

Job #1: The Crisis

by Stephen Kaung

The sermon explores the book of Job, focusing on the character of Job and his relationship with God, highlighting his righteousness, spiritual illumination, and presence of God.

Duration: 1:19:43

Scripture: Job 1:1-2, Ezekiel 14:14, Ezekiel 14:20

Topics: "Suffering Of Job", "Spiritual Warfare"

Description

In this sermon, the speaker introduces the book of Job and explains that they will focus on one main lesson from the book. The first session covers chapters 1 and 2, which are titled 'The Crisis.' The speaker highlights that Job's suffering was not caused by Satan's accusation, but by God's challenge to Satan. The main lesson of the book is that God is full of tender compassion and pity for Job, despite Job's initial belief that God was harsh and cruel. The speaker also emphasizes that the conflict in Job's life is part of a larger spiritual battle.

Transcript

The problem is we have a whole book, the book of Job, before us, and we have only four sessions for it. I can only rely upon the Spirit of God to open that book to us, and also I have to depend upon you to read that book. Otherwise, I am afraid it will be most difficult.

We are not going to read this book during these four sessions. We expect you to finish reading the whole book yourself, and this will not be an exhaustive study of the book of Job. It's impossible.

We are not going into too much detail, but we intend to just point out from this book of Job the main lesson that the Spirit of God may desire to teach us. Now, of course, this is a very, very rich book. If you have read it, you'll notice it, and you can approach this book from many directions and get many lessons out of it.

But probably this time we will just concentrate ourselves to one approach. We do not mean to say this is the only approach, nor do we intend to say this is the best approach, but this is a way, one of the many ways that we may study this book of Job and by the grace of God get some spiritual profit out of it for the glory of God. Now, before we enter into this book, may I just suggest that this time we will divide our study into four sessions.

Now, tonight will be the first one. The first one will cover chapter one and chapter two. Suppose we give it a title called The Crisis.

And then, God willing, the second session we will try to enter into chapter three through chapter thirty-one, and we'll call that The Soul Searching, The Searching of the Soul. Then the third session we will enter into chapter 32 through chapter 37. We may call it The Spirit's Interpretation, The Spirit's Interpretation.

And then lastly, we will have chapters 38 to 42. We can call it God's Appearing, God Appears to Job. So roughly, that is what we will follow.

The Crisis, The Soul Searching, The Spirit's Interpretation, and God's Appearing. The crisis begins the whole story, and God's Appearance ends. So roughly, we will follow this outline.

So in your private study, I hope that somehow you will remember this. Now, the book of Job is considered as the oldest book in the whole Bible. It may very well be the first written sacred record.

Chronologically, it may be dated before the five books of Moses. The man Job lived probably, most likely, at the time of the patriarchs. That is, before the time of Moses.

Probably Job lived about the same time as Abraham, or Isaac, or even Jacob. Now, this man Job is a real person. It is not a fictitious name.

The reason is we have not only this book of Job, but we find that the name Job is mentioned in other places in the Bible. I wonder if anybody can tell me where, in the other places of the Old Testament, is the name Job being mentioned? May I have some volunteers? Anybody? Ezekiel 14. Though these three men, Noah, Daniel, and Job, should be in it, they should deliver but their own souls by their righteousness, saith the Lord Jehovah.

And this is repeated in verse 20. And Noah, and Daniel, and Job should be in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter, they should but deliver their own souls by their righteousness. So we find in the book of Ezekiel, Job is listed together with Noah and Daniel.

Now, since Noah and Daniel are both real people, therefore we can conclude that Job is also a real person. His righteousness is noted. He is a righteous man, classed with Noah and Daniel.

Now, where in the New Testament is the name Job mentioned? That's easy. James 5.11. Now let's read it. James 5.11. Behold, we call them blessed who have endured.

Ye have heard of the endurance of Job, and seen the end of the Lord, that the Lord is full of tender compassion and pitiful. So here you'll find the Apostle James mentioned the name of Job. Now, these two places, at least, will show us that this man Job is a real person.

It is not a fictitious name. He is real. And of course, in the New Testament, there are two places where some passages in the book of Job are being quoted.

Now, this probably is a little bit more difficult. Now, can you tell me, any one of you, where in the New Testament is Job being quoted? Any one. I'll leave it with you as a lesson.

You try to find out. Anyway, you'll find that not only the name Job is being mentioned both in the Old Testament and in the New Testament, but the book of Job is being quoted in the New Testament. So that

in itself proves that the book of Job belongs to the sacred record.

Now, this man Job lived during the time of the patriarchs, and he lived in the land of Uz. Now, we know the land of Uz is the land of Edom. We do not know whether he is a son of Edom or whether he is a son of Jacob, maybe, moving to that place.

But anyway, we find here a man who lives in the land of Uz. It is bordering the desert. It adjoins the Chaldean land.

And here you'll find such a man who may be considered as a chief, a prince, even a king among his own people. Now, is it not strange that the first recorded history in the sacred book refers to a man outside of the pale of Israel? Now, we will think that the first recorded history of the Bible shall surely refer to Israel or to a son of Israel. But it is very surprising to find that the first sacred record refers to a man outside of Israel, before the nation of Israel is formed.

And here you'll find that man Job. Now, is there a reason for it? Can you find a reason for it? Probably. God is trying to tell us.

That so far as his original purpose is concerned, he has the whole of mankind in view. It is true he has chosen the nation of Israel. But this is a measure of his plan, of his economy, of his administration.

It is not a matter of purpose. When you come to this matter of God's purpose, you'll find that God has the whole of mankind before him. He is not as exclusive as some people will like to make him.

You'll find that he has the whole mankind before him. And that is probably the reason why. Instead of a son of Israel being the first record of the sacred book, we find Job, who does not belong to Israel, maybe, becomes the first one whose history is being put down in the sacred.

Now, there is another thing we may notice. And that is according to some tradition. It is said that it is Moses who introduced the book of Job into the sacred literature.

It is Moses who translated it and put it into the sacred book. Now, if this is the case, then it is even more amazing. Why? Because the Lord giver is not as exclusive as later on some Jews become.

You'll find that Moses is willing to introduce Job into the sacred literature. So, dear brothers and sisters, as we approach this book of Job, we must remember that this being the first book in the Bible, first written book in the Bible, and this refers to a man who lived before the formation of the Israel. Certainly, God has the whole mankind in view.

And certainly, this book does not deal primarily with God's plan, but basically with God's purpose. So, brothers and sisters, first of all, we would like you to remember that here we have a book. The first written book in the Bible.

And being the first written book, it deals with the purpose of God, rather than the plan. Now, who is this man Job? What kind of man is Job? You'll find in the first chapter, verse one. There was a man in the land of Uz whose name was Job, and this man was perfect and upright, and one that feared God and abstained from evil.

What kind of man is this man Job? He is perfect and upright, one who fears God and abstains from evil. Now, this is a description of this man Job, and this description is recognized even by God Himself.

Because when God challenged Satan, He mentioned the same thing.

Have you noticed my servant Job? Perfect and upright, fear God and abstain, abstain from all evil? So, you know, this is not something that is being described by man, but this condition is recognized even by God. This man Job was perfect and upright, fear God and abstain from evil. So here you'll find we begin with a man who is not a beginner, who is not a novice.

We begin the history of a man who has already attained to a certain degree before God. We are not dealing with a beginner. We are dealing with one who has arrived at a certain level already, and the story begins on that level.

So, dear brothers and sisters, we have to remember this. When you are studying the book of Job, remember that you do not begin with the story of a beginning, of a beginner in the Lord, but rather you are dealing with the history of a man who has already attained to a certain degree of spiritual life. He was considered as perfect.

Now, of course, this word perfect does not mean sinless perfection. It does not mean sinless perfection. It does not mean that Job has attained a position, has attained a state where he cannot sin, and he does not sin, and he will not sin.

It doesn't mean that. The word perfect here refers to his heart. So far as his heart condition towards God is concerned, he is perfect.

He has a perfect heart towards God. As much as he knows, he tries to be obedient. He may be considered as blameless before God.

Why blameless? Because his heart is perfect. You know, in the Old Testament, this is a very, very precious thing. It is said of David, David served God with a perfect heart.

It does not mean that David never fails. It does not mean that David never sins. And yet you find David pleased God.

Why? Because he had a perfect heart. Some other Jewish king, they did what was right in the sight of God, and yet they did not serve God with a perfect heart. You see, you may do everything right, but your heart may not be perfect towards God.

A perfect heart is more precious than doing everything right in the sight of God. Some people may do things right, but their heart is not perfect towards God. And God is one who looks into our heart.

You remember in 2nd Chronicles 16, verse 9, it is said, The eyes of the Lord run to and through throughout the whole earth, looking for the perfect heart, looking for one whose heart is perfect towards Him, and to that one He will show Himself strong. The eyes of the Lord run to and through, through the whole earth, looking for something. He is looking for a perfect heart.

And whenever He finds a perfect heart, He will show Himself strong on His behalf. He will stand by Him. And this is what God wants, a perfect heart.

Dear brothers and sisters, do we serve God with a perfect heart, or do we have a double heart, or literally a heart and a heart? Yes, we have a heart for God, but we have another heart for the world. A heart and a heart, that's a double heart. But Job was one whose heart was perfect towards God.

In other words, in his heart he desired nothing but God himself. In spite of all his weaknesses, he might have weaknesses, and yet his heart was centered upon God. He desired God above all things, and he wanted God.

That was the condition of this man Job. He was perfect in heart and upright. His heart was perfect towards God.

Therefore, his actions, he did everything, he did everything right in the sight of God and before man. And this perfectness and this uprightness are further described by the fear of the Lord and abstaining from evil. You know, in the Old Testament time, the heart that is perfect towards the Lord is one who fears.

The fear of the Lord is the beginning of wisdom. And this is the teaching of the whole Old Testament. You read Proverbs, and you'll find Solomon comes to this conclusion.

The fear of the Lord is the beginning of wisdom. You'll come to the book of Job, and you'll find the fear of the Lord and abstaining from evil, that is wisdom. The whole Old Testament teaching is summed up in the fear.

Whoever fears the Lord has his heart. Now, of course, when we come to the New Testament time, you'll find that we need something more than the fear of the Lord. If you come to 2 Corinthians chapter 5, you'll read verse 11 and verse 14.

You'll find these two things go together, knowing the terror of the Lord and being constrained. In the New Testament time, the fear of the Lord is not considered enough. Yes, we must fear him, but there must be more.

We must be constrained. But in the Old Testament time, the fear of the Lord is considered as the top, as the best that a person can abstain from evil. It seems very negative, isn't it? Righteousness, in the Old Testament sense, is abstaining from evil.

Righteousness, in the Old Testament sense, is more negative than positive. Why? Because when you read the Ten Commandments, what do you find there? You'll find in the Ten Commandments, strictly speaking, only one commandment is positive. All the rest of the negative.

Thou shalt not call upon the name of the Lord in vain. Negative. Thou shalt not do anything on Sabbath day.

Negative. Thou shalt not and thou shalt not. It's negative.

Only that commandment, honor thy father and thy mother, that is positive. So you'll find that in the Old Testament time, because redemption has not been revealed yet, fully revealed yet. The work of redemption is not yet revealed.

Therefore, in the Old Testament time, you'll find the very meaning of righteousness is more negative, he is saying, abstaining from evil. That's righteousness. But when you come to the New Testament, you'll find that is not enough.

The Lord Jesus in the gospel of John tells us, I go and the Holy Spirit will come and convict this world of righteousness because I go to the Father and you see me no more. That is the full meaning of righteousness. What is righteousness? Righteousness is not only abstaining from evil, but righteousness

is entering the very presence of God.

Who can enter into the very presence of God and live there? Only those. And that's where our Lord, that's righteousness. But dear brothers and sisters, in the Old Testament time, of course, the righteousness that you can arrive there is abstaining from evil.

So here you'll find this man Job. He was perfect, upright, one who feared God and abstained from evil. In a sense, you'll find here a specimen.

The best specimen you can find in the Old Testament time. There is no one on earth who is more perfect than Job. There is no one on earth who is more righteous than Job.

There is no one on earth who fears the Lord more than he does. And no one on earth who abstains from evil as Job does. You'll find a specimen, an example of the Old Testament.

Now this is what Job is. Now this man Job lived peacefully and prosperous. He had seven sons and three daughters.

And you'll find all his children were good. He had a big family. And yet you'll find all his children, this man and his wife, who went along with him, they both brought up their children in the fear of the Lord.

And in the abstinence from evil. You'll find a happy family. All the children were grown up.

All the sons had their own families, had their own houses. All of them enjoyed life. And yet they did not sin against God.

You'll find there was not only harmony between the parents and the children. All the children were obedient to the parents. Because after the days of feasting, you'll find Job will come and say, now, now, the day of feasting is over.

Now we must offer. Lest in the time of feasting, my children will curse God. And you'll find these children were very willing to have the sacrifice.

They were obedient children. Not like many children of this age. And you'll find not only they were obedient children, but you'll find these sons and daughters, even though they were grown up, they maintained such a love and harmony among themselves.

You know, when children grow up, they tend to go each his own, her own way. But here you'll find a family that was really united. And you'll find there were feastings, one after another.

And when all the sons were having their feast, they invited all the other brothers and sisters. There was a harmony among these brothers. And of course, seeing such a thing, you know that there must be a background to it.

It just did not happen. It must be through the admonition and the discipline of the Lord, given to these children by their parents. So you'll find that Job had not only attained to a very high degree himself, but you'll find Job brought his whole family with him.

And God bless him. He had lots of properties. Lots of servants.

He was a prince. A king among his own people. A king of the desert.

Now, if you really want to know what kind of a life Job lived, in these few verses in the first chapter, you see only a little bit. He was described as perfect, upright, feared God, abstained from evil. His family was described in harmony, in unity, in love.

And his possession was described in great abundance. But if you really want to know how he lived before God, you have to turn to chapter 29. Now, have you come to chapter 29 yet? Let's read chapter 29.

Job chapter 29. Here Job tried to recall his former days. Job 29.

And Job continued his parable and said, Oh that I were as a month past, as in the days when God preserved me. Now, Job was in this crucible of trial for several months already. Some people said it might be a year.

But here you'll find he said, Oh that I were as a month past. Many months has passed. He was put in that crucible of trial for many months.

And he tried to recall the days when God preserved him. He knew that before this trial came to him, it was God who preserved him. And notice how he described his days.

When his lamp shone over my head, and by his light I walked through darkness. The light of God shone around him. The light of God led his way.

In other words, you'll find he was not only protected by God, but he was guided by God. There was no lacking in light. God illuminated him.

Even when everything was darkness, yet he walked in light. He was not grouping in darkness. He knew God.

And God gave him light. So he could walk through darkness. As I was in the days of my youth, when the secret counsel of God was over my tent.

When I was in the days of my youth. Now the word youth here literally is autumn. In the days of my autumn.

In other words, he considered himself, before the testing came, already arrived at maturity. He thought he had already arrived spiritual maturity. In the days of my autumn.

In the days of my maturity. When the secret counsel of God was over my tent. God communicated with me.

And I commune with God. And there God told me his secret. You'll find that he was a man full of spiritual illumination.

He was a man who understood the mysteries of God. The counsel, the secret counsel of God. When the Almighty was yet with me, my young man round about me.

God was with me. God was with me. When my steps were bathed in milk, and a rock poured out beside me, rivers of oil.

You'll find all his ways, all his steps, were covered with abundance, with oil. Now brothers and sisters, what kind of a man was this man Job? If you read on you'll find he had arrived such a degree of spirituality,

if we may call it, that when he came out among his people, the young people, the old people, were closed there now. When he spoke, everybody listened.

Oh, you read that whole chapter. We do not have time to read that whole chapter. You read that whole chapter.

And you'll find what a life he lived. He was eyes to the blind, feet to the lame, father to the widows. His way was brothers and sisters.

Here you'll find a man, not a beginner, but one who knew God. One who had arrived at somewhere. One who had the illumination of the Spirit of God.

One whose ways were full of God. A man who had the presence of God. A man under the guidance and illumination.

A man who was preserved. He thought he had arrived at the very end. He had climbed, but that's where the story of the book of Job.

So brothers and sisters, you know, that is the reason why the book of Job is a little bit difficult. Because unless you can see where... Now brothers and sisters, when you listen to Job, I'm afraid you will agree with him that Job had arrived. He thought he did.

He thought he had arrived at the very end. He had climbed, but that's where the story of the book of Job. So brothers and sisters, you know, that is the reason why the book of Job is a little bit difficult.

Because unless you can see where does it begin, you will not be able to appreciate all that is recorded in the book of Job. May I say again, that the story of Job is not the story of a beginner. Is not the story of a beginner.

And yet, neither is it the story is in between. In between. On the one hand, you do find a man who feared God, abstained from evil, who knew God to a certain degree, and was under the protection, the guidance, and the blessing of the Lord.

He had the presence of the Lord with him. And yet, on the other hand, you'll find that there was yet much that God had to do in order to bring him to the end. And the whole story of the book of Job refers to that period.

Do you follow me? It does not begin with the beginning of a spiritual life. It begins with a life who has gone on with the Lord for some time, and had attained somewhere. To the point that he even thinks he has arrived.

But he is deceived. And there you'll find God began to work in that life in order to bring him to the real end. Yes, Job had attained somewhere, at some point.

But you'll find there was a secret fear. When he began to complain, when he began to curse the day of his birth. In chapter 3, you'll find in verse 25, For I feared a fear, and it hath come upon me, and that which I dreaded had come to me.

I was not in safety, neither had I quietness, neither was I at rest, and trouble came. Yes, he feared God. He was protected by God.

He was blessed by God. He even had the presence and the guidance, the illumination that came from God. And yet all the time there was a fear within him.

He was afraid. This blessed state. I have tried my best to serve God.

I have exerted my utmost effort to abstain from evil. And because of that, God has blessed me. God has prospered me.

God has given me peace. But you'll find that even though he had attained somewhere, and yet he was never safe. There was always a hidden fear within him.

Yes, I'm blessed by God now. He lived in fear and trembling. He did not have that utter abandonment.

He did not have that rest. So here you'll find, in spite of his perfect heart, there was yet much. Now brothers and sisters, before we go on, let's apply this to ourselves.

Suppose we are not beginners. Suppose we have believed in the Lord for some time. Suppose we have a perfect heart.

Suppose we know what righteousness is. Christ is my righteous. Suppose we not only fear God, but we even love him.

Suppose we abstain from evil. And more than that, we do the things that are righteous in the sight of God. Now suppose we live under the protection of God.

We know the guidance of the Lord. We are being illuminated. We have been initiated into the mysteries of God.

Suppose we have grown out of babyhood, but not exactly into manhood. Can we say we are in our spiritual adolescence? When we are in that kind of spiritual condition, we usually think that we have attained. We usually think now, these are days of my autumn.

These are days of my spiritual maturity. Now probably you have that kind of feeling in you. You're being respected.

You're being admired. You seem to have much. You seem to be able to give much.

But brothers and sisters, do you have a secret fear in your heart? And that is, am I really safe? As long as I please God, yes. He gives me peace and prospers me. But what if I slip? What about tomorrow? Are you restless still in your heart? Is there an utter abandonment to God and to his will? Do you know a rest, where you rest from all your labors, as God has rested from all his labors? Or is it that all your spiritual attainment is more a matter of your effort than a really abandonment? Now brothers and sisters, what is your spiritual state? Now if you are in the same state as Job, then you'll find something God has to do in order to bring you into real.

And this is the, I just begin. The time is almost over. All right.

Then you'll find suddenly the scene was shifted. Instead of the earth, you'll find the scene was shifted to heaven. But remember, this is not the third heaven.

This is not where God set his throne eternally. Why? Because we know that Satan was passed out from that place, never to return. But here you'll find a scene, not on earth, but somewhere in heaven.

You know, sometimes the scriptures, when it, it tries to describe, it has to describe in a way that we understand. So you'll find here, God is, God was holding a court. It was not in the third heaven where God permanently dwells.

But it was somewhere in the heaven where God was holding his circuit court. From time to time, his angelic messengers, his angelic emissaries, will report to him all that they had noticed and observed on this earth concerning. Now, do you know that you are being reported? Not by FBI, but you are being reported by angels.

By angels. God sent his angels to minister, especially unto those who knew the redemption. And from time to time, you'll find God will let his angelic messengers to come back and report to him.

And it was on one of those days, when all his angelic messengers came back to report to God about this one, and about that one, and about this thing, and about that thing, and you'll find Satan was among them. Satan was allowed to come to this court to be an accuser. We know that Satan has another name, the accuser.

He always tries to accuse, and it was on one of those days. You'll find when his angels came before God, these servants, angelic servants of God, came to report their findings. Satan.

Brothers and sisters, man does not live alone. We do not live on earth all by ourselves. Because there you'll find man is the center of a conflict between God.

God wants man, but Satan. God wants to perfect man, conforming him into the image of his son, but Satan wants to destroy man, that he may share his eternal dome with him. God wants to fulfill his purpose through man, that he may receive praise and glory and honor from man, but Satan is trying to frustrate, to resist God by enticing man into an unholy alliance.

So, you'll find man is caught in the center of an eternal spiritual conflict. Without this knowledge, we will be thrown into confusion, but if we know that such is the case, then many unexplainable things can be explained. Brothers and sisters, remember one thing.

It is not that we men live on earth all by ourselves, but we are caught in a conflict which is bigger than man, an issue larger than any problem. Therefore, you'll find the scene was shifted suddenly, and God was holding his circus court, but before Satan could accuse, God first challenged him. You see the point? God did not wait until Satan started to accuse.

That will put God on defense, but here you'll find God took the initiative. God challenged Satan with Job. It was not through the accusation of Satan that Job entered into severe trials.

It was by the challenge of God that Job was plunged into the waters. God started the whole thing. Of course, without Job's knowledge.

Dear brothers and sisters, God challenged Satan with this man Job. Job was the pride of God and the envy of Satan. God has so much confidence in Job that he could challenge Satan with Job, because God knew Job more than Job knew himself, and God knew Job more than Satan knew Job.

Oh, brothers and sisters, do you think God dares to challenge Satan with you? Probably God would try his best to cover us, lest we be accused. Oh, if any person on this earth whom God can take up and use him to challenge Satan, blessed possession, all the troubles, all the things that followed, remember, started by God. It was all started by God.

Isn't it God just want to show off to Satan? Oh, if he just want to show off Job to Satan, he made the life of Job so miserable. God knew. God knew that.

God knew what he was doing. God was using Satan to complete. You know, dear brothers and sisters, for many years, I had trouble with Job, and I studied his book.

I just couldn't understand. I did not understand why all these things. Was it a book that will teach us the mystery of suffering? Now, what is it that this book is teaching us? For many years, I tried to find out before God.

What is it that God is trying, until one day, that little verse in James 5, 11, brought light to me. Now, let's return to James 1. James 5, 11. Behold, we call them blessed who have endured.

Ye have heard of the endurance of Job, and seen the end of the Lord, that the Lord is full of tender compassion and pitiful. Ye have heard of the endurance of Job. Now, some version puts the patience of Job, but actually, there is a difference between patience and endurance.

Patience is towards man. Endurance is towards things. So, it is actually the endurance of Job.

Job endured all these troubles, all these sufferings, all these sicknesses, and all these deprivations. Job. Now, we are easily caught by that.

As we read the book of Job, we are caught by the endurance of Job. Ah, how Job endured all these things. Lord, enable me to endure.

Oh, that I too may endure. Is that the lesson in the book of Job? The endurance of Job just tells us what's going on. But it does not tell us for what.

Endure a great deal. That is the process. Why the process? Because there is the end.

The Lord has an end in view. End means the very last. It means the purpose.

The purpose fulfilled, realized. The final. Finally, through all these trials and sufferings, through all these misunderstandings and persecutions, through all these agonies, finally, the end of the Lord is seen.

God has got what He needs. First, again, what is the end? What is the end of Job? You read the last chapter of Job, and you'll find the end of the Lord is Job received. God doubled a double portion.

God took away that He might double it. Job's loss was Job's gain. Or we may say Job's loss was God's gain.

So here you'll find the end of the Lord is a double portion. And what do you mean by a double portion? It is the birthright and the blessing of the firstborn son. In other words, it is sonship.

Brothers and sisters, the lesson that we find in the book of Job is the lesson of sonship. Here is a child of God, but God is not satisfied with him just as a child. God has to mature him into a son.

And the maturing is a painful process. It is the pain of growth. If you want to avoid the pain, then you avoid growth.

If you want to grow, you have to go through pain. It is the maturing of the sons of God. That is the end.

Brothers and sisters, the first book in the Bible, first recorded history in the Bible, illustrates this principle of sonship. What is the purpose of God with man? The purpose of God with man is not just to save us, that we may be children, little babes of God. The purpose of God with man is that we may be conformed to the image of God's son.

He is the firstborn. He shall bring many sons into glory. And he will bring many sons after his own order.

And that is the reason why in Hebrews you find the church of the first. Not only our Lord Jesus is the firstborn, but we who are conformed to his image constitutes the church and to the firstborn. Now this is to me, now, the main lesson of the book.

And this explains all the things finally you find, that the Lord is full of tender compassion. Isn't that strange? When you read the book of Job, you come almost to the same conclusion as Job is, that God is hot. He just wants to destroy.

He doesn't care. But when you see the end of the Lord, you know you have misunderstood him. God is full of tender compassion.

Your whole understanding of God will be changed. You see, even in that full of tender compassion. Brothers and sisters, I do not know how you feel, but to me I feel this is the central thought in the book of Job.

Unto maturity. Unto maturity. And because of that, God was not satisfied.

God took pride in Job. And yet, God has something. And out of that, God challenged.

I have to go on a little bit, just to make a concluding remark for tonight. So will you please just bear with me for a little while. Now Satan, when God challenged Satan with Job, and said, have you noticed, my servant Job, there is no one on earth who is so perfect and upright? Fear God and abstain from evil, like my servant Job.

Have you noticed it? Oh, God first asked him, what are you doing? What have you been doing? And he said, I'm going up and down and to and fro, you know. He is going everywhere. Oh, he is going in haste.

He is rushing here and rushing there, and trying to find something that he can frustrate God and destroy man. He is a rolling lion, trying to devour whomsoever he can. Of course he has noticed Job.

He must have fought many times to attack Job. But he couldn't. Because God has put a hedge around him and around his possessions.

Satan couldn't do anything without God's permission. Thank God for that. The Bible says we will not be tempted above that which we are able to bear, because everything is in God's hands.

Do not be afraid. Satan cannot do anything. We are hedging by God.

But here you'll find Satan became touchy. He said, yes, I have noticed Job. It is true.

He is perfect. He is upright. He fears God.

He abstains from evil. I acknowledge that. But there's a reason for it.

It is because you have hedged him in. You have protected him, and you have blessed him. Now, suppose you take away the hedge.

Suppose he loses everything. He will curse you to your very face. In other words, Satan cannot and will not believe there is such a thing called unselfish, disinterested love, pure love.

He tried to put a base motive, because he measures everything. You know, that is how that angel of light, Lucifer, becomes Satan. Because he is out to gain.

He never does anything unselfishly. To him there is nothing unselfish. There is no such thing as disinterested love.

Why should people love God? For themselves. For their gain. If he does not gain things, then he will not love God.

Satan cannot believe there is such a thing as unselfish love. There is such a thing as disinterested love, as pure love. There is no such a thing.

Everybody is out for gain. For selfish purpose. Satan explains everything by him.

That's what he is. And he cannot believe that a man who is made a little lower than an angel can love God with disinterested love. What's the accusation? God had to take up that accusation.

And God said, all right. I took away the hedge. You can do everything you like.

But, and you know what happened. In one day, all his possessions, all his church and year job, he rent his clothes, put ashes upon his head, but he bowed before God and said, naked came out of the womb. And naked, he did not say anything unseemly.

Here was a man who loved God with an disinterested love. God knew he was there. It only needed.

God knew that in the heart of Job there was such a love towards God. But of course, there were impurities. These impurities needed to be pure love.

Another day. And again, God challenged. Satan with Job and said, life or life.

You haven't touched his life yet. A man is willing to give up everything to preserve his own life. If you touch his life, he will rebel against you.

God said, all right. You can touch his life, but not take away his life. And the result was Job was filled with sin.

He was the kind they call elephant leprosy. Because the feet will swell like elephant feet. And his whole body was full of sores.

He became a castaway. He couldn't stay at home. He went out of the city, to the dung hill, where they burned their, their, their refuge.

And there he's without care. We receive good from God. Shall we not receive evil from God too? And he did not.

Dear brothers and sisters, here you'll find a man, whom he, when he was past it, was able to stand before God and Satan. And love God with unselfishness. That was the Christ.

Dear brothers and sisters, all who follow the Lord, will someday come into such a spiritual crisis. You know, in the book of Job, you just have the principle there. How is the principle to be applied? Whether it comes once, or whether it comes many times, it doesn't matter.

The principle is there. All who love God, one day, will be tested in this. Do we love God with unselfish disinterest, pure love? Or do we love God because he has given us good, and not evil? Suppose God stripped you of everything.

Do you still love Him? Suppose evil comes to you. Do you still maintain your integrity? Sooner or later, in our spiritual life, such a testing will come. But of course, God knows the timing.

He will not allow you to enter into this before you're ready. He knows you more than you do. At the right time, God will challenge Satan.

And when that time comes, it is a testing, a crisis in our spiritual being. Remember, God's purpose is to bring out that which His grace has already put. God has already done something in us.

He knows it. But it is being covered. It is being mixed with impurities.

But out of such a crisis, that which is impure will be revealed. But then God will also, and that is what you'll find in the beginning of

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