



CHRIST CHURCH
HOME GROUPS
SEPTEMBER 2013

JOB
HOPE IN
Suffering

CHRIST CHURCH VISION 2017

- 1. To DEEPEN our commitment** to Christ and to one another
- 2. To INCREASE our relevance** to the people of Moreton
- 3. To RESPOND with compassion** to the needs in our community
- 4. To DEVELOP our evangelism** within our community and among our friends

Great is the Lord and most
worthy of praise; his greatness
no one can fathom.
One generation will commend
your works to another; they
will tell of your mighty acts.

Psalm 145:3-4

The programme for this term looks like this:

Wednesday 4 th Sept	The Power House – Church Prayer Meeting at 7.45 pm
w/b Monday 9 th Sept	Home Group
w/b Monday 16 th Sept	Home Group
w/b Monday 23 rd Sept	Home Group
Wednesday 2 nd Oct	Home Groups Together
Wednesday 9 th Oct	Home Groups Together
Wednesday 16 th Oct	Home Groups Together
w/b Monday 21 st Oct	Free Week (Half-Term)
w/b Monday 28 th Oct	Home Groups
Wednesday 6 th Nov	The Power House – Church Prayer Meeting at 7.45 pm
w/b Monday 11 th Nov	Home Groups
w/b Monday 18 th Nov	Home Groups
w/b Monday 25 rd Nov	Home Groups
Wednesday 4 th Dec	Advent Informal Communion

JOB

Welcome to this home-group series looking at the book of Job.

The first few pages are just some notes about the book – read them if you are interested, but otherwise skip them!

Then there is a shortened version of Job. Reading the whole book can be a bit daunting – it's not an easy read – but it is a book where it is important to get the whole picture, rather than just looking at a few verses here and there.

But please don't let this stop you from tackling the whole book, or at least some of it. At the back of this booklet is a reading plan which takes you through the book in 17 days, which should be about the right pace to tie in with the home-groups.

The questions for each session pick up the major issues in the book. But there may be other things you want to talk about – so don't feel restricted by the set questions. Above all, do pray that through this very ancient book, God will speak to you and help you to grow.

THE STORY OF JOB.

The book of Job tells the story of a good man overwhelmed by troubles. He is stripped of his wealth, his family, his health. He does not know why God has done this to him. Only the reader knows that God is trying to prove to the Devil that Job's faith is genuine. Three friends come to console him in his misery, and the four engage in a long discussion. The friends try to explain what has happened by connecting Job's sufferings with his sins. Job rejects their theory. Instead of accepting their advice to repent and so make peace with God, Job insists on his own innocence and questions the justice of God's treatment.

At this point a new character, Elihu, appears and makes four speeches which he thinks will solve the problem; but this does not seem to make any difference. Eventually the Lord himself addresses Job. These speeches change Job's attitude, for he responds with humble submission. In the end God declares Job to be in the right and restores his prosperity and happiness.

That's the story line of the book. But the book itself is one of the greatest poetic masterpieces ever written. And as we study it over the next few weeks we will stand with Job, the sufferer, and hopefully learn from him.

THE BOOK OF JOB.

The books of Job, Ecclesiastes, and Proverbs, (together with some of the psalms) are what is known as 'Wisdom' books.

These books are different from the other books in the Old Testament. The historical books were mainly interested in Israel's history, because they were God's chosen people. The books of The Law were mostly rules for God's people to live by. The prophets brought specific messages from God to his people. But the wisdom books are the voice of reflection and experience, rather than of command and preaching. They do not contain laws as such; sometimes they contain rules for successful living but these are much more general than the laws in the early books of the Old Testament. They do not set out to be history – for example who Job was is not the main point of interest in the book of Job. And they don't record the words of prophets – God speaking his messages through people. In fact, in Job, the long speeches of Job's three friends, although they sound very pious, are condemned by God as false (Job 42:7)

Instead the Wisdom books give advice about how to live, and how to make sense of some of life's perplexing problems. And Job is the greatest example of trying to unravel one of the

biggest problems of all – the problem of suffering, and in particular the question "Do innocent people suffer?"

That may seem like a silly question. But even today many people think that if they are suffering there must be some reason – "What have I done to deserve this?" And in Old Testament times it was generally accepted that suffering must be God's punishment for sin. So if Job suffered, he must have done something to deserve it. But, as the author stresses at the beginning, Job "was blameless and upright" (1:1) So, Job shows that innocent suffering does happen. But if innocent people suffer, then how can God be just? Why doesn't he step in to help the sufferer?

So, at its deepest level, the book asks how we can possibly relate to God when the world he made does not seem to make sense. Its answer is that God is to be trusted, because he made and governs the world according to his wisdom. Even though we cannot neatly pigeon-hole his purposes in terms of reward and punishment, there is still a basic order of integrity about the way he governs his universe. Although we cannot know why suffering happens, God is still the great Creator, worthy of our faith and worship.

THE BACKGROUND TO THE BOOK.

As we read most books of the Bible we can find things which tell us something about where and when the action happened, about the background of the people involved, and often about who wrote the book and when it was written. But Wisdom writing was meant to be general, not tied down to any specific time and place, and in the case of Job the book contains almost no clues to any of these questions.

The book begins by telling us the Job was "the greatest man among all the peoples of the East." (Job 1:5). For an Israelite 'the

East' was everything to the east of the River Jordan, so all we can be sure of is that Job lived outside Israel. Several different suggestions have been made about 'the land of Uz' (1:1), but basically no-one knows where it was! The story seems to be set in the days of Abraham, Isaac and Jacob, when a man's wealth was measured in terms of the livestock he owned, rather than in cash (1:3), and before the time when there was an organised priesthood to make sacrifices on behalf of the people (1:5).

And it is just as difficult to say when the book was written. Some say it is one of the oldest books in the Old Testament, some say one of the newest – you pay your money and you take your choice! – again there is very little to help us work out when the book was finally written. It may have existed as a story passed on by mouth for hundreds of years before someone wrote it down in the form we have now.

This may all seem a bit unsatisfactory. But the problem which the book tackles is one which is not restricted to any one time and place. It has affected people throughout history, and across the world. The author has cleverly avoided anything which might tie it down to one place and one time.

A SHORT VERSION OF THE BOOK OF JOB

¹In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil. He had 10 children and he was fabulously wealthy – in fact he was the greatest man in the world.

One day Satan challenged God about Job. "Job only loves you for what he gets out of it", Satan said. "Take it all away, and Job will curse you." "Very well", replied God, "You have my permission to take away all he has, so long as you don't touch him himself." So Satan went off to do his worst.

One day a messenger rushed up to Job: "Bandits have attacked and taken off your oxen and donkeys and killed the servants looking after them.

Then another messenger: "Lightning has struck down your sheep and destroyed the shepherds."

Then another: "Raiders came and carried off your camels, and put the servants with them to the sword."

Then another: "The house which all your children were in has been struck by a great wind. It collapsed, and they are all dead." Job was devastated. But he fell to the ground in worship, and said; "Naked I came from my mother's womb, and naked I shall return. The Lord has given and the Lord has taken away; may the name of the Lord be praised."

²Sometime later God pointed out to Satan that despite all he had done Job still worshipped and feared God. "Ah yes", said Satan "but you didn't let me touch him himself, did you? Let me do that, and see what happens." "Very well", said God, "Do what you want – but don't kill him."

So Satan went off again, and afflicted Job with painful sores all over his body. Yet still Job could say "Shall we accept good from God, and not trouble?"

Job's 3 friends; Eliphaz, Bildad, and Zophar, heard what had happened to Job. When they came to visit him they were so shocked by what they saw that they just sat, silent, for 7 days.

³After this Job spoke: "I wish that I had never been born. I just wish I could die – if I were dead at least I'd be at peace."

⁴**Eliphaz** : We know that suffering like this is a result of wrongdoing. If this wasn't so, God would be unfair. which is a ridiculous idea. If I were you I would appeal to God – he is doing this to you to correct you, so accept his correction and all will be well.

⁵⁻⁷**Job** : I wish God would just finish me off and let me die. It's no good talking about confessing – tell me what I'm supposed to have done wrong! I have done nothing to deserve this, yet God is attacking me. The world is against me, and God is against me. God – why are you doing this? Why pick on me? Anyway, I'll soon be dead, and then it will be too late for you to do anything about it.

⁸**Bildad** : How can you say such things? You're talking rot! Does God pervert justice by punishing the innocent? Look – your children died because they had sinned; if you are innocent then God will act to rescue you from this situation. Surely God doesn't reject a blameless man! God is just.

⁹⁻¹⁰**Job** : I know God is just. But how can a mere mortal win a dispute with God? God is so great and powerful and wise – how can I argue with him? God is in control of everything – but he is uncaring, cruel even. He deals with good and bad alike. I am tired of life; I've had enough. God – tell me why you are doing this to me? Are you enjoying it? You just aren't like a man – you don't understand. Remember – you made me in the first place – so why are you now destroying me? Did you really give me all I had just to set me up for this disaster? Why, why, why, did you give me life? At least it will soon be over – I will be dead, and that is the end of everything.

¹¹**Zophar** : How can you tell God you are faultless! I wish God would speak and tell you how wrong you are. God is so holy and great – he is far greater than you understand. You complain that he is unjust?! Don't you realise that God is too great to be fooled

– he sees when someone does wrong, and he punishes them. If only you would repent, then God's blessing would return to you.

¹²⁻¹⁴**Job** : Oh yes, you've got all the answers haven't you! Well, I know some things as well. It's typical of my "friends" to turn on me when I'm down – people who are comfortable always look down on sufferers. If you must rabbit on with such rubbish you would do better to shut up – silence would be the wisest thing you could say!

All wisdom and power are God's – I know that. Everything and everyone is in his hands. I know this as well as you do. But God doesn't need you to defend him. Even if he kills me, I will still trust him – I will still argue my case with him.

God, please stop. Let me speak to you, then you reply. Tell me what I've done to deserve all this. Why do you treat me like your enemy?

Man's life is so short. At least a tree will grow again, but for us death is the end. If only there was some hope ... but there isn't.

¹⁵**Eliphaz** : Job, your words are just a load of hot air! The very fact that you can say these things prove that you are not innocent. No-one can be truly pure in God's sight. Look, everyone who is wise knows this: the wicked suffer torment. Because they shake their fist at God, distress and anguish pour out on them. They can't escape.

¹⁶⁻¹⁷**Job** : Surely O God, you have worn me out. God has assailed me, he has torn me in his anger, he has handed me over to wicked men. Everything was wonderful, and then he struck me. And yet God must be just. There must be someone who can speak up for me in heaven. God, you are the only hope I have left; please listen to me.

As for you, my so called friends, all you do is twist the truth. Come on, try again.

¹⁸**Bildad** : Calm down, Job; be sensible. You know that we are right. Suffering comes to the wicked, they all meet a nasty end.

¹⁹**Job** : Stop tormenting me! Everything you say just makes things worse. It is God I want to speak with – but he doesn't

respond. Look at me – I'm hopeless – even my friends detest me. I'm nothing but skin and bones. Why can't you have pity on me, now that God has struck me down?

If only there was some way of recording my words for ever. But I know that somehow God must be just, and that I will be vindicated. Somehow, even after I've died, I will see God and know that he has been just after all. I will see him.

²⁰**Zophar** : Don't be so rude Job. Surely you know that the wicked only have enjoyment for a brief moment, but then their evil brings its own reward of suffering; God vents his anger on them and that's that.

²¹**Job** : But that isn't what happens. Look – the wicked actually prosper, despite the fact that they ignore God. Yet how often does calamity overtake them?

Yes, I know that it is said that God stores up a man's punishment for his sons, but that's no answer; a wicked man doesn't care what happens to his sons, only what happens to himself. Let's face it – at the end of the day good and bad all lie side by side in the ground, so one might just as well be bad.

²²**Eliphaz** : Do you really think God cares one way or the other about your protests? Do you really think he is punishing you for being good? No – you must have done many wicked things. Job, come back to God and be at peace with him. If you do, you will be restored, and God will be your friend.

²³⁻²⁴**Job** : If only I knew where to find God. I know that if I could stand before him he would acquit me. He knows the truth about me – I have always obeyed his commands. If he will try me I shall be proved innocent.

But he stands alone – he is too far above me, he terrifies me. Why doesn't he set a time for judgment? Look at all the wicked things that men do – but God charges no-one with wrongdoing.

²⁵**Bildad** : God is so great it is impossible for a man to stand before him. Even the stars are not pure in his eyes, so how can a mere man be?

²⁶⁻²⁷**Job** : Oh what a lot of help you have given me! I know that God's power is absolute – even death is in his hands. He has denied me justice. But I will not speak untruth; I will not admit to something I haven't done.

As for you, my enemies, may your fate be the same as that which you keep saying the wicked always suffer.

²⁸**A Hymn to Wisdom** : Man can do almost anything; he can mine the treasures of the earth. But where can wisdom be found? Man doesn't even understand its value. It can't be bought – it's worth more than anything. Only God is truly wise, because only he sees everything. So “The fear of the Lord – that is wisdom, and to shun evil is understanding”

²⁹⁻³¹**Job** : How I long for the good old days -when God was still my friend. Everyone admired me, and I helped all those in need. People waited just to listen to my wisdom.

But now things are different. Everyone mocks me. Even the children of tramps and outcasts look down on me. My life is wasting away. But worst of all is God's silence. I cry out to you, God, but you don't answer. But, one last time I will defend myself. I have done nothing. I have never been unfaithful to God.

GOD, PLEASE, LISTEN!

³²⁻³⁷**Elihu** : I know that I'm only young, so I have said nothing so far, while those older than me had their say. But I must speak, since none of you has proved Job wrong.

Job, you don't have the right to speak to God as you have. God is greater than man. We just don't know what his purposes are – so just because you are innocent you can't assume that God is guilty. You say God doesn't speak, but in fact he can speak in many ways – even through pain.

God can't do evil – that would be unthinkable. Can you condemn the just and mighty One? God does not owe you an answer, especially when you keep attacking him for ignoring you. You can't goad God into answering you.

God is just. He is mighty, but he doesn't despise men, he is not malicious. Don't turn to evil now because of your suffering. Those who suffer God delivers through their suffering. Be patient – it is better to be a chastened saint than a carefree sinner.

^{38-40:2}**God Speaks** : You wanted to question me? Well - brace yourself, and I will question you Where were you when I laid the earth's foundations? ... Can you call up the dawn? ... Can you hold the stars? ... Did you give strength to the horse? ... Did you teach the hawk to fly? ...

Will the one who contends with the Almighty correct him? Let him who accuses God answer him!

^{40:3-5}**Job** : "I am unworthy – how can I reply to you? I put my hand over my mouth.

^{40:6-41:34}**God Speaks** : Would you discredit my justice? Would you condemn me to justify yourself? Then adorn yourself with glory and splendour, and cloth yourself in honour and majesty. ... Can you subdue the great beasts of this world? Yet, everything under heaven belongs to me!

^{42:1-6}**Job** : God, I didn't realise what I was saying. I'd heard of you – but now I have seen how great you really are. I repent of the things I said.

^{42:7-13}**The Epilogue** : After all this God condemned Eliphaz, Bildad and Zophar. They had not told the truth about God. But the Lord restored Job's prosperity – in fact he became twice as wealthy as he had been before, and the Lord blessed the last part of his life even more than the first.

1. DISASTER STRIKES

WELCOME

What is the least pleasant experience you've had?

WORSHIP

Many of the psalms are 'laments' – the prayers of God's people in times of suffering. One of the most famous is Psalm 22, which begins with words Jesus applied to himself on the cross. Read the psalm, then praise God for all that Jesus suffered for you.

WORD

Suffering in one way or another is an all too common part of life. And it is very common to hear someone who is suffering in some way saying that they thought God must be punishing them for something?

How would you respond to someone who said that?

Read Job 1:1-22

- What do 1: 1-8 tell us about the sort of person Job was?

In Hebrew thought material blessing was often seen as a sign of God's blessing, while illness and suffering were seen as a sign of sin.

- How would 1:1-3 encourage this view?

So what happens next comes as a big surprise! Of course, there are many cases in the Bible, from Adam and Eve onwards, where suffering was the result of sin. And today you can probably think of cases where people have suffered as a result of the things they themselves have done. But Job is different.

- How did Job respond to what had happened to him?

Look at Satan's challenge to God about Job (1:8-12). Because we are people, who suffer ourselves, we tend to think mainly about Job's faith in God. But here we also see God's faith in Job.

- Do you think there are times when God puts his trust in us?

In 1:9-10 Satan says that Job only fears God because of all the good things God has given him.

- How can we guard against the trap of only loving God because of what he gives?

Job believed that his suffering had come from God (see 2: 10). We can see that it was allowed by God. Yet, even though we can see more of the picture, Job's problem still confronts us – why would a good God allow these things to happen?

The end of chapter 2 talks of Job's 3 friends coming to be with him – we'll look at that next time. But the scene has now been set for the rest of the book.

Read Job 3:1-10

These are agonised words. But - do you think that at last Job's faith was cracking under the strain?

In this opening section of Job the same phrase crops up in two very different ways. In 1:10 Satan says that God has "put a hedge around" Job; that is what keeps Job safe. Yet in 3:23 Job feels "hedged in" by God - he feels imprisoned by God, unable to escape from what is happening.

- Have there been times in your life when you have felt either that God has been protecting you or imprisoning you?

Look at 3:25. "What I feared has come upon me; what I dreaded has happened to me."

- What do you think Job meant?

- Do you have fears for the future?

Sometimes in evangelism we present Jesus as the answer to people's problems. Does what happened to Job mean that we should be wary of doing this?

Isaiah 50:10 says "Who among you fears the Lord and obeys the word of his servant? Let the one who walks in the dark, who has no light, trust in the name of the Lord and rely on their God"

It is a lot easier to trust God when everything is going well. But it is 'the dark', and how we react to it, which show how real our faith is.

What practical steps could you take to strengthen your faith in God, ready for any problems that might come in the future?

And what practical steps could you take to help someone who is going through suffering of any kind at the moment?

*Day by day dear Lord of you three things I pray;
to see you more clearly
love you more dearly,
follow you more nearly
day by day.*

2 QUESTIONS BUT NO ANSWERS

WELCOME

If you could ask God one question, what would it be?

WORSHIP

Psalm 23 reminds us that the Lord, who is our shepherd, is with us when we go through the darkest valley as much as when we are lying down in green pastures. Use the psalm together, then praise God for times when you have known him with you.

WORD

Have you ever felt that just when you most needed friends, everyone had deserted you? Or have there been times when, because you just haven't known what to say to someone who is suffering, you have avoided them?

When we left Job at the end of our last session he was a shattered man. Possessions, family, health, all had gone. But he wasn't quite alone.

Read Job 2:11-13.

So the three main supporting actors in the drama appear on the stage. For seven days they just sit with Job.

- How can "silent presence" sometimes be the most powerful help you can give someone?

Finally the three spoke. We don't have time to look at much of what they said - their argument with Job takes up the next 24 chapters! But look the following passages:-

- Job 4:1-7
- Job 11:13-20
- Even though what the friends say seems on the surface to be right, where are they actually going wrong?
- What would you have said if you had been in their situation?

Again, we can only look at part of Job's response:

Read Job 16

It is when we really know someone that we can be honest with them.

- Do you think this applies to our relationship with God?

Job expressed himself to God quite forcefully, both here (verse 7) and in other places - a fact which shocked his friends (e.g. 15:1-6).

- Do you ever talk to God as Job did?
- Do you think it is right to talk to God like that?
- What sort of a picture does this chapter give us of Job's view of God? 8.

After C. S. Lewis' wife Joy died of cancer, he wrote "The conclusion that I dread is not 'So there's no God after all', but 'So this is what God is really like. Deceive yourself no longer'"

- Do you agree that we are more likely to lose our faith in God's goodness and love than in his existence or his power?
- Have there been times in your life when you doubted that God loves you?

At the end of chapter 16 there is a brief moment of hope – as Job looks to his advocate in heaven. This is a bit obscure, because Job lived before Jesus and could have no hope from Jesus.

Hebrews 4:14-16 says: *Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are— yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*

- How does this give us a clearer hope than Job could have?

At the end of his exchange with his friends Job cried out "I cry to you, God, but you do not answer; I stand up, but you merely look at me" (30:20). Words very much like those uttered by

Jesus on the cross – "My God, my God, why have you forsaken me".

- How does it help you to know that Jesus has passed through all the suffering which we have to endure?

Throughout the Old Testament there is only the vaguest idea of any life after this one (see Job 10:20-22).

- How do the death and resurrection of Jesus affect your reaction to suffering?

Writing about the suffering of God, John Stott says:

'I could never myself believe in God if it were not for the cross. The only God I believe in is the one Nietzsche ridiculed as "God on a cross". In the real world of pain, how could one worship a God who was immune to it? I have entered many Buddhist temples in different Asian countries and stood respectfully before the statue of the Buddha, his legs crossed, arms folded, eyes closed, the ghost of a smile playing round his mouth, a remote look on his face, detached from the agonies of the world. But each time after a while I have had to turn away. And in my imagination I have turned instead to that lonely, twisted, tortured figure on the cross, nails through hands and feet, back lacerated, limbs wrenched, brow bleeding from thorn pricks, mouth dry and intolerably thirsty, plunged in God-forsaken darkness. That is the God for me! He laid aside his immunity to pain. He entered our world of flesh and blood, tears and death. He suffered for us. Our sufferings become more manageable in the light of his. There is still a question mark against human suffering, but over it we boldly stamp another mark, the cross which symbolises divine suffering.'

John Stott, *The Cross of Christ* (IVP, 1986) p.335-6

3. UNEXPECTED ANSWERS

WELCOME

What is the best piece of news you have ever received?

WORSHIP

Psalms 95 gives us many reasons to praise God, and also warns us that we need to listen to what he says. Read the psalm together.

WORD

And so we come to our last look at Job. We've seen how he suffered, we've seen his agonised arguments with his friends, we've seen that he won't admit to something he hasn't done. We've heard him challenge God, plead with God, shout at God, agonise at God's silence. We've seen the failure of his three friends. Finally one more character appears – Elihu. He is younger than the 3 other friends, and so has stayed quiet. But he thinks that both Job and his 3 friends are wrong, and in the end he can't stop himself – he has to speak as well

Read Job 33:12-30.

God may speak to us through pain. C.S.Lewis wrote "God whispers to us in our pleasures, speaks to us in our consciences, but shouts in our pains: it is his megaphone to rouse a deaf world."

- Do you think that sometimes we are too comfortable to hear what God wants to say to us?
- Have there been times in your life when God has spoken to you through your suffering?

The philosopher Simone Weil said 'The extreme greatness of Christianity lies in the fact that it does not seek a supernatural remedy for suffering, but a supernatural use for it.'

- Are there any other positive things which God may want to achieve through suffering?

Elihu's speeches go onto chapter 37, and then, at last, God speaks.

Read Job 38:1-18

- How did God answer Job?
- Does it seem like an adequate answer?
- What sort of picture of God does this chapter convey?
- Why was it so important for Job to see how great God is?

Read Job 40:1-5

- How does Job respond to God? Does he feel satisfied, or just insignificant?

The book of Job never portrays suffering as a good thing, but does show that good can come from it.

- Do you think that Job would ever have had that experience of how great God is, if not for the suffering he went through?

- Does that help you to face suffering in your own life?

Read Job 42.

How does Job sound now?

- Humiliated by God or satisfied with God?

“My ears had heard of you, but now my eyes have seen you.”
(verse 6).

- In your life, can you identify times when you have moved from knowing about God, to knowing God?

- What difference has this made to you?

Job’s restoration only came about after he had prayed for his friends (verses 7-10).

- Why was this forgiveness so important?

And so the story is almost over. In fact it could have ended at verse 9. But the last few verses record that God blessed Job more at the end than at the beginning.

- Do you think that this happy ending takes away its relevance for sufferers today?
- How do Jesus death and resurrection assure us of a ‘happy ending’?

Finally, read 1 Peter 5:6-11.

***To God be the glory.
Amen!***

OUTLINE OF THE BOOK OF JOB and READING PLAN

This plan takes 17 days to get through the whole book of Job.

DAY

1. The testing of Job Job chapters 1 & 2
2. Job's lament Job chapter 3

- The 3 friends' speeches Job's replies
3. Eliphaz chapters 4-5 chapters 6-7
4. Bildad chapter 8 chapters 9-10
5. Zophar chapter 11 chapters 12-14
6. Eliphaz chapter 15 chapters 16-17
7. Bildad chapter 18 chapter 19
8. Zophar chapter 20 chapter 21
9. Eliphaz chapter 22 chapter 23-24
10. Bildad chapter 25 chapters 26-27

11. Job's hymn to wisdom – chapter 28
12. Job's final defence – chapters 29-30
13. Elihu's 1st & 2nd speeches – chapters 32-33; 34
14. Elihu's 3rd & 4th speeches – chapters 35; 36-37
15. God's first speech and Job's reply – chapters 38-40:5
16. God's second speech and Job's reply – chapters 40:6-42:6
17. The Epilogue – chapter 42:7-17

CHRIST CHURCH, MORETON

We want to be a **W**elcoming Church

Because Jesus welcomed all who came to him.

an **E**vangelsing Church

*Because we believe that everyone has the right to hear
the Good News of Jesus*

a **L**oving Church

*Because Jesus commanded his followers
to love one another*

a **L**earning Church

*Because we are in the business of making disciples,
and disciples must always be learners.*