

A landscape photograph of a mountain range with a rainbow arching across the sky. The mountains are rugged and rocky, with some greenery on the lower slopes. The sky is a mix of blue and grey, suggesting a hazy or overcast day. The rainbow is vibrant and spans across the upper right portion of the image.

Job

His Faithfulness Seemed

Incredible

Compiled By Dr. Harold Bollinger

Overview

JOB' FAITHFULNESS SEEMS INCREDIBLE

Job's story is told in the book of Job. He is also referred to in Ezekiel 14:14, 20 and James 5:11.

Children never tire of asking "Why?" Yet the question produces a bitter taste the older we get. Children wonder about everything; adults wonder about suffering. We notice that the world seems to run by a system of cause and effect, yet there are some effects for which we can't find a clear cause, and some causes that don't lead to the expected effects.

We would expect Job's wealth and family to give him a very happy life, and, for a while, they did. But the loss and pain he experienced shock us. The first two chapters of his story are more than we can bear. To those so quick to ask "Why?" at the smallest misfortune, Job's faithfulness seems incredible. But even Job had something to learn. We can learn with him.

Our age of "instant" everything has caused us to lose the ability to wait. We expect to learn patience instantly, and in our hurry, we miss the contradiction. Of all that we want now, relief from pain is at the top of our list. We want an instant cure for everything from toothaches to heartbreaks.

Although some pains have been cured, we still live in a world where many people suffer. Job was not expecting instant answers for the intense emotional and physical pain he endured. But in the end, what broke Job's patience was not the suffering, but not knowing *why* he suffered.

When Job expressed his frustration, his friends were ready with their answers. They believed that the law of cause and effect applied to all people's experiences. Their view of life boiled down to this: good things happen to good people, and bad things happen to bad people. Because of this, they felt their role was to help Job admit to whatever sin was causing his suffering.

Job actually looked at life almost the same way as his friends. What he couldn't understand was why he was suffering so much when he was sure he had done nothing to deserve such punishment.

The last friend, Elihu, did offer another explanation for the pain by pointing out that God might be allowing it to purify Job. But this was only partly helpful. When God finally spoke, he didn't offer Job an answer.

Instead, he drove home the point that it is better to know God than to know answers.

Often we suffer consequences for bad decisions and actions. Job's willingness to repent and confess known wrongs is a good guideline for us.

Sometimes suffering shapes us for special service to others. Sometimes suffering is an attack by Satan on our lives. And sometimes we don't know why we suffer. At those times, are we willing to trust God in spite of unanswered questions?

A man who lived in Uz

Job 1:1

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

As we read the book of Job, we have information that the characters of the story do not. Job, the main character of the book, lost all he had through no fault of his own.

As he struggled to understand why all this was happening to him, it became clear that he was not meant to know the reasons. He would have to face life with the answers and explanations held back. Only then would his faith fully develop.

We must experience life as Job did—one day at a time and without complete answers to all of life's questions.

Will we, like Job, trust God no matter what? Or will we give in to the temptation to say that God doesn't really care?

The location of the land of Uz is uncertain. We only know that Uz had plentiful pastures and crops (Job 1:3), was located near a desert (Job 1:19), and was close enough to the Sabeans and Chaldeans to be raided (Job 1:14-17). Uz is also mentioned in Jeremiah 25:19-20.

Most scholars believe Uz was located east of the Jordan River near Canaan (Israel), where the Jews (those to whom God first revealed himself) lived. Job probably knew about God because he knew God's people.

As we see calamity and suffering in the book of Job, we must remember that we live in a fallen world where good behavior is not always rewarded and bad behavior is not always punished. When we see a notorious criminal prospering or an innocent child in pain, we say, "That's wrong." And it is. Sin has twisted justice and made our world unpredictable and ugly.

The book of Job shows a good man suffering for no apparent fault of his own. Sadly, our world is like that. But Job's story does not end in despair. Through Job's life we can see that faith in God is justified even when our situations look hopeless. Faith based on rewards or prosperity is hollow.

To be unshakable, faith must be built on the confidence that God's ultimate purpose will come to pass.

Righteousness of Job

Job 1:5

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Job 1:8

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

It is not known for sure, but Job probably lived during the days of the patriarchs (Abraham, Isaac, Jacob) before God gave his written law or appointed priests to be religious leaders.

During Job's day, the father was the family's religious leader. Because there were no priests to instruct him in God's laws, Job acted as the priest and offered sacrifices to God to ask for forgiveness for sins he and his family had committed. This demonstrated that Job did not consider himself sinless.

Job did this out of conviction and love for God, not just because it was his role as head of the house. Do you carry out your spiritual duties because they are expected, or spontaneously from a heart of devotion?

Job showed deep concern for the spiritual welfare of his children. Fearful that they might have sinned unknowingly, he offered sacrifices for them. Parents today can show the same concern by praying for their children. This means "sacrificing" some time each day to ask God to forgive them, to help them grow, to protect them, and to help them please him.

Job 2:3

And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holds fast his integrity, although thou you move me against him, to destroy him without cause.

Can Satan persuade God to change his plans? At first God said he did not want Job harmed physically, but then he decided to allow it. Satan is unable to persuade God to go against his character: God is completely and eternally good. But God was willing to go along with Satan's plan because God knew the eventual outcome of Job's story. God cannot be fooled by Satan. Job's suffering was a test for Job, Satan, and us—not God..

Ezekiel 4:14

Then said I, Ah Lord God! Behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

Ezekiel asked God not to make him use human excrement for fuel because it violated the laws for purity (Leviticus 21-22; Deut. 23:12-14). As a priest, Ezekiel would have been careful to keep all these laws. To use human excrement for fuel would paint a dramatic picture of ruin. If nothing was left in the city that could be burned, it would be impossible to continue to follow God's laws for sacrifices.

Ezekiel 14:20

Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

Riches of Job

Job 1:3

His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

Trial of, by affliction of Satan

Job 1:13-19

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, the fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

The Sabeans were from southwest Arabia, while the Chaldeans were from the region north of the Persian Gulf.

“The fire of God” was a poetic way to describe lightning (1 Kings 18:38; 2 Kings 1:10-14). In this case, it had to be unusually powerful to kill 7,000 sheep.

Job is smitten by Satan

Job 2:7-10

So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

Then said his wife unto him, dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips?

Why was Job’s wife spared when the rest of his family was killed? It is possible that her very presence caused Job even more suffering through her chiding or sorrow over all they had lost.

Many people think that believing in God protects them from trouble, so when calamity comes, they question God’s goodness and justice. But the message of Job is that you should not give up on God because he allows you to have bad experiences. Faith in God does not guarantee personal prosperity, and lack of faith does not guarantee troubles in this life. If this were so, people would believe in God simply to get rich.

God is capable of rescuing us from suffering, but he may also allow suffering to come for reasons we cannot understand.

It is Satan’s strategy to get us to doubt God at exactly this moment. Here Job shows a perspective broader than seeking his own personal comfort. If we always knew why we were suffering, our faith would have no room to grow.

Fortitude of Job

Job 1:20-22

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.

In all this Job sinned not, nor charged God foolishly.

Job did not hide his overwhelming grief. He had not lost his faith in God; instead, his emotions showed that he was human and that he loved his family. God created our emotions, and it is not sinful or inappropriate to express them as Job did. If you have experienced a deep loss, a disappointment, or a heartbreak, admit your feelings to yourself and others, and grieve.

Job had lost his possessions and family in this first of Satan's tests, but he reacted rightly toward God by acknowledging God's sovereign authority over everything God had given him. Satan lost this first round. Job passed the test and proved that people can love God for who he is, not for what he gives.

Job did not sin with his lips.

Job 2:10

But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

James 5:11

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.

Many prophets suffered and were persecuted, such as Moses, Elijah, and Jeremiah.

Visited by Eliphaz, Bildad, and Zophar as comforters

Job 2:11-13

Now when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent everyone his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

Eliphaz, Bildad, and Zophar were not only Job's friends, they were also known for their wisdom. In the end, however, their wisdom was shown to be narrow-minded and incomplete.

Upon learning of Job's difficulties, three of his friends came to sympathize with him and comfort him. Later we learn that their words of comfort were not helpful—but at least they came. While God rebuked them for what they said (Job 42:7), he did not rebuke them for what they did—making the effort to come to someone who was in need.

Unfortunately, when they came, they did a poor job of comforting Job because they were proud of their own advice and insensitive to Job's needs. When someone is in need, go to that person, but be sensitive in how you comfort him or her.

Why did the friends arrive and then just sit quietly? According to Jewish tradition, people who come to comfort someone in mourning should not speak until the mourner speaks. Often the best response to another person's suffering is silence. Job's friends realized that his pain was too deep to be healed with mere words, so they said nothing. (If only they had continued to sit quietly!)

Often, we feel we must say something spiritual and insightful to a hurting friend. Perhaps what he or she needs most is just our presence, showing that we care. Pat answers and trite quotations say much less than empathetic silence and loving companionship.

Complaints of, and replies by Job's three friends

Job 3

Job Complains That He Was Born

For seven days Job's friends sat by him in silence, without offering consolation: at the same time Satan assaulted his mind to shake his confidence, and to fill him with hard thoughts of God. The permission seems to have extended to this, as well as to torturing the body.

Job 4

Eliphaz Reproves Job

Satan undertook to prove Job a hypocrite by afflicting him; and his friends concluded him to be one because he was so afflicted, and showed impatience. This we must keep in mind if we would understand what passed. Eliphaz speaks of Job, and his afflicted condition, with tenderness; but charges him with weakness and faint-heartedness.

Job 5

Eliphaz Urges That the Sin of Sinners in Their Ruin

Eliphaz here calls upon Job to answer his arguments. Were any of the saints or servants of God visited with such Divine judgments as Job, or did they ever behave like him under their sufferings?

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Job 7

Job's Troubles

Job here excuses what he could not justify, his desire of death. Observe man's present place: he is upon earth. He is yet on earth, not in hell.

Job 8

Bildad Reproves Job

Job spake much to the purpose; but Bildad, like an eager, angry disputant, turns it all off with this, How long wilt thou speak these things? Men's meaning is not taken a right, and then they are rebuked, as if they were evil-doers.

Job 9

Job Acknowledges God's Justice

In this answer Job declared that he did not doubt the justice of God, when he denied himself to be a hypocrite; for how should man be just with God?

Job 10

Job Complains of His Hardships

Job, being weary of his life, resolves to complain, but he will not charge God with unrighteousness. Here is a prayer that he might be delivered from the sting of his afflictions, which is sin.

Job 11

Zophar Reproves Job

Zophar attacked Job with great vehemence. He represented him as a man that loved to hear himself speak, though he could say nothing to the purpose, and as a man that maintained falsehoods. He desired God would show Job that less punishment was exacted than he deserved.

Job 12

Job Reproves His Friends

Job upbraids his friends with the good opinion they had of their own wisdom compared with his. We are apt to call reproofs reproaches, and to think ourselves mocked when advised and admonished; this is our folly; yet here was color for this charge.

Job 13

Job Reproves His Friends

With self-preference, Job declared that he needed not to be taught by them. Those who dispute are tempted to magnify themselves, and lower their brethren, more than is fit.

Job 14

Job Speaks of Man's Life

Job enlarges upon the condition of man, addressing himself also to God. Every man of Adam's fallen race is short-lived. All his show of beauty, happiness, and splendour falls before the stroke of sickness or death, as the flower before the scythe; or passes away like the shadow.

Job 15

Eliphaz Reproves Job

Eliphaz begins a second attack upon Job, instead of being softened by his complaints. He unjustly charges Job with casting off the fear of God, and all regard to him, and restraining prayer.

Job 16

Job Reproves His Friends

Eliphaz had represented Job's discourses as unprofitable, and nothing to the purpose; Job here gives his the same character. Those who pass censures, must expect to have them retorted;

Job 17

Job Appeals from Man to God

Job reflects upon the harsh censures his friends had passed upon him, and, looking on himself as a dying man, he appeals to God.

Job 18

Bildad Reproves Job

Bildad had before given Job good advice and encouragement; here he used nothing but rebukes, and declared his ruin. And he concluded that Job shut out the providence of God from the management of human affairs, because he would not admit himself to be wicked.

Job 19

Job Complains of Unkind Usage

Job's friends blamed him as a wicked man, because he was so afflicted; here he describes their unkindness, showing that what they condemned was capable of excuse.

Job 20

Zophar Speaks of the Short Joy of the Wicked

Zophar's discourse is upon the certain misery of the wicked. The triumph of the wicked and the joy of the hypocrite are fleeting.

Job 21

Job Entreats Attention

Job comes closer to the question in dispute. This was, whether outward prosperity is a mark of the true church, and the true members of it, so that ruin of a man's prosperity proves him a hypocrite?

Job 22

Eliphaz Shows That a Man's Goodness Profits Not God

Eliphaz considers that, because Job complained so much of his afflictions, he thought God was unjust in afflicting him; but Job was far from thinking so. What Eliphaz says, is unjustly applied to Job, but it is very true, that when God does us good it is not because he is indebted to us. Man's piety is no profit to God, no gain.

Job 23

Job Complains That God has withdrawn

Job appeals from his friends to the just judgement of God. He wants to have his cause tried quickly. Blessed be God, we may know where to find him. He is in Christ, reconciling the world unto himself; and upon a mercy-seat, waiting to be gracious.

Job 24

Wickedness Often Unpunished

Job discourses further about the prosperity of the wicked. That many live at ease who are ungodly and profane, he had shown that many who live in open defiance of all the laws of justice, succeed in wicked practices; and we do not see them reckoned with in this world.

Job 25

Bildad drops the question concerning the prosperity of wicked men; but shows the infinite distance there is between God and man. He represents to Job some truths he had too much overlooked. Man's righteousness and holiness, at the best, are nothing in comparison with God's.

Job 26

Job Reproves Bildad

Job derided Bildad's answer; his words were a mixture of peevishness and self-preference. Bildad ought to have laid before Job the consolations, rather than the terrors of the Almighty.

Job 27

Job Protests His Sincerity

Job's friends now suffered him to speak, and he proceeded in a grave and useful manner. Job had confidence in the goodness both of his cause and of his God; and cheerfully committed his cause to him.

Job 28

Concerning Wordly Wealth

Job maintained that the dispensations of Providence were regulated by the highest wisdom.

Job 29

Job's Former Comforts

Job proceeds to contrast his former prosperity with his present misery, through God's withdrawing from him.

Job 30

Job's Honour Is Turned Into Contempt

Job contrasts his present condition with his former honour and authority. What little cause have men to be ambitious or proud of that which may be so easily lost, and what little confidence is to be put in it!

Job 31

Job Declares His Uprightness

Job did not speak the things here recorded by way of boasting, but in answer to the charge of hypocrisy. He understood the spiritual nature of God's commandments, as reaching to the thoughts and intents of the heart.

Job 32

Elihu Is Displeased at the Dispute between Job and His Friends

Job's friends were silenced, but not convinced. Others had been present. Elihu was justly displeased with Job, as more anxious to clear his own character than the justice and goodness of God. Elihu was displeased with Job's friends because they had not been candid to Job.

Job 33

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Job 34

Elihu Accuses Job of Charging God with Injustice

Elihu calls upon those present to decide with him upon Job's words. The plainest Christian, whose mind is enlightened, whose heart is sanctified by the Spirit of God, and who is versed in the Scriptures, can say how far matters, words, or actions, agree with true religion, better than any that lean to their own understandings.

Job had spoken as if he meant wholly to justify himself. He that say, I have cleansed my hands in vain, does not only offend against God's children, Ps 73:13-15, but gratifies his enemies, and says as they say.

Job 35

Elihu Speaks of Man's Conduct

Elihu reproves Job for justifying himself more than God, and called his attention to the heavens. They are far above us, and God is far above them; how much then is he out of the reach, either of our sins or of our services!

Job 36

Elihu Desires Job's Attention

Elihu only maintained that the affliction was sent for his trial; and lengthened because Job was not yet thoroughly humbled under it. He sought to ascribe righteousness to his Maker; to clear this truth, that God is righteous in all his ways.

Job 37

Elihu Observes the Power of God

The changes of the weather are the subject of a great deal of our thoughts and common talk; but how seldom do we think and speak of these things, as Elihu, with a regard to God, the director of them! We must notice the glory of God, not only in the thunder and lightning, but in the more common and less awful changes of the weather; as the snow and rain.

Nature directs all creatures to shelter themselves from a storm; and shall man only be unprovided with a refuge?

Replied to by God

Job 38

God Calls Upon Job to Answer

Job had silenced, but had not convinced his friends. Elihu had silenced Job, but had not brought him to admit his guilt before God. It pleased the Lord to interpose.

The Lord, in this discourse, humbles Job, and brings him to repent of his passionate expressions concerning God's providential dealings with him; and this he does, by calling upon Job to compare God's being from everlasting to everlasting, with his own time;

Job 39

In these questions the Lord continued to humble Job. In this chapter several animals are spoken of, whose nature or situation particularly show the power, wisdom, and manifold works of God. The wild ass. It is better to labour and be good for something, than to ramble and be good for nothing.

Job 40

Job Humbles Himself to God

Communion with the Lord effectually convinces and humbles a saint, and makes him glad to part with his most beloved sins. There is need to be thoroughly convinced and humbled, to prepare us for remarkable deliverances.

After God had shown Job, by his manifest ignorance of the works of nature, how unable he was to judge of the methods and designs of Providence, he puts a convincing question to him; shall he that contendeth with the Almighty instruct him?

Now Job began to melt into godly sorrow: when his friends reasoned with him, he did not yield; but the voice of the Lord is powerful. When the Spirit of truth is come, he shall convince. Job yields himself to the grace of God

Job 41

The description of the Leviathan, is yet further to convince Job of his own weakness, and of God's almighty power. Whether this Leviathan be a whale or a crocodile, is disputed. The Lord, having showed Job how unable he was to deal with the Leviathan, sets forth his own power in that mighty creature.

Submission to God

Job 40:3-5

Then Job answered the Lord, and said Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

Job 42:1-6

Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. 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.

JOB IS RESTORED

In response to God's speech, Job humbles himself. God rebukes the three friends for adding to Job's suffering by their false assumptions and critical attitudes. Job's material possessions and family are restored, and he receives even greater blessings than he had before. Those who persist in trusting God will be rewarded.

Throughout the book, Job's friends had asked him to admit his sin and ask for forgiveness, and eventually Job did indeed repent. Ironically, Job's repentance was not the kind called for by his friends. He did not ask for forgiveness for committing

secret sins, but for questioning God's sovereignty and justice. Job repented of his attitude and acknowledged God's great power and perfect justice.

We sin when we angrily ask, "If God is in control, how could he let this happen?" Because we are locked into time, unable to see beyond today, we cannot know the reasons for everything that happens. Will you trust God with your unanswered questions?

Job was quoting the Lord's earlier questions to him (Job 38:2-3). He openly and honestly faced God and admitted that he was the one who had been foolish. Are you using what you can't understand as an excuse for your lack of trust? Admit to God that you don't even have enough faith to trust him. True faith begins in such humility.

Later blessings and riches of Job

Job 42:10-16

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.

Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house:

And they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

And in all the land were no women found as fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.

Death of Job

Job 42:16-17

After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days.

Why do believers experience troubles and suffering?

The main question in the book of Job is timely: Why do believers experience troubles and suffering? Through a long debate, Job's supposedly wise friends were unable to answer this question.

Job's friends made a serious error for which God rebuked them. They assumed that trouble comes only because people sin.

People make the same mistake today when they assert that sickness or lack of material blessing is a sign of unconfessed sin or lack of faith. Though normally (but not always) following God leads to a happier life, and rebelling against God normally (but not always) leads to an unhappy life, God is in control.

In our world invaded by sin, calamity and suffering may come to good and bad alike.

This does not mean that God is indifferent, uncaring, unjust, or powerless to protect us. Bad things happen because we live in a fallen world where both believers and unbelievers are hit with the tragic consequences of sin.

God allows evil for a time although he often turns it around for our good (Romans 8:28). We may have no answers as to why God allows evil, but we can be sure he is all-powerful and knows what he is doing.

The next time you face trials and dilemmas, see them as opportunities to turn to God for strength. You will find a God who only desires to show his love and compassion to you.

Life application

If you can trust him in pain, confusion, and loneliness, you will win the victory and eliminate doubt, one of Satan's greatest footholds in your life. Make God your foundation. You can never be separated from his love.

Strengths and accomplishments:

- Was a man of faith, patience, and endurance
- Was known as a generous and caring person
 - Was very wealthy

Lessons from his life

- Knowing God is better than knowing answers
 - God is not arbitrary or uncaring
 - Pain is not always punishment

Key verses:

“Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy” (James 5:10-11).

To ask Jesus to come into your heart please pray this Prayer:

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

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