cursing as Satan

said Job would do, Job blessed the Lord. It takes real faith in the midst of sorrow and suffering to say, " *blessed be the name of the Lord* " How would you react if you lost your Health ? ( 2:7-8 ) Job had a disease called elephantiasis so called because the limbs become jointless lumps like elephants legs. Some say it belonged to the leprosy family. My .... Job lost his home, his health but he never lost his faith in God. He could testify, " *though He slay me yet will I trust in him,*" ( 13 :15 ) " *But he knoweth the way that I when he hath tried me I shall come forth as gold.*" ( 23 :10 ) " *in all this Job sinned not nor charged God foolishly,*" there was (a) (b) (c) and there was,

#### (d) THE MISERY OF JOB:

You see, the Lord allowed Satan to attack Job's Possessions: " *and the Lord said unto Satan behold all that he hath is in thy power:*" ( 1:12 ) Then He allowed Satan to attack Job's Person: " *And the Lord said unto Satan behold he is in thy hand but save his life.*" ( 2:6 ) My .... Job's suffering was so intense that he wished he had never been born. Time and again he asks why? ( 3:11-12 3:23 ) Yet do you see what he says in ( 2:10 ) ? *You see, whether we like it or not, God not only comforts the afflicted, He afflicts the comfortable.* He not only brings us good, but He brings us adversity. Do you want to know why ? Because God is not so much interested in your happiness as He is in your holiness. Was Job not a better man for going through what God allowed? Indeed though he lost a great deal through this soul crushing experience, he gained far more than he lost. ( 42:12-16 ) Through this furnace of affliction he perseveres and

becomes an even stronger, more mature believer. ( 42:5 ) *My .... are there not times when we just have to rest in the faithfulness of God?* Knowing that God is too wise to make mistakes, too loving to be unkind, too powerful to be denied in His purpose. Well, that is the (1)

#### (2) THE DIALOGUE: His Debate: Ch's 4-37

Look at ( 2:11 ) Times of prosperity bring out people who want to be your friend. Times of adversity show the true colour of those you thought were your friends. So along came Job's friends. We can almost picture Job as he saw them coming. He must have groaned, he knew these men, knew them only too well, they had come to *sympathize but they really came to scrutinize and then to sermonize.* Now the discussions between Job and his three friends go in three cycles. Eliphaz, Bildad and Zophar take turns in presenting their arguments. Right after each contribution there is an account of Job's reply. One friend speaks, Job replies. The second friend speaks Job replies. The third friend speaks Job replies. This procedure is followed three times except that in the final round Zophar does not offer any further contribution. Instead Job makes a final response to all three friends.

Now these debates at times are heated and they centre around futile speculations concerning the mystery of suffering. The arguments presented by Job's three friends are basically the same. They say, " *Job we know what your problem is. There is sin in your life.*" They are saying that Job's great suffering is because Job is a great sinner and a great hypocrite. Now let's look at,

(a) ***THE OLD FRIENDS:***

You see, all three of them were old ( 32:6 ) older than Job ( 15:10 ) but we assume that Eliphaz was the oldest, ( 2:11) Bildad was the second oldest and Zophar was the youngest of the three. In,

(a) **Eliphaz: Voice of Philosophy: ( Mysticism )**

He tries to help you in your troubles by telling you about his experiences. He is the man with the exotic experience. He liked to talk about spirits and visions. Do you see what he says in ( 4:12-17 ) ? He claims that God gave him a vision or experience. If you had not his experience then you evidently had missed out in your spiritual life. No doubt he has many spiritual heirs in the church today. Eliphaz **suggested** that Job must have been a great sinner otherwise these things would not have happened to him. Listen to what he says, *"Remember I pray thee, who ever perished being innocent ? I have seen they that plow iniquity and sow wickedness reap the same."* ( 4:7-8 ) (a)

(b) **Bildad: Voice of History: ( Traditionalism )**

He has been described as " *the champion of orthodoxy*" he is " *the look to the past,*" type. ( 8:8-10 ) Bildad supposed that Job was a sinner, ( 8:3, 6 11-13 ) and he is pitiless in his approach for he was the only one to mention Job's children. ( 8:4 ) He was the kind of person who has a pat answer, a pet proverb, and a pertinent verse for every occasion.

(c) **Zophar: Voice of Orthodoxy: ( Lezalism )**

This man was callous. You see, he bluntly said that Job was a sinner and he said it in the harshest of terms. Look at his cutting speech in ( 11:5-6 ) Do you see what he's saying? *"Job, if you were getting what you deserved, you would not only be diseased you'd be dead, and not only dead but damned. You'd be in hellfire at this moment."* Now all of these three men are committed to the same theory of life, namely that suffering is always the direct outcome of sin. You see, they believed in a "***health and wealth gospel.***" They believed that if a man loved the Lord enough and trusted the Lord enough, he would be healthy, wealthy, and wise. Their theology taught that suffering is always a result of sin. *In effect, they believed that if you're not rich, then you are not right, if you are not healthy, then you are not holy.*

Now I want to stress that I believe if you are a child of God you are going to suffer if you sin. David suffered. For twelve months he carried around in his heart, unconfessed sin, Then in ( Psalm 51) he beats out his confession and he says, " *Make me to hear joy and gladness that the 'bones which Thou hast broken may rejoice.*" (Ps 51:8 ) You see, if you are bound to sin, you are bound to suffer. Suffering follows sin, just as night follows day. But listen carefully. *Even though sin always causes suffering, suffering is not always caused by sin.* (Jn 9:3 ) The Lord Jesus never sinned, but He suffered more than other man in history. You see, suffering is not always a sign that you are not right with God. In Job's case it was a sign that he was right with God. *God did not pick on a sinning man.*

*God picked on a sanctified man.* Now what Job's so called "**friends**," were really saying was this, "*If you would be like us, and be as good as we are you wouldn't be suffering. Because you are suffering there must be some real sin in your life.*" Do you know what Job called his three friends? Job called them "*miserable comforters*," ( 16:2 ) They were the greatest help when they said nothing. My .... when you go to sympathize with a person be careful not to sermonize. Now when Job's three friends had finished Job replied. He makes a number of speeches and in those speeches he is basically saying that God is responsible for his suffering, and that he has sought to live pure in God's sight. So now  
(a) step aside and,

### **(b) THE YOUNG FRIEND:**

Takes the stage. Now Elihu is on better ground than the other friends. You see, the other three had kept harping on some supposed sin in the past. Elihu is concerned with a wrong attitude in the present. Job's actions may have been right, he was not the sinner his three friends described him to be, but his attitude was wrong. He was not the saint Job saw himself to be. Job was slowly moving toward a defiant, self-righteous attitude that was not at all healthy. And it was this "*know it all*," attitude that God exposed and destroyed when He revealed Himself to Job. And that brings us to the final section of the book.

### **(3) THE EPILOGUE: His Deliverance: Ch's 38-42**

Job had challenged God. He had said, "*Then call thou and I will answer or let me speak and answer thou me.*"

( 13:22 ) God now responded to Job's challenge. In ( Ch 38 ) the court of Heaven is called to order. The audience is called to rise as the gavel goes down on the bench, and God shows up and speaks up. Notice that,

### **(a) GOD REVEALED HIS FAULT:**

For 37 chapters the Lord is silent. Throughout all of Job's questions the Lord has remained silent. He just watches and listens. But then beginning at ( Ch 38 ) God hurls a series of majestic questions at Job concerning the wonders of creation. You see the answer to Job's problems was not an explanation about God but a revelation of God. When God displayed His majesty and power it humbled Job and brought him to a place of silent submission before God. That was the turning point. Warren Wiersbe says, "*The whole purpose of this interrogation was to make Job realize his own inadequacy and inability to meet God as an equal and defend his cause.*" You see, the Lord gives Job a test a quiz and he missed every question. First of all God reminds Job of,

#### **1. His Pre-eminence:**

'God says," *Where wast thou when I laid the foundations of the earth ? declare if thou hast understanding ?*"  
( 38:4 ) He said, "*Job I created this world, I can do anything in it and through it that I choose to do.*"

#### **2. His Power:**

"*I know that Thou canst do everything.*" ( 42:2 ) Job now understands that God not only has the right to do everything but He has the resource to do everything. God



sets the record straight once and for all. Job is reminded of how little he is, and how big God is. God says, " *Where wast thou when I laid the foundation of the earth? "* ( 38:4) "*Hast thou commanded the morning since thy days ?*" ( 38:12) "*Doth the eagle mount up at thy command? "* ( 39:27 ) My .... Job could not answer a single question. In effect God was saying to Job, "*Job you have had a great deal to say about things. But you do not know how I do things in the material universe, so how can you possibly know how I do things in the moral and spiritual universe ?*"

### **3. His Purpose:**

For Job says, " *I know that no purpose of yours can be withheld from you.*" ( 42:2 ) Now Job understands that not only God has a right to do anything, and the resource to do anything, but He has a reason for what He does. My .... God has a purpose and a plan for your life, and for this universe. Do you know something ? When God finishes talking with him, Job says, " *I have heard of Thee by the hearing of the ear but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes.*" ( 42:5-6 ) You see the bottom line is, that imperfect man has no right to question the motives and methods of a perfect God. " *Job just because you don't see Me, you can't hear Me, or you're not able to understand Me, doesn't mean that I am any less God I am the One who created it all, controls it all, conducts it all and completes it all.*" (a)

### **(b) GOD RENEWED HIS FELLOWSHIP:**

For God accepts Job. ( 42:8 ) Indeed Job is brought to the

point where he rests in God Himself apart from explanations. My .... do you need to be brought there? Like Job, have you been questioning God? Arguing with God? Debating with God? Do you not realize" *that God is to kind to do anything cruel, too wise to make a mistake and too deep to explain Himself*"

### **(c) GOD REBUKED HIS FRIENDS:**

Do you remember Eliphaz the voice of Philosophy that said, " *Job, you're a Foolish Heathen ?*" Do you remember Bildad the voice of History that said, "*Job, you're a Fake Hypocrite ?*" Do you remember Zophar the voice of Orthodoxy that said, "*Job, you're a Fortunate Human ?*" Well they're back in Job ( Ch 42 ) Do you see ( 42:7-8 ) ? These 3 men have played the part of spiritual know-it-alls in their critique of Job's life. Job has been down, and they have kicked him while he was down. Now the Lord says "*My wrath is kindled against thee, get Job to pray for you.*" Can you picture it ? They walk up to Job, clear their throat and say, "*Brother Job, uh, would you mind praying for us ?*"  
" What a turn of events. ( Matt 5:44-45 )

My .... if people are talking about you, mistreating you, tearing you down, discouraging you, or accusing you, you need not jump on the telephone and talk to Mr. Forked-Tongue, or Mrs. Dirty-Laundry Lips, you need to talk to the Lord about it. Charles Stanley outstanding Bible teacher in the U.S.A, said that when he was being unfairly criticised at a point in his ministry, *he learned that people cannot fight three things, they cannot fight silence, they*

*cannot fight prayer, and they cannot fight love.* Did you know that the greatest way to handle criticism is not to handle it all, but to let God handle it.

**(c) GOD RESTORED HIS FORTUNE:**

*" And the Lord turned the captivity of Job when he prayed for his friends, also the Lord gave Job twice as much as he had before." ( 42:10 )* Can I suggest that the reason Job didn't receive double children is because he didn't lose the first children. They were dead but not lost for Job knew exactly where they were. In glory. Someone has well said, that" ***God often digs the wells of joy with the spades of sorrow.***" That is true. All's well that ends well, and the book of Job tells us that eventually, whether here on earth or up in heaven, all will end well for the child of God. My .... ***you may never know the reason but when you cannot trace God's hand you can trust God's heart.*** Have you ever read the remarkable novel" *Treasure Island,*" by Robert Louis Stevenson ? His father was a chief engineer establishing lighthouses up and down the coast of Scotland. While he was just a boy his father took on an ocean voyage inspecting the lighthouses along the coast of England.

They were not out for long when a terrible storm came upon them. For over 24 hours they fought for their lives. During the course of the storm R. L. Stevenson's Dad made his way to the top deck telling his son to stay below in the cabin. There was only one man up there, the captain of the ship. The storm was so fierce that he had taken a rope and strapped himself to the mast of the ship in case

he would be swept overboard. When R.L. Stevenson made it to where the captain was he took one long look into the face of the captain. Without saying a word he went back downstairs to his cabin. When his little boy saw him he said, *"Daddy are we going to drown ?" Is the ship going down ?"* That father picked him up in his arms and held him close and said, *"No we are going to make it through the storm."* *" But Daddy how can you be so sure ?" " I looked into the captain's face and everything is going to be all right."* Job looked into the face of the captain of his salvation and realized that he could endure the storm of suffering.

Years later I can just imagine Job sitting on the front porch of his house, talking to his grandchildren, and he recounts to them all the things that the Lord had taught him in that time in his life. All of a sudden he bursts out into a song.

*I've had many tears and sorrows  
I've had questions for tomorrow  
There've been times I didn't know right from wrong  
But in every situation God gave blessed consolation*

) *That my trials came to only make me strong*

*Through it all, through it all  
I've learned to trust in Jesus  
I've learned to trust in God  
Through it all, through it all  
I've learned to depend upon His Word."*

Will you do that?