

Jobs Trials

by John Hunter

John Hunter's sermon explores the trials of Job, emphasizing the nature of suffering, faith, and God's purpose in allowing challenges in life.

Duration: 57:20

Scripture: Job 1:1-2

Topics: "Trials"

Description

In this sermon, the preacher discusses the story of Job from the Bible. He describes how Job, a wealthy man, suddenly loses everything - his business and his family. Satan is portrayed as attacking Job's mind, heart, and soul, trying to destroy his confidence and make him doubt God. Despite his suffering, Job remains faithful and trusts in God. The preacher emphasizes the importance of trusting God even in the midst of trials and highlights the ultimate victory and restoration that Job experiences in the end.

Transcript

Now, for this afternoon, please, will you turn with me to the book of Job, Job chapter 1, verse 1, please. There was a man in the land of Uz whose name was Job. That man was perfect and upright, one that feared God and eschewed evil.

Verse 6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth? A perfect and upright man, one that feareth God and escheweth evil.

Then Satan answered the Lord and said, Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power.

Only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. Verse 20 please.

I need to allow a measure of intelligence on your part in relation to the first two chapters. Verse 20. Then Job arose, rent his mantle, shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, naked shall I return thither.

The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord. Verse 3 of chapter 2. Again a meeting of the sons of God.

The Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth? A perfect and an upright man, one that feareth God, and despueth evil. And still he holdeth fast his integrity, although thou movest me against him to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand, but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore bones, from the sole of his foot unto his crown.

He took him apart, he had to scrape himself withal. He sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Cuff God, and die.

But he said unto her, Thou speakest as one of the foolish women speaketh. But shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips. That will suffice for the reading place.

Job is passing through the crucible of suffering. If you like, the water is running deep. If you care, the fire is burning hot.

Why does God allow it? For after all, it must be attributed to God. For he allowed Satan to attack him. Now, the normal way of dealing with these things is this.

If you are suffering, you are suffering because of prior sin. You are experiencing the law of sowing and reaping. This was the philosophy of Job's three friends.

In a rigid straitjacket of theology, they could not see beyond that outlook. But the problem is this, that Job hadn't sinned. He was perfectly innocent.

He was the subject of satanic attack by divine permission. Now, let me make one or two statements to clear up initially the whole question of discipline and chastisement. First of all, discipline and chastisement can come by way of retribution.

You suffer for your sins. Secondly, discipline can be preventative. It can come in to save you from yourself.

Thirdly, discipline can be educative. It can teach you about yourself and something further about God. Careful now.

The discipline that is retributive, the example is David. The discipline that is preventative, the example is Paul. The discipline that is corrective and educative, the example is Job.

Discipline that is retributive, the example is David. You remember that David's sin was primarily twofold. He committed adultery with Uriah the Hittite's wife and he committed murder by proxy.

He had Uriah killed. Now, David suffered for his sins. God said, the sword shall never depart from thine house.

And at the end of the road, David had to say this, and though my house be not so with God. And you parents will understand this, that David's family never went wrong till David went wrong. Secondly, discipline can be preventative.

The illustration is Paul with his thorn in the flesh. You will remember, won't you, 2 Corinthians 12, verse 7. It begins and ends the same way. Where it says, lest I should be exalted above measure.

Because of the abundance of revelations given. There was given to me a thorn in the flesh, the messenger of Satan to profit me. Lest I should be exalted above measure.

So the thorn in the flesh to Paul was to keep him humble. Was to keep him steady. Was to balance him.

For all of us no doubt feel that if we lack certain things, everything would be much easier. Discipline can be preventative. But finally, it can be educative.

And that is what you have in Job. His discipline educated him. It educated him as to himself.

It educated him as to the spiritual bankruptcy of his friends. And it opened wide a vista of God himself. Now, if you can't find the cause for sin in the past.

Then you'll find an explanation of discipline in the future. That is, if you're suffering. And there is nothing in the past why you should deserve it.

Then you must adjust your focus and go forward. And you'll find that the explanation lies in the result and in the goal. That's what happened here.

Ultimately the goal explained the suffering. For instance, Hebrews 12. For Hebrews 12 is along this line.

Now no chastening for the present seemeth to be joyous but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness. It lies in the future.

Come again. James chapter 5. You have heard of the patience of Job. And you know the end of the law.

The explanation is in the end. Or if you like, to lift the words of the Lord Jesus from John 13. What thou knowest not now, thou shalt know hereafter.

Got that? It will lie, the explanation will lie in the future. Now, the life and sufferings of the godly. With all their bitter enigma.

Can be reconciled with the purpose of God. Only if we know all the facts. You see, if Job had known about the counsel in heaven before his suffering.

And if he had known the end of the law at the end of the book. All would have been well. But Job did not know.

Is that clear? And so many have missed the message. Because they do not realize that Job was not intended to know. The reason why they went through it.

Now you can appreciate this. If he had known all about the challenge to God by Satan. If he had known that at the end of the road he would be twice the man that he was.

There would be no need for faith. And he would never have come forth purified as gold. And Job's three friends, miserable comforters.

Were arguing in the dark. For they did not know the reason for it. But thought it was because of sin.

Let me stop for a moment please. I want to talk to you about your friends. Now you say, what's the matter with them? Just this.

They are possibly good friends because they have only known you in good days. Do you think that they would be any help to you in a spiritual crisis? Do you think that you could turn to them? To help you through the most difficult period in your life? Or are they only friends with platitudes that are ignorant of God and his word and his ways? And can it help you one iota? When the storm breaks. That's how Job found out his friends.

Is that clear? Now, let me come now please, immediately to what's before us. Just a very brief word on the man. He was godly, wealthy.

He had everything in life that amounted to half. Seven thousand sheep. Three thousand camels.

A thousand animals. Five hundred oxen. Five hundred asses.

Seven sons and three daughters. And everything was going well. Maybe you find that.

One day I take it the family had a birthday party. They often had these celebrations. And we read in verse five that Job prayed for them and offered burnt offerings.

Lest perchance that the family had been profane and cursed God in their hearts. Thus did Job continually. Now listen carefully.

Job realized this with his family. That it was just possible that things were not as they appeared to be. He wasn't so biased in their favor that he was blind to their faults.

More than that, he recognized this. That you can't shelter them all their life. To do so would only raise bitterness and discontent.

And so Job disciplined, so to speak, by prayer. Instead of nagging, he prayed for his family. You see, it is possible that at home the family's all right.

But unless their faith is real, there's just the possibility that once they get away from home, they won't be so good. Let me talk to the families. I'm amazed.

I'm amazed at the families of the Christians. They don't seem to care one bit how much they wound their parents that supplied them with everything. They seem to have no respect for godliness.

The climate of the age marks them. They go their own way and snap their fingers. And care nothing for all the prayer and all the money that's been expended upon them.

They take it for granted. Now, let me come now, please, to the counsel in heaven. I want to draw your attention to the sons of God gathering together.

I want you to note, please, that when the storm broke upon Job's life, he did not know what you know. He knew nothing about the meeting in heaven. He knew nothing about the boast of God.

He knew nothing at all about Satan and his demands. Now, watch. They met the sons of God and the devil arrived there.

Interesting, isn't it? And God says to the devil, where have you been? Oh, he says, I've been to and fro and up and down in the earth. Very vague. Now, I want to talk to you for a moment or two about Satan.

I want you to listen carefully. First of all, I want you to note that he is accountable to God. The fact that he appeared the second time, after a defeat, indicates that, like other angels, he is commanded to appear before the sapphire throne.

He must give an account to God. Now, that's good. Secondly, I want you to note that the mind of Satan is an open book to God.

God knows all about him. God only asks questions to make him confess. Thirdly, I want you to notice from this passage that a great deal of the sufferings of the godly come through Satan.

He attacks. And the attack is all the more bewildering because you are not aware of any sin that you've committed. Fourthly, I want you to notice that Satan is not divine.

By that I mean this, he does not possess the attributes of deity. He is not omnipotent. He is not omnipresent.

He is not omniscient. That is, he has power, but he has not almighty power. Is that clear now? Secondly, he is not omnipresent.

Satan must be localized. Have you got that? Now, he's got a host of demons that act for him. The devil has perfected a system of communication whereby he is informed constantly by thousands of demons as to all that's going on.

But he's localized. He is not omnipresent. Now, just in passing please, for I haven't time to develop this.

When you come to the church at Pergamos, the risen Lord said to the church there, I know thy works, that thou dwellest where Satan's throne is. What do you think that means? Come on, brethren. What does that mean? That means this.

That Satan is not omnipresent. And in those days, over yonder, he set up his throne in Pergamos to attack the churches. My, pity this wasn't a Bible reading, eh? I wonder where his throne is tonight to attack the churches.

So he is not omnipresent. And at this time, he's attending the council in heaven. Certainly, he is not omniscient.

He doesn't know what goes on inside. He thought he knew Job's mind. But he made a big mistake.

And he doesn't know what goes on inside you. But he knows, because of long experience, in principle, the things that tempt sinners and saints. Do you want that? Come again.

I want you now to notice that he can only act against us by divine permission. He had to get permission from God to attack. That means that all his movements are superintended and scrutinized by God.

And therefore, can be quite easily countered by deity. Again, will you notice please that the permission given to Satan is divinely limited. So far he can go, but no further.

Have you got that? Now I'm going to leave that. I've said enough. You folks won't probably believe me.

But you know from time to time when I seek to expose Satan and satanic activity, invariably I become within 48 hours a target. However, these things must be stated and explained to the people of God. Now, I find this most interesting.

I hope you will. Verses 8 to 11. Verse 8, the challenge of God.

Hast thou considered my servant Job? Verses 9 to 11, the challenge of Satan. I'll deal with that in detail in a moment. Verse 12, the permission of God.

All that he hath is in thine power only. Upon himself put not forth thine hand. Now back to verse 8. Suddenly the Lord said to Satan, Hast thou considered my servant Job? He draws his attention to Job.

That there's none like him in all the earth. Now I want you to notice something. I want you to notice please that the avalanche that fell upon Job to destroy him all sprang from the fact that God boasted to the devil about him.

If God had never boasted, it never would have come. My, that's tremendous. Can you see the confidence that God has got in this man? Or shall I put it like this? His confidence rests not so much upon Job as the work of God in the man.

God has confidence in the grace that has produced this kind of man. And God says to the devil, Have you never took time to consider Job? Now I want to ask you all something. Would you like God to boast to the devil about you? Do you think you could take it? Has the work of God inwardly so strong that God can boast about you and He can put you up as an example? And while Satan never can understand the grace and work of God in a soul, God brought Job forward.

And He said to Satan, Throw at him everything that you've got. You don't know it. This man will stand.

Isn't that amazing? And you'll understand this. When the storm broke, Job didn't know a thing about that at all. Tremendous, isn't it? Hast thou considered my servant Job? Now, I find interesting, please, the response of Satan.

Verses 9 to 11, the challenge of Satan. Now listen carefully to me, please. Because I want now to expose the psychology of the devil.

Maybe you don't think he's got psychology. Well, now you listen now. The psychology of the devil, the psychology of hell.

Verse 9. First of all, he challenges God's estimate. He says, Doth Job serve God for nothing? What do you think? Verse 10. He accuses God of bribery.

You have bribed a man. That's why he's a worshipper. Verse 11.

He dares God to test him. Now it's out in the open. Have you got that? Now we're in the spirit world.

Mind you, you'll need the spirit of your mind to appreciate this. And here is a direct confrontation between God and the devil. And Job's the battleground.

Would you like to be there? Come on now, would you like to be there? Hast thou considered my servant Job? Listen, he says, listen. You surely don't think he's serving you for nothing. He says to deity, Did it never strike you that it pays this man to be godly? That godliness is a way of gain.

Would that be right? I want to ask you something now. Just listen to me. If these people across the road watched today and saw us all rolling up in our cars in the best of suits and dresses, I wonder what they would think.

Must be a paying business to be a Christian. You know, that's our image. I know we're unaware of it, but that's our image.

Lots of these folks think that this is no place for them. This is a very upper middle class community. Now watch now for it's very deep psychology, verse 10.

Now he said, listen. You've put a hedge around him. You've put a hedge around his house.

You've put a hedge around his business. More than that, he says, you have blessed the work of his hands and his substance is increased in the land. You've given him everything.

You've held back nothing. You've bribed him. You're holding him by material things.

Oh, it's deep psychology, isn't it? But listen, he's not finished. Verse 11. You put forth your hand and touch him and he'll curse you to your face.

Now let me come back. Verse 9. Does job serve God for nothing? Now the devil, the devil is cynical. He doesn't believe it.

Cynicism is the essence of the satanic. The devil does not believe that there's anything genuinely good. Neither the godliness of job nor the generosity of God.

He's a cynic in and out. Secondly, he's sneering. He says to God, so to speak, you're not so big a fool as to really believe that this man's worshipping you for what you are.

Don't you recognise that he's got everything? Now he says, I tell you what I'll do. He says, I dare you to take everything away. Now he says, come on now.

Put forth your hand. Well, that's remarkable. Satan couldn't touch him unless he had divine permission.

He says, you put forth your hand. Touch all that he hath and your protégé will curse you to your face. My, that's tremendous.

Now can you see the depth of satanic psychology? It's this. That a person's faith is not worth very much till it's tested. That's right.

And Satan knows that. And he can lead lots of Christians to shout, I believe. But now he says, as he takes up the challenge, just take everything away.

Now I want to ask you all a question. Mind you, these things can happen although you're sitting there smug and you think they couldn't. I want to say to you this tonight.

If God took everything that you've got away, would you still be a Christian? Now there's nothing wrong in having. Don't you misunderstand me. In this world, generally speaking, Christians get on.

Now I'll tell you why. The reason's very simple. Usually Christian men and women are reliable, honest, righteous.

They can be utterly trusted by their employer or by those above them. And because of that, promotion comes. More and more responsibility is thrust upon them.

Along with it, there goes constantly a rise in salary. There's nothing wrong in these things. Not a thing.

And maybe the house gets bigger or better furnished. And you've one car or two cars. And so on and so forth.

I'm not criticising, please. I've got it myself. But supposing one day, one day seemingly, the hand of God crushed it.

The business went down. And you lost the job. And you had to sell your house and the cars.

And you were flung, you were flung upon the, the charity of your friends and your relatives. How would you feel? Bitter? Come on now. If God took away all that you've got and all the perks and all the strings, and you had nothing, would you be as devoted next week as you were last week? Would you serve God and defend God as you would do today? Now you've got it, the situation, haven't you? All right, says God.

What else could deity do? Oh, excuse me, please. But if deity boasts, if deity brags, use that word over here, bragging, boasting, if deity boasts and Satan takes up the boast, what else can God do but say, all right then, all right, you've got permission. Do what you like, but don't touch his person.

And now, the storm's about to break. You know the story, don't you? There's job, everything's going well, and suddenly he notices someone running, drawing nearer, agitated. What's wrong? Ah, well, this is what he says.

The Sabaeans fell upon us. Who are they? They are marauding bands. All the oxen and ass have gone, a thousand.

And those who looked after them were slain. I only am left. And just as he's taking it in, he sees another man running.

He comes up, and he says, I only am left. Lightning came down, burned up the seven thousand sheep and the shepherds. I only am left.

And just as he's trying to grapple with that, another man comes running. I only am left. The Chaldeans, desert brigands, came.

They've taken the three thousand camels and slain those that looked after them. Job's trying to take it all in. The business is gone.

And then somebody else comes running, but it can't be anything else. I haven't got anything more. Oh yes, a cyclone, wind.

Your family's gone. Can you see it? Now watch. Can you notice? Oh, I hate to use this expression in such a solemn thing, but I can't help it.

Can you see the artistic symmetry of the whole business? Can you see satanic genius organizing with malevolent bitterness his attack upon Job? The first thing is a natural hazard. I mean, after all, desert brigands and marauding bands could come to anybody's flocks. Again, an act of God, lightning, a cyclone.

You see, it all seems so natural. And you can see him there. Blow after blow is being struck.

And just when he has assimilated one, another hits him. Again, another. And just as he seems to... Another hits him.

Do you see how Satan... I'm trying to show you. Do you see how he gets at him until the thing builds up? Until what's nearest to him goes. His family's gone.

And overnight he's lost his business and his family from a millionaire to a pauper. And Satan's pounding his mind, bruising his heart, mugging his soul. He's trying to destroy his confidence, shatter the man, make him doubt his God.

That's the kind of God. You've given him everything and he's stripped you of all. And he's mugging poor old Job until he lies broken and battered and bleeding and bruised.

And he's lying on the ground. He doesn't know what's happened. His world has crashed about his feet.

Everything is gone. What then? Now watch. All heaven and hell are watching.

Oh yes. God has lined up the elect angels and they're watching. And the devil has lined up his demonic followers, all the demons, and they're all watching one man.

As the battle ground between God and Satan. Now watch. Job's lying on the ground wondering what's happened.

My God, my God, why hast thou forsaken me? Can you see it in the lower level in the Christ? Oh God, what's happened? There must be something wrong. Why me? Why me? He's lying on the ground. Watch.

Then Job arose. Oh how wonderful. Bowed himself to the ground prostrate.

How touching. And worshipped. How majestic.

And said. Oh listen to this. Naked came I out of my mother's womb.

Naked shall I return thither. The Lord gave. The Lord hath taken away.

Blessed be the name of the Lord. And he arises in all his majestic stature. Oh God, how big he is.

And in all this, Job sinned not nor charged God foolishly. Material things were nothing. As long as he had God.

That's it. That's it. Are you there? Are you there? Now listen to me.

He arose and worshipped. Do you remember in chapter 5 about his devotion? Thus did Job continually. That means this.

That when the crisis comes. When the storm breaks. When the cyclone hits you.

And invades your family. And you're perfectly innocent. But you're feeling it all.

Remember this. Your normal godliness will be the thing that will help you. Thus did Job continually.

Your resources. To meet the crisis. To survive the crisis.

Is found in the life of godliness. If you're not godly now you have nothing to lie back on. Now I know.

I know. That there are those when it comes who haven't been what they should have been. And they'll survive and go through.

But it'll take time. But not so the man of God. He'll take it.

Absorb it. Will you notice please. He has contained the shattering experience.

By the discipline of a spiritual life. Will you notice that he's holding it all in perspective. Do you remember Daniel? When they gave the decree.

No one shall make a petition for 30 days to any god or man but to the king. He signed it. The law of the Medes and the Persians.

Do you remember Daniel? He went to his room. His window being opened. He knelt down three times a day.

And prayed to the god of heaven. And gave thanks. As he did a fourth time.

What saved him. What enabled him to face up. To the den of lions.

This. When the enemy came. They found Daniel praying and making supplication to his god.

That's it. Godliness. Will save you in the hour of crisis.

Listen to David. Psalm 34. I will bless the lord at all times.

His praise shall continually be in my mouth. Have you got that? Listen again. I will praise the lord.

I will bless god at all times. His praise shall continually. I will bless him and praise him and thank him and worship him and supplicate him.

When the south winds blowing of prosperity and favor. But I'll still do the same when the north wind blows. And I lose the family.

And things go wrong in the business. When everything seems to be against me. I will bless the lord at all times.

Listen to the theology of Job. Naked came I out of my mother's womb. Naked shall I return thither.

My. There's no doubt about it. He's thinking very clearly now.

What did Paul say thousands of years later? Listen to this. Godliness with contentment is great gain. For we brought nothing into the world.

And it is certain we can carry nothing out. Having food and raiment. Let us therewith be content.

You see all that we accumulate along the way is but luggage. You'll need to leave it behind you. Do you remember at Abbotsford on Thursday night.

I talked to you good folks about your money. The lord Jesus said. Lay up for yourselves treasures in heaven.

That is use your money down here. That you'll meet the result and gain of it up there. Is that clear? You know.

Sometimes we sing hymn number 60. Guide us O thou great Jehovah. Pilgrims through this barren land.

Now there are. There are. Some hymn books.

And there is another verse in which this line is in it. Land me safe on Canaan shore. Land me safe on Canaan shore.

But one day the printers made a mistake. And when the issue came out it read like this. Land my safe on Canaan shore.

Now but just a minute the safe is not going. I say the safe is not going. Have you ever noticed an advert in your papers.

When someone is wanting to sell property. And if you read the small print at the foot it says this. Owner going away.

Now quite clearly he is leaving for another country. And he wants to take his assets and put them into currency. That will be valid to the places going.

Have you got it? Now you use what you've got. So that it will be valid currency over there. Got that? You put your money to use.

So that the result of it will be over there. Lay up for yourselves treasures in heaven. Listen to him.

Naked came I out of my mother's womb. Naked shall I return thither. The Lord gave.

Oh that's true isn't it. I'll tell you more. First Timothy 6 distinctly declares this.

That he gives you richly all things to enjoy. That's right. But watch.

The Lord gave. That's right. Ah but Job's theology goes further than that.

He says it's not only the right to give. It's the right to take it. Would you acknowledge that right to deity? Would you say well Lord you've given me it.

I've enjoyed it fully. Now it's pleased you to take it away. The Lord hath taken away.

Blessed be the name of the Lord. That right? And away yonder in the distance. Can you hear it? If you listen carefully.

There are three tiers in heaven. The first round has gone to God. But it's only half time.

Got that? Got that? Now come to chapter 2. The sons of God met again. And who do you think are I? That's right. His majesty the devil.

God says to him. Hast thou considered my servant Job? None like him? He holdeth fast his integrity though thou movest me to destroy him. My brethren isn't it a good thing Job didn't know about this? Isn't it? Eh? Isn't it? He'd lost everything.

Lost his family. My if he had heard God saying that. It's a good Job he didn't know isn't it? Oh didn't I tell you.

You see there are some things that God cannot reveal to you during the time. Is that clear? It was toward his purpose. And I can see.

Well I think it would be me I would have been saying. Oh God no. Lord don't.

Lord please don't say another word more. I can't take another thing. You're surely not going to unleash him against me again.

But Job doesn't know. Doesn't know. And the Lord says.

Hast thou considered my servant Job? The devil comes back. Now listen now to this psychology. Verse 4. Skin for skin.

All that a man hath will he give for his life. You put forth your hand now. And touch his body.

And he'll curse you to your face. Now he doesn't even admit defeat. Oh no.

He doesn't admit the first round's gone against him. But he comes back. And he says skin for skin.

All that a man hath he will give for his life. What does that mean? That means this. That every man is a price.

There's many a person has turned traitor rather than suffered too much physically. Now. I'm afraid I can't help you.

As to the origin of this proverb. If it be a proverb. Skin for skin.

Now I wouldn't know. Where that came from. But I think I could explain it to you.

I think the devil is saying this. To God. Now he said listen.

You've touched the outer skin. We've pierced that. He doesn't say anything about Job standing up.

Now he says we'll pierce it. Now he says I tell you what we'll do. Let's pierce the inner skin.

Let's get right into the man. And I'll tell you. He'll curse you to your face.

Psychology. Pretty good psychology. What can God do? He's boasted the second time about him.

All right he says to Satan. Away you go. Do what you like.

But you can't take his life. And he. Now you might wonder.

What the nature of it all was. Now you can follow me in this if you like. I'll draw your attention to certain verses and certain chapters.

That will give an insight to what the man was suffering. Chapter 2 says this. Satan smote him with sore boils from the sole of his feet to the crown of his head.

So that he has got loathsome sores. He's got erupting boils. Verse 8. He's got an intense itch.

So that he's scraping and scratching all the time. Turn to chapter 7. Verse 5. My flesh is clothed with worms. So there's maggots.

My skin is broken and become loathsome. My skin is broken and separates. So he's not only got maggots but he's got circulating ulcers.

Verse 14. Thou scarest me with dreams and terrifies me through visions. So he's suffering nightmares.

Over to chapter 30. Verse 17. My bones are pierced in the night season.

My sinews take no rest. Erosion of bones. Verse 30.

Chapter 30. Verse 30. My skin is black upon me and my bones are burned with heat.

The blackening and peeling of skin. And severe inflammation. You can see the utter torture that the man's going through.

There is there. You see. To go through suffering.

Not to be guilty of anything. But all your friends and everybody else thinks that you're suffering because you've sinned. That's solitary agony.

That's the agony of the Christ. Isaiah 53 verse 4. Do you remember? Born and carried our sorrows. But we did esteem him stricken, smitten of God and afflicted.

We thought he was dying for his own sins. You see it's one thing. It's easy to suffer when you've sinned.

You see this was Job's problem. If he had sinned he could have repented. But he hadn't.

And he felt that God had deserted him completely. Look now please will you. At the next verse.

Verse 9. His wife says. Why do you still go on like this Job? Curse God and die. So he's not only lost the business.

He's not only lost the family. He's not only suffering severe personal and bodily and physical affliction. But now his wife's turned against him.

Her faith is gone and she's out to destroy his. Curse God. And die.

Now. Let me say this in her favour. First of all.

It's to her undying credit. That it was only after. They had lost the business and lost the family that her faith broke.

That's to her credit. There's not many who would go through that without breaking. But now.

Now she's down. Mind you. Mind you to look at him.

To see all that this man had gone through. And then to allow herself the satisfaction. Of vicious worlds.

Like that. It's terrible. She must have been completely insensitive.

Did you ever notice how he answered her? He said to her. Thou speakest as like one of the ungodly. Shall we receive good from the hand of God and shall we not receive evil? In all this did not Job sin with his lips? Can you hear him? When the crunch come.

Her theology is the theology of the world. She can't take it. She was at his side enjoying it all.

But now he's lost everything. She's not interested. Is she embarrassed by lack of social status? She will no longer be the lady of the manor? That was all she was interested in.

Oh tell me. Tell me. Just how deep is your spirituality? How inward has God worked with you? Now let me bring one or two things together and I'll need to close.

But watch this man now. He's here. What you sometimes think.

You say what's that? He's saying ill that God blesses is our good. And unblessed good is ill. And all is right that seems most wrong.

If it be his sweet will. Watch him rising. Naked came I out of my mother's womb.

Naked shall I return thither. The Lord gave. The Lord hath taken away.

Blessed be the name of the Lord. Listen. Shall we receive good from the hand of God.

And not evil. Listen. Though he slay me.

Yet will I trust him. Oh it's tremendous. Oh God it's big.

Though he slay me. Yet will I trust him. Listen again.

He knoweth the way that I take. When he hath tried me. I shall come forth as gold.

Oh God it's big. It's big. It's big.

Isn't that right? At the end of the road. He received twice what he had before. Hey.

The seven thousand became fourteen thousand. The three thousand became six thousand. The thousand became two thousand.

He had seven sons and three daughters. That all came back. Afterward it yieldeth.

The peaceable fruits of righteousness. What I do thou knowest not now. Thou shalt know hereafter.

The Lord turned the captivity of Job. Captive seemingly to Satan. Captive to the verbosity of his friends.

Captive to suffering. Bereavement. Despair.

Wretchedness. The lot. There came a day when God said to his friends.

Thou hast not spoken of me as my servant Job hath. Let Job pray for you. That you may be forgiven.

And there he stood. That all came back. But he would never have known it if he had never gone through it.

And God has his own ways of making us twice the kind of person we are. Tell me. Tell me are you happy about things? Honestly.

Do you feel the emptiness of your life? Do you feel really that you're not what you should be? Do you know I know some Christians and they don't want to be too spiritual. Listen to this and I'll finish. You see.

I've given you. What I feel is the message of the book. I've shown you now the interim solution and understanding.

But one day. There will be a final and clearer understanding. Got that? One day when we're up there.

The very scenes where God and Satan have talked. Until then. My heart can sing.

When I pause to remember. A heartache is but a stepping stone along the way that's winding always upward. This troubled world is not my final home.

The things of earth will dim and lose their value. When we recall they're borrowed for a while. And things of earth which cause the heart to tremble.

Remember there will only bring a smile. Until then. My heart will go on singing.

Until then. With joy I'll carry on. Until the day.

Mine eyes behold the city. Until the day. God.

Calls me. Home. May the Lord bless you.

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