

LESSON 32
"I Know That My Redeemer Liveth"
Job 1, 2, 13, 19, 27, 42

OVERVIEW:

Job, his suffering and patience.

Who wrote the book of Job? Some think Job, others Elihu. Some think it was written and then found by Moses who translated it into Hebrew which would explain it being in the scriptures. Answer - We don't know.

Dating the book? Some believe Job was among the patriarchs, which would explain his old age. If Elihu was of the family of Buz, who was a son of Nehor who was Abraham's brother. (Gen 22:20-21) There is also an Elihu mentioned in D&C 84:8-9 somewhere between Moses and Abraham who held the Melchizedek Priesthood. Others believe it may have been written between 300 and 150 BC. This may have been to show the transition between old Israel and new Israel during the time of Christ, and that Israel could no more rely on the sacrifice of others but on their own accountability for sins.

Was Job a real person? We don't know for sure. The book has been put near the writings to suggest it to be a literary work, perhaps a parable. There is reasonable evidence on both sides. Whether he was real or not, the message of the book of Job is very important.

Job may have lived during the patriarchs, which may explain his old age. The book may have been discovered by Moses which would explain why it was with the Hebrews and canonized. May have been around the time of Abraham.

Both Ezekiel and James mention Job. Ezekiel 14:14, 20 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will ^abreak the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: 14 Though these three men, ^aNoah, ^bDaniel, and ^cJob, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD. 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. and James 5:11 Behold, we count them ^ahappy which ^bendure. Ye have heard of the patience of ^cJob, and have seen the end of the Lord; that the Lord is very ^dpitiful, and of tender ^emercy. He is also mentioned D&C 121:7-10 My son, ^apeace be unto thy soul; thine ^badversity and thine afflictions shall be but a ^csmall moment; 8 And then, if thou ^aendure it well, God shall exalt thee on high; thou shalt triumph over all thy ^bfoes. 9 Thy ^afriends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. 10 Thou art not yet as Job; thy ^afriends do not contend against thee, neither charge thee with transgression, as they did Job.

Job lost his wealth and children, then his health. From the symptoms he may have had elephantiasis. Boils covered his body which itched constantly. Worms or maggots bred in the sores. His breath became so foul and his body odor was such that his friends abhorred him, he sought refuge outside the city of the refuse heap, and pain was his constant companion as were also terrifying nightmares. His face became so disfigured that his friends didn't even recognize him. His friends did not support him, but accused him of sinning to deserve his plight. He was totally alone. Even Job's wife became hopeless and challenged him to curse God and die. Job turned to the Lord for help, but the heavens seemed silent. This was all part of the test.

His friends accused him of sinning. Were they wrong in the accusation? Deut 11:26-28 – “Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.” The Book of Mormon teaches similar doctrine: Alma 9:14 - Now I would that ye should remember, that inasmuch as the Lamanites have not kept the commandments of God, they have been ^acut off from the presence of the Lord. Now we see that the word of the Lord has been verified in this thing, and the Lamanites have been cut off from his presence, from the beginning of their transgressions in the land. And Alma 38:1 - MY ^ason, give ear to my words, for I say unto you, even as I said unto Helaman, that ^binasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ^cinasmuch as ye will not keep the commandments of God ye shall be ^dcut off from his ^epresence. D&C 82:10 - I, the Lord, am ^abound when ye do what I say; but when ye do not what I say, ye have no ^bpromise. and D&C 130:20 - There is a ^alaw, irrevocably decreed in ^bheaven before the foundations of this world, upon which all ^cblessings are predicated— Job’s example makes it clear that though sometimes suffering is a sign of punishment, it is not so always. It makes it clear that affliction is not necessarily evidence that one has sinned. What generally applies to groups of people may not apply to individuals.

Joseph Smith said: “It is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, “Judge not, lest ye be judged.”

His friends did not comfort him as friends should do. What do you say to someone who suffers great loss? Nothing. What does Mosiah 18:8-9 say: be willing to bear one another’s burdens that they may be light, and be willing to mourn with those that mourn, and comfort those that stand in need of comfort. It doesn’t say to have all the answers, nor to give revelation that has not been given.

Job’s greatest need was not for reasons, but for revelation, as it is for us. Revelation to know you are acceptable to God.

What is the purpose of the book? It is to discuss the nature, causes, and purpose of afflictions and suffering. It answers the question of why Job was afflicted in the first place.

The characters are Job, Elihu the Buzite, from the family of Buz, son of Nahor, brother of Abraham, and his three other friends Eliphaz the Temanite (an Edomite), Bildad the Shuhite (Arabian) and Zophar the Naamathite (Arabian)

SCRIPTURES:

THE BOOK OF JOB CHAPTER 1

Job, a just and perfect man, is blessed with great riches—Satan obtains leave from the Lord to tempt and try Job—His property and children are destroyed, and yet he praises and blesses the Lord.

1 THERE was a man in the land of ^aUz (probably in western Arabia in Edom. Edom is the land of Esau. Mentioned in Jeremiah 25:20), whose name was ^bJob; and that man was ^cperfect and ^dupright, and one that ^efeared God, and eschewed evil.

2 And there were born unto him seven sons and three daughters.

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.**

4 And his ^asons went and feasted *in their* houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

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 ^aofferings according to the number of them all: for Job said, It may be that my ^bsons have sinned, and ^ccursed God in their hearts. Thus did Job continually.**

6 ¶ Now there was a day when the ^asons (children) of God came to present themselves before the LORD (to make covenants), and ^bSatan came also among them. (This may have just been a poetic way of setting the stage for what follows. The Lord does not bargain with Satan or agree to his evil deeds. Another argument is that the word translated as “Satan” may mean Adversary angel or the opposing angel. He may have been a kind of prosecuting angel whose calling is to argue against Job, just as a prosecuting attorney does in mortal courts. Perhaps he is similar to the Destroying Angel who can afflict humanity when the Lord commands.)

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going ^ato and fro in the earth, and from walking up and down in it.

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

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

11 But put forth thine ^ahand now, and touch all that he hath, and he will ^bcurse thee to thy face.

12 **And the LORD said unto Satan, Behold, all that he hath *is* in thy ^apower; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.**

13 ¶ And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The **oxen** were plowing, and the **asses** feeding beside them:

15 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.

16 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.

17 While he *was* yet speaking, there came also another, and said, The ^aChaldeans 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.

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

19 **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.**

20 Then Job arose, and ^arent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 **And said, ^aNaked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath ^btaken away; ^cblessed be the name of the LORD.**

22 **In all this Job ^asinned not, nor charged God foolishly.**

CHAPTER 2

Satan obtains leave from the Lord to afflict Job physically—He is smitten with boils—Eliphaz, Bildad, and Zophar come to comfort him.

- 1 AGAIN there was a day when the ^asons (children) of God came to present themselves before the LORD, and ^bSatan came also among them to present himself before the LORD.
- 2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
- 3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a ^aperfect (Heb blameless) and an upright man, one that feareth God, and ^bescheweth (Heb turns from) evil? and still he ^choldeth fast his ^dintegrity, although thou movedst me against him, to destroy him without cause.
- 4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his ^alife.
- 5 But put forth thine hand now, and touch his bone and his flesh, and he will ^acurse thee to thy face.
- 6 And the LORD said unto Satan, Behold, he *is* in thine ^ahand; but save his life.
- 7 ¶ So went Satan forth from the presence of the LORD, and smote Job with ^asore ^bboils from the sole of his foot unto his crown.
- 8 And he took him a potsherd to scrape himself withal; and he sat down among the ^aashes.
- 9 ¶ Then said his wife unto him, Dost thou still ^aretain thine ^bintegrity? ^ccurse God, and die.
- 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive ^agood at the hand of God, and shall we not receive ^bevil? In all this did not Job ^csin with his lips.
- 11 ¶ Now when Job's three ^afriends heard of all this evil that was come upon him, they came every one 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.
- 12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.
- 13 So they sat down with him upon the ground ^aseven days and seven nights, and none spake a word unto him: for they saw that *his* ^bgrief was very great.

CHAPTER 13

Job testifies of his confidence in the Lord, and says: Though he slay me, yet will I trust in him; and, He also shall be my salvation.

- 1 LO, mine eye hath seen all *this*, mine ear hath heard and understood it.
- 2 What ye know, *the same* do I know also: I *am* not inferior unto you.
- 3 Surely I would speak to the Almighty, and I desire to reason with God.
- 4 But ye *are* forgers of lies, ye *are* all ^aphysicians of no value.
- 5 O that ye would altogether ^ahold your peace! and it should be your wisdom.
- 6 Hear now my reasoning, and hearken to the pleadings of my lips.
- 7 Will ye speak wickedly for God? and talk deceitfully for him?
- 8 Will ye accept his person? will ye contend for God?
- 9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?
- 10 He will surely reprove you, if ye do secretly accept persons.
- 11 Shall not his excellency make you afraid? and his dread fall upon you?
- 12 Your remembrances *are* like unto ashes, your bodies to bodies of clay.
- 13 Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?
 15 Though he ^aslay me, yet will I ^btrust in him: but I will maintain mine own ways before him.
 16 He also *shall be* my salvation: for an ^ahypocrite shall not come before him.
 17 Hear diligently my speech, and my declaration with your ears.
 18 Behold now, I have ordered *my* cause; I know that I shall be ^ajustified.
 19 Who *is* he *that* will ^aplead (Heb contend) with me? for now, if I hold my tongue, I shall give up the ghost.
 20 Only do not two *things* unto me: then will I not hide myself from thee.
 21 Withdraw thine hand far from me: and let not thy dread make me afraid.
 22 Then call thou, and I will answer: or let me speak, and answer thou me.
 23 How many *are* mine iniquities and sins? make me to ^aknow my transgression and my sin.
 24 Wherefore hidest thou thy face, and holdest me for thine enemy?
 25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?
 26 For thou writest bitter things against me, and makest me to possess the ^ainiquities of my youth.
 27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.
 28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

CHAPTER 19

Job tells of the ills that have befallen him, and then testifies: I know that my Redeemer liveth—He prophesies of his own resurrection and that in his flesh he shall see God.

1 THEN Job answered and said,
 2 How long will ye vex my soul, and break me in pieces with words?
 3 These ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.
 4 And be it indeed *that* I have erred, mine error remaineth with myself.
 5 If indeed ye will magnify *yourselves* against me, and plead against me my reproach:
 6 Know now that God hath overthrown me, and hath compassed me with his net.
 7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but *there is* no ^ajudgment. (Heb justice)
 8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.
 9 He hath stripped me of my glory, and taken the crown *from* my head.
 10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.
 11 He hath also kindled his wrath against me, and he counteth me unto him as *one of* his enemies.
 12 His troops come together, and raise up their way against me, and encamp round about my ^atabernacle. (Heb tent)
 13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
 14 My kinsfolk have failed, and my familiar friends have ^aforgotten me.
 15 They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.
 16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.
 17 My ^abreath (or spirit) is strange to my wife, though I intreated for the children's *sake* of mine own body.
 18 Yea, young children despised me; I arose, and they spake against me.
 19 All my ^ainward (or intimate) friends abhorred me: and they whom I loved are turned against me.
 20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
 21 Have pity upon me, have pity upon me, O ye my ^afriends; for the ^bhand of God hath touched me.
 22 Why do ye persecute me as God, and are not satisfied with ^amy flesh (ie the state of my body, or suffering)?
 23 Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I ^aknow *that* my ^bredeemer liveth, and *that* ^che shall ^dstand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this ^abody, yet in my ^bflesh shall I ^csee God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

CHAPTER 27

Job asserts his righteousness—When the wicked are buried in death, terrors shall take hold on them.

1 MOREOVER Job continued his parable, and said,

2 As God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;

3 All the while my breath *is* in me, and the spirit of God *is* in my nostrils;

4 My lips shall not speak ^awickedness, nor my tongue utter ^bdeceit.

5 God forbid that I should justify you: till I die I will not ^aremove mine ^bintegrity from me.

6 My ^arighteousness I hold fast, and will not let it go: my heart shall not ^breproach *me* so long as I live.

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what *is* the ^ahope of the hypocrite, though he hath ^bgained, when God taketh away his soul?

9 Will God ^ahear his ^bcry when trouble cometh upon him?

10 Will he delight himself in the ^aAlmighty? will he always call upon God?

11 I will teach you by the hand of God: *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it*; why then are ye thus altogether vain?

13 This *is* the portion of a wicked man with God, and the heritage of ^aoppressors, *which* they shall receive of the Almighty.

14 If his ^achildren be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare ^araiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: he would fain flee out of his hand.

23 *Men* shall ^aclap their hands at him, and shall hiss him out of his place.

CHAPTER 42

Job repents in dust and ashes—He sees the Lord with his eyes—The Lord chastises Job's friends, accepts him, and blesses him, and makes his latter end greater than his beginning.

1 THEN Job answered the LORD, and said,

2 I know that thou canst ^ado ^bevery *thing*, and *that* no thought can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too ^awonderful for me, which I knew not.

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

5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee. (He now has been changed

through his afflictions. He now sees God.)

6 Wherefore I abhor *myself*, and repent in dust and ^aashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt ^aoffering; and my servant Job shall ^bpray for you: (It does not state that Job offers sacrifices again, rather Job understands that he gains favor with God through a correct understanding of Him, not through offering of sacrifices. What God wants is not sacrifice, but righteous living and love for God.) for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is right*, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also ^aaccepted Job.

10 And the LORD turned the captivity of Job, when he ^aprayed for his ^bfriends: also the LORD gave Job twice as much as he had before.

11 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.

12 So the LORD ^ablessed the latter end of Job more than his beginning (God loves to bless his obedient children.): for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters. (He didn't receive 14 sons and 6 daughters, like he received in animals – double. Our children are not lost to us, even though they die. We will have them again.)

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and full of days.

Job was stripped down to the essence of those things that matter most – the things that bring one to eternal life: his faith, his testimony and his individual righteousness. (Ed Pinegar, Latter-day Commentary on the Old Testament, p. 327)

President David O. McKay has said that he has always “thought that the purpose of the book of Job was to emphasize the fact that the testimony of the spirit – the testimony of the Gospel, is beyond the power of Satan’s temptation or any physical influence.” (Dedication of the Salt Lake Temple Annex in 1963, Deseret News.)

Elder Orson F. Whitney said: “No pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude, and humility. All that we suffer and all that we endure, especially when we endure it patiently, builds up our character, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God...and it is through sorrow and suffering, toil and tribulation, that we gain the education that we come here to acquire and which will make us more like our Father and Mother in heaven.” (Quoted in Spencer W. Kimball, Faith Precedes the Miracle, p. 98)

Harold B. Lee said: "It is not the function of religion to answer all questions about God's moral government of the universe, but to give courage (through faith) to go on in the face of questions he never finds the answer to in his present status. Therefore, take heed of yourselves, and as a wise world thinker once said, "If the time comes when you feel you can no longer hold to your faith, then hold to it anyway. You cannot go into tomorrow's uncertainty and dangers without faith."

Why did Job suffer? It may well be that as with the rich young man who came to Jesus asking, 'what shall I do to gain eternal life?', that Job, too, had one thing that he lacked and that the Lord beholding him loved him, and said unto him, One thing thou lackest...' (Mark 10:17-21) and the only thing that Job lacked was the perfection of his faith, as the following extract from the Lectures on Faith may suggest. For the perfection of his faith could only come when he had sacrificed his all and knew that he had sacrificed his all because the Lord had commanded it – after all, he did know that the lord was responsible for his predicament. And a sacrifice by its very nature is a test of obedience and obedience is a sign of faith. Keep Job in mind while reading the following text. "An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance." (Lectures on Faith, p. 57-59)

President Kimball said: "Is it not wisdom in his giving us trials that we might rise above them, responsibilities that we might achieve, work to harden our muscles, sorrows to try our souls? Are we not exposed to temptations to test our strength, sickness that we might learn patience, death that we might be immortalized and glorified? If all the sick for whom we pray were healed, if all the righteous were protected and the wicked destroyed, the whole program of the Father would be annulled and the basic principle of the gospel, free agency, would be ended. No man would have to live by faith."

Elder Richard G. Scott said: "When you face adversity, you can be led to ask many questions. Some serve a useful purpose; others do not. To ask, Why does this have to happen to me? Why do I have to suffer this now? What have I done to cause this? Will lead you into blind alleys. It really does no good to ask questions that reflect opposition to the will of God. Rather ask, What am I to do? What am I to learn from this experience? What am I to change? Whom am I to help? How can I remember my many blessings in times of trial?" (Ensign, Nov. 1995, p. 17)

Elder Neal A. Maxwell said: "Sorrow can actually enlarge the mind and heart in order to give place, expanded space for later joy." (May 1990 Ensign, p.34) He also said: "If we were allowed to linger in the light we would begin to lose our sensitivity to others." (An Evening with a General Authority, address to Church educators, 2/95?)

"Don't be afraid of the testing and trials of life. Sometimes when you are going through the most severe tests, you will be nearer to God than you have any idea, for like the experience of the Master himself in the temptation on the mount, in the Garden of Gethsemane, and on the cross at Calvary, the scriptures record, 'And behold, angels came and ministered unto him.' Sometimes that may happen to you in the midst of your trials." (Harold B. Lee, in Conference Report, Munich Germany Area Conference 1973, p. 114)

We should take heed from Job. For sometimes we, like the comforters, may be tempted to offer our rationalizations about the Lord's purposes in allowing tragedies, as if they were gospel truth. If we do not know by revelation that someone's daughter died because she was needed in heaven more than here,

that someone's son is born deformed so he himself could learn to be more compassionate, that God allowed a terrible war to devastate a nation in order that our missionaries could enter the country, etc., we should be reticent to promote our reasoning as the Lord's hidden will. Some comfort can be obtained only by personal revelation, usually to the aggrieved party rather than to a well-intentioned, self-appointed comforter. Unless we have both the revelation and the right to offer it, we should normally give comfort by mourning with those who mourn and by sharing with them our faith in the Lord's ultimate justice and mercy, however difficult to see in this life.

What would you have done to comfort Job? Not let him hang around a refuse pile, no matter how bad he smelled. To have tried to meet some of his physical needs and emotional needs.

Revelation is the essential comfort every Job requires.

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