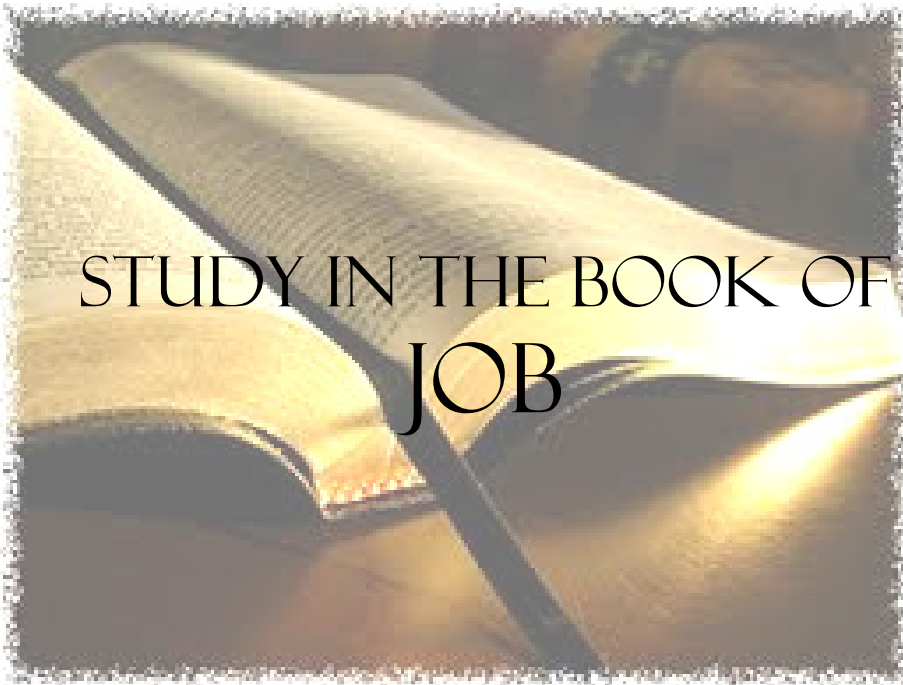


Footprints



CHRISTIAN RESOURCES



By: Bishop Warwick Cole-Edwardes

Footprints into Africa

JOB

STUDY 1

HIS CHARACTER

(Chapter 1:1-12)

INTRODUCTION

Martin Luther said of Job: “It is magnificent and sublime as no other book of Scripture”. Victor Hugo wrote, “It is the greatest masterpiece of the human mind”. Thomas Carlyle said, “One of the grandest things ever written with ink”.

From these quotations, we can see what a magnificent book Job is. It wrestles with the old age question. ‘Why does a good God allow evil to exist.’ Now we begin Section one of Job.

1. THE CHARACTER OF JOB (1:1-5)

PLACE: Job lived in the land of Uz. Like with the date and the author the locality is uncertain. Uz is mentioned in two other places in the Bible (**Jer.2:20 & Lam 4:21**). As a place of Kings and referring to Edom. Scholars differ in opinion. Some say it is Edom and some say it is in Arabia, since Job says it is east of Uz. The most favoured is Arabia, a place fertile for agriculture (**1:3,14**), and also the fact that the customs, vocabulary and geography described in the book best suites Arabia.

PIETY: These four verses tell us Job’s characteristics.

- A. **Blameless**: This is a general term in the Bible which speaks of the absence of falsehood and hypocrisy in the one mentioned. From a human point of view there could be no accusation brought against him.
- B. **Upright**: Because of his relationship with the Lord, he not only walked an upright life, but lived an upright life before all people in speech and conduct. He always did what was right.
- C. **Shunned evil**: Job hated everything against the character of God, whatever had the form of evil he stayed away from. The Bible portrays him as a godly man in every area of his life. An absolute model of godliness and righteousness.

PROSPERITY: Not only was he an extremely godly man, but he was prosperous as well. 7000 sheep to provide clothing and food. 3000 camels and 500 donkeys for transport. 500 cattle for the fields and milk. **V3** tells us that he was the greatest man among all the people of the East.

POSTERITY: Godly, wealthy and a family man of seven sons and three daughters. His godly character is seen in the spiritual concern for his children, making regular sacrifices and prayers for them.

2. THE SCENERY BEHIND THE SCENE (1:6-12)

This now gives us the background to the whole book, something that is only revealed to the readers and not the characters in the book.

THE SONS OF GOD We are introduced to a dramatic heavenly council attended by the angels and Satan. Satan is a fallen angel and he appears before God. We read of Satan’s fall in (**Rev 12:9 & 2Pet 2:4**). Being cast out, he now does all within his power to cause God’s people to fall.

SATAN AND GOD Satan appears before God and explains how he has been roaming the earth (looking for those whom he can devour). God brags of Job before Satan, that there is no one like him in all the earth.

SATANIC SNEER Satan replies to God and says that Job only fears God because of his blessings. 'You have put a hedge around him.' Further, Satan contests that if God were to stretch out His hand and strike everything that Job had, then surely Job would curse God to His face. God lets Satan have his wish. Satan has the authority from God to do whatever he desires to Job except he must not take his life.

CONCLUSION

We have three lessons from this first chapter of Job:

1. THE GODLY CHARACTER OF JOB There was no one like him in all the world, he lived a blameless life and was recommended by God.
2. THE SOVEREIGNTY OF GOD OVER HUMAN LIVES Everything takes place under God's control and rule.
3. OUR GREAT ENEMY - We have an enemy; Satan who never rests, but always is seeking means by which to bring God's people down.

JOB
STUDY 2

JOB SEVERELY TESTED
(Chapter 1:13 – 2:13)

INTRODUCTION

Right at the outset of Job we must remember these two important points; First Job's character and second the background scene between God and Satan which Job knew nothing of. God gives Satan authority to interfere with Job's life, but still God is in control, Satan comes and begins to assault Job.

1. THE WHIRLWIND OF DISASTER (1:13-22)

A. ONSLAUGHT OF DESTRUCTION

It all begins with all of Job's 10 children, they were out having a celebration gathered at the eldest's home. Satan brings these four onslaughts. The Sabeans come and attack all of his donkeys, there came a fire from God that killed all of his cattle and servants except for the one who came to report. Then the Chaldeans came and raided all his camels. The last stroke was the east wind that killed all his children. Satan used these to get Job to curse God, to prove his point, Job was left with nothing.

B. ORDEAL OF DESPAIR

Job tore his robe, symbolizing inner turmoil. He shaved his head depicting a loss of glory and he fell to the ground in worship and said, "Naked I came from my mother's womb and naked I will depart, the Lord gave and the Lord has taken away, may the name of the Lord be praised". Job submits before God in humble worship.

C. ORDINATION OF DISCRETION

'In all this Job did not sin by cursing God with wrongdoing.' Satan had lost his first battle in trying to break Job. Satan was proven wrong by Job's response after the casualties he suffered. But Satan never gives up.

2. THE WICKEDNESS OF DESOLATION (2:1-13)

A. THE SIEVE OF SATAN

In this third scene, another discussion takes place between Satan, the angels and God. Satan now says that the reason Job has not cursed God is because his health was secure, 'tamper with that and Job will curse you to your face.' God grants Satan permission to do what he desires with Job. Job is afflicted with sores all over his body, from head to toe, boils break out. (This is the same word used for one of the plagues that befell Egypt before Pharaoh let Israel go.) As a result, Job becomes depressed, he lost his appetite for food, his eyes became dark, his breath began to smell, he lost weight, was in constant pain and had running and open sores, which became ulcerous.

B. THE SCOURGE OF SUFFERING

- i) Sat among the ashes: This means that he was by the rubbish bins outside the city as an outcast. In a place where beggars and dogs made their home, and this was a man who was once the richest in the east.
- ii) Wife urges him to curse: This is exactly what Satan wanted. At a time when Job needed comfort, his wife tells him to curse God and die.

- iii) Job willing to receive adversity: For the second time we read, 'In all this Job never sinned in what he did.' He still acknowledged that God was in control and even in his present situation.

C. THE SOLITARINESS OF SORROW

At this point, we are introduced to Job's three friends: Bildad, Zophar and Eliphaz. The fourth friend Elibu only is mentioned in Chapter 32. Job's three friends come to visit and could not even recognize him sitting by the dump. They came and expressed their grief in four ways. They wailed, they wept and tore their robes and threw dust over their heads. For seven days they did not say a word to each other or to Job, they were shocked, by what they saw.

CONCLUSION

Chapter two closes with a very sad picture of Job stripped of everything he held dear. He had lost his wealth, his health, and his family. Yet through all, he trusted God's sovereignty, a great lesson for us today.

JOB
STUDY 3

I WANT TO DIE
(Chapter 3:1-26)

INTRODUCTION

Section one now comes to an end (1:1-3:26). We have seen what happened, why it all happened. Job sits outside the dump, his wife has asked him to curse God and his friends could not even recognize him. But Job did not sin with his lips. Realizing that the Lord is in control, Job proclaims; 'blessed be the name of the Lord'. But we soon come to see that there are limits beyond which humans cannot go and that pain can be patiently borne for a while before it becomes intolerable. In chapter three, Job is depressed and he wishes he had never been born. He wishes he were dead. Still he never curses God as Satan had predicted.

1. HE WISHED HE HAD NEVER BEEN BORN

Verse 1 begins with the words 'after this ...'. This can only mean that there was a period of silence after his friends had come. Job begins to curse the day he was born. In the following verses, he speaks of his birth and the night of his conception and wishes that that day had never existed. He refers to darkness five times. The picture that emerges here is, exhausted strength, sunk spirit and escaped hope. The pain had become unbearable. Satan had failed twice and now it is just the ongoing pain that is too much for Job.

2. HE WISHED HE HAD DIED AT BIRTH

His first wish not to have been born was not fulfilled and so now, he wishes he had been still-born for that would have been far better than his present situation. Here we note the progression of his thinking. It is clear that he had become weary with agony and longed for rest, it is interesting to note how he speaks of the dead.

3. HE WISHED HE COULD DIE THEN

There are those who long and search for death, as those looking for hidden treasure. Job is confused because he cannot see the future and for the first time in his depressive state, he speaks to God.

SUMMARY/CONCLUSION

JOB WAS A BROKEN MAN: His suffering had been physical, intellectual, emotional and spiritual. He expresses his despair and longing for the grave, but still he does not curse God.

JOB NEVER FORSOOK GOD: He was a bruised reed, broken and smashed, but still he did not curse God.

GOD STILL WITH HIM: The Lord was still in control of what had happened

HE SPEAKS OF HIS FEELINGS: We admire Job for this, he never kept his emotions bottled in like Jonah, but he expressed himself.

JOB
STUDY 4

ELIPHAZ'S FIRST SERMON (The first debate)
(Chapter 4-5)

INTRODUCTION

We have seen how Job has lost everything, how the constant pain caused him to wish he were dead. Now the situation is made even worse by his three friends who come to rebuke him for wanting to die. They took it upon themselves to correct Job. This section begins the first of a round of three debates which take us to chapter 31. Each debate each of his friends brings gets harsher and crueler. Eliphaz begins with his first speech, and he says five things.

1. HIS REBUKE OF JOB:

No doubt, Eliphaz was the eldest of the three friends. He begins very courteously, nothing abrupt or harsh. He appears as a gentleman. He speaks of Job being a blessing over the years, how he had strengthened many weak hands and faltering knees. He also speaks of Job's present situation and tells him not to be discouraged. He says, 'should not your piety be your confidence?'

2. HIS REASONING ABOUT SUFFERING:

Eliphaz makes a classic statement on the theory of suffering, 'you suffer because of your sins.' Sometimes we may suffer because we are saints, he could not explain the reasons for his friends suffering, and so he rebukes him instead.

3. HIS REPORT OF A VISION:

'A word was secretly brought to me.' The problem with this theory was that he appealed to visions rather than the Word of God.

4. HIS RECOMMENDATION TO JOB:

He tells Job praying will not help, for God will not answer. He denies the possibility of angels coming to Job's aid. In a cruel way, he reminds Job what he has lost, and he tells Job to seek God, then ends off by telling Job God's attributes.

5. HIS REMINDER OF GOD'S BLESSINGS: He closes his speech by telling Job to acknowledge his sin and he would receive God's pardon and blessing. At the start of every verse we read, 'you will.'

CONCLUSION

Eliphaz's fault was not his doctrine, but rather his application. Job was not being punished for his sin. Eliphaz did not recognize that God was in control of the whole situation, and he was not aware of the background story. He failed terribly as counsellor. This comes as a strong word to us of how we are to counsel people in need.

JOB STUDY 5

JOB'S FIRST REPLY TO EPIHAZ (Chapter 6-7)

INTRODUCTION

In the previous chapters, we have seen how Satan has attempted to crush Job's spirit. How he has quenched his hopes and brought much pain and grief upon Job. The intensity was unbearable that Job ended up cursing the day he was born and longs for death. At this point, his friends come and make it worse, by their rebuke and recommendations. Job was stung by what Eliphaz said, and so he replies.

1. **JOB'S DEFENCE OF THE COMPLAINING:**

He begins, 'if only my anguish could be weighed and all my misery placed on the scales, it surely would outweigh the sand on the seashore'. He implies that the friends do not understand what is happening. He feels that the arrows of God have been shot at him, he felt God taking his life and comfort. It seems to him that the God he has always known and worshipped is not the same God anymore. Just like a wild donkey will brail without food or an ox bellows when hungry, Job expresses his great anguish and he defends his complaining.

2. **JOB'S DESPAIR IN HIS SUFFERING:**

Although Job knew that God was the source of his trouble, he also knew that God was the sustainer of life and therefore he wishes that God would let him die then he would be free from all pressure. Job was desperate at this point.

3. **JOB'S DISAPPOINTMENT IN HIS FRIENDS:**

When a man is in despair, his friends ought to show him kindness, and their devotion. Job's friends were a great disappointment, instead of giving him support, they rebuked him. Job says of them, 'but my brothers are as undependable as intermittent streams.'

4. **JOB'S PLEA TO THE THREE COUNSELLORS:**

Job now pleads with them to tell him where he has gone wrong. 'Teach me and I will be quiet, I can benefit from honest words, even though they may be painful. But I cannot benefit from what you are saying.' He challenges them to notice his sincerity, and they change their approach.

5. **JOB'S PATTERN OF MISERY:**

Job expresses another bitter complaint, he feels that man's existence is one of slavery where we are subject to constant toil and misery, with very little hope of respite. He protests that his experience is worse, even in rest he is filled with troubles. But we look at Job and admire him for no matter how much he suffered his trust in God did not waver. His flesh was deteriorating fast, open wounds, resulting in worms and puss oozing out.

6. **JOB'S PRAYER TO GOD:**

In his great extremity, Job now comes to God in prayer, and instead of words there are only sobs and tears and he says, 'Remember oh God that my life is but a breath.' He speaks of the brevity of life and expresses his complaint.

CONCLUSION

These very moving two Chapters remind us of Job's tremendous honesty, one of the books greatest lessons (also Jeremiah). Job opened up his heart. As we do, we must never forget that God is on the throne. Now will his second friend, Bildad will come.

JOB
STUDY 6

BILDAD'S FIRST SPEECH
(Chapter 8)

INTRODUCTION

We have left Job on the dump, crushed and depressed, stunned and torched. Eliphaz, whom Job considered a friend had made it worse with his accusations that Job was suffering because of sin in his life. Now comes Bildad with his own reasoning. Eliphaz based his views on experience and Bildad will base his on past facts.

1. THE STATEMENT OF GOD'S JUSTICE:

Bildad begins with arrogance and abruptness. He is discourteous. He says Job is like a blast of wind. He refers to God as the Almighty, All sufficient God. He accuses Job of trying to pervert God's justice and advises that Job lives a better life and perhaps God would restore him. He speaks cruel words to Job concerning his children's death.

2. PROOF OF HISTORY:

Bildad now calls Job to look back to history and he says that there are two reasons for what is happening to Job. First, he states that life is brief and secondly he speaks of the ancients' wisdom. He calls upon Job to learn from the past.

3. THE PATHS OF THE UNGODLY:

Bildad then uses two illustrations from plant life in order to teach the precarious position of the ungodly. First, he speaks of the papyrus plant that cannot grow without water (this implies that Job's problems stem from his forgetting God. From botany, he speaks of a green plant that survives scorching heat and attests that if Job was godly he would survive and come out strong. Bildad like Eliphaz may have had his facts straight but he misapplied them when it comes to giving reasons for Job's suffering.

4. THE POSSIBILITY OF BLESSING:

Bildad now concludes his speech by reminding Job of the possibility of blessing. He says that God will never reject a blameless person. By implication, he was saying that Job needed to repent and he would come right.

CONCLUSION

From Bildad's first speech, we learn these two lessons; He tragically lacked sympathy. It was cruel of him to raise the issue with Job's children, implying that Job's sins led to his children's death. He was totally bound by tradition instead of being bound by God's Word. We need to learn from these, and from Bildad that we may be able to bring to God those who are hurting.

JOB
STUDY 7
JOB ANSWERS BILDAD
(Chapter 9-10)

INTRODUCTION

In these past eight chapters, we have seen the godliness of Job. He had suffered much, even from his friends, but he maintained his godliness. We have seen how he has maintained his belief of God's sovereignty, of God in all that happened, Job believed that God was in control. Sadly, the advice from his three friends was of no help, in fact it made things worse. Eliphaz has given his first speech, Job has given his answer, Bildad also has said what he had to, and so Job answers him.

1. GOD'S GREATNESS:

A. God's power and wisdom:

In these verses, Job speaks of God's greatness. How God moves mountains, shakes the earth, speaks to the sun, and stretches out the heavens.

B. Man's smallness: In comparing man to God, man appears so small and insignificant. Job asks the greatest question in the world. 'How can a mortal being be right before such a great God?' Of course, the only answer is that it is through the gospel.

2. GOD'S ARBITRARINESS:

The New Bible Commentary calls it, 'a terrible picture of God'. Job speaks of God's anger, and asks who can answer such a God? Job feels he can never win against God. Job's words are a statement against his friends who taught that God blesses the good and punishes the wicked.

3. GOD'S UNFAIRNESS:

This leads Job to a position of despair and he again laments his helpless position.

A. God would not acquit him: Here Job turns away from the wounds of the world and considers his own sorrows and the fleeting nature of life. Life is brief.

B. God would not stop punishing him: Job now asks God to tell him where he has gone wrong. Job never knew the background that Satan was out to get him, he wants God to explain.

C. God would not leave him alone:

GOD WOULD NOT LET HIM DIE

Job again expresses his desire for death. He feels he would be better off dead than alive. So ends Job's speech to Bildad, Job did not have the full clear picture.

CONCLUSION

After this Job's third friend enters into conversation, his name is Zophar. He begins from where Job left off. Like the other two, Zophar then goes on to speak of God's wisdom. He also tells Job that the only way out is repentance from which will come restoration. Job then responds to Zophar's accusations. This Job's third speech, he resents his friend's assumptions that they were more superior. He recognizes and describes the power of God but rejects all that his friends have said. Job proclaims this about God, "Though he slay me, yet will I trust Him". This ends the first debate which took place between friends and Job.

JOB

STUDY 8

ARGUING WITH GOD **(Job 11)**

1. HIS REBUKE OF JOB'S WORDS (v.2-6)

1. He was talkative. (v.2)
2. He was mocking. (v.3)
3. He was justifying himself. (v.4)
4. He was ignorant of God. (v.5-6)

11. THE UNSEARCHABLE WISDOM OF GOD (v.7-12)

111. REPENTANCE IS THE WAY TO RESTORATION (v.13-20)

1. Proper conduct. (v.13)
2. Prayer. (v.13)
3. Renunciation of evil. (v.14)
4. Results:
 - a) Clear conscience, steadfastness and confidence. (v.15)
 - b) No remembrance of trouble. (v.16)
 - c) Joy. (v.17)
 - d) Hope. (v.18)
 - e) No disturbance, popularity and leadership. (v.19)

JOB

STUDY 9

THOUGH HE SLAY ME I WILL TRUST HIM (Job 12-14)

1. JOB RESENTS THEIR ASSUMED SUPERIORITY (12:1-12)
 - A. HIS SARCASM
 - B. THEIR SECURE POSITION
 - C. SUCCESSFUL ROBBER
 - D. SIMILAR TEACHING
 - E. SOVEREIGNTY OF GOD
2. DESCRIPTION OF DIVINE POWER (12:13-25)
3. HE REJECTS THEIR COUNSEL (13:1-12)
 - A. HIS EQUAL STATUS (v.1-3)
 - B. THEIR WORTHLESS COUNSEL (v.4-5)
 - C. REJECTS THEIR COMPETENCE TO REPRESENT GOD (v.6-12)
4. HE NOW APPEALS TO GOD (13:13-18)
5. JOB DESPAIRED OF HOPE (14:1-22)
 - A. THE BREVITY OF LIFE (v.1-6)
 - B. THE FINALITY OF DEATH (v.7-17)
 - C. THE ABSENCE OF HOPE (v.18-22)

JOB
STUDY 10
ASH HEAP DUELS
(Chapter 15:1-35)

SECTION THREE: THE SECOND DEBATE

INTRODUCTION

There was silence for a short while, before Eliphaz took to speak for the second round. This time round he tries hard to keep his temper calm, for he is angry with Job, but he speaks with very little graciousness or godliness. He sees Job as a problem. Here Eliphaz openly and sharply attacks Job, stabbing at him with one dagger after another.

1. A REBUKE OF JOB'S ATTITUDE:

To Eliphaz Job's words are useless. As empty as the wind and as violent as hot air in the desert. Eliphaz attacks Job on these two points.

- A. Irreverent talk:** He feels that Job has done away with all reverence, he even accuses Job of hindering his own devotion and being the reason for his harsh words to Job.
- B. Job's presumption:** With terrible scorn and sarcasm, Eliphaz directs a series of questions at Job. 'Do you listen in on God's counsel?' He asks Job who he thinks he is, but worse he questions his relationship with God.

2. THE REMINDER OF THE WICKED MAN'S FATE:

Here Eliphaz stresses the inner turmoil of someone who lives with a guilty conscience. Such a person lives his life in torment and suffers despair, he goes through distress and anguish while there is yet God's judgement at hand.

CONCLUSION

As we listen to this speech, it again strikes us how Eliphaz has been of no help to Job. He knows very little how God deals with people. He leaves Job stunned and devastated. Chapter 16 and 17 record for us Job's response. In this Job speaks of his pain and isolation and he says these five things to Eliphaz.

JOB
STUDY 11

THE FRONTIERS OF DESPAIR

1. JOB'S DISGUST WITH HIS FRIENDS:

'I have heard many things like this....' His friends were miserable comforters, he asks when their long-winded speeches end, Eliphaz has said nothing new.

2. JOB'S DISTRESS - AT THE HAND OF GOD:

In these very moving words. Job finds no relief, his friends have deserted him. They bring no comfort whatsoever and he feels that God has him as his target and showing him no pity. Through it all, Job never curses God.

3. JOB'S DESIRE - FOR A REPRESENTATIVE IN HEAVEN:

All have forsaken him even God. Job seeks for help, in heaven since he will not find any on earth. He seeks for someone to plead his case for him. We thank God for Jesus.

4. JOB'S DISCLAIMER - OF HIS FRIENDS:

Job turns to God and asks that a pledge be laid for him with God himself. His friends show no understanding.

5. JOB'S DESPAIR - BEFORE HIS FRIENDS AND IN THE FACE OF DEATH:

Job's emotions are like a roller coaster, moving up and down, until there appears a picture of abject humiliation. He speaks with his eyes grown dim with pity and grief.

CONCLUSION

Eliphaz has further hurt Job, and he has sunk very low emotionally. Now in **Chapter 18** comes Bildad with his second speech. Still a man dependant on tradition. He tears Job down with his irreverent ideas. Job replies in **Chapters 19-20**. In this chapter, he seems to have found his confidence, he says one of the greatest words found in scripture . "I know that my redeemer lives and that in the end he will stand on my side, after my skin has been destroyed, yet in my flesh will I see him with my own eyes." Zophar speaks again in the chapter, harsher than ever before, Job replies to him in **21:1-34**. Job calls for silence. He tells his friends that sometimes the wicked prosper, but in the end, they die for their wickedness.

JOB
SECTION FOUR

THE THIRD DEBATE
(Chapter 22:1-31:40)

INTRODUCTION:

We now come to the third and final set of speeches from Job's three friends. They continue with the accusations against Job, calling him to repentance.

1. ELIPHAZ ACCUSES JOB (22:1-30):

Eliphaz begins by saying that God does not need man, he does not need Job.

- A. God is disinterested in Job.
- B. Eliphaz accuses Job of self-centeredness and not caring for the less-privileged.
- C. Job is accused of spiritual arrogance.
- D. Job is called to repentance and submission.

2. JOB WANTS JUSTICE (23:1-24:25)

Job realizes for the first time that God is testing him. 'But He knows the way that I take, when He has tried me, I shall come out as gold.' Job expresses his longing, his confidence and his innocence.

3. BILDAD IS EXASPERATED (25:1-6):

All we need to say on this, is that Bildad comes hard on Job, unkind in his speech and irrelevant.

4. JOB AGREES AND DISAGREES (26:1-27:23).

- A. He acknowledges God's power (chapter 26) and extols God's greatness but also rebukes Bildad for being of no help.
- B. He questions God's justice (chapter 27). Job is going through a very difficult time, he lays down his burdens before God. In the next three chapters, Job reviews his life, challenges God to judge him or vindicate him.

5. IN PRAISE OF WISDOM (28:1-28):

In a moment of great trial and heartache. Job acknowledges that wisdom is not mined, nor can it be bought. Wisdom comes from God. He concludes the section in the words of King Solomon, 'the fear of the Lord, that is wisdom.'

6. JOB SUMS UP (29:1-31:40):

After three rounds of questions, accusations, and response, the time comes to sum up. In Chapter 29, Job recalls the blessings of the past, in chapter 30, he laments the suffering of the present, and in Chapter 31, he closes by asking God to vindicate him.

JOB

SECTION FIVE

ELIHU SPEAKS OUT

(Chapter 32:1-37:24)

Now that the three friends of Job have had all the time to speak, Elihu, the youngest begins to speak. Nothing is known about Elihu and yet he gives a very long speech. He is given six chapters and then applies it to Job's situation. He has said a lot of similar things as Job's three friends, but he was different in that he never tried to prove that Job was a sinner, he wanted to show Job he had a wrong view of God.

1. **HE IS FRUSTRATED (32:1-22):**

He declares that his words against Job are words from God.

2. **SUFFERING IS DISCIPLINE (33:1-33):**

He argues that sometimes God will allow us to suffer in order to keep us from sin.

3. **GOD CAN DO NO WRONG (34:1-35:16):**

Elihu now explains how just God is.

4. **GOD KNOWS WHAT HE IS DOING (36:1-37:24):**

In Chapter 36 he explains how God's purpose for us is always of mercy, Elihu speaks of God's power over nature.

CONCLUSION

In spite of his lack of humility and his arrogance, there were a few things which Elihu said which Job needed to hear. More than the other three friends, Elihu assessed Job's problem better and accurately. Job's actions may have been right, but his attitudes were not. Job was not the saint he thought he was.

JOB

SECTION SIX AND SEVEN (38:1-42:17)

SECTION SIX - GOD REPLIES TO JOB (38:1-42:6)

SECTION SEVEN - HOW IT ALL ENDED (42:7-17)

INTRODUCTION

The Book of Job now draws to a close. Job's friends have had their turns at him and now God speaks. Here God does not speak by means of words but rather God displays his majesty and greatness that he might humble Job. God's response to Job focuses on what God has done in nature. The great purpose for this was so that Job might realize his own inadequacy and need for total submission to God. God asks him 27 questions, to which Job has no answer.

1. CAN YOU EXPLAIN MY CREATION? (38:1-38)

God describes how He made the world, the sea, the sun, the rain, hail and frost and the clouds.

2. CAN YOU OVERSEE MY CREATION? (39:1-30)

God describes the animal kingdom.

3. JOB'S FIRST RESPONSE

Finally, Job breaks out and exclaims, "I am unworthy, I put my hand over my mouth, I have spoken once, and I have no answer". (40:4-5)

4. CAN YOU SUBDUE MY CREATION?

God speaks of the greater creatures in creation. Leviathan and Behemoth. Only God has power over such great creatures, for God created them.

5. NOW JOB RESPONDS A SECOND TIME.

"I despise myself and repent ..." God turns to Job's three friends and is about to deal with them. Job prays for them ... there is a lot of blood shed and God forgives.

CONCLUSION

The Book of Job has important lessons for us.

1. God is in absolute power over all things, he is sovereign.
2. We are to trust God and we must respond to His Word.