

“How **NOT** to Respond to Tragedy: Learning from Job’s Friends” [**](#)

Main Idea: We learn both how to respond and how NOT to respond to tragedy by looking at Job’s friends in the book of Job.

I. We learn how to help people in crisis (2:11-13).

A. Notice what Job’s friends did (11-12).

1. They heard about Job’s trouble (11).
2. They went to be with Job.
3. Their goal was to comfort him.
4. They wept and grieved with Job (12).

B. Notice what Job’s friends did not do (13).

1. They did not hide their grief (no plastic smiles!).
2. They did not rush Job.
3. They did not speak to Job seven days and nights.

C. Notice some marks of a good friend.

1. A good friend makes personal sacrifices.
2. A good friend is a good listener.
3. A good friend engages in the ministry of presence.
4. A good friend exhibits humility.
5. A good friend is real.

II. We learn how NOT to help people in crisis (chapters 3-37).

A. Here’s what Eliphaz, Bildad, and Zophar did (chapters 3-31).

1. They said true things but failed to get all the facts.
2. The problem wasn’t so much what they said but what they didn’t know (11:7-8).
3. They said there had to be sin when there wasn’t (8:4; 11:6; 18:19; 22:5).
4. They preached truth at Job instead of ministering truth to him.
5. They didn’t really listen. They heard words, misunderstood, and ran with them (6:28).
6. They were black and white thinker with no room for “gray” areas (8:20).
7. They offered good answers, but to the wrong question (11:13-16).
8. They had an inadequate view of suffering (12:5).
9. They failed to give Job what he needed, pity (19:21).

10. They accused Job of things he had not done (22:6-9).

11. They said true things but in the wrong context, things that did not apply to Job (22:21-25).

12. They didn't understand what was happening in Job's life, but presumed they did. Job didn't understand either, but was honest about it (23:1-5).

13. They misused "worm theology" (25:6).

14. They kept hounding Job, one right after the other.

15. They failed to give Job hope (26:2).

B. Here's what Elihu did (chapters 32-37).

1. He tried to speak in God's behalf without God's authorization (36:1).

2. He said there was a sin problem when there wasn't (36:17).

3. He wouldn't stop talking.

III. We learn about ourselves when faced with crisis.

A. We may not know God as well as we think we do (42:7).

B. We need a mediator (42:8-9).

1. Job interceded for his friends.

2. Job points us to Christ (19:25).

This week our nation was shocked by tragic killings that occurred at Virginia Tech University . On Monday, a man named Cho Seung Hui left his dorm room on the Blacksburg campus and killed thirty-two students and teachers and then himself. In the words of *The Washington Post's* David Maraniss, this was "the bloodiest mass murder by a lone gunman in American history."[\[1\]](#)

Not surprisingly, in the days since the Monday killings, nearly everyone has been talking about Blacksburg , Virginia . And rightfully so. Our hearts go out to the families of those who lost their lives.

There's an important question that all this should raise in our minds as the people of God. *How should we respond to tragedy?* All of us responded to this week's tragedy. Even *no* response is a response. The question is how *should* we respond when we hear of tragedy? The fact is, this is not the last tragedy we'll encounter, so the question is essential. *What is the God-honoring way to respond?* We need not wonder, for God's Word tells us.

No place in the Bible addresses the subject of tragedy more vividly than the book of Job, so let's turn there. Allow me to narrow the scope of our study. My aim in taking you to Job is not to learn how to *endure tragedy* in a God honoring way, as valuable as that would be. My aim is to learn how to *respond to tragedy in other's lives*.

Our focus will be on Job's friends. By looking at Job's friends we can gain insight both in how to respond and more specifically, in how NOT to respond to tragedy. I want us to look at these three counselors who, although they did some things right, in the end missed the mark. We can learn from Job's friends: Eliphaz, Bildad, and Zophar—and Elihu (although he's a more controversial figure when it comes to interpretation).

By the way, lest you think the following critique is unsubstantiated, realize this. God Himself said they were poor counselors in 42:7, "After the LORD had said these things to Job, he said to Eliphaz the Temanite, 'I am angry with you and your two friends, because *you have not spoken of me what is right*, as my servant Job has.'"

The Background in the Book of Job:

Job didn't know it was coming. Life changed for him in one day. First, he lost his possessions—and he had a lot to lose. He who was “the greatest man among all the peoples of the East (1:3)” became just the opposite all at once. He lost more than we can imagine having.

Then he lost his children, all ten the same day. His servant brought him news that his seven sons and three daughters were together at the oldest brother's house when a storm hit and killed them, *all* of them.

But that wasn't all. Job's internal pain moved outward when severe boils spread over his entire body. The physical agony was so extreme that all Job could do was sit in a pile of ashes and scrape his sores with a piece of pottery.

The pain took a different form at this point. Job's wife, who herself was suffering great loss, gave her husband this counsel, “Are you still holding on to your integrity? Curse God and die! (2:9)” Yet Job refused. He knew there is something more important in life than personal comfort. This is God's world. We exist for God, not vice versa.

And so in response to his losses Job did the following. After the first wave of tragedy, according to 1:20-22: “Job got up and tore his robe and shaved his head. Then 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.’ In all this, Job did not sin by charging God with wrongdoing.”

Then, after the second wave of loss Job said this to his wife in 2:10: “‘You are talking like a foolish woman. Shall we accept good from God, and not trouble?’ In all this, Job did not sin in what he said.”

Remember, we have an advantage not available to Job as he endures this trial. We know *why* it is happening. He doesn't. We know about the conversation between God and Satan.

The issue in this book is this. Is God enough for His people? Is God sufficient? Job was a great man, but this isn't a book to highlight Job's virtue as much as it is a book to teach us about God through the life of a man who lost nearly everything.

So there's the situation. Job has lost his possessions, his children, his health, and the support of his wife. He is in absolute agony, physically and emotionally.

At this low point three of his friends enter the picture. They'll be with Job for the rest of the story. We can learn from these friends how to help someone in crisis. We can also learn from them how *not* to help a person in crisis. They did both.

I. We learn how to help people in crisis (2:11-13).

Job 2:11 sets the stage, “When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathize with him and comfort him.”

Verse 11 mentions Job's three friends. Were these his best friends? His only friends? It's interesting they were all from different ethnic backgrounds. According to the *Bible Knowledge Commentary*:

“‘Eliphaz’ is an Edomite name (Gen. 36:4), and as a **Temanite** he was from either Teman in Edom, known for its wisdom (Jer. 49:7; Obad. 8), or Tema in Arabia. ‘Bildad’ is not used elsewhere in the Bible, and **Shuhite** may suggest a relationship to Shuah, Abraham's youngest son by Keturah (Gen. 25:2). The name ‘Zophar’ is used only in Job, and his lineage as a **Naamathite** is unknown, though some have suggested that Naamah, a Canaanite town

inherited by Judah (Josh. 15:41), was his hometown. Elihu, was also present though he is not mentioned till later (Job 32). Eliphaz was probably the eldest of the three, for he is listed first (2:11 ; 42:9), he spoke first in each of the three rounds of speeches ([chaps. 4-5 ; 15; 22](#)), [his speeches were longer and more mature in content, and God addressed him as the representative of the others \(42:7 \).](#)^[2]

A. Notice what Job’s friends did (11-12).

1. They heard about Job’s trouble (11).

How did they hear? We’re not told. But true friends make it a point to know what’s happening in the lives of those for whom they care.

2. They went to be with Job.

What did that involve? Think about travel arrangements in that day. Think about how long they would be gone from home, etc. Is it significant that the three men “met together by agreement” and came to Job? Yes, in a pre-telephone age that act is another expression of their devotion to help their friend.

3. Their goal was to comfort him.

How do you comfort somebody who has lost everything? I’m sure they had no idea what they were going to do or say.

4. They wept and grieved with Job (12).

Verse 12 begins, “When they saw him from a distance, they could hardly recognize him...” Job’s physical appearance had changed, apparently being disfigured by the disease. What did the men do when they entered Job’s presence?

Notice the rest of verse 12, “They began to weep aloud, and they tore their robes and sprinkled dust on their heads.” Often people today take a very different approach. Before entering a hospital room you’re given the following advice by a well-meaning family member, “Now, you must be strong. Don’t let Joe see you break down in there.” Why do we give such advice? Should we? Let’s learn from Job’s friends...

B. Notice what Job’s friends did *not* do (13).

1. They did not hide their grief (no plastic smiles!).

They were very transparent. They didn’t try to pretend like everything was okay or that everything would be okay. We know the end of the story. They didn’t. We know that God eventually restored Job. They didn’t even know if he would survive. In fact, my hunch is that they fully expected Job to die, especially after all the other tragedies he had endured. No, this was no time for pious platitudes.

2. They did not rush Job.

Verse 13 explains, “Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was.” Did you catch that?

3. They did not speak to Job seven days and nights.

That is an incredible statement! And why didn’t they speak according to the end of verse 13? They *saw how great his suffering was*.

C. Notice some marks of a good friend.

They're also marks of a good counselor, a good teacher, even a good parent.

1. *A good friend makes personal sacrifices.*

Think again of the sacrifices these friends made, the time away from family and work, the travel costs, and more. Those are the kind of sacrifices we too will make if we are a true friend to someone in tragedy.

2. *A good friend is a good listener.*

James said, "Everyone should be quick to listen, slow to speak and slow to become angry (James 1:19)." Are you a good listener?

3. *A good friend engages in the ministry of presence.*

What is the ministry of *presence*? Never underestimate the importance of just *being there*. See Proverbs 18:24, "A man of many companions may come to ruin, but there is a friend who sticks closer than a brother."

4. *A good friend exhibits humility.*

Why is humility vital to real ministry? Pride is repulsive. People don't allow proud people to get close to them. Job's friends sat *on the ground* with him. They got down where he was.

5. *A good friend is real.*

The friends didn't try to be something they weren't. They hurt when they saw their friend hurt—and they showed it.

Let's reflect on these five traits for a moment and make it personal. What changes need to take place in your life so you can better minister to hurting people around you? Some of us talk too much. Some of us are too busy to help. Some of us worry too much about what people will think of us. Some of us simply don't care. We may *say* we care, but our actions show otherwise. Let's make the needed changes starting right now, by the grace of God and the help of His Spirit.

Job had good friends. They helped him for seven days. Then they started talking and stopped helping him. Talking wasn't the problem. What they said was. Let's learn from examining their *negative* example.

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II. We learn how NOT to help people in crisis (chapters 3-37).

My observation is that many people who know the *story* of Job do not know the *book* of Job. They know the story-line which is contained in chapters one and two, and then in chapter forty-two. But the majority of the book is the poetic section in the middle, a section full of speeches by Job's friends.

A. Here's what Eliphaz, Bildad, and Zophar did (chapters 3-31).

Keep in mind God Himself said they were poor counselors in 42:7.

1. *They said true things but failed to get all the facts.*

This happens throughout the this section of 28 chapters. There are three cycles of speeches in which Job cries out in lament and the three friends respond in turn. Basically Job says, "I don't understand. I've tried to live a godly life. Why is all this tragedy happening to me?" And then the friends respond.

For instance, let's read Job's lament in 3:1-5: "After this, Job opened his mouth and cursed the day of his birth. He said: 'May the day of my birth perish, and the night it was said, 'A boy is born!' That day—may it

turn to darkness; may God above not care about it; may no light shine upon it. May darkness and deep shadow claim it once more; may a cloud settle over it; may blackness overwhelm its light.”

Job is hurting! He doesn't understand. Indeed, as you scan chapter 3 you'll hear Job ask the question "Why?" five times (see verses 11, 12, 16, 20, 23). Job is struggling with *why*.

The friends then try to answer Job's why. Eliphaz goes first. Let's listen to what he said:

4:1 "Then Eliphaz the Temanite replied..."

4:7-9 "Consider now: Who, being innocent, has ever perished? Where were the upright ever destroyed? As I have observed, those who plow evil and those who sow trouble reap it. At the breath of God they are destroyed; at the blast of his anger they perish."

4:17 "Can a mortal be more righteous than God? Can a man be more pure than his Maker?"

What, in essence, is Eliphaz saying? Eliphaz is pointing out that God judges evil people. Is that true? Yes. But does it mean that God is judging Job? No. It's an example of saying something true without getting all the facts. What he said was out of context. Do we ever do that? Describe a situation...

2. *The problem wasn't so much what they said but what they didn't know (11:7-8).*

Notice what Zophar said about God in 11:7-8. "Can you fathom the mysteries of God? Can you probe the limits of the Almighty? They are higher than the heavens—what can you do? They are deeper than the depths of the grave—what can you know?"

What's Zophar saying? God is so great that you can't figure Him out! He's in a category all by Himself and you can't make Him fit in your little box!

Are Zophar's words true? Yes. But again, the problem isn't what he said about God. It's what he didn't know about God and Job.

3. *They said there had to be sin when there wasn't (8:4; 11:6; 18:19; 22:5).*

Keep in mind what God said about Job at the beginning of the book, in 1:8, "There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." That's God's assessment of Job. Now listen to Job's friends.

Here's what Zophar say about Job in 11:6, "Know this: God has even forgotten some of your sin." In other words, there's not only *some* sin in your life, there's so much that God has forgotten some of it!

What did Bildad say about Job's children in 8:4? "When your children sinned against him, he gave them over to the penalty of their sin."

Eliphaz gets pretty blunt in 22:4-5, "Is it for your piety that he rebukes you and brings charges against you? Is not your wickedness great? Are not your sins endless?"

Why do the friends keep insisting there is sin in Job's life? Because they have a spiritual equation in mind that goes like this. God judges sinners and rewards the righteous. So if a person is experiencing hard times, there must be sin present.

4. *They preached truth at Job instead of ministering truth to him.*

What does that mean? They used truth as a weapon to beat Job into submission—or at least they tried to.

5. *They didn't really listen. They heard words, misunderstood, and ran with them (6:28).*

That's essentially what Job said to them in 6:24-27: "Teach me, and I will be quiet; show me where I have been wrong. How painful are honest words! But what do your arguments prove? Do you mean to correct what I say, and treat the words of a despairing man as wind? You would even cast lots for the fatherless and barter away your friend." Job's friends, although well-meaning, have exasperated Job.

6. *They were black and white thinkers. They had no room for "gray" areas (8:20).*

Bildad was in 8:20. "Surely God does not reject a blameless man or strengthen the hands of evildoers." That's an example of "black and white" thinking. Does God ever reject a blameless person or reward an evildoer? No, but does that mean the righteous always live trouble free lives and the ungodly trouble-filled lives? Absolutely not. Do you know any godly people who are suffering and any evildoers that seem to be doing quite well in life? I do.

7. *They offered good answers, but to the wrong question (11:13-16).*

Listen to Zophar's counsel in 11:13-16: "Yet if you devote your heart to him and stretch out your hands to him, if you put away the sin that is in your hand and allow no evil to dwell in your tent, then you will lift up your face without shame; you will stand firm and without fear. You will surely forget your trouble, recalling it only as waters gone by."

That would be good counsel for what kind of person? A person living in sin! Why was it terrible counsel for Job? He wasn't living in unrepentant sin (as God Himself affirmed at the beginning)!

8. *They had an inadequate view of suffering (12:5).*

That's what Job told them in 12:4-5: "I have become a laughingstock to my friends, though I called upon God and he answered—a mere laughingstock, though righteous and blameless! Men at ease have contempt for misfortune as the fate of those whose feet are slipping."

9. *They failed to give Job what he needed, pity (19:21).*

Listen to Job's plea in 19:21, "Have pity on me, my friends, have pity, for the hand of God has struck me." To use a phrase from Paul, "Speak the truth *in love* (Eph. 4:15)."

10. *They accused Job of things he had not done (22:6-9).*

In 22:6-9 Eliphaz becomes an investigator and goes looking for clues that will incriminate Job. Of what sins did he accuse him? He's very specific in 22:6-9: "You demanded security from your brothers for no reason; you stripped men of their clothing, leaving them naked. You gave no water to the weary and you withheld food from the hungry, though you were a powerful man, owning land—an honored man, living on it. And you sent widows away empty-handed and broke the strength of the fatherless."

Whoa! Those are some pretty strong accusations!

11. *They said true things but in the wrong context, things that did not apply to Job (22:21-25).*

Hear Eliphaz in 22:21-25: "Submit to God and be at peace with him; in this way prosperity will come to you. Accept instruction from his mouth and lay up his words in your heart. If you return to the Almighty, you will be restored: If you remove wickedness far from your tent and assign your nuggets to the dust, your gold of Ophir to the rocks in the ravines, then the Almighty will be your gold, the choicest silver for you."

Once again, that would be a wonderful sermon but it's given to the wrong person. Job was already applying this truth, but Eliphaz talked to him as if he weren't.

12. *They didn't understand what was happening in Job's life, but presumed they did. Job didn't understand*

either, but was honest about it (23:1-5).

“If only I knew,” Job said in 23:3 & 5, “If only I knew where to find him [God]; if only I could go to his dwelling! ... I would find out what he would answer me, and consider what he would say.” Job didn’t presume to know what was happening. The friends did! “We know what God is doing and we’ll tell you!”

13. They misused “worm theology” (25:6).

What is worm theology? It’s what Isaac Watts communicated in his beloved hymn, “Alas and did my Savior bleed and did my Sovereign die. Would He devote that sacred head for such a *worm* as I?” What did Watts mean by “worm” there? He was contrasting God as creator with man as creature, and showing how unthinkable it is that God would sacrifice His infinitely worthy Son for a lowly, undeserving, sinful creature (when compared with God, a *worm*) like me?!

Bildad used the same image, but he misused it. How so? Listen to him in 25:5-6, “If even the moon is not bright and the stars are not pure in his eyes, how much less man, who is but a maggot—a son of man, who is only a worm!”

14. They kept hounding Job, one right after the other.

They took a tag team approach to fixing Job, first Eliphaz, then Bildad, then Zophar; then Eliphaz, then Bildad, then Zophar again; then Eliphaz, then Bildad again (Zophar doesn’t speak in the third round). And all the while Job is sitting in a pile of ashes! It was enough to wear out a man in good health!

15. They failed to give Job hope (26:2).

After hearing three cycles of speeches Job bursts out in exasperation in 26:1-2, “How you have helped the powerless! How you have saved the arm that is feeble!” That’s called *sarcasm*. As any would-be counselor learns in a Counseling 101 class, the initial goal in counseling people is to give them hope. Job’s friends failed to do so, as Job admitted.

That’s NOT how to help someone in the midst of tragedy, by doing those fifteen things. Take another look at the list, and take a look at the hurting people in your life. Do you see any matches? Perhaps you’ve been delivering some fine sermons to hurting people, the problem is it’s not helping them, and the reason it’s not helping is because you’ve wrongly diagnosed the problem.

By the way, is there a time to confront sin? Absolutely. When the friend you are seeking to help is tolerating sinful attitudes or actions in their lives, the most loving thing you could do for them is to speak the truth in love to them about their sin, to help them see that their suffering is a wake-up call from a gracious God who is seeking to get their attention. In that case, yes, confront sin in humility, and tell your friend about the solution for their sin in the cross of Christ.

But that wasn’t the case with Job, and it’s not always the case with hurting people in our lives. Look carefully at the list. Where does God want you to change? Perhaps you talk too much, or are quick to make judgments before gathering all the data. Maybe you hold to unbiblical notions about suffering. If so, ask the Perfect Counselor, God Himself, to help you change.

At this point in the story, a fourth friend stepped forward, a younger man named Elihu. Let’s notice briefly how he tried to counsel Job.

B. Here’s what Elihu did (chapters 32-37).

I need to tell you that commentators suggest two very different approaches to understanding Elihu, two polar extremes, and there’s no middle ground. Some say Elihu gave such perfect counsel that he is a type of Christ. Others suggest he is just like the other three friends in the book, only more offensive. God Himself doesn’t

mention Elihu in His rebuke of Eliphaz and the other two friends (42:7). That means he's a good counselor, some say. Others say, no, he's simply more of the same, a point so obvious that God Himself doesn't take the time to comment.

Listen to Elihu in Job 33:31-33, "Pay attention, Job, and listen to me; be silent, and I will speak. If you have anything to say, answer me; speak up, for I want you to be cleared. But if not, then listen to me; be silent, and I will teach you wisdom." How do those words strike you? From my perspective, Elihu comes across as a boaster. In his speech he exhibited a judgmental attitude, for instance, stating this conclusion about Job in Job 35:16, "So Job opens his mouth with empty talk; without knowledge he multiplies words." He said some true things but in the wrong context (36:22-33). He knew God's Word (or thought he did) but failed to know Job.

Elihu is either *right on* OR *way off*, there's no in between! I could certainly be wrong in my assessment, but I take the latter approach for the following reasons.

1. *He tried to speak in God's behalf without God's authorization (36:1).*

Listen to 36:1-2, "Elihu continued: 'Bear with me a little longer and I will show you that there is more to be said in God's behalf.'" Who told Elihu to 'speak in God's behalf?' No one did. He took it upon himself.

2. *He said there was a sin problem when there wasn't (36:17).*

He told Job so in very strong language in 36:17, "But now you are laden with the judgment due the wicked; judgment and justice have taken hold of you." Again, Job isn't perfect and in fact God Himself confronted Job about his 'words without knowledge' in the speech following Elihu (38:2). But remember, at the outset God said Job was a *righteous* man. He is not suffering due to sin.

3. He wouldn't stop talking.

Elihu delivered four consecutive speeches...without stopping. Note the text:

32:6 "So Elihu said..."

34:1 "Then Elihu said..."

35:1 "Then Elihu said..."

36:1 "Elihu continued..." This time he talked for two chapters! Remember, Job is sitting in agony in a pile of ashes! Why does Elihu talk so much? Giving counsel is good (Rom 15:14 tells us so), but how can we know when to stop talking when giving counsel?

The effect of the Hebrew poetry in the book of Job is that we can't wait for the book to end! The endless cycles of speeches from Eliphaz, Bildad, and Zophar, and then Elihu goes on and on for six chapters. "When will this end?! Listen up, Job's friends! Job isn't suffering because of personal sin!" We know that because we know about the conversation between God and Satan, but the friends don't.

If we finished on this note, I would be amiss. There's one final lesson we must glean from the book of Job...

III. We learn about ourselves when faced with crisis.

When crisis hits (either our own crisis or that of a person we're trying to help) there are two truths we may discover. Here's the first...

A. We may not know God as well as we think we do (42:7).

In chapters 38-41 God spoke to Job and rebuked him, not for any initial sin that brought about this suffering, but for a wrong attitude that surfaced in his heart during the suffering. To get a flavor of what God said, listen to Job 40:1-2: “The LORD said to Job: ‘Will the one who contends with the Almighty correct him? Let him who accuses God answer him!’”

After God finishes His rebuke, Job responds. Listen to his confession in 42:5-6, “My ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes.”

We may not know God as well as we think we do. That’s what Job learned. That’s what Job’s friends learned, too.

Dear friend, thinking wrong thoughts about God *is* a big deal. And speaking wrongly about Him is even worse. That is the ultimate tragedy in the book of Job. Is it true of you? Are you clinging to wrong concepts about God?

Specific challenge: I urge you to spend time in God’s Word daily with this aim: *to get to know God better*. None of us know Him as well as we ought.

There’s a second truth we can learn about ourselves in a time of crisis.

B. We need a mediator (42:8-9).

The book of Job ends on a significant note. God tells Eliphaz to take seven bulls and seven rams and go to Job. Verse 8—“My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken of me what is right, as my servant Job has.” And that’s what Job did...

1. Job interceded for his friends.

Verse 9 concludes, “And the LORD accepted Job’s prayers.” Job became a mediator for his friends.

Let this sink in. Sin must be atoned for. A sacrifice must be made. In Job’s day God accepted the death of spotless animals. In our day He accepts only those who have placed their faith in the spotless Lamb of God, Jesus Christ. As 1 Timothy 2:5 declares, “For there is one God and one mediator between God and men, the man Christ Jesus.”

To close I’d like you to hear something Job said while sitting in the ashes, an affirmation he made while in the deepest crisis we can imagine. It’s what sustained Job even while the questions swirled. It’s Job 19:25: “I know that my Redeemer lives, and that in the end he will stand upon the earth.” Yes...

2. Job points us to Christ (19:25). Can you say, “I know my Redeemer lives”?

******Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] *The Washington Post*, April 19, 2007, page AO1.

[chaps. chapters](#)

[2] Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. 1983-c1985. *The Bible knowledge commentary : An exposition of the scriptures* . Victor Books: Wheaton , IL

