



JOB

Health, wealth and long life are usually considered as evidence of God's blessing and the lack of them as sign of His displeasure. Sudden loss of these 'blessings' considered as God's punishment. The Old Testament added "plenty of children" to the above list of blessings. The wise men of biblical times advised ways and means to obtain and preserve these blessings. However,

the suffering of the just remained a riddle to such thinking based on the theory of reward and punishment experienced during one's life on earth.

As early as the beginning of the second millennium B.C. we can find in the Egyptian and Mesopotamian literature examples of protest against such an age old belief. The Book of Job that belongs to the wisdom

literature of the Bible reflects the influence of this protest literature.

Job was a faithful servant of God, healthy and rich with plenty of children. Suddenly he lost everything. Even his wife despised him. His friends, who came to console him, ended up in accusing him of very serious crimes. They insisted that God is just and would not have allowed Job to suffer if he had not committed some grave sins. They tried to

console him by promising that he would regain everything if he would only repent and return to God.

Job was thrown into a bitter internal conflict. On the one side he saw the traditional teaching, emphatically repeated by his friends defending God's justice. On the other side he had his experience of suffering and the awareness of his own innocence. His own suffering and the suffering of thousands of innocent people stood in direct contradiction to God's justice. Does God favor the wicked and punish the innocent? Lack of faith in the life after death, which came into existence in Israel only in the second century B.C., made this problem more crucial.

The faith in the loving kindness of God made the pain of Job more acute. Hence his arguments and complaints are directed not against his friends but against God Himself.

Job firmly believed that it was God who was torturing him, apparently for no reason. Job complains to God but God does not respond. The silence of God intensifies Job's suffering to a point that is unbearable.

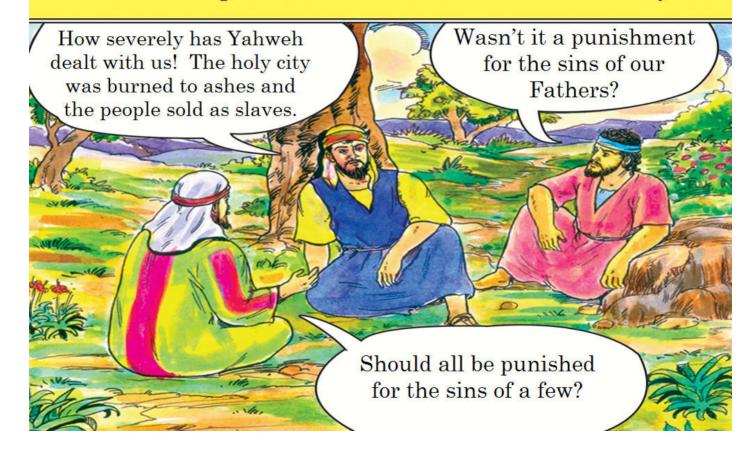
Finally God appeared in the midst of a tempest and spoke to Job. The moment Job heard the voice of God he fell silent, not because he understood the meaning of his suffering but because he learned that God's

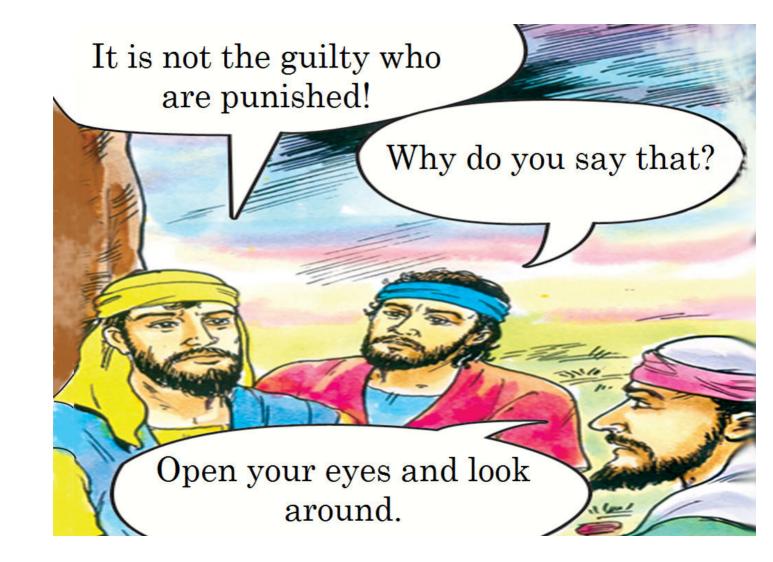
ways are beyond his comprehension. The traditional answers were refuted but no new explanation was given, except that the suffering of the just itself is a misery.

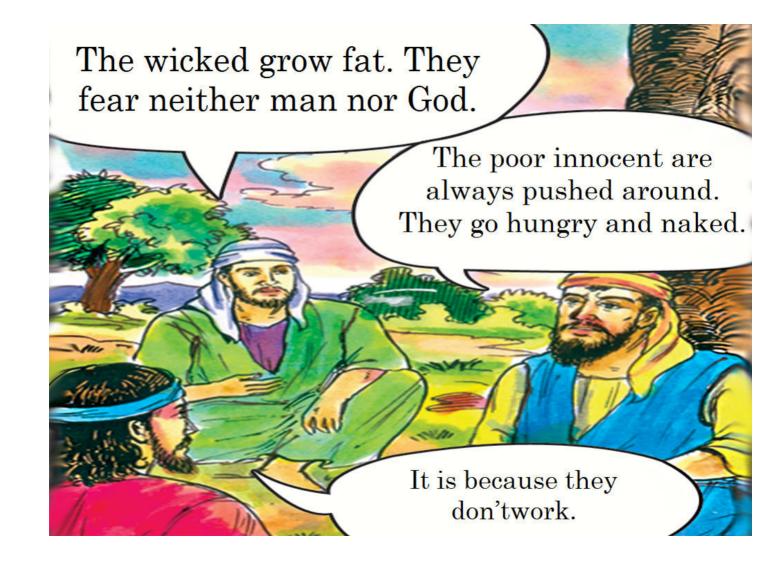
Though the Bible teaches that suffering is the result of sin, it need not be the sin of the one who suffers. The Prophet Isaiah gives the example of a just man who suffers for the sins of his people (Is 52, 13-53, 12). Jesus who suffered and died on the cross for the sins of

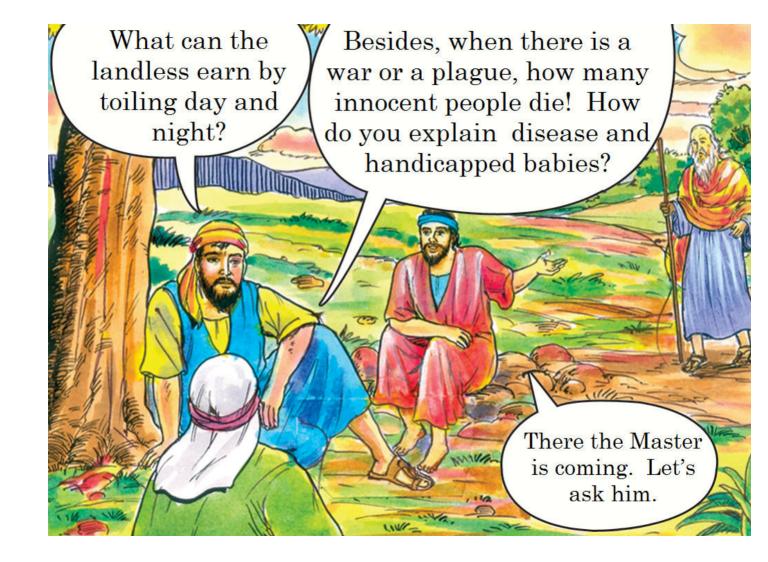
the world is the greatest example of the suffering of the just. Only through the death and resurrection of Jesus Christ can we find any meaning for suffering.

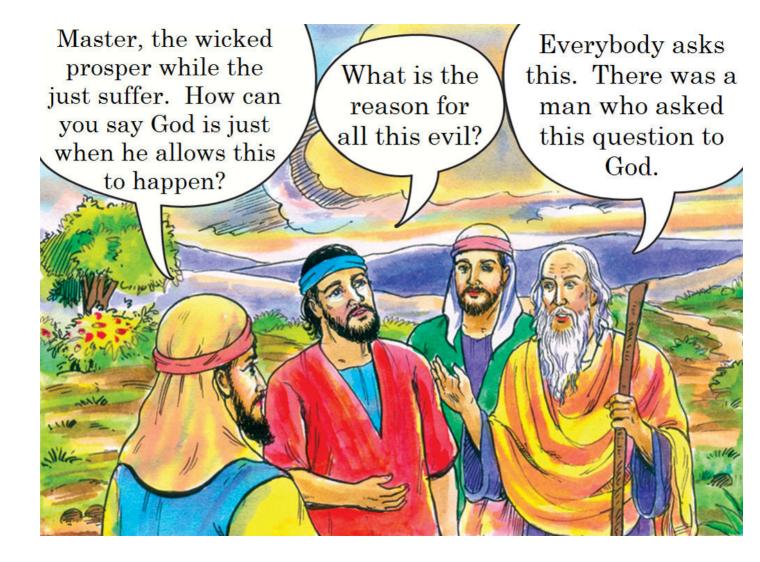
The suffering of the just and prosperity of the wicked have always remained a puzzle. This problem was a subject of constant discussion among those who returned from the exile in Babylon.

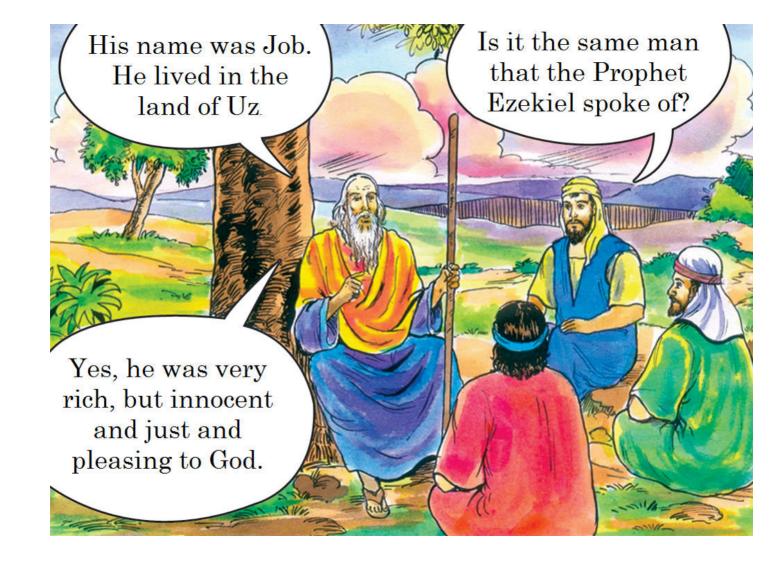


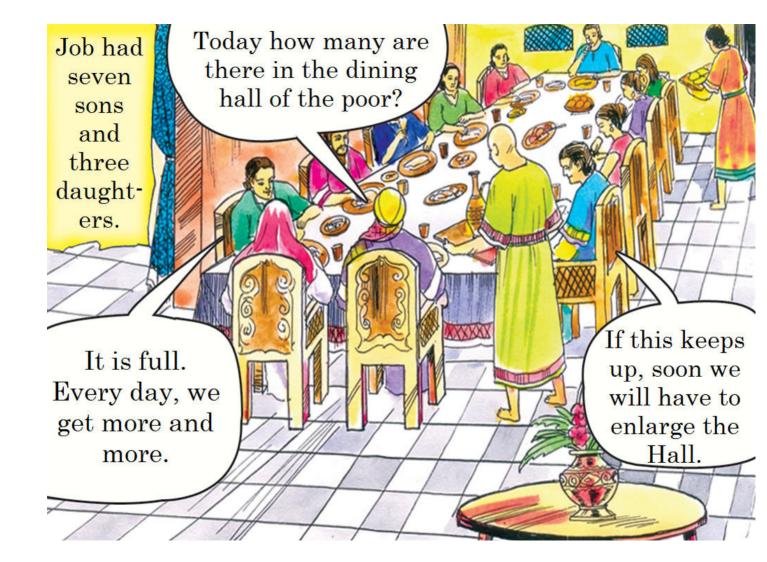


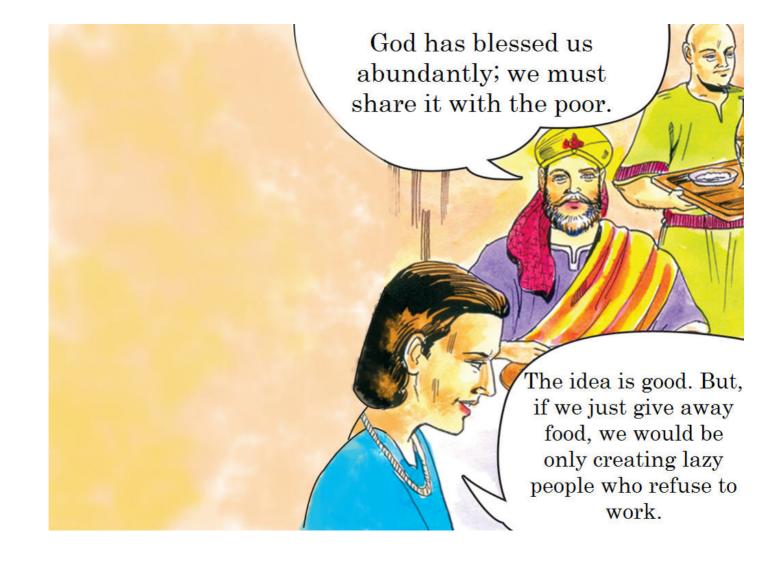


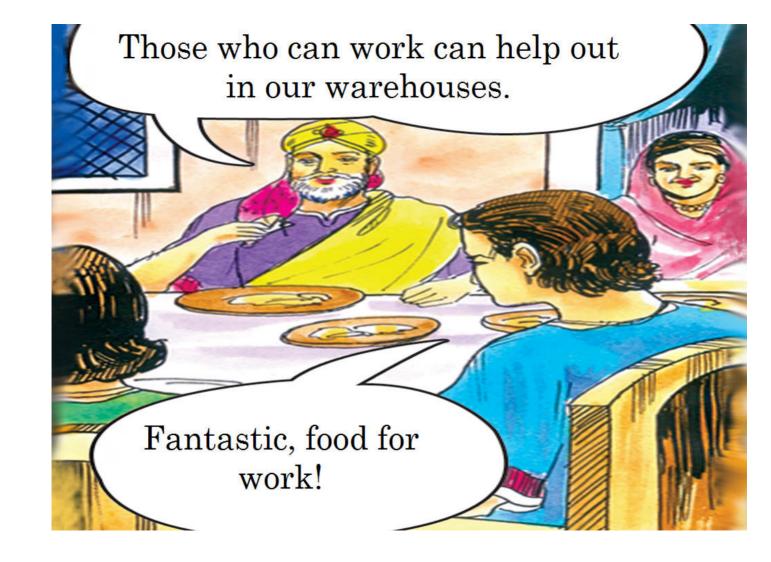


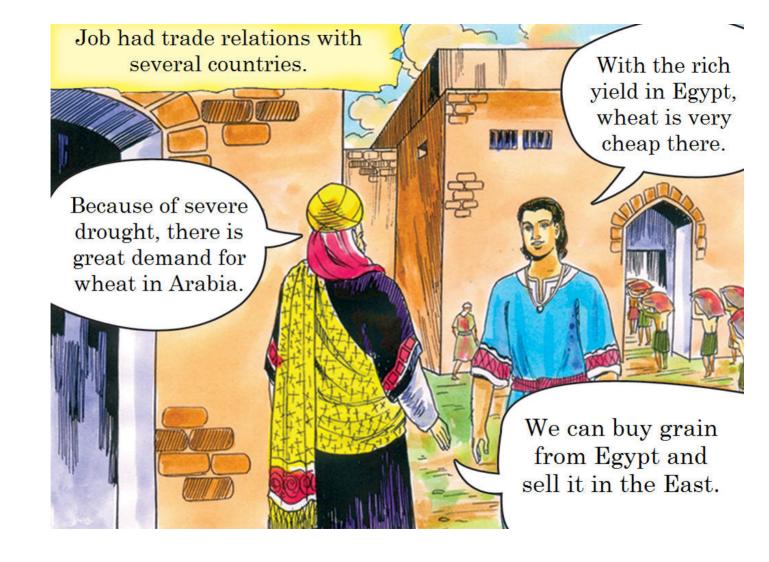


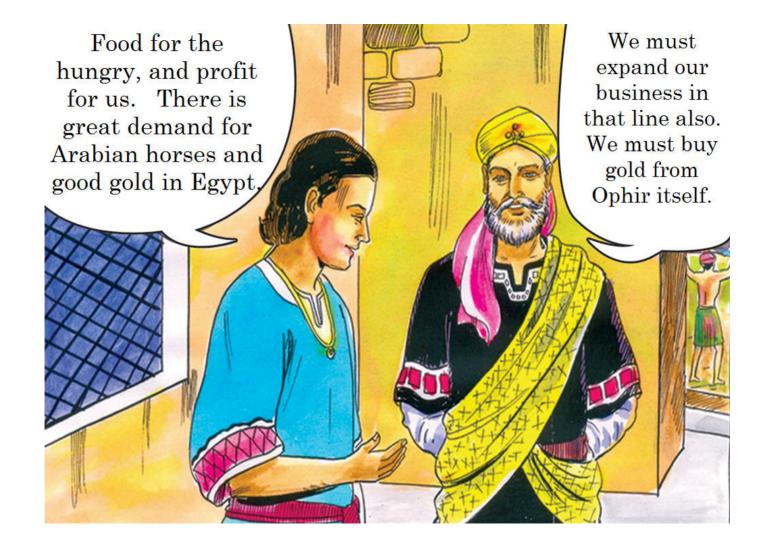


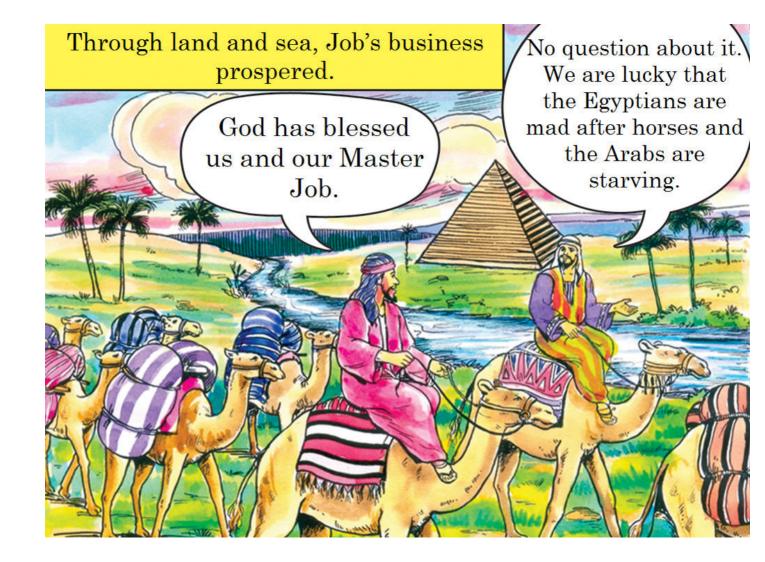


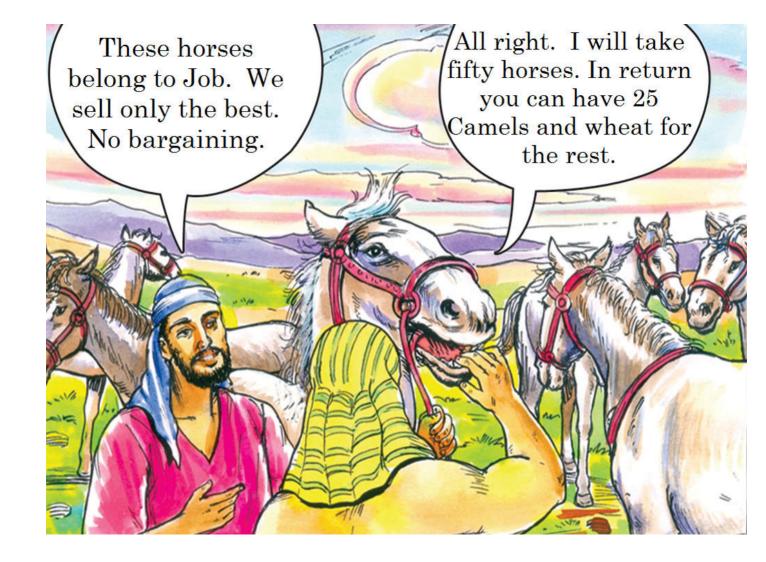


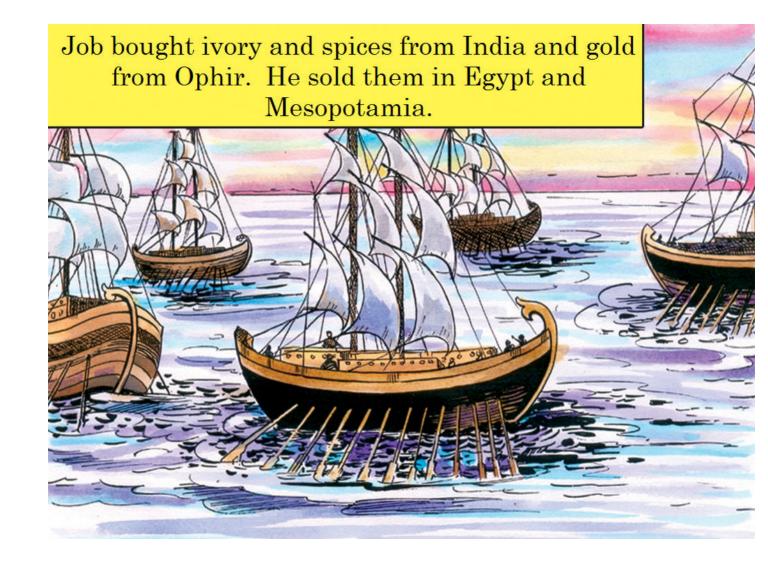


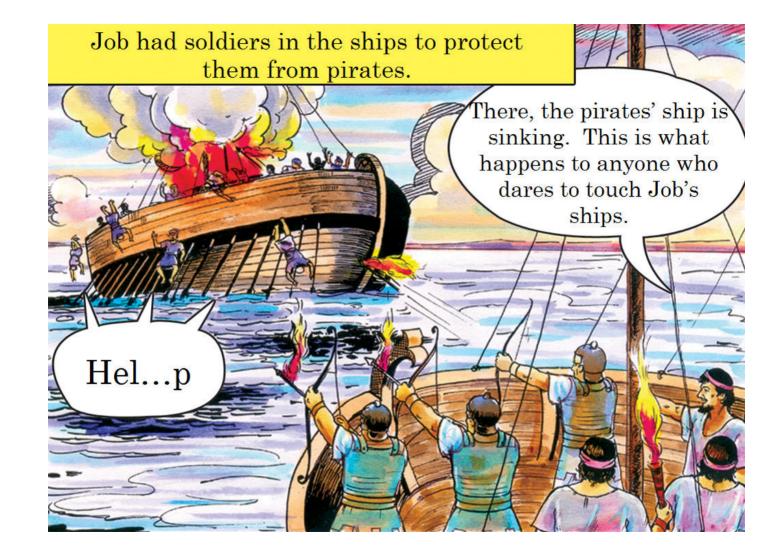


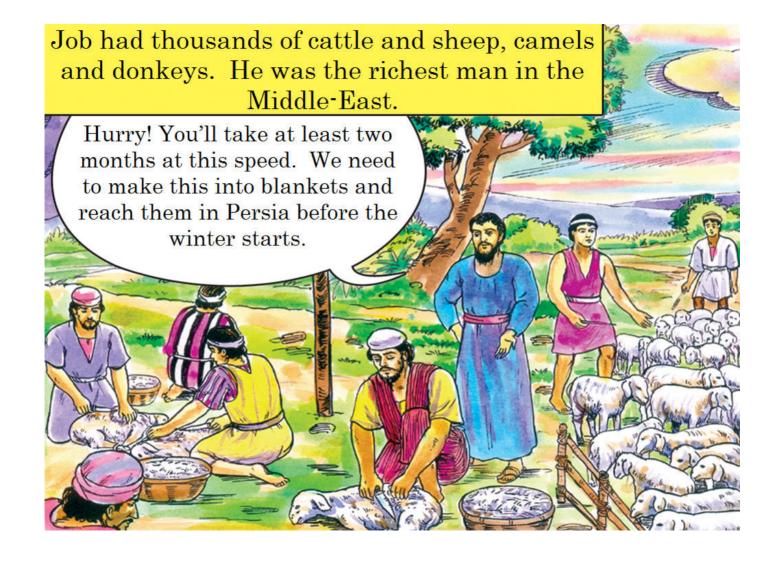


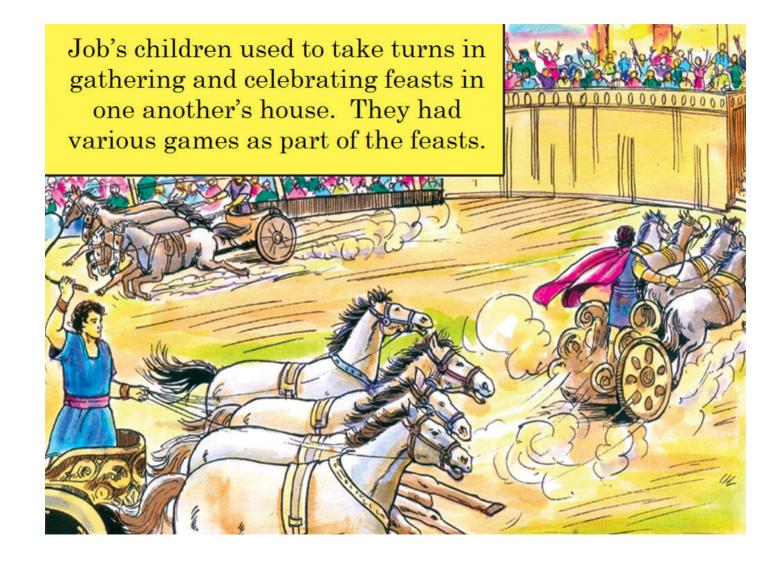


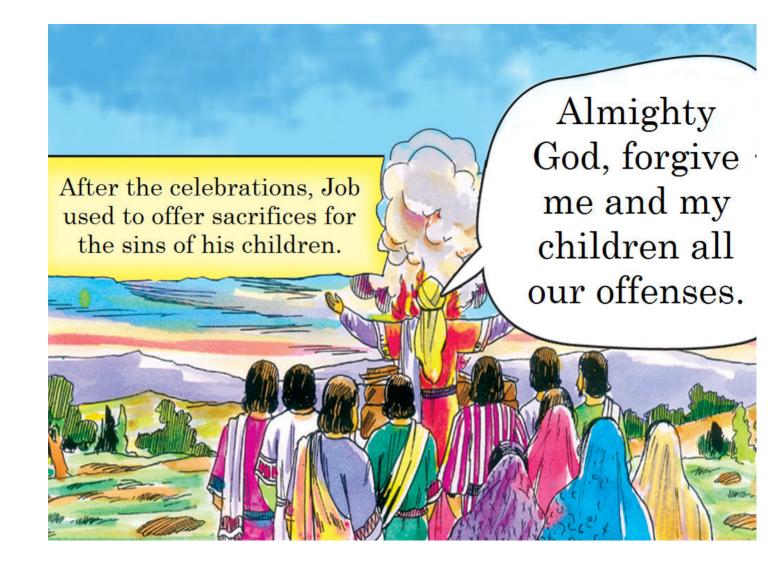


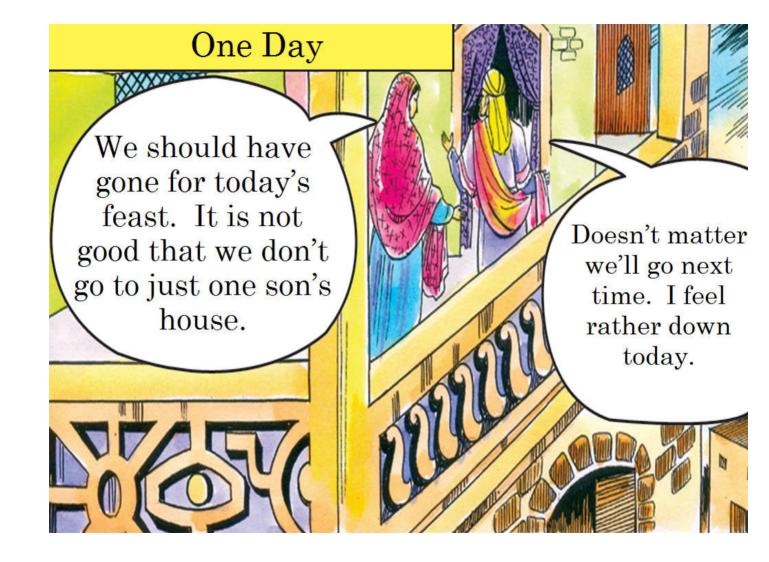


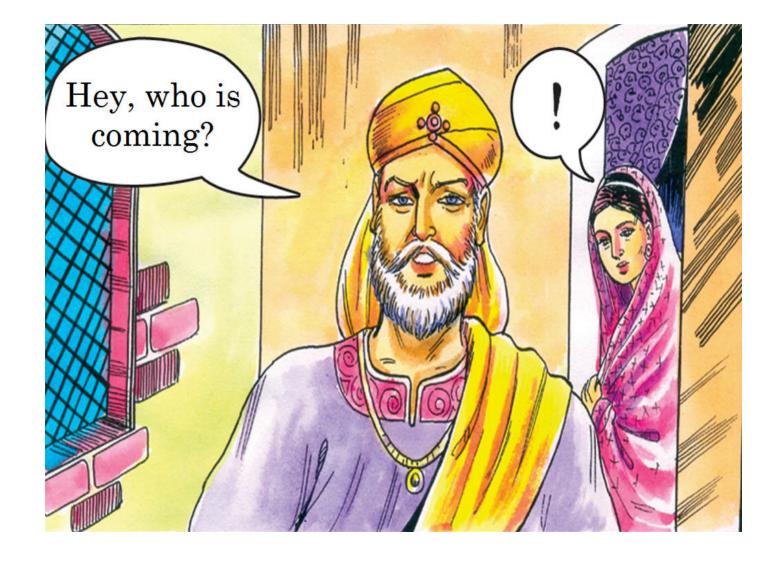




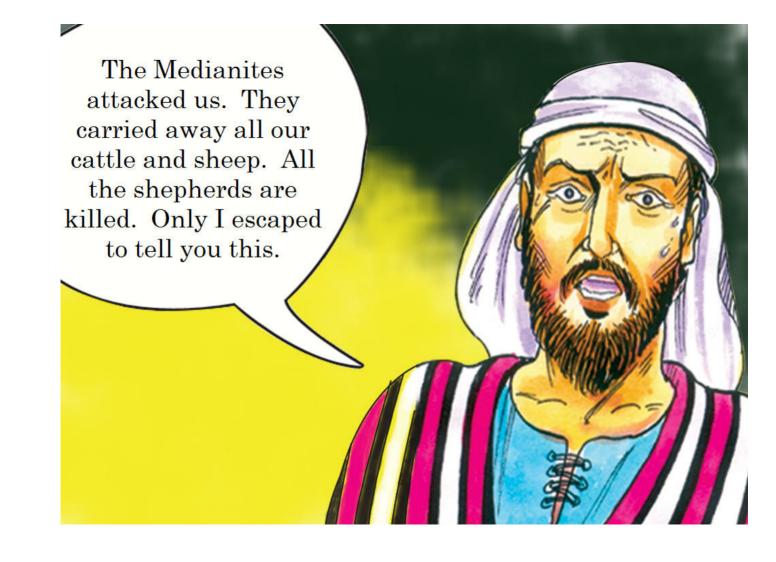


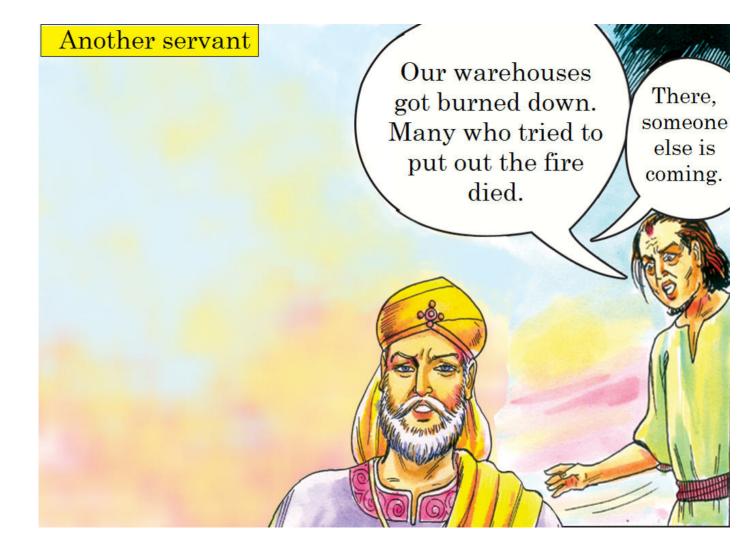


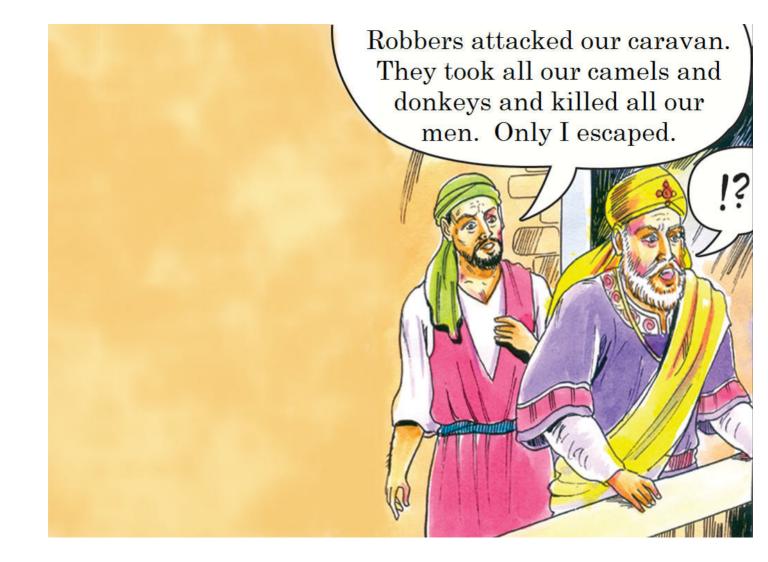


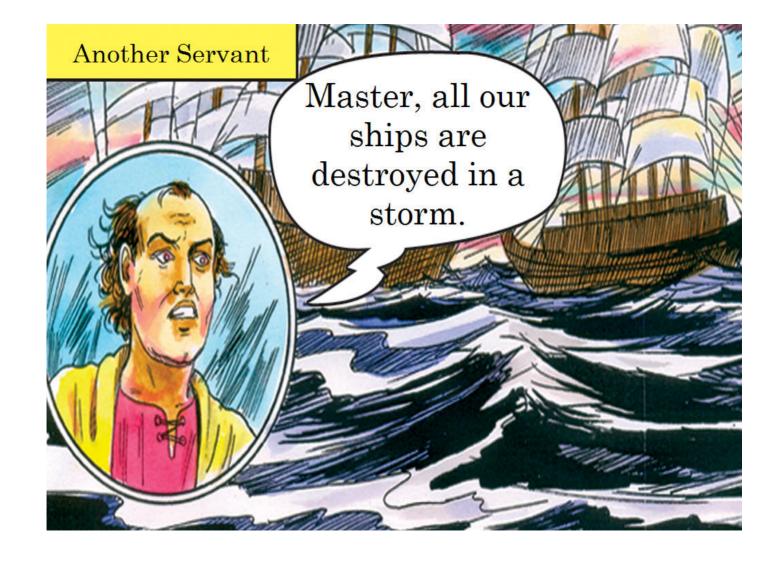


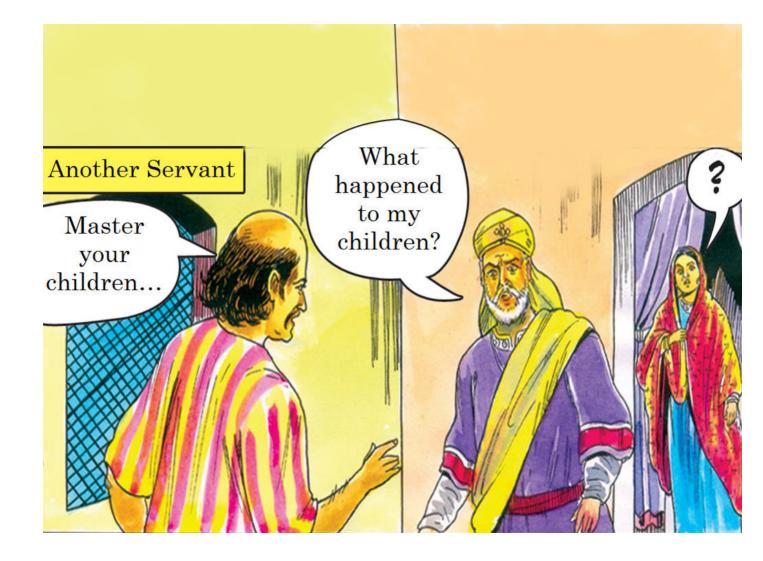


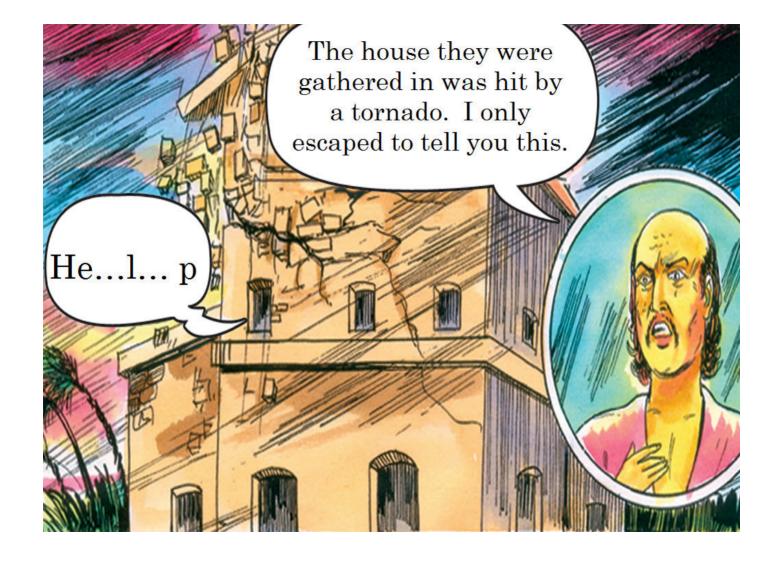


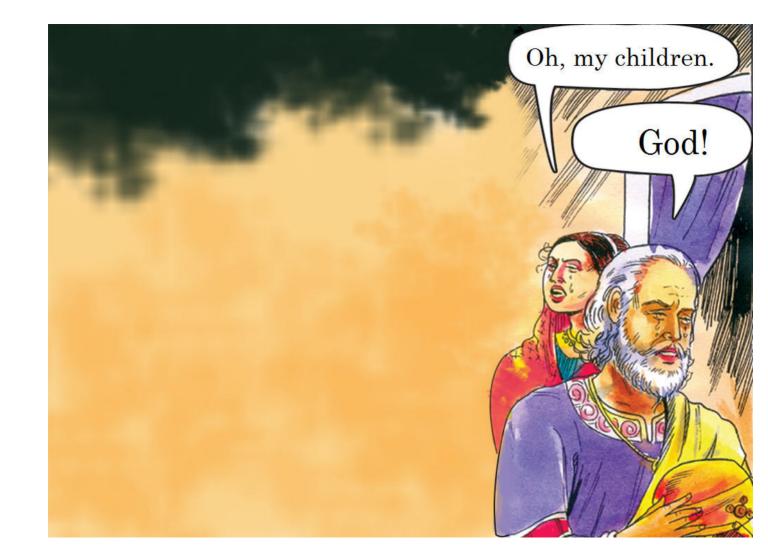


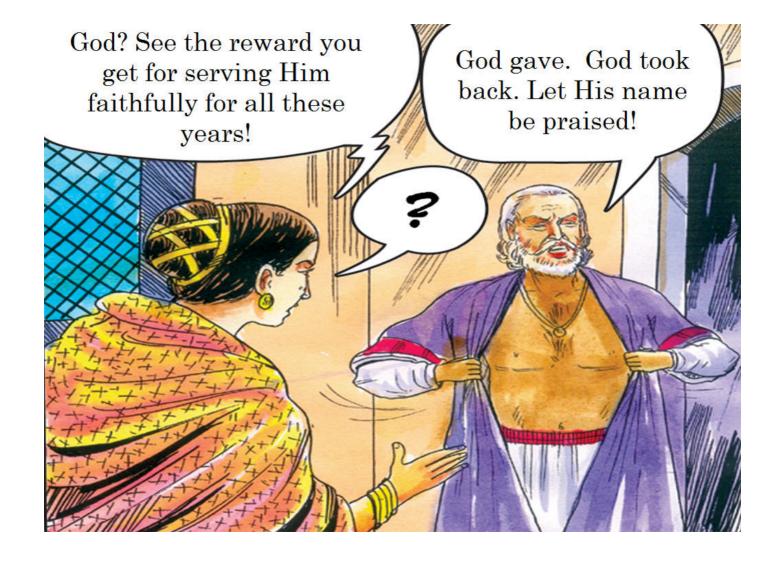


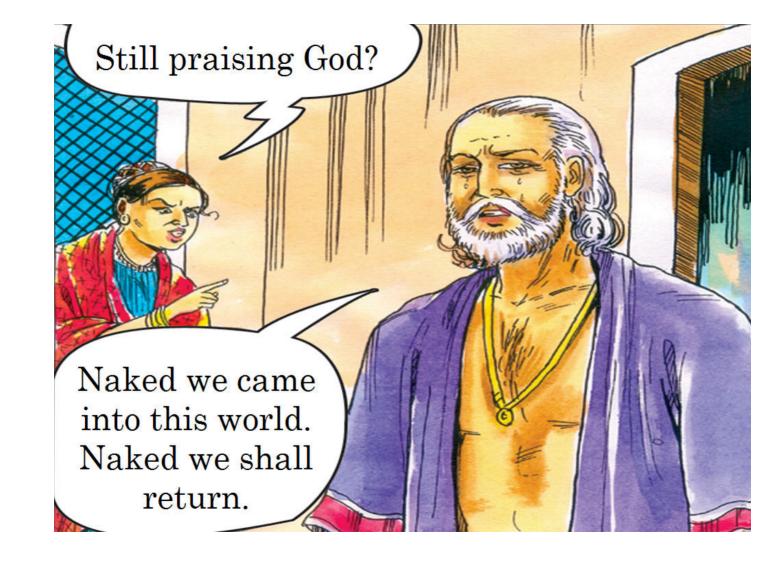




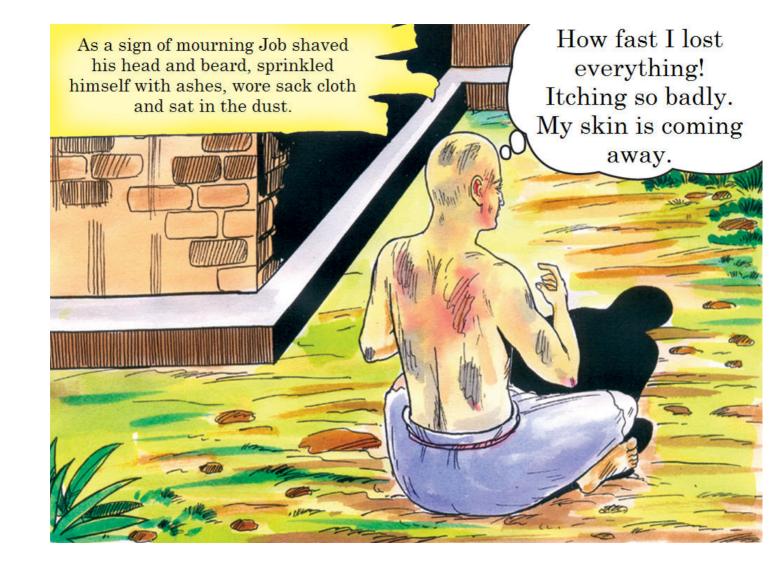




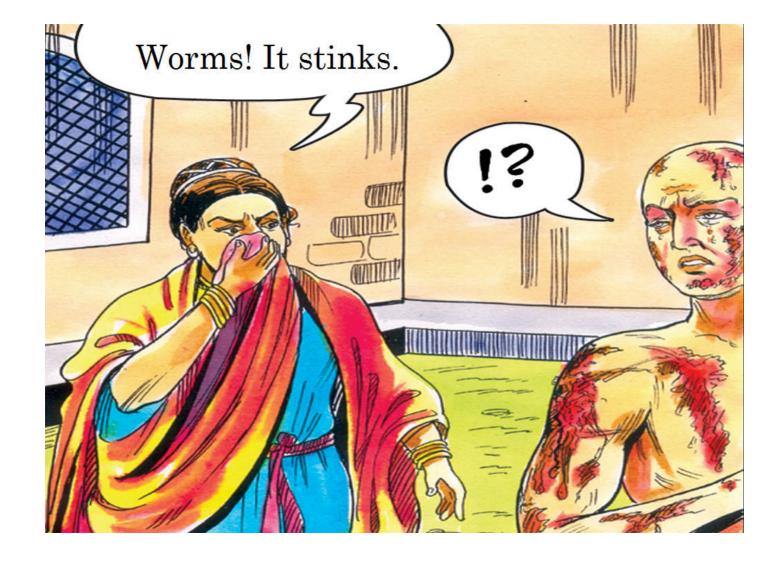


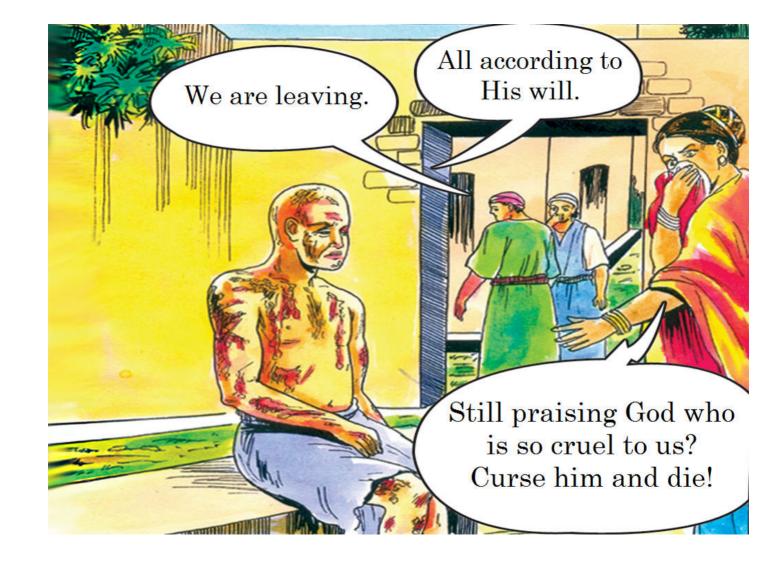




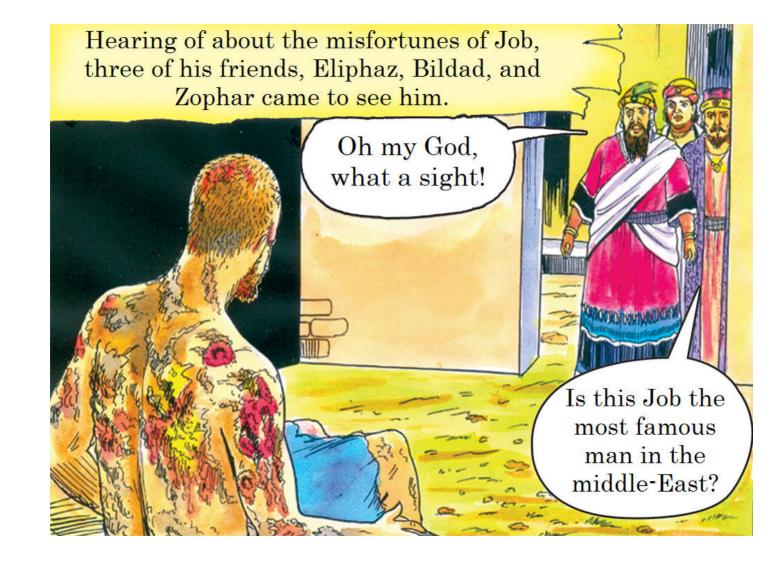


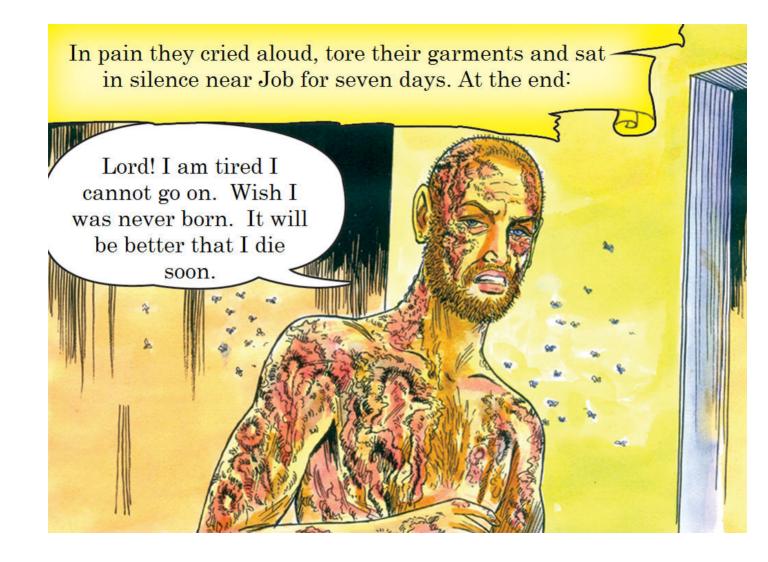


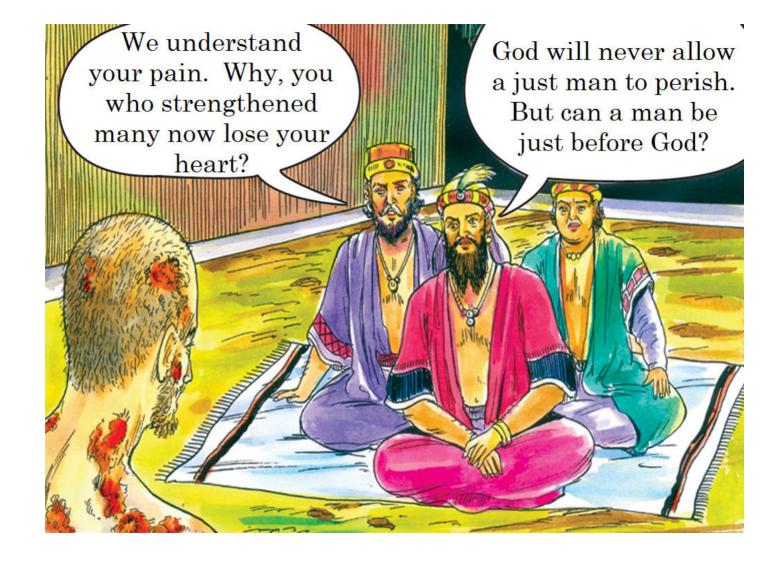


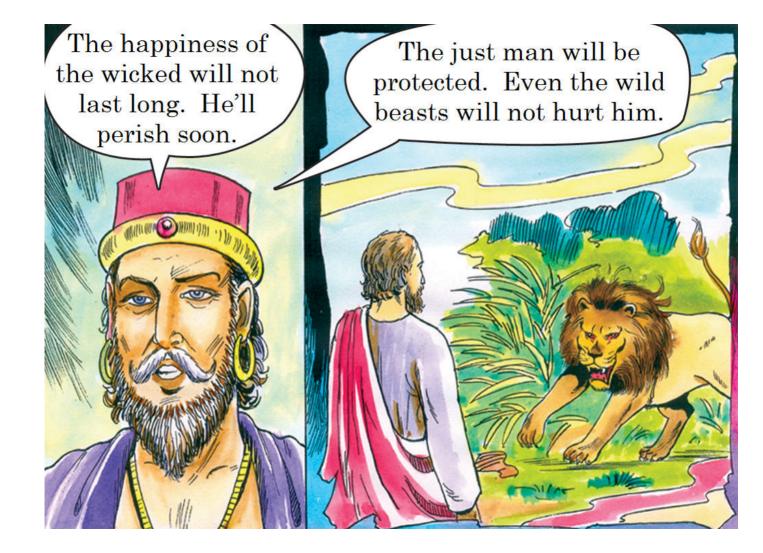


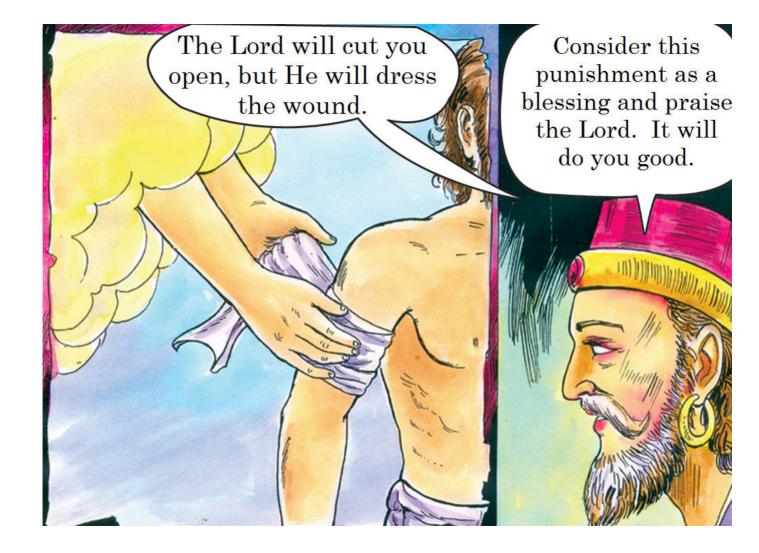


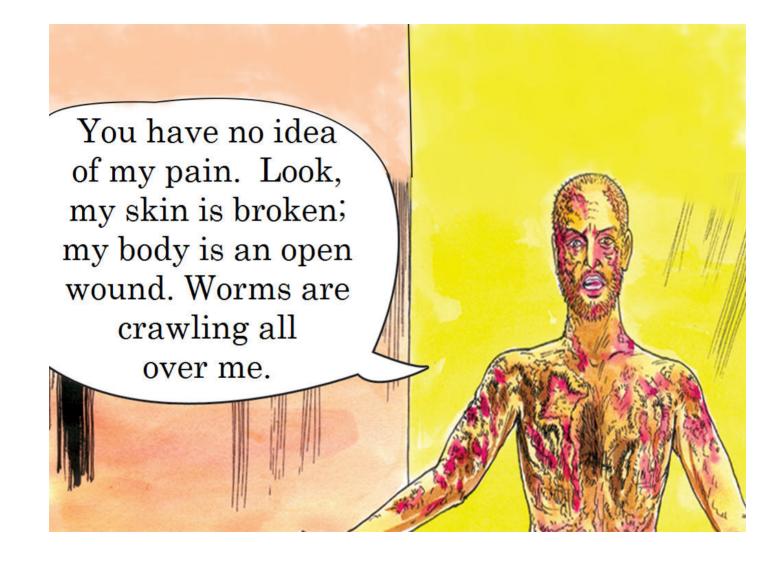


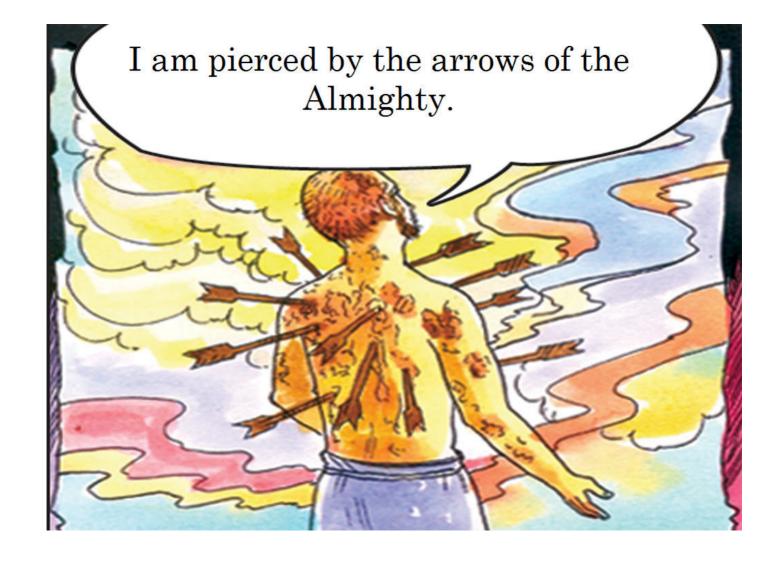


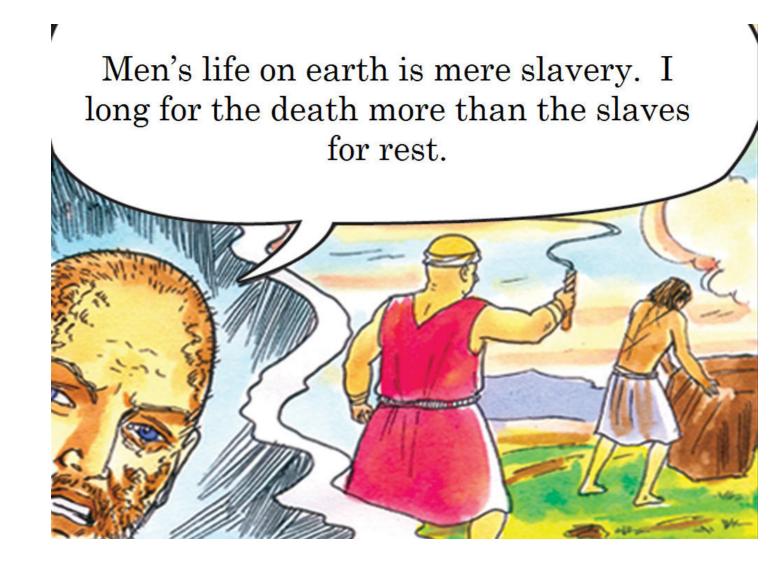


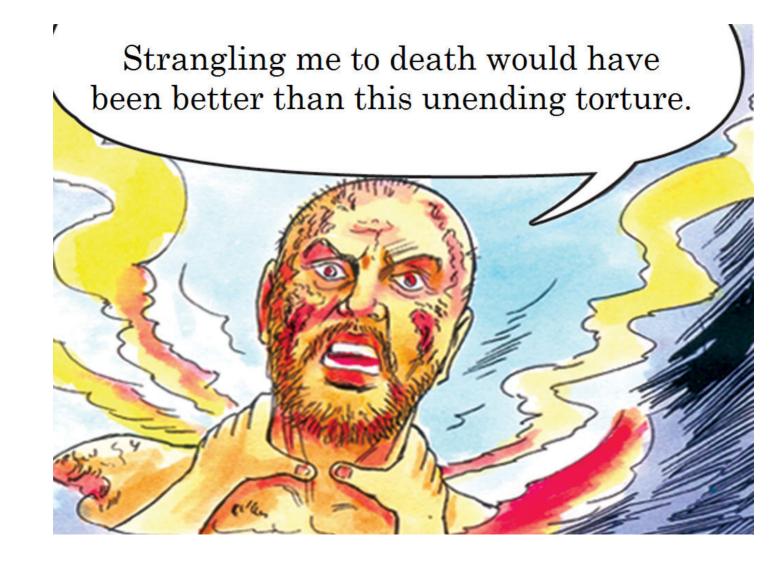






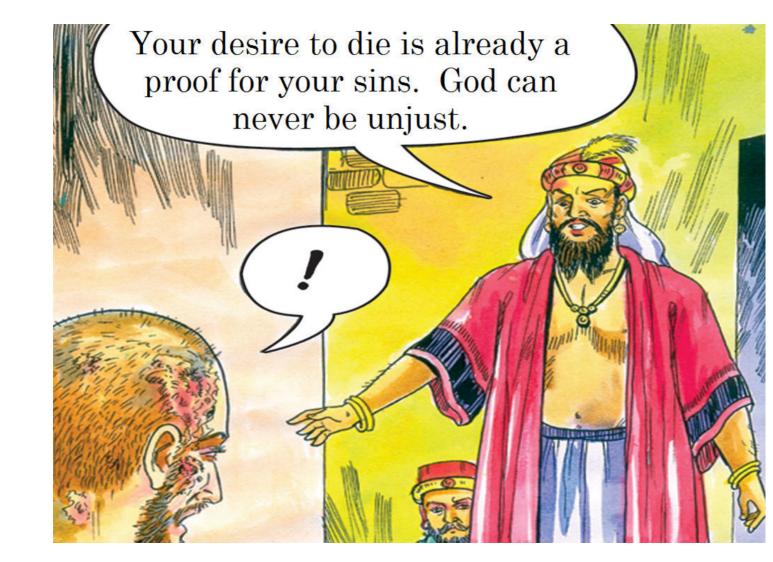






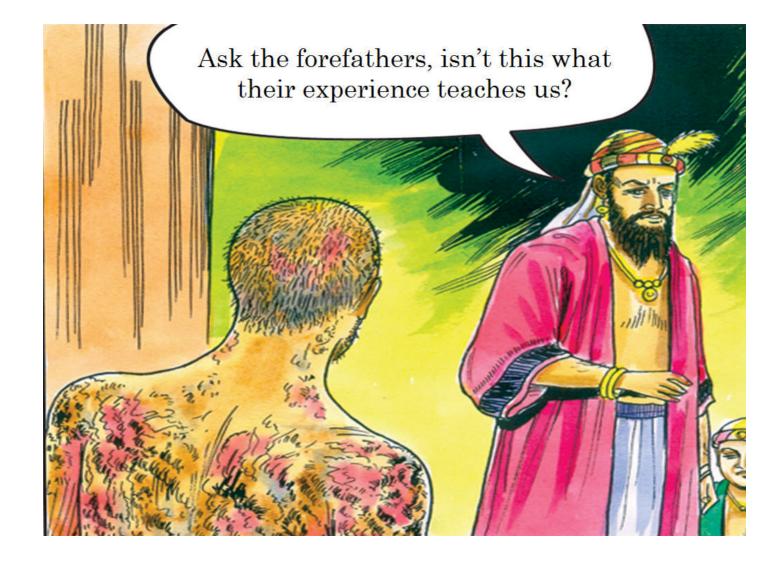
My life is only a breath. In a moment, I'll become dust. Then if you look for me, you'll not find me.

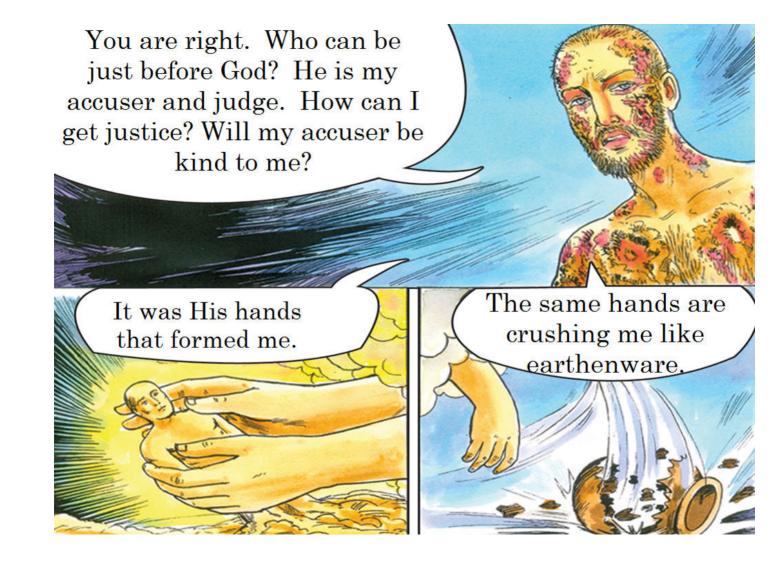


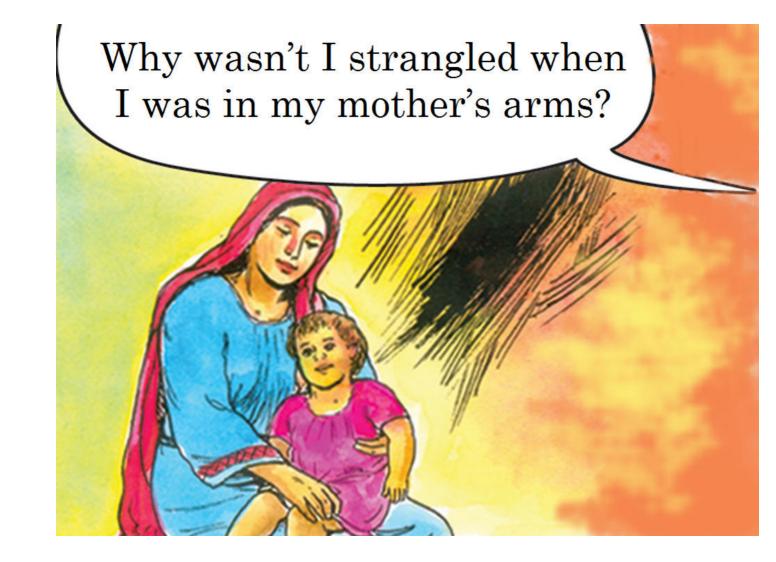




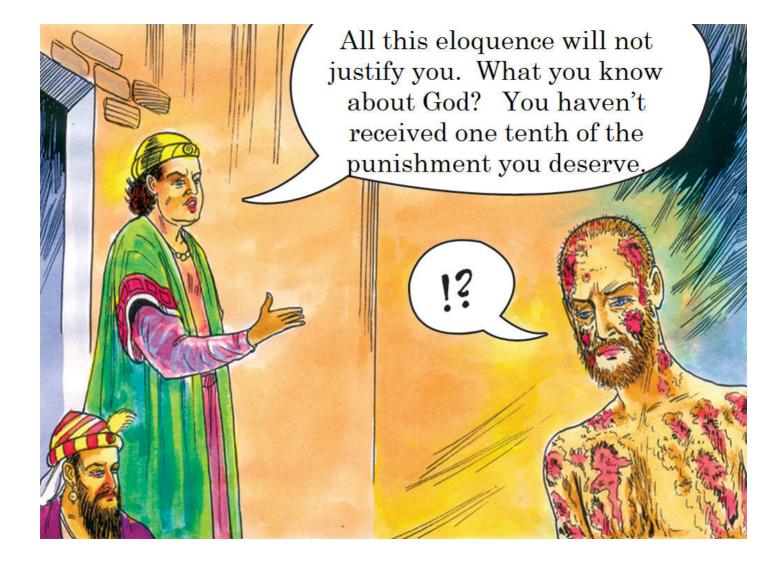


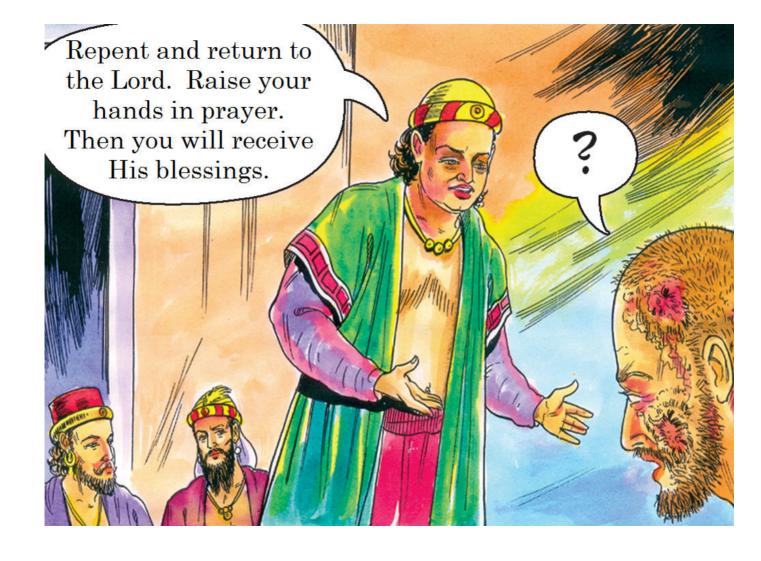


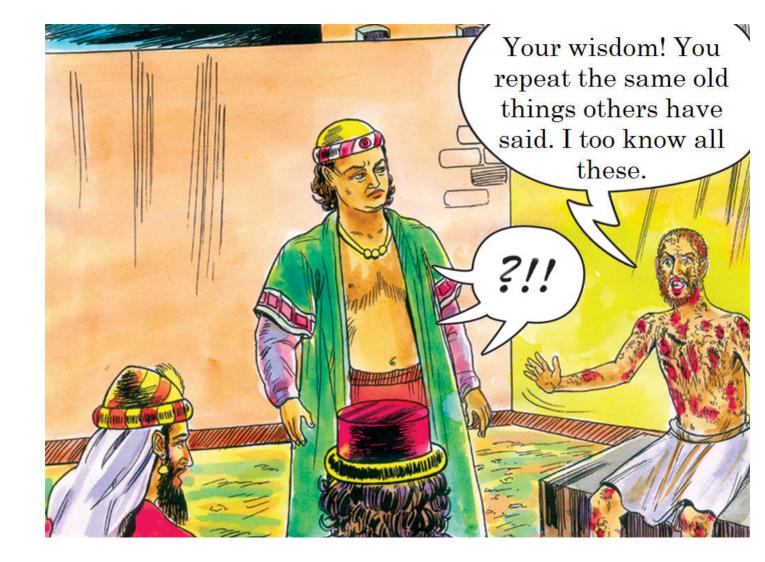


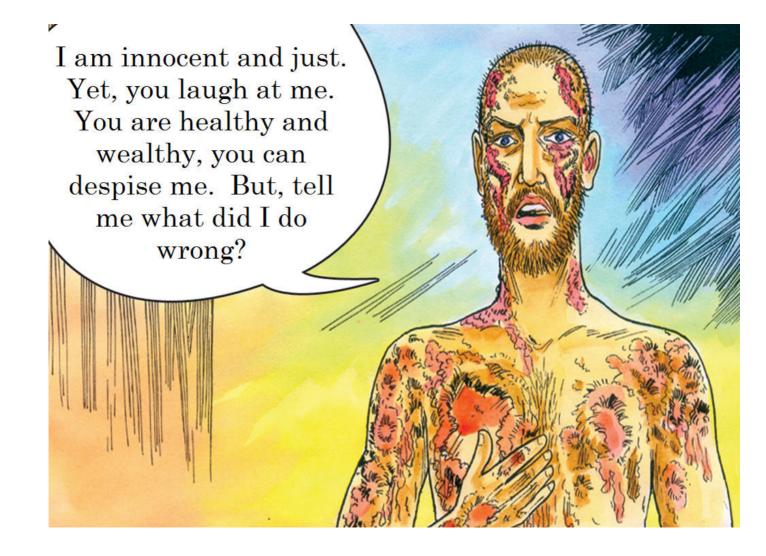


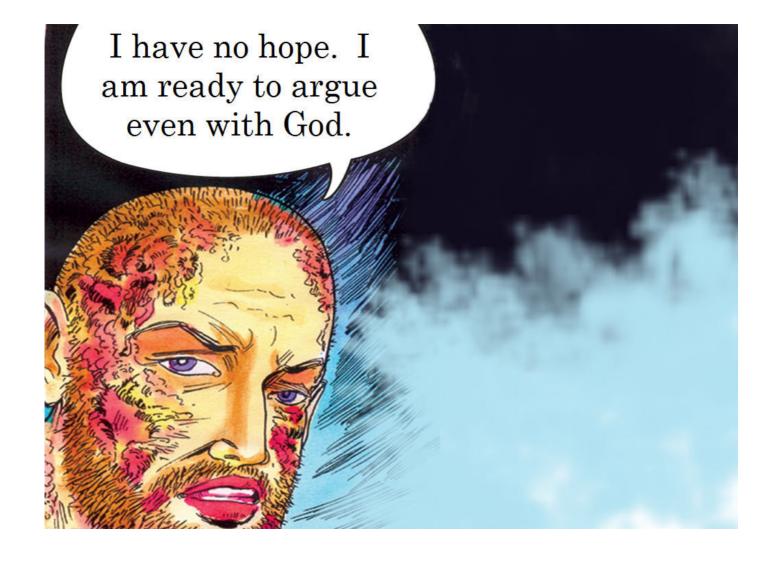


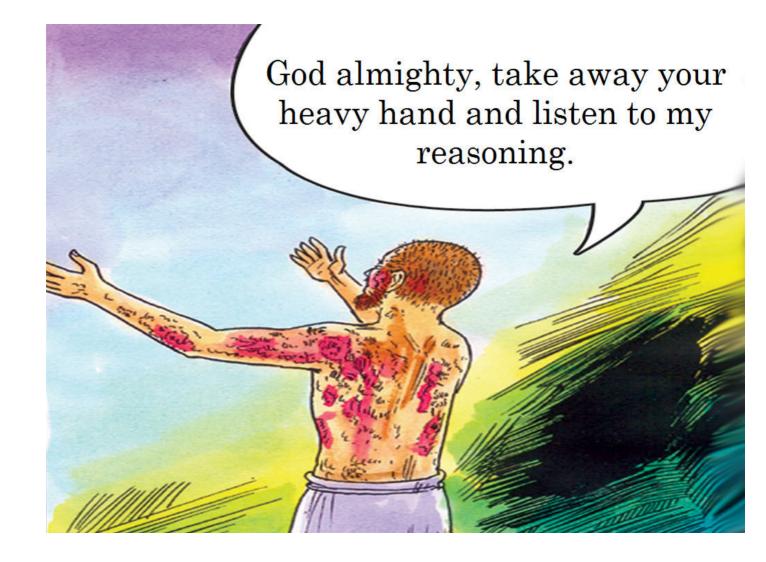


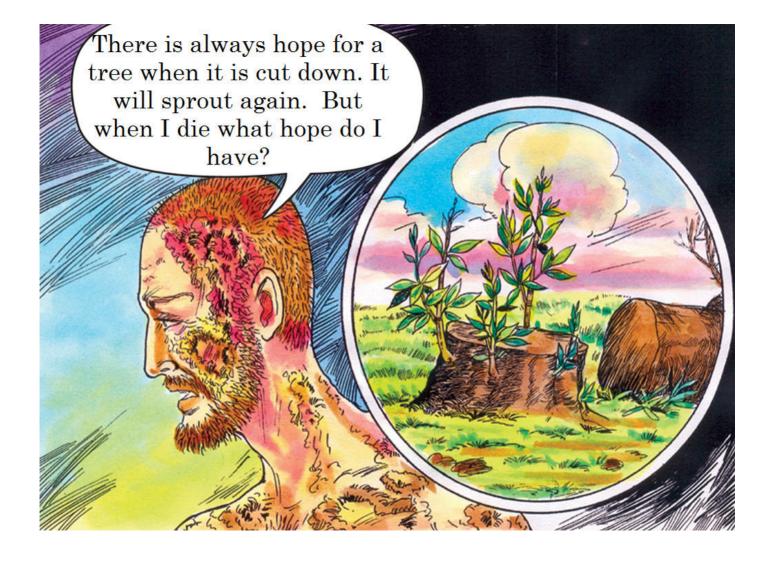


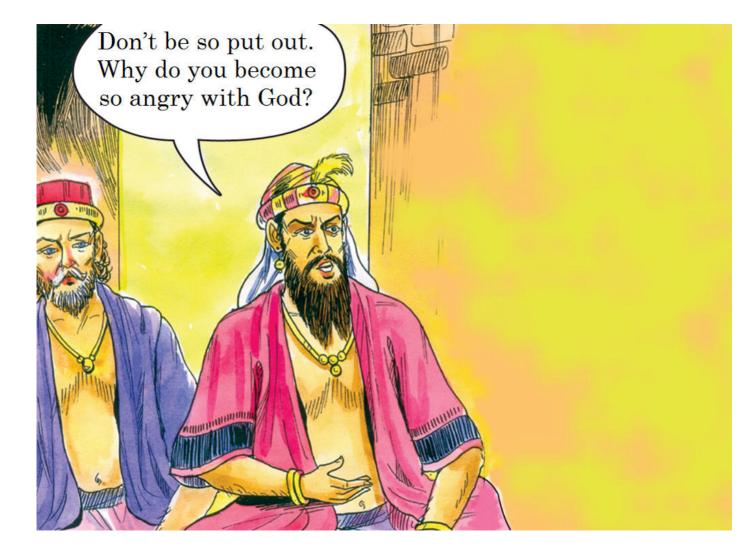


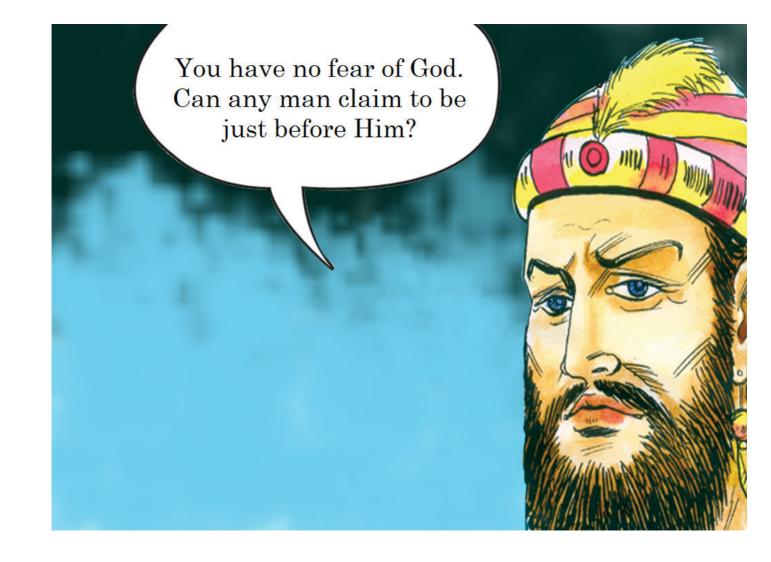


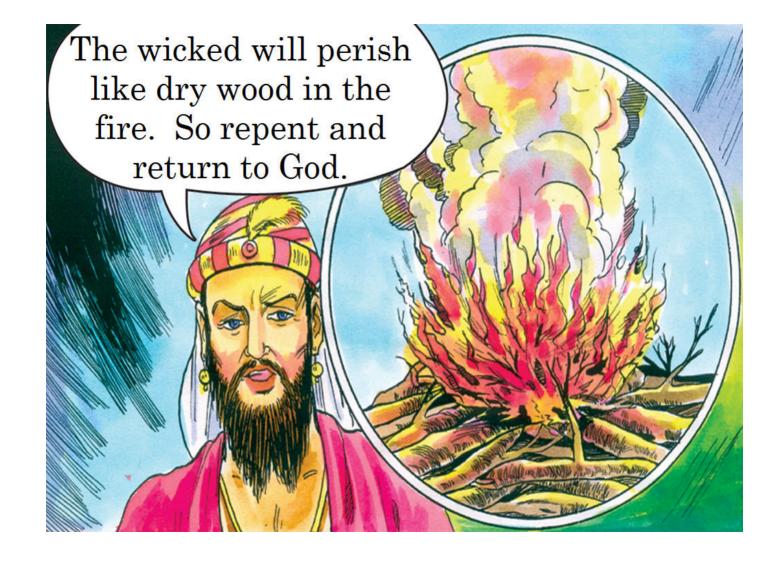






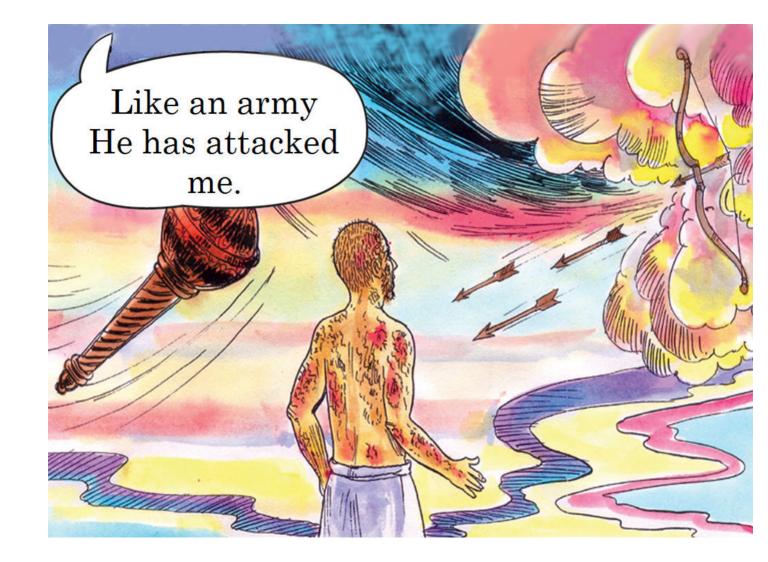


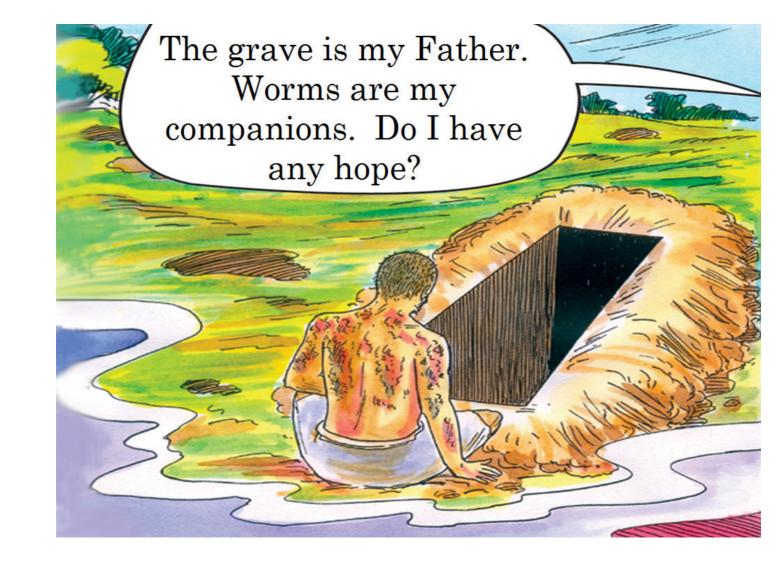


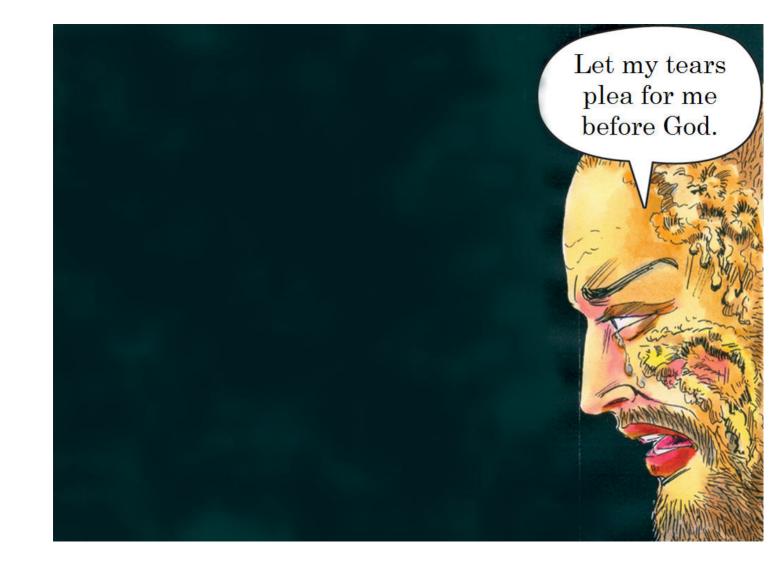


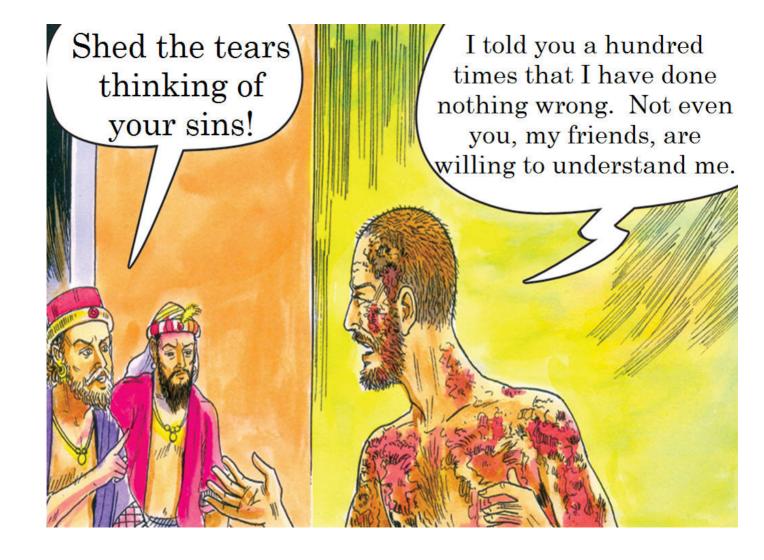


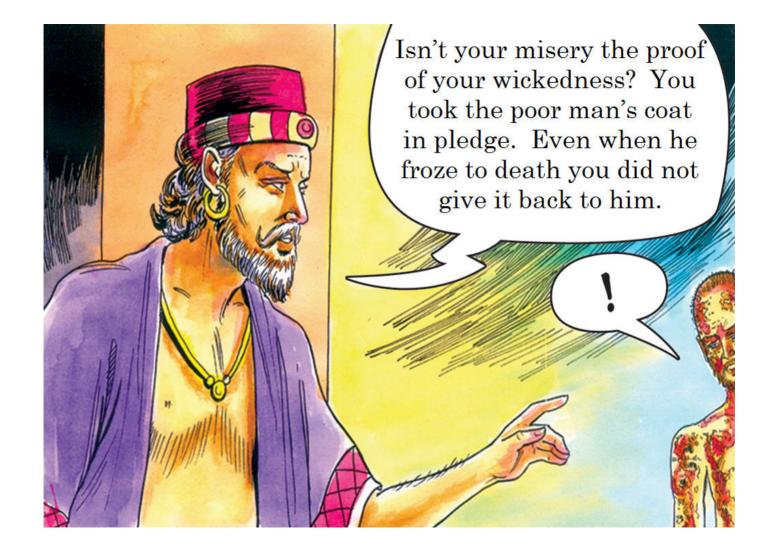


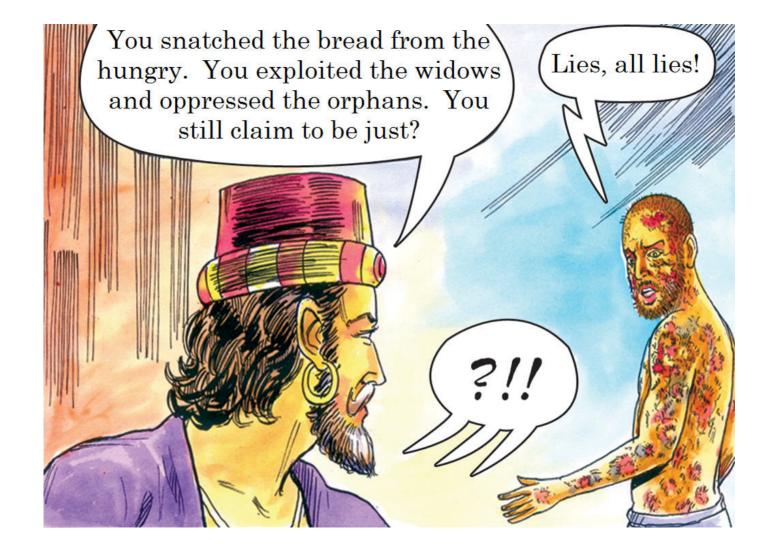


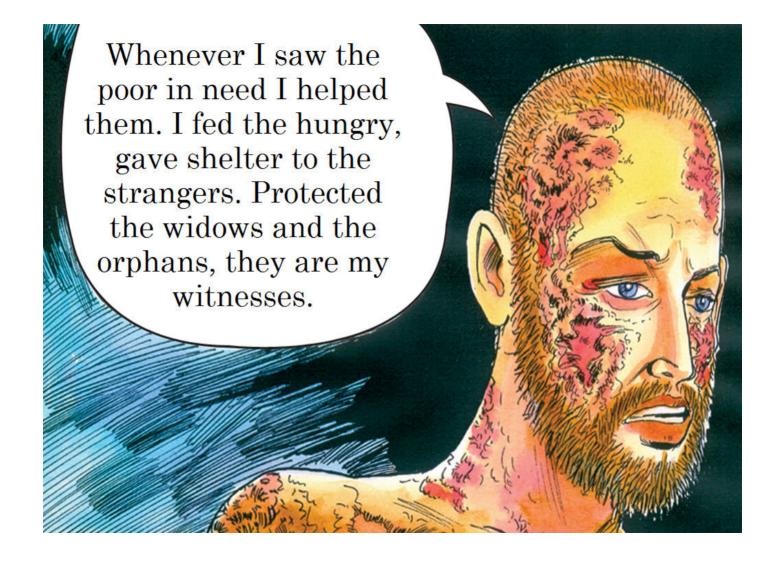


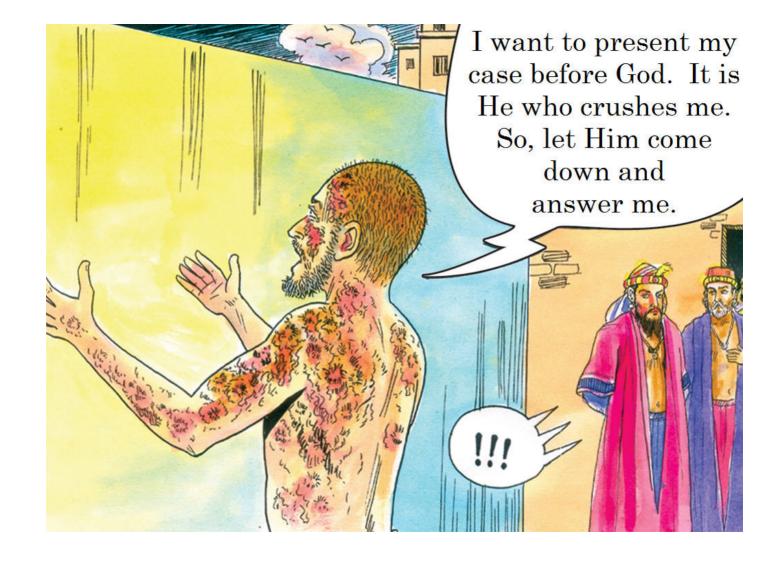


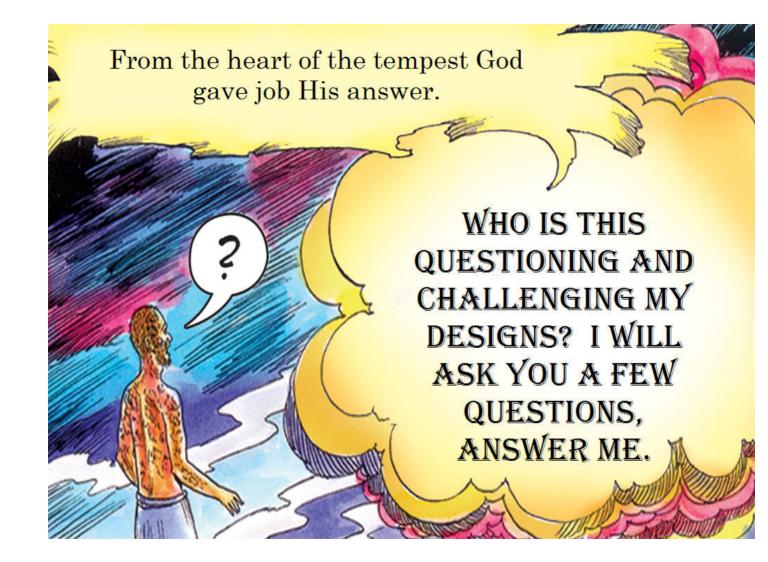


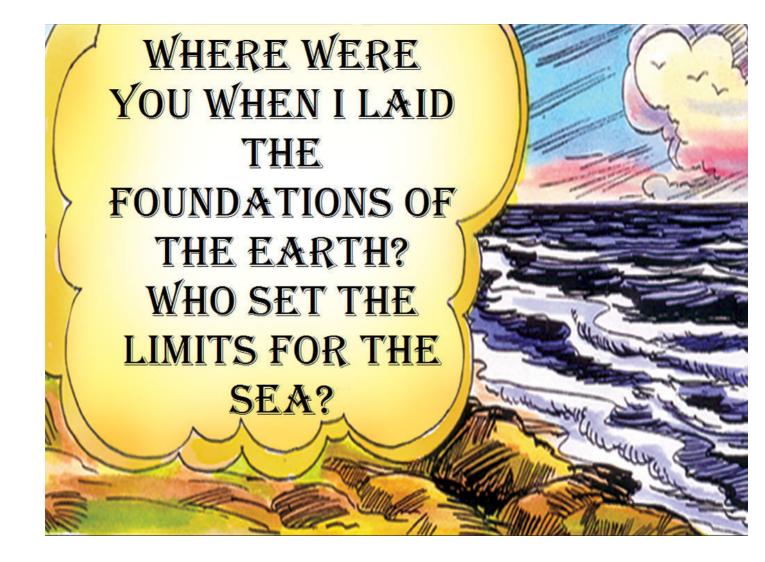


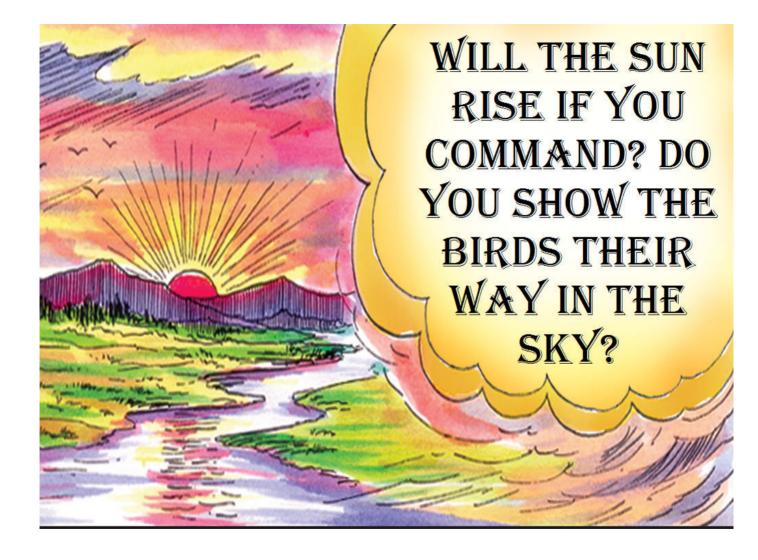


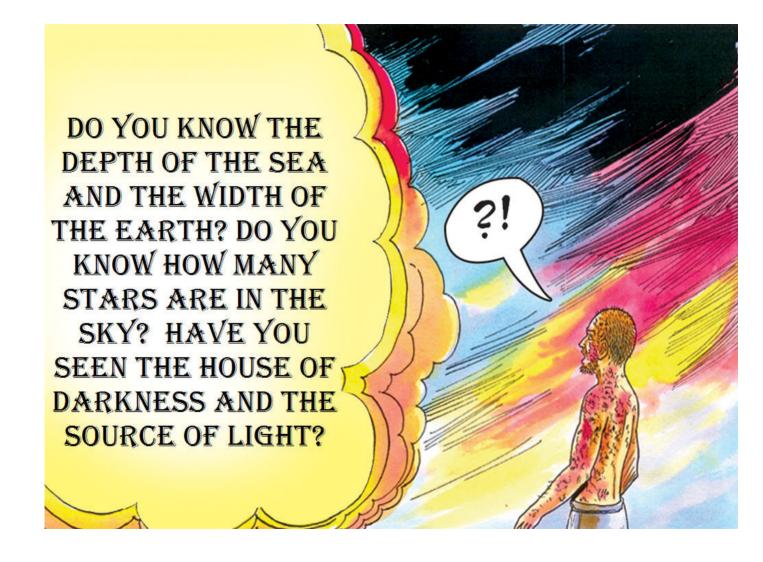


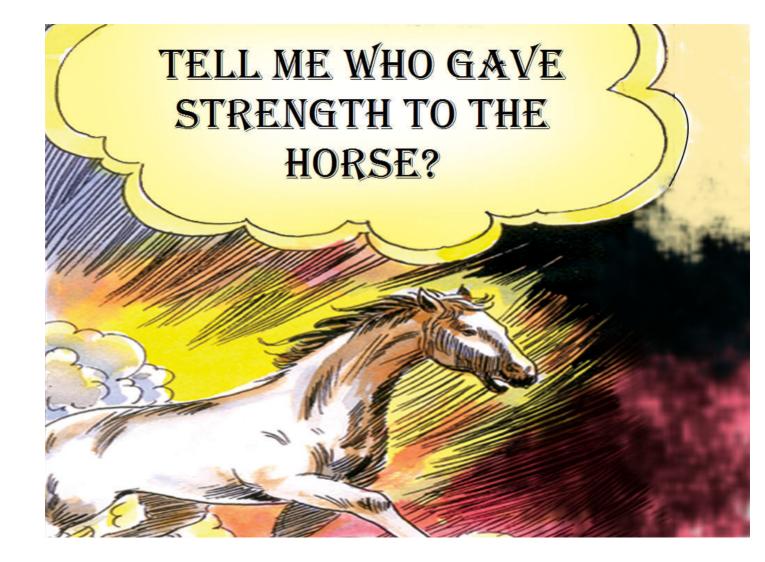


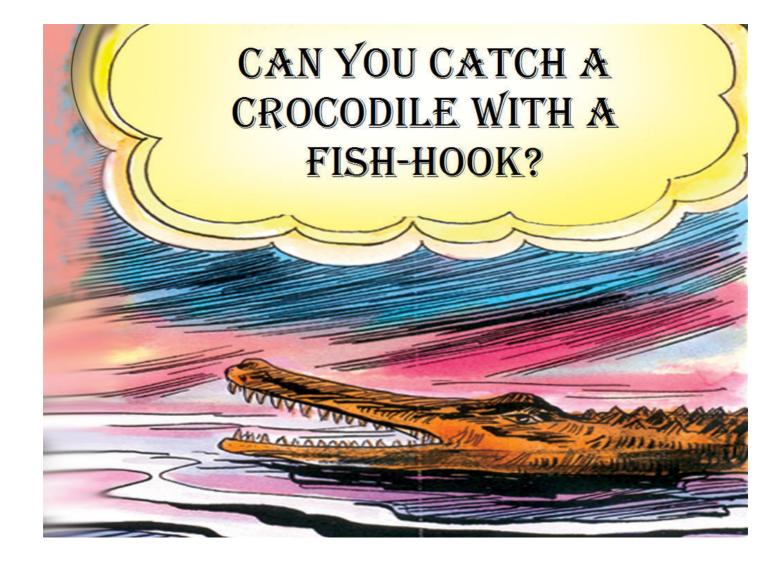


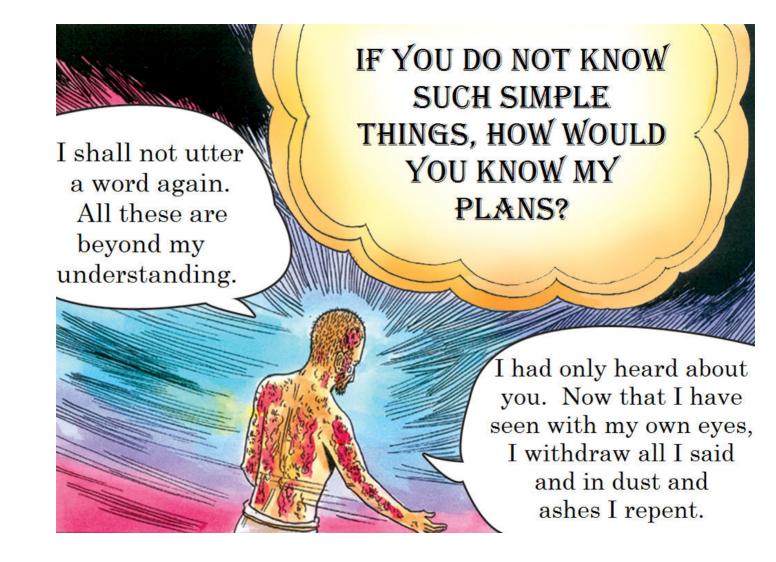


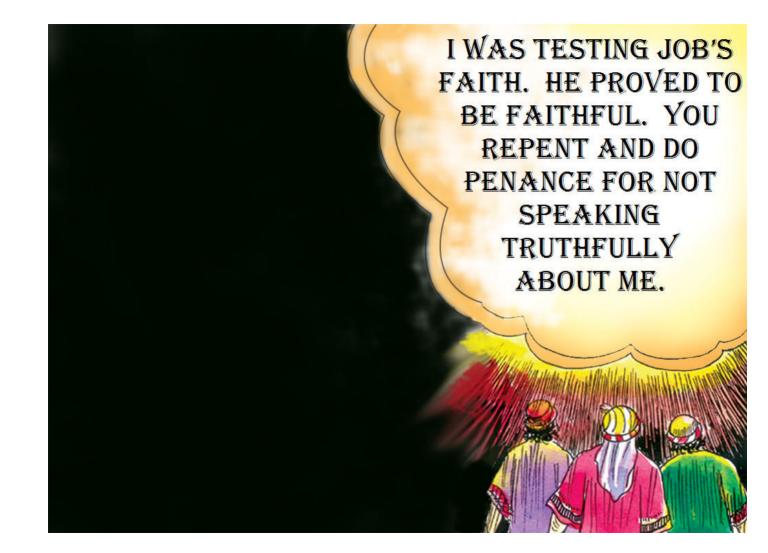


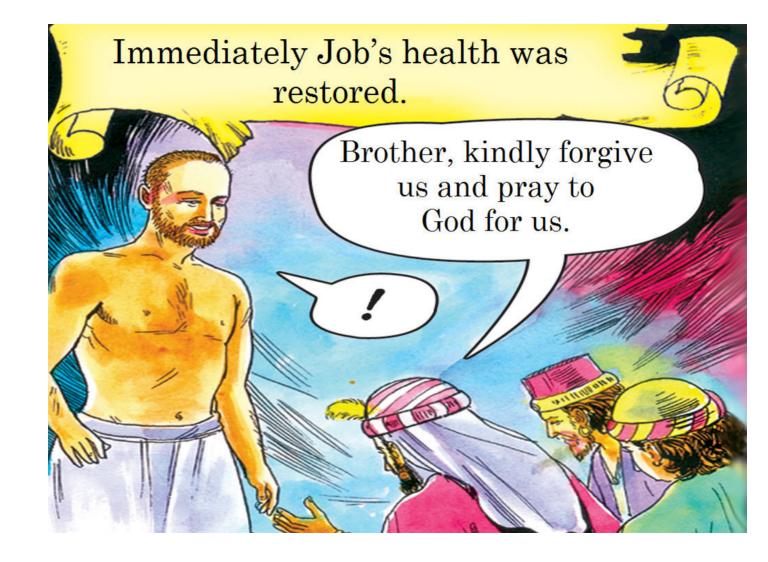


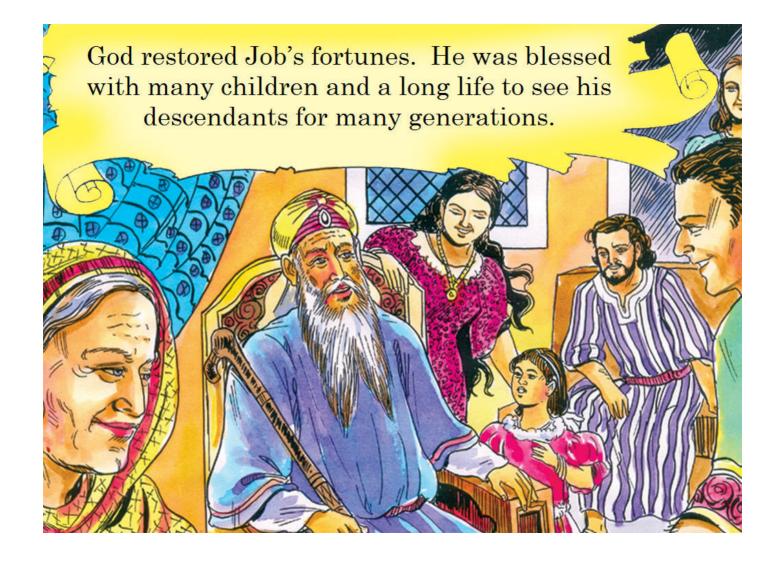


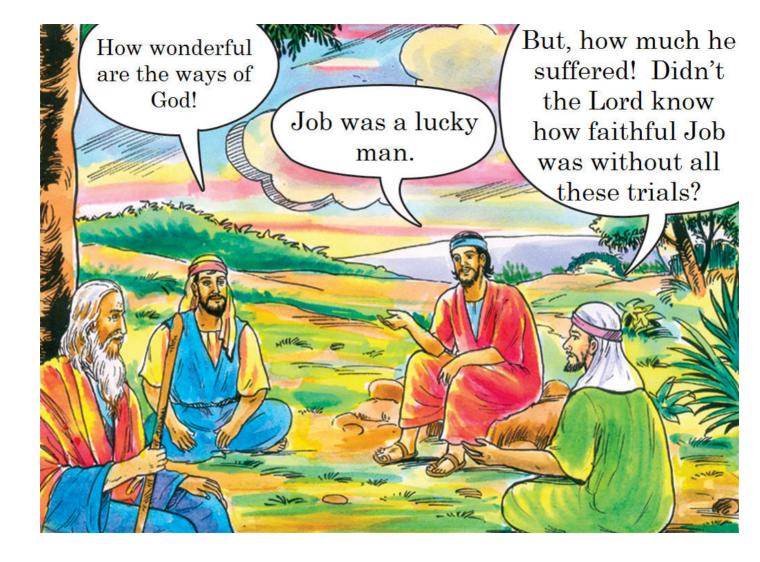


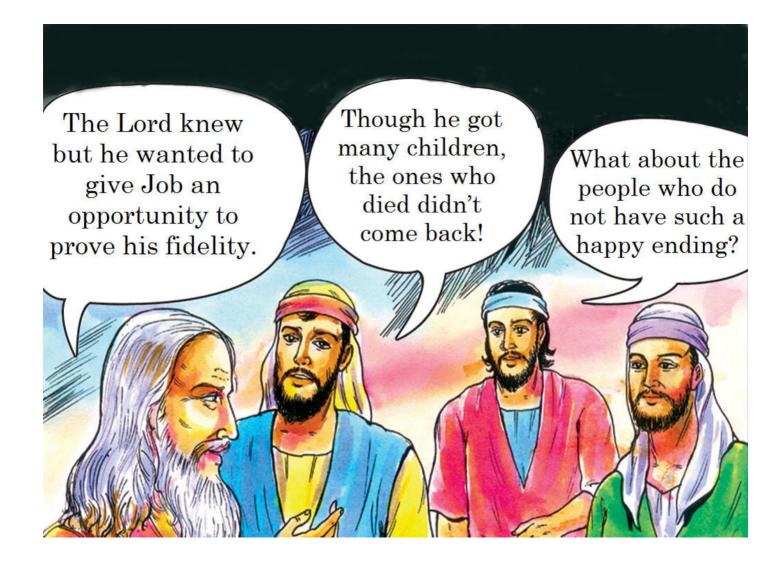


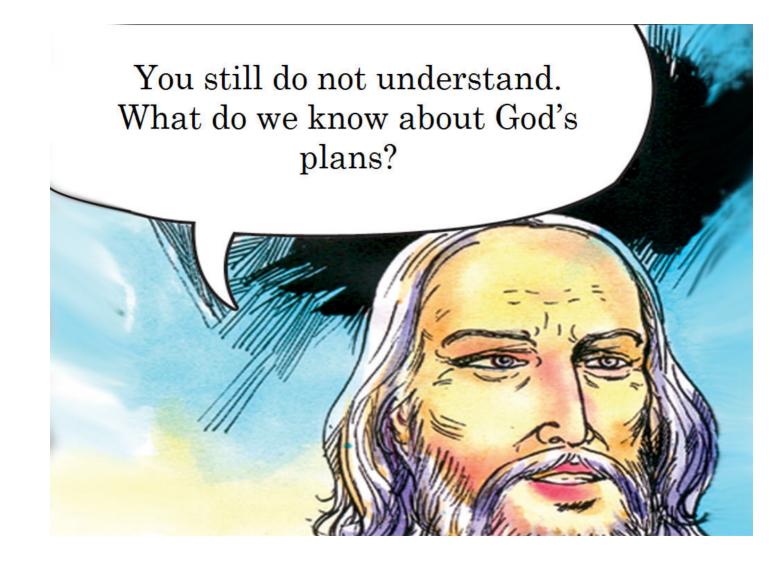


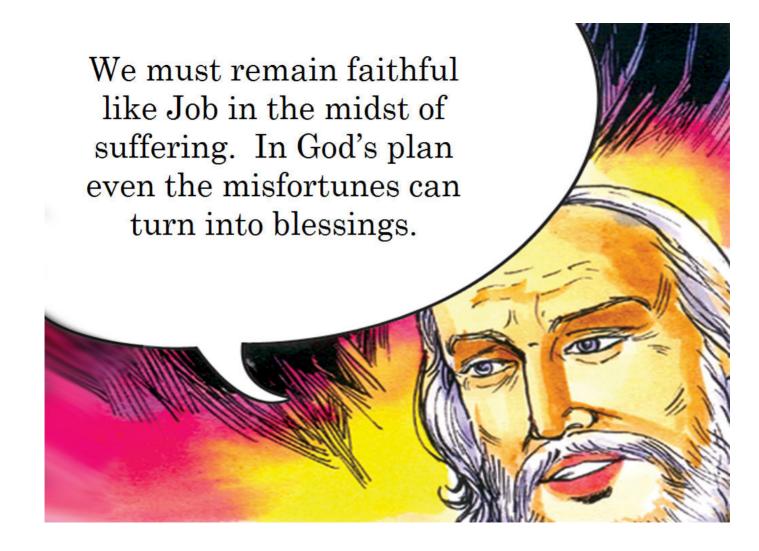


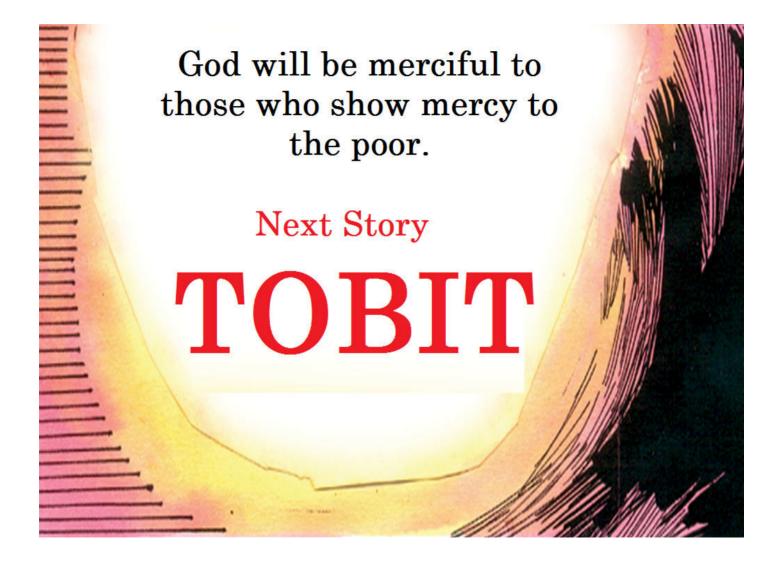












QUESTIONS

- 1. What is the main theme of the book of Job?
- 2. When Job lost everything, what did his wife say to him?
- 3. Name the three friends who came to visit Job.
- 4. According to them what was the reason for Job's suffering?
- 5. How did they explain Job's desire to die?
- 6. What was their advice to Job?
- 7. In the story what proof do you find for Job's innocence?
- 8. Why did Job become silent when he heard the voice of God?
- 9. How did God explain Job's suffering?
- 10. How does the New Testament explain the suffering of the just?

Memorize: The Lord gave, the Lord has taken away.

Blessed be the name of the Lord (Job 1: 121).

THE ENTIRE BIBLE IN COMICS

1. C	ain a	and A	Abel
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- 2 Abraham
- 3 Jacob
- 4. Joseph
- 4. Joseph
- 5. Moses 6. Joshua
- 7 Samaan
- 7. Samson
- 8. Ruth
 9. Samuel
- 9. Samuel 10 Saul
- 11. David
- 12. King David
- 13. Solomon
- 14. Elijah
- 14. Elljali 15. Amos
- 16. Hosea
- 17. Micah

20. Ezekiel 21. Zechariah

18 Isaiah

19 Jeremiah

- 22. Jonah
 - 23. Job
 - 24. Tobit25. Daniel
 - 26. Susanna
 - 27. Esther 28. Judith
 - 29. Maccabeus
 - 30. The Maccabees
 - 31. A World Awaiting 32. Light of the world
 - 33. The Herald
 - 34. The Prophet
- 35. The Liberator

- 36. The One to come
- 37. The Lord of the Universe
- 38. Son of God
- 39. The Son of Man
- 40. In the shadow of the cross
- 41. The Way
- 42. Son of David
- 43. Bread of Life 44. The Redeemer
- 45 With us forever
- 46. Tongues of fire
- 47. Baptism in blood
- 48. The chosen vessel 49. Libation
- 50. Come, Lord Jesus
- 51. Woman