

God Allows a Deeper Testing Of Job

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- [0 : 00] In the book of Job, we have seen that Job is a righteous man. His righteousness is attested to by the declaration of God and by the blessings of God.
- For his own glory, God has pointed out to the accuser that Job is blameless and an upright man, fearing God and turning from evil. But the accuser questions Job's motives for serving God, saying that Job only serves God because God's blessed him.
- So then God allowed the accuser to test Job, said you can take away everything that he has in his hand. And that's just what happened.
- We looked last week at how Job lost everything. But Job, having lost all his possessions and his children, continues to serve God as a blameless and upright man.
- Instead of cursing God to his face, as the accuser suggested, Job's reaction was to say, The Lord gave and the Lord has taken away.
- [1 : 15] Blessed be the name of the Lord. We're going to continue in the book of Job. Today we're going to see Job's deeper testing.
- And we'll see another scene in heaven. We'll see God bring Job back to the accuser's attention. Don't do that.
- I mean, that would be our reaction. Don't talk about me again. But we're going to see God bring Job back to the accuser's attention. We're going to see the accuser still question Job's motives.
- We're going to see the accuser propose another challenge. And again, God give the accuser permission to afflict Job. Then we're going to see Job's deeper affliction.
- And we're going to see some sympathetic bad advice. And we're going to see Job's reaction again. Let's read Job chapter 2 verses 1 through 10.
- [2 : 22] Again, there was a day when the sons of God came to present themselves before the Lord. And Satan also came among them to present himself before the Lord.
- And the Lord said to Satan, From where have you come? Satan answered the Lord and said, From going to and fro on the earth and from walking up and down on it.
- And the Lord said to Satan, Have you considered my servant Job? That there is none like him on the earth, A blameless and an upright man, Who fears God and turns away from evil.
- He still holds fast his integrity, Although you incited me against him to destroy him without reason. Then Satan answered the Lord and said, Skin for skin.
- All that a man has he will give for his life. But stretch out your hand and touch his bone and his flesh, And he will curse you to your face.
- [3 : 28] And the Lord said to Satan, Behold, he is in your hand. Only spare his life. So Satan went out from the presence of the Lord And struck Job with loathsome sores From the sole of his foot to the crown of his head.
- And he took a piece of broken pottery with which to scrape himself, While he sat in the ashes. Then his wife said to him, Do you still hold fast your integrity?

Curse God and die. But he said to her, You speak as one of the foolish women would speak. Shall we receive good from God?

And shall we not receive evil? In all this, Job did not sin with his lips. Let's pray together.

Father, we thank you for this picture. And we recognize that, At least at the time of this writing, And probably never, Did Job ever know what was going on in heaven.

[4 : 46] Certainly not till the absolute end of his trial. Lord, I praise you for, First of all, the work that you've done. You worked in a man's heart, So that he would trust you, No matter what you gave him, Or what you take away.

This is a powerful work. And we recognize you as a great God for that. And Lord, we recognize your greatness, In the part that we're going to look at. But as we think about this whole thing, We praise you for your kindness to us.

You pulled the curtain back. You've given us hope. You've answered some of our questions. You revealed some of yourself, By giving us the background, Of what went on in Job's life, And what went on in the councils of heaven.

So Lord, we praise you for this. I pray that you would be with us as people, People of God. Help us to arm ourselves with truth. And I pray that you would draw us near to yourself.

You would show us your sweetness. You would show us your power. You would show us your care. And where the world gets all messed up, And says, what kind of a God is this?

[6 : 02] May we be rightly thinking, What kind of a God is this? Praising you for your power. Praising you for who you are.

Praising you for your mercy to us. And I pray that even as Job goes through trials, That strike him to the core. Help us to turn to you, And to rest in you, And to learn these lessons by the grace of God.

And be such a man as Job. Not that we'll be the greatest in the east. Not that we'll be the richest. And not even that we want trials as deep as Job.

Father, make us to be people who say, You give, you take away. Blessed be the name of the Lord. And may we trust in you, Whatever you allow to happen to us.

Because you're a good God. Pray that you would be with us as we look at this. In Jesus' name. Amen. Amen. Now as we start this, We're going to hear words that we've already heard.

[7 : 07] Because the first couple verses of chapter 2, Really echo the first, Well, verses 6 and 7 of chapter 1. And I think there are a couple reasons for this.

I think it's to go and show that, What goes on there in heaven, Is something that probably happens very often. But I don't think it's just that. Obviously, God is showing to us what is going on.

Some of his thinking. Some of his procedures. Some of his greatness. And so he brings before us this scene again in heaven. And I'll read it.

And just make a couple of comments about it. Now there was a day when the sons of God came to present themselves before the Lord. And Satan also came among them. The Lord said to Satan, From where have you come?

And Satan answered the Lord and said, From going to and fro on the earth. And from walking up and down in it. So the accuser has come to answer to God. I want you to keep remembering this.

[8 : 07] That God is sovereign. All must answer to him. The devil is God's devil. And the devil cannot go out and do what he pleases without answering to God. And so here is another situation.

God wants us to know that in the course of things, as things happen, nothing goes on but what God isn't in control of it. So the devil answers to God.

And even though that accuser has nefarious purposes, he still answers to God. He doesn't just answer to God for anything good he might do or accidentally might do.

Although the accuser, what good or accidental thing does he do? Even though he does nefarious things, he answers to God. And God again asks, and I shouldn't have put it where I did, but again, God says, Have you considered my servant Job?

And like many of us, we would be so quick to say, God, don't mention my name. But of course, Job doesn't know this is going on.

[9 : 17] And God has great pleasure at this moment. He's like that dad or that grandfather that has the son that just made it into the baseball hall of fame.

I feel like baseball. Did you know about my son? Or those are sports, any kind of thing, whatever.

We come with great. God comes with great pride. He's not disappointed with Job. He knows Job's hurting. He knows what Job is going through exactly.

But he's proud. He's pleased with Job. And he wants the accuser to know that he's pleased with him.

And says, have you considered Job? Nothing's changed. He's still a blameless and upright man. He's still fearing God and turning away from evil.

[10 : 22] He serves God. And now it's been proved. He serves God because God is a good God. And he doesn't serve God because he had ten kids.

Or he doesn't serve God because he had the most wealth in all the East. He serves God because God's a good God. He is God and should be served.

And so God brings Job back to the accuser's attention.

I want you to notice we... I didn't reread this. The Lord said to Satan, from where have you come? And Satan answered the Lord from going to and fro in the earth.

From walking up and down in it. So Satan is still going around like a lion looking for people he can devour or accuse. And the Lord said to Satan, have you considered my servant Job that there's unlike him a blameless and upright man, fears God and turns away from evil?

[11 : 32] I'm reading chapter 1. I'm thinking this sounds familiar, but there's a phrase missing. Let me look at chapter 2. And Satan, God says to Satan, have you considered my servant Job?

This is the right verse. That there is none like him on the earth, a blameless and upright man who fears God and turns away from evil. He still holds fast his integrity, although you incited me against him to destroy him without reason.

He still holds fast his integrity, even though you have incited me against him to destroy him.

Job had done nothing to deserve the suffering he had gone through. Job's trial was not chastisement. We can truthfully say Job was tested that he might bring glory to God by having his heart revealed.

But God states that Job continues his integrity, although, again, he says, you incited me against him.

[12 : 39] I want you to know that God is taking the responsibility for Job's situation. God is taking responsibility for Job's situation.

Now, I want you to hear me rightly. I don't want you to misconstrue that. God is not saying he is guilty of injustices. God cannot sin. God is saying that he is not conceding any of his authority to Satan.

Satan is not in control of Job's situation. God is. And this is proved by God giving the accuser limits.

You can go this far and no further. It's also proved by God allowing the accuser to incite him to move against Job. You're saying, what do you mean by incite him to move against Job?

The accuser did this, didn't he? Remember last week we talked about the amazing situation that took place, how all these things were arranged, and the fire of God was used, and the wind of God was used?

[13 : 57] Satan incited God against Job. The Sabaeans and the Chaldeans would not have been able to move against Job's possessions if God hadn't allowed it.

The fire of God would not have fallen on the sheep of Job if God had not allowed it. The great wind would not have flattened the house of God, killing all ten children, if God had not allowed it.

Nothing happens to God's servants without God being in full control, yet without sin. Even though the accuser is doing his best to prove God's faults and to ruin or destroy us, nothing happens.

I want you to see the juxtaposition, how they lay against each other. Word's not coming out. God says, you've incited me against him.

And what had happened were things that God had to allow. In fact, it may have been, as we talked last week, God even had to give Satan the ability to do.

[15 : 23] And nothing happened except God allowed it. And in that situation, Satan has incited God against Job, trying to get Job to say that God is wrong.

God is unfair. He's trying to get Job to sin. He's trying to prove God's faults. The whole truth of the fact of the matter is that God is not yielding control, that God is taking responsibility for Job's situation is a difficult, sometimes hard thing to wrap our minds around.

How can God be in control and yet so many things happen? So many things happen that seem like God had to give his permission for when in fact he did have to be.

And yet God is sinless. We know these truths. God doesn't sin. God cannot be blamed for sin. God is all-knowing and all-powerful and sovereign and he does what he pleases and nothing happens but that it isn't in his control.

And yet at the same times, things happen where at least it appears and it seems to be the case where it looks like God is working against Job or even God is working against us.

[16 : 56] We can't know how this all exactly works out. In the midst of trials, those are things sometimes for us, hard for us to wrap around.

God, how could you let this happen? How could you let this go on? I know you're a God who has all authority, has all power. How can you let this...

What we have to do at that point is bring ourselves back to the truth. God is good. God is righteous. God is just.

Nothing is outside of our control. And all that may make us in a sense fearful but think of the opposite. What if Satan could do whatever he wanted and God had no say?

Where would we be? We want a God who is able to say to Satan, he's remained true even though you've incited me against him.

[17 : 56] We want a God who has to give permissions lest if our enemy had all that power, he'd wipe us out. He wants to destroy us. We can relish in the wonder in the doctrine of this verse saying, I don't have to fear what happens to me.

The most painful, the deepest wound, the most grievous hurt has not slipped by God's control. In fact, yet, God is in control of it.

He's not sinful. He does not commit sin. And we don't know how that mystery fits together. But here in this verse, God takes clear responsibility for Job's situation.

You should praise God for that. I should praise God for that. I don't understand it, but God is good. And Satan, or God is telling Satan, you just, not saying, you just remember who's in control, but he's pointing out to Satan that he is in control.

But the accuser still questions Job's motives. And Satan uses a parable of the day to try to make a point that Job's tests weren't deep enough.

[19 : 15] He uses the parable, most feel it's a parable, it's simply a short phrase, skin for skin. And when it comes down to it, we don't know the origin of the parable.

We don't know exactly how the two are being related together, skin for skin. There are many things that point to what may be indicated in that.

But we don't have to worry and wonder what Satan meant by that, because Satan goes on and points out what he's saying.

Most feel that the parable refers to how one thing must be of the same value as another for a fair trade to take place. And so, what the accuser goes on to explain is saying that all that a man has, he will give for his life.

In other words, he's coming at this whole idea that he hasn't gone through enough of a trial to test him to his heart. Skin for skin.

[20 : 19] Yeah. Job would take a lot as long as he doesn't die. I think we see this a lot in movies. You ever seen someone in a movie be taken hostage?

And if they're rich, what's their first response? I have a lot of money. I'll give you all my money if you let me go. Just let me live. We often see that in a movie and I think that's kind of what's going on here.

The accuser is saying that Job is like that. As long as you don't touch his life, he'd be okay with giving up his possessions. In fact, Job thinks, or Satan thinks, that Job would even be willing to give up his children as long as you don't touch his life.

And, that's an awful thing to say, what a lot of people would be. Satan is really questioning Job's motives.

It's as if he's saying, God, he doesn't care as long as you don't touch him. I mean, what are 10 kids? probably Job was in his 30s at this point and probably lived a longer life than we would have and we know from the end of the book that he had 10 more kids and so, Satan is trying to tell God that, yeah, Job just figures I can have more kids.

[21 : 39] That's an awful way to look at this. But that's what the accuser is trying to get at. The accuser is saying that we still don't know if Job serves God for what he gives him because what Job really valued has not been taken from him yet.

You take his health, you take his life, and then we'll see. And so, that's kind of the proposal that the accuser challenges.

He says, if you take Job's health and make him think he will die, he will curse you to his face. I want you to notice that Satan's answer reflects God's statement to him.

He says, if you stretch out your hand, you stretch out and you stretch out his body. When Jesus used God's word to rebuke him, Satan comes back and says, okay, you want to use God's word?

Let me use your word against you. Just like he did with Jesus in the temptation. And this is amazing that the accuser would stand before God and do this. But the accuser says, if you stretch out your hand and touch his body.

[23 : 02] The accuser calls on God to be incited again against Job. He's admitting he has no right or power to afflict Job on his own.

He's kind of, I think, pandering to God. What a sad state to be in. But again, praise God that all our trials are at God's hand.

God is never out of control. Our trials are always within God's wise guidance. So as to always bring him glory.

Always. I would even say, and this doesn't give us an excuse, but if God allows Satan to try us and we don't perform like Job and we fail, God has already planned that that bring him glory.

God has already planned that the universe won't crumble. None of his plan will be thwarted. God is in control. So it's always within God's wise guidance that trials will bring him glory.

[24 : 20] Always. But I also want to point out, because of New Testament verses, and we'll look at more of them in a minute, that trials are always within God's wise guidance so that trials always work for our good.

Always. Romans 8, 28. We know that all things work together for good to them who love God, to them who are the called according to his purpose. So if we picture again this situation in heaven, Satan and God have been talking about Job.

Satan has been questioning Job's motives further, challenging God to test him deeper. Within all that God allows, God is always working to bring himself glory, and he is always working for our good.

God and that's a truth we need to keep in mind for ourselves. And of course we could get into the idea that God is working to grow us and all that, but God is always working for his glory and for our good.

God gives the accuser permission to afflict Job's body, but he must spare his life. And again, I don't think Job knows that.

[25 : 36] the accuser can make Job want to die, but he can't kill him. He can make Job think that he will die, but he can't kill him.

God's still in control. And so as we look at verses 7 and 8, we see the accuser's deeper affliction. Let's look at verses 7 and 8.

So Satan went out from the presence of the Lord and struck Job with loathsome sores from the sole of his foot to the crown of his head. And he took a piece of broken pottery with which to scrape himself while he sat in the ashes.

This deeper affliction appears to have come upon Job immediately. Satan goes out, bang, it happens. Loathsome sores are over his entire body.

We don't know how this came about. We just know that it did. There's been a lot of conjecture as to what this was, but after reading all the commentaries that I have, my firm conviction is that we don't know what kind of affliction it was.

[26 : 55] But we do know some of its symptoms. In chapter 2 and verse 7, he has inflamed, ulcerated sores. In chapter 2 verse 8, we know he has itching.

Verses 7 and 12, we know that what he went through brought about degenerative changes in facial skin. Chapter 3 and verse 24, we know that he lost his appetite.

In 3, 24, and 25, we know that he was depressed. Now, that may be a side effect of his. In chapter 6, 11, we know that he lost his strength.

In chapter 7, verse 5, we know that there were worms in his boils. In chapter 7, verse 5, we also know that his sores ran or oozed.

Chapter 9, verse 18, we know that he had difficulty in breathing. Chapter 16, verse 16, we know that he had darkness under his eyes.

[28 : 02] Chapter 19, verse 17, his breath was foul. In chapter 19 and chapter 23, we know that he lost a bunch of weight.

His bones clung to his skin. Chapter 30, we know that he was in continual pain. Also, in chapter 30, we know that he was restless.

He had a continual restlessness. We know that he had blackened skin because of his affliction. Maybe dying skin, maybe some other thing. We know that his skin was peeling in chapter 30 and verse 30.

And we also know that he had a fever. Now, I don't know what that was. People have mentioned different things. Oh, sure, it fits this. Sure, it doesn't matter what it fit.

what was important to know was that his affliction caused him to despair of life. And as I mentioned before, and we'll get into, Lord willing, next time or the time after, however, comes about, chapter 3 begins to paint the picture of how he feels.

[29 : 15] Job despairs of life. Job despairs of life. And this condition stays with him until chapter 42 and verse 6.

And I mention it that way because we have no idea how long the next 30 some 40 chapters take. Probably at least months.

At least months. We'll see that he wishes he were dead. He doesn't sin, but he wishes he was dead. He probably felt he would never recover from this condition.

And for some relief, this passage says he would sit and scrape the boils with a broken piece of pottery. I picture poison ivy when I think of this.

Have you had poison ivy really bad? You just sit there and it possesses your mind. The worse it is, the more it just possesses your mind and you feel like you can't get away from it.

[30 : 29] You can't sleep. You can't be comfortable anywhere. Hot is miserable. You just want to claw it off. But he scraped his boils with broken pottery.

He scraped these boils while he sat in ashes. Putting ash or dust on oneself was a sign of humiliation and mourning. So I think both aspects suit well here.

He's been humiliated. All his possessions are gone. he's mourning because he's lost ten children and his position in life.

He's humiliated because this once great man who sat in the gate judging people in a fair and right way, who helped the fatherless, who reached out to people, this man now is pitiful to look at.

No one wants to look at him. Ever been around someone that has a disgusting sore? He's now sitting in an ash heap, scraping his boils, putting ash and dust on himself as a sign of humiliation and mourning.

[31 : 51] He's been made low by his trials. And that scraping may have been a way to heal him. It may have been a way to alleviate the pain.

Just like if you have a patch of poison ivy on your arm, you may scrub all the way around it hoping not to touch it and relieve that pain. Or sometimes you take worse and drastic measures that I won't mention unless you try them.

You do whatever you can. He was scraping those boils. I think another reason he sat in those ashes is that the ashes would have helped to dry his oozing boils.

It would have been an antiseptic. Although if you've gotten ashes on your hand, change the coal stove in our house, change the ashes out in our coal stove, if you get ashes on your hand, it isn't long, but your hand is super dry.

water. But these boils are weeping and oozing and stink and have worms and they're awful. But it was better to have ash on them, trying to dry them out, than to just live with them.

[33 : 04] I'll just note, these verses here, verses 7 and 8, contain the last appearance or reference to the accuser in the book of Job.

We won't see him again. And that's none too good. But that's because his work is done. God used his devil to set about a situation that would bring glory to himself.

Satan fades in the picture. Satan doesn't need to be righted. I'm convinced that more conversation went on between God and Satan and I'm convinced that there were more conversations that said, Satan, have you considered my servant Job?

I'm just going to pick a number. He sat for months in agony and he still hasn't cursed me to my face. He's still not sinned with his lips.

We'll find out the truth of that at the end. But this is the end. This is the end of the mention of Satan. I think it's the end of Satan also because Job realizes, I'm not saying that's because Job knows the situation.

[34 : 35] Through the rest of the book, we never hear Job say, Satan, why did you do this to me? He always says, God, I don't understand.

What did I do? Job never addresses Satan, never blames Satan. How much did he know of Satan? We have no idea. We know of Satan because of this, because of other scriptures, but Satan's out of the picture.

Job never knew what God and the accuser discussed. Job knew that since God was always ultimately in control, he was to deal with God so he didn't have to even think about the accuser.

And so for whatever time is left, God and Job interact together, mainly Job to God, and then later God with Job.

But it's God's trial. God's getting the glory. Satan doesn't walk away with the victory.

[35 : 41] Ultimately, Satan never walks away with the victory. Now, there may be temporary things that look like that, but God is in control. Verse 9 is a sad verse.

Then his wife said to him, Do you still hold fast your integrity? Curse God and die. That's sympathetic bad advice. Job's wife survived the taking of everything from Job's hand.

Was it a blessing? I think it was a blessing, although inadvertently it was rough. Job's wife makes a statement which sounds like it came as a direct attack from the accuser, a direct attack on God's favorable declaration of Job.

She sounds like the accuser. Now, she is not saying, Job, take your own life. She's wanting his pain to be relieved, but she's wanting his pain to be relieved by, you've heard of suicide by cop?

cop. She's saying, suicide by divine punishment. Curse God, so that in cursing God, God says, that's enough, kills him.

[37 : 19] She's wanting him to compromise his faith in order to relieve his intolerable burden. Been tempted to sin before?

have you ever come to the point where you said, I think the easiest way to be done with this is to just give in? That's what she's trying to get him to do.

We give into temptation so as to be relieved of the struggle. She tries to get him to do that just so he's done suffering.

Have any of you watched the movie Spartacus? Do you remember almost the end of the movie? Spartacus's wife comes out on the road to Rome.

Of course, everybody else claims her Spartacus, but the real Spartacus, she knows. She's standing below him at the cross there.

[38 : 21] And I don't remember exactly how he said it. I should have looked it up. But he just begged him. She just begged him to die. And it wasn't that she hated him.

She hated seeing him suffer. And so she would rather see him die than die in the agony of that cross. And so she asked him to just die.

And that I think is what Job's wife is doing. She wanted him to just die. Are we to think of Job's wife poorly on account of this?

Is she being used by the accuser? I think her statement was made out of pain. Out of the pain she felt in losing children.

In the pain she felt in losing possessions and status. And most of all, out of the pain of losing her husband's health. But it comes across as a temptation from the accuser nonetheless.

[39 : 25] us. And Job does rebuke her. He recognizes the sound of this. And so do we think bad of her?

I think we should be compassionate. it. But I think we need to be careful to be people who are careful when helping those who are going through trials around us.

Don't fall prey to say, give in, to be done with it. no matter how much it hurts to watch. Note that Job rebukes her and corrects her, but he does not banish her or call judgment down on her.

We must stand on God's truth no matter how those most dear to us encourage us to alleviate our pain. Stand on God's truth.

And we could go into a whole thing. We don't have time this morning to talk about assisted suicide. It's not right before God. But no matter how bad it is, no matter how hard it is, whether we're the ones suffering or whether we're watching someone suffering, it's never right to encourage them to do wrong, to do right, to alleviate suffering.

[40 : 49] In verse 10, Job's reaction, he says, but he said to her, you speak as one of the foolish woman would speak. Shall we receive good from God and shall we not receive evil?

In all this, Job did not sin with his lips. His reaction to his wife, I've sort of mentioned it, but to give a few of the specifics, he tells you, you speak as a foolish woman.

He's not saying that she is a foolish woman, but rather speaks like one. It would seem that she was a good woman, though we don't know. She had shared in Job's blessing and even in the first part of his trial, and she had stood strong, it appears.

But now it was too much for her to watch her husband suffer. But he rebukes her nonetheless. Job reminds her where this kind of thinking comes from, getting her to be corrected, lovingly says, that's the speech of foolish women, insinuating you're not a foolish woman.

Here's the truth. And he speaks to her of the proper relationship between the creator and his creation. That truth is, shall we receive good from God and shall we not receive evil?

[42 : 19] God has the right to do with creation what he chooses. Now, this is not speaking of God going against his character.

God will always do what is right. God will never sin. But this is saying that God is right and just to bring into our lives any kind of good or evil that brings him glory that is for our good.

Now, since he's God, anything he brings into our lives does bring him glory and is for our good. Be mindful that foolish unbiblical statements can come from those who suffer.

I'm speaking as if you were Job looking at Job's wife. Be mindful that foolish unbiblical statements can come from those who suffer who watch their loved ones suffer. We must be careful to gently rebuke and correct the wrong thinking of those suffering or those we watch that are watching people suffer lest we make shipwreck of their faith or of our own faith.

Gently rebuke. One of the hardest things in life to do is to watch a loved one suffer. In order to react properly to the intense suffering of a loved one, we must be people well grounded in doctrinal truth.

[43 : 40] We also need to be people who support those who watch people suffer. We know of people amongst us who are suffering. We need to be encouraging them in truth just like Job did his wife.

This is the truth not that this. We need to be those kinds of people. And we need not only to be encouraging them in the truth we need to be upholding them in prayer.

We need to be sitting with them. We need to remind them not only the truth concerning the trials but the truth concerning the gospel. Christ is victorious. Our sin is paid for.

The ultimate reward is heaven. And lastly concerning the exposition here I want you to notice Job's reaction to the trial.

We have mentioned it. Part of Job's reaction to his wife is his reaction to the trial and he says shall receive good from God and shall we not receive evil.

[44 : 41] God has the right to do with his creation what he chooses. But then it goes on to say that he does not sin with his lips. And I don't think that he is saying that he didn't sin with his lips but he sinned with his heart.

I think that Job kept a right mindset. I think there were many unanswered questions and he didn't know how to balance them and he didn't know what to say in the end.

How do I reconcile this and this? I don't know. And so I'll keep my mouth shut and all I will do is cry out to God and that's what he does for the next 40 chapters saying God I don't understand.

why did my kids have to die? Why did everything have to go away? Why am I afflicted in this pain and suffering that I cannot stand?

I wished I was dead. He didn't sin with his lips. I think or with his heart or with his reactions.

[45 : 53] I just give you some summations of applications that run through the whole passage. Not one of us likes to receive evil but receiving evil should never cause us to say that God is wrong or unfair.

He is holy. That's a doctrinal truth. You and I need to set down. We need to hold on to it. What are the characteristics of God? He is holy and righteous and just and pure and merciful and never sins.

We can never forget those things. And he will never be wrong or unfair. Receiving evil is not a cause for us to doubt the love of God.

1 Thessalonians 5.8 Give thanks in all circumstances for this is the will of God in Christ Jesus for you. James 1.10 He is talking about how people should rejoice in what they go through and he says and the rich should rejoice by implication because of the last verse in his humiliation because like a flower of the grass he will pass away.

Romans 8.28 we know that for those who love God all things work together for good for those who are the called according to his purpose. receiving evil is not a cause for us to doubt the love of God.

[47 : 29] We could even go on in Romans chapter 8 and say what shall separate us from the love of God and he lists a whole bunch of things nothing nothing will separate us from the love of God it's a truth we must mark down in our heads come what may what we suffer God loves us and nothing will separate us from that love now in the course of life receiving evil may be a chastisement for our sin it may be a test of our faith and an opportunity for us to declare that God is good and worthy of our trust worthy of our worship even when things are difficult we may not know the difference we must react right receiving evil may be our opportunity to glorify God for who he is and what he's done Colossians 1:24 now I rejoice in my sufferings for your sake and in my flesh I am filling up what is lacking in

Christ's affliction for the sake of the body that is the church and as we heard in a Sunday school lesson or a sermon recently it's not that Christ's sufficient but we're sharing in them Romans 5:3 through 5 not only that but we rejoice in our sufferings knowing that suffering produces endurance and endurance produces character and character produces hope and hope does not put us to shame because God's love has been poured into our hearts through the Holy Spirit who is being given to us God another thing to remember I'll just make this statement God is always supreme another statement I'll make Christopher Ash made this statement one of the commentaries he says sometimes the Lord gives the accuser sobering permissions if you think about Job God gave the accuser some pretty sobering permissions and lastly

I'll just mention we've talked last week about how Job was a picture of Christ and he continues to be that here Job suffered the loss of all things though righteous before God Christ suffered the loss of all things though righteous before God Job suffers in his flesh though righteous before God Christ suffers in his flesh though righteous before God he is God's servant accepted and pleasing to God and so Christ is God's servant accepting and pleasing before God let's stand in that Christ let's relish in the God who is that let's pray together Father thank you for being able to look at your word together I pray that you would be with us Lord it's a heavy thought but may we be people who are taking refuge in Christ recognizing that you are a good God may we know truth may we stand in them and may you be glorified we pray in Jesus name Amen