

Suffering to Shine

Job, Prophet of God

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Bible Text: Job 2:1-10

Preached on: Wednesday, July 24, 2013

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We're going to look at chapter 2 and we're going to talk this evening about suffering to shine. Suffering to shine and we're speaking specifically of shining the glory of the Lord and we're really going to get into some deep questions that have been kind of common questions asked, I think, all throughout history so when you go out this evening, you're going to know everything. Okay, maybe not. Maybe you'll have a little more questions when you leave but we are really going to get into some of the deep end of the pool tonight because it's right here in the text and so we have to wrestle with it. We can't turn a blind eye and just kind of ignore it so we have to get into this.

As a review, what we've covered so far or as they say on tv, "previously on Job the prophet of God," right? We're going to show some highlights of our episodes we've seen before. Satan comes to God and accuses Job of not being a true worshiper. In fact, Satan says, "If you do this to him, then he's going to curse you." You guys remember that? And so God gave Satan the leeway to take out his family and he took out his line, his inheritance, all the things that he owned but he said, "Just don't touch Job's body." So, we can see that that's exactly what Satan did: he went in, wiped everything out, but at the end of the passage, the very last verse in chapter 1 we read, "In all of this, Job did not charge God foolishly," or he didn't charge him with any wrong and so this is where we are, we're now in chapter 2 and this is our text.

Let's read it together,

"1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. 2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. 3 And 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 escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. 4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But put forth thine hand now, and touch his bone and

his flesh, and he will curse thee to thy face. 6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life. 7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. 8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes. 9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? 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.”

So here we see, once again, Satan comes with all the sons of God. We're not sure what that means or who those fellows are but there is a time when they all came before God and we see, once again, Satan coming with them and this was after the last event and Satan had wiped out Job's family and all that he owned. And so Job is devastated, his life is totally changed forever, upheaval and Satan comes back and God does a little bit of gloating, it looks like. I want you to notice something very interesting: God started it. Did you notice that last week and the week before? Satan didn't start it, God started it and we're going to get into what is that about? But apparently God gloats a little bit and he doesn't back off Satan one bit. He comes back and he says, “Oh, so, big boy, how did that work out?” Right? “You saw my servant, Job. You took everything he had. What's he doing down there? Oh yeah, I hear him: How great is our God. He's singing my praises still down there,” right? So, God just gloats a little bit and Satan, I think – have you ever seen that commercial, “No, no, no, not in my house.” Dikembe Mutumbo is that how you say his name.

So God is gloating a little bit here so I had to ask myself, “Wait a minute, has this ever happened before? Has this ever happened where God kind of celebrates or rejoices in his victory?” Because God accuses Satan right here of failure and not only that, he says, “You know what? You incited me to do harm to Job for what? No good cause. He's still righteous.” There is no reason that he should have done this and so we can see kind of just a little bit of a celebration going on here. So, I want you to look at Colossians 2:15. Look at what it says here in Colossians 2:15, “And having spoiled principalities and powers,” that's the devils, “he made a shew of them openly, triumphing over them in it.” So, the idea here in Colossians is that God is celebrating. He went into the end zone and he spiked the ball, okay? And what you see here is actually what's going on. It would be more like in those days the Romans if they conquered somebody they'd parade those that they conquered behind the chariots bound in shame behind them and they would walk in and the conquering Roman Emperor would be riding in the chariot and everybody they conquered including everybody that fought for them on down the line or sometimes maybe even just the head, pretty gruesome stuff. It's the same thing.

God is celebrating his victory and he's in Satan's face and he's not backing off. He's like, “Ooh, I don't think I'm going to touch that one, Satan. Yeah, I kind of showed you up a little bit.” But no, no, no, no. You're going to see throughout the whole thing tonight that God is all about his glory and that's what this lesson tonight is about, it's about shining God's glory so if anybody's not going to back away from his own glory, it's God himself.

So what we see is a cosmic battle, a struggle going on at the cross in which God said, "I won," and he was very happy to openly celebrate that victory and we're going to see that on throughout. But you know what? Sometimes you just want to go, "Uh, uh, uh," because Satan doesn't get it, right? He's never satisfied. He just keeps coming back for more. You hit him and he goes down and it's merely a flesh wound and then he's coming back for more.

So, he doesn't admit failure. He doesn't admit failure. He doesn't go before God and say, "You know what? Humbly, God, you know what? I realize that you got the best of me." No, what does he go in and do? This is amazing. He goes in and he turns it around on God and he blames God and we can see here that he calls God dishonest and he goes further and says, "You know, if you would just let me touch his body, then he would curse so God, guess what? It's your fault. It's your fault that Job doesn't worship me. It's your fault that Job doesn't curse you because, you know what, you just won't go to the mat for me. You won't give me enough free reign. If only I had enough free reign from you, then I could make Job become a false worshiper." He wants God's glory. Satan cannot stand the fact that Job worships God and Satan really can't stand the fact that it's sincere worship. It's not just worship with the lips because how many of us, to be honest, Job's been through more than most of us will probably go through in our lifetime but there's more coming. Really?

So, what we see is that Satan wants the glory for himself. What Satan is admitting is that God is still in charge because look at what the word says, he concedes this point because what does he say? He says, "Put forth thine hand and he will curse thee," so that Satan knows that he can't do anything without permission. Now, this is interesting because let's think about this: does this sound familiar? Satan is testing or tempting God. In fact, he's putting words in God's mouth. Would God really reach out and destroy Job? Is that God's point? Is that God's method? Of course not, but what is Satan doing? He's doing his old trick of temptation and so where do we see that? Turn with me to Matthew 4 and let's look at this. An amazing parallel here in the New Testament so just put your place there in Job. "Then was Jesus led up by Satan into the wilderness to be tempted of the devil." Oh, wait a minute, no, that's not what it says is it? What does it say? By who? You're telling me that God went out into the wilderness on purpose to be tempted by Satan? Hm, interesting.

Look at that again, "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred." You don't say that to your Mom, "Mom, I am an hungred," right? "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." So what is Satan doing again? He's doing the same old trick; he's challenging God's authority. He's throwing down that gauntlet that he's not going to win because he has to come to him and do these things and so what does he do? He goes through all of those temptations and he said, "You know, make these stones into bread and Jesus says, Man shall not live by bread alone, but by every word." Then he takes him up to the holy mountain and he shows him on a pinnacle of the temple and says, "Throw yourself down. They'll catch you." Then, look at this last one, verse 8,

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.” Can I ask you a question? Wasn't Satan just renting these things from God? Okay, so, Jeff if I came over and I was renting a house from you and I brought in some perspective buyers and I said, “Okay, let's make a deal. I'm going to sell you this house.” No, no, no. Jeff owns that house. Satan is offering God things he already owns so it's the same old trick, it's putting words in his mouth and if you turn back to Job, what you'll find out is that even in challenging God, he has to admit, he has to show his hand, that God is in charge of the situation because he has to appeal to God for what? More free reign because he knows unless he gets that, he's got nothing.

So what is his next ploy? His next attack is this: he's going to say, “Okay, God, you got his family, you got his possessions but, you know, people are generally selfish so he can live with that but if you take away his health and you hurt his body, he's going to curse you,” because that's personal now because Satan is going from the mindset that everyone is like him and so they're self-centered. It's a very humanistic approach but, sadly, it's true and so because people care more about themselves, Satan moves in with this tactic. So, what we have here is a little phrase, we're not sure what this phrase means. It's apparently a proverb from a long, long time ago and the meaning of the Proverb is unclear but here are some ideas that the commentaries gave as possible suggestions. 1. Job was willing to give up all his possessions and his family just like he lost them all just as long as God spared his own life. So, “take my family, everything, but don't touch me,” and then Job will curse God. Or, maybe the meaning is Job was willing to give up his limbs as in amputation, “I'm going to give this skin for my entire body so that the overall outcome will be better. Go ahead and take my legs so that I won't die from infection.” Satan is saying, “Let me take his health and then he'll curse you, God. Let me make him worried about dying and then he's going to turn his back on you, God.”

So, Satan goes and does what God allows and we read in the text in verses 7 and 8, he gets boils from the top of his head all the way down to his feet. A very nasty situation, uncomfortable. We're not sure what this disease is. It might have been something like black plague, what they called in Egypt at the time, really popular, elephantitis, a swelling of the limbs and oozing sores. Whatever it was, you didn't want it. It was very nasty, black leprosy. And it's clear from the text that Job would take these broken pieces of pottery, the potsherd and scrap off the boil, remove the filth, maybe give some relief in removing the infection also and it says he sat down in ashes. This was a typical grieving posture to sit in the ashes but it also could possibly have some medicinal properties to it too. We're not really sure about that. And Job and his wife probably thought this disease is probably fatal. You see, we have the big picture. We see up in heaven what's going on but they didn't see any of that so they didn't know if this cancer meant two weeks, two months, two years. They had no idea. Let's not be careful and read into the text what's not there. Job probably thought he was going to die. Job's wife probably thought he was going to die. Now you say, “Wait a minute, does that matter?” Yeah, it matters in a minute when we look at what goes on so the real issue is: what do I do when I think I'm going to die because that's a pretty significant event in all of our lives. So Job's wife says,

“Why don't you curse God and die,” in verses 9-10. I've got to say, that's a great plan. Way to go! “Let me think, what should we do? Just curse God and die, it sounds like a good idea.” Of course, we're being facetious but look at this, she was obviously not tracking the fact that Job would have to be held accountable when he stood before God in eternity. Now, I don't know why that is and we'll get into that in a minute. Possibly, maybe they didn't have the concept of facing God when they died. A little bit later on in the book, Job says, “I know that my Redeemer liveth and that I'm going to stand where he stands,” so I don't know. We'll get into that in a minute. But one thing is for sure: we're trading that idea of accountability before God with the concept of getting out of my situation. “This is painful, possibly fatal, I can't see any other thing coming because everybody I know that has this elephantitis stuff, they die and so just curse God and get it over with,” is what she's saying. “Just get it over with.”

By the way, just as a side note: have you ever wondered when all the kids and everybody died why she didn't die? I asked Pastor Bill and he said, “Because the man needed more torture.” Oh, wait a minute, wait a minute, I'm sorry, that wasn't Pastor Bill, that was John Calvin but he does sound like that, right? No. I have no idea why Job's wife remained alive through this part right here so if you ever want to see a scathing review of Job's wife, do read John Calvin because he kind of equated her to Satan's little minion and helper. But I'm not so sure. We'll get into that in just a second.

What I want to look at is: what was wrong with her thinking? First of all, maybe, let's give her a little bit of a break, maybe she thought that death was the end of it. Maybe she just believed in annihilation; maybe she didn't really understand the concept of standing before God and so that this was really a compassionate thing, “Let's get Job out of this suffering if we just curse God. We know that if we curse God, God has to do something so he'll probably kill me,” and so she did have some understanding of what God was like as far as accountability but maybe not moving all the way into eternity. I don't really know there what she was thinking but she didn't think about enduring as glorifying God. But she did not really equate enduring this suffering with bringing God more glory and the reason for that, I think, is she really felt like Job and herself were the ones being dishonored here. Isn't that the way we are? Someone offends me, “Well, I can't believe they said that to me. Do they know who I am?” We never say those things out loud, do we, but where do we think them? Right in the old gourd right here, right? Or, at least we act like it. We might not even think those thoughts but we act like it. “How dare you treat me that way?” by the way that we respond to somebody.

So, she was probably thinking, “You know, this is just not right. My husband is the most righteous man I know on the face of the earth,” right? And perhaps, I don't know, maybe she saw the evil from God as qualifying him as evil or impotent and worthy of cursing. Now, this is important because a little later on we're going to see in Job's response to her that there might be something to this. This is a pagan approach to God. “Okay, I need a god to make it rain so I'll carve myself a little god and I'll set him on the mantle. Okay god, make it rain.” It didn't rain. “I need another god, let me carve another one and put it on the mantle. Okay, I need to bear some children, lord, my wife isn't having enough kids.” Another god, put it on the mantle. “Oh, that one didn't work, let me scrap that one.

Maybe if I try stone this time instead of wood it will work?" So we see in Job's response later on, he tells her, "You're speaking foolishly like the other foolish women do." The response there is a response to a pagan idea which is, If God doesn't do what I want him to do then I'm done with you, God. If you don't do what I want, I'm done with you."

Now, some are a little more compassionate and they say, wait, wait, hold on, have you ever thought that maybe she was just very kind and compassionate and wanted Job to be out of this suffering? So just get it over with and let's die. Then, maybe because they both thought death was inevitable, God would have to kill them, he's going to die anyway, what's the difference? Right? I mean, that seems reasonable sometimes but I want to tell you that we learn here that suicide is not the answer and I've got to tell you that those are empty and hollow words unless you understand the concept behind it so let's dig into this just a little bit. I think it's too good to pass up. No matter if Job's wife was angry at God or just compassionate it doesn't matter because Job himself understood that killing himself was not the answer or the right thing to do and if we look at his response, we understand the reason why. Job understood that to not wait for God's timing was to remove God's glory and authority in your life. Let's put it this way: Jesus or Judas, two great examples; two different results; two different understandings of God. Luke 22:42, this is Jesus praying in the Garden saying, "Father, if thou be willing, remove this cup from me," what does it say, "nevertheless not my will, but thine, be done." So let me ask you a question because when I read through the Scripture, I'm sure it happens to you just like it happens to me, questions come up in my mind. "Well, what about this? And what about this? And what about this?"

So who do you think of when I say, "Suicide is not the answer for suffering." Who do you think of? What name comes to your mind? Kevorkian, what else? Schiavo, do you remember that case a little while ago? So, the plausible argument is this: well, if they're in suffering, we just want to end the suffering, right? And you hear arguments like that and if you're not careful, you'll be pulled into that. Jack Kevorkian, this is, what do they say, a doctor of mercy. Do you know what? We understand it is tough. Suffering, especially suffering at the end of your life is tough. It's not pretty. None of us wants to go there. We know that it's inevitable. What we understand from God's word is, "Who is in charge?" God is in charge and when we take steps in our own actions, we take away from the glory of God, I'm afraid. We don't like to hear that because it's a sliding scale. If I've got a headache, guess what I do? I take Motrin. I don't go, "Well God, you're going to be glorified through this headache. Bring it on! Oh look, I chopped my foot off. I think I'll just let that fester." So I understand these are hard things we don't understand but I want you to think about this: possibly through suffering we let the glory of God shine and when we look at certain things for an answer, like suicide and in a minute when we look at idolatry for an answer, we take away from the glory of God. Then, of course, we see Judas hanging himself. Two ways out: wait for God, take care of the problem myself; glorify God, glorify Satan which eventually glorifies God, I don't want to go there but that's a theological matter for another discussion.

Let's look at his wife. Idolatry also isn't the answer. Now, I think that what's going on here in her response is perhaps influenced by the idolatry of the time. The approach to

worshiping a God at the time is, “Okay god, what can you do for me?” God of the sun, god of the rain, god of the children, everything and so if this god doesn't work out, I'm going to move on to the next god. So, if I don't get what I want from my god, I'll just curse him and move on to the next one. So, what Job says, he says, “You're answering like a foolish woman.” Look at verse 10, “But he said unto her, Thou speakest as one of the foolish women speaketh. What? 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.” So what was his argument? His first thought was, “Wait a minute, what about God? You're speaking foolishly, woman, because what you're forgetting is we're accountable to a Creator who made us, who is in charge of our lives and he brought this calamity into our life.”

Now, let's just face this fact right here: good and evil are part of life on this planet for all people. Just because you walk through the doors of Berean Baptist Church or walked an aisle one day and said, “I want to be a Christian,” doesn't mean you get out of it and I'm afraid that too many preachers in our country are telling believers, “If you come to Christ, you get out of it.” I'm sorry to say that if you come to Christ, you just got in it, brother, because Jesus said, “They hate me. They're going to hate you.” So, I'm sorry, if someone fooled you into signing up, you may need to check it this evening because it's probably going to get harder. Now, sin doesn't come from God but there is a big difference between sin and evil. What they're calling evil you might think, “Oh, that's sin.” No, no, what was evil is the fact that Job lost his family. That's very terrible; that's uncomfortable; we don't like that. Job didn't like that. He wasn't like, “Oh goody.” This is terrible but it's not sin and we're going to get into that in a minute. Things that we enjoy also come from God.

Job may have understood eternity, I think that he did and that there was a day of reckoning before the Lord. So important things: why is cursing God so bad? Because it exalts man and defames God. It has eternal consequences. So, if you're at work, guys, and I'm just going to be frank, if you're at work and you're worried about the way you look and all the guys are swearing and cursing and they're using the Lord's name in vain, every time you join in and do that, eternal consequences, eternal consequences. Check your heart, eternal consequences. Then, it reveals the heart of the unbeliever. I'm not sure about Job's wife. I'm not sure about her because she truly didn't understand worshiping the Lord, maybe. But what is the question we really struggle with? Why does God do them? Why does God do this? So, here's my question: why in the world did God start it? What about to let everybody know that Satan's on the wrong side?

But the real question that we struggle with so much is: why did this righteous man who by God's own admission didn't do anything worthy of this trial, why is he now suffering? We're going to try to figure this out. First of all, I want to let you know that God didn't let himself off the hook so we shouldn't let God off the hook. God said, “Yes, I did it.” He said, “I did it.” Well, what do you mean? Well, God allowed Satan to touch Job, right? Could God have said no? Because he did say no to Satan, right? He said, “No killing. Don't destroy him. Here are your limits.” So God is culpable. He did it. We can't walk away. We can't put our heads in the sand and say, “Oh well, I don't serve a God like that.” Yes, you do. He said it. He did it. But look what he did: he accused Satan of being guilty.

God didn't let Satan get away. He said, "Wait a minute, you're inciting me to destroy Job and I don't do that. Here are your limits. You can't kill him," verse 3.

Let's see if we can figure this out. Job was suffering for being righteous. Wait a minute, that doesn't sound right but do you follow me? This wouldn't have happened to Job if God wasn't proud of Job and said, "Hey, look over there. I've got one that's worshipping me." So, wait a minute, that goes against what we normally think because we think we have to suffer because we're bad but Job was suffering because he's good. Ouch. That hurt my head. So he wasn't suffering...God said twice, first chapter, second chapter and God still held Satan accountable for challenging his authority.

Let's look at this phrase, this is a great phrase: it says that "he holdeth fast his integrity." Job endured the test, didn't lose his resolve, didn't question God's authority in his life even in the trial and this was amazingly a point of pride to God. God in some way was so proud of Job, I know this is going to sound crazy, that he brought this into Job's life to purify him even further and to teach him more, you'll see in the rest of the book, about himself but what a wonderful joy to know the God of the universe. God wouldn't have been able to do that if he didn't have this back-and-forth question session that we'll see later on and so God loves an amazing love and he brought pain into Job's life. He allowed pain into Job's life in order to purify him further. Then, I want to remind you again, he's seeking his own glory, yes, but he's not seeking to destroy us. That's a lie from the pit of hell and we've got to make sure: God's glory, yes, but he's actually seeking our glory to glorify him too, not our destruction.

Let's get into this: what do you do when you're accused for something when you're totally innocent, you're totally righteous? Job did not deserve this. We're going to suffer for someone else's sin. In fact, a lot of life is like that. Have you ever had children? You just want to go to your parents and say, "I'm sorry," right? And you want to do it over and over. But what does this sound like? Suffering for someone else's sin? Come on, church, you can tell me: the great Master. Is this a pattern? Of course it's a pattern. Look at Christ. Christ was falsely accused of being a blasphemer by the Jews. He was falsely accused of being a rebellious citizen by the Romans. Worst of all, I've got to tell you that Christ took my sin and your sin and bore it on himself when I should have.

Let's look at this. Let's just read these verses together and then we'll go home. Isaiah 53:4-6, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." A righteous man suffering for somebody else's sin. Job is suffering for whose sin? Satan's rebellion. Job would not be in this predicament if it wasn't for Satan coming before God and having a rebellious attitude and God getting into it and proving something to Satan because God didn't destroy Job, God didn't go out there and do that. Satan did this so this is a result of Satan's sin and so we see here: our Savior, our Lord bearing our sin.

It goes on to say this, I love this in verses 10-12 and this is where it comes to shine, folks, "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." The pleasure of the Lord will prosper in Christ's hand. The pleasure of the Lord is in bruising Christ? What, I don't understand? "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." What a wonderful picture Job is of our Lord but it goes further because our Lord was killed, he was mortified in the flesh on our behalf so that, why? He could come back and he could bring many sons to glory.

What an amazing thought tonight: he was broken and bruised so that the glory of God could shine even brighter. Boy, we struggle with this idea. This is a hard saying. We don't want to go through what Job went through. Romans 5:18-19 says this, "Therefore as by the offence of one man," which was Adam, "judgment came upon all men to condemnation; even so by the righteousness of one man," Christ, "the free gift came upon all men unto justification of life." Look at this: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The real question should be not why did God afflict Job but the more poignant question tonight is: why did God bruise Jesus for the wasteful scum that I am? His word says so that many would be saved.

Let's go back and let's think about this now. We've got this concept: Christ was crushed and bruised so that many would be saved. He could have said, "God, please stop it." He prayed in the Garden, it was not the Father's will, he waited on God's timing, he didn't choose to get out of it. So many are now saved so my question is: why suffer Job? So that God gets the glory. Sure, that's the easy answer but what about this one: so that Job himself will be saved. So what about suffering as a Christian? Being falsely accused? Let's close with this verse, 1 Peter 3:16-18, "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

So my question this evening is: at what cost? At what cost to God's shining of his glory will we be willing to give up our lives, our stuff, our security, our rank or status, losing our heritage, our future status? These are the questions. I think we've answered a lot of them, maybe not all of them. Has God changed or could this happen to me? The Scripture says God doesn't change. Oh, you wonder about that? James 1:13-18, look at this, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when

it is finished, bringeth forth death.” This is sin. God doesn't cause sin so in our story, who are the sinners? We've got one innocent man, Job, and then we have two sinners, who are they? Satan and Job's wife so that's not what we're talking about here but the verse goes on, “Dont' be mistaken, brothers. Do not err,” you speak as one of the foolish women, Job says, you're all messed up. Listen, listen, don't err. “Every good gift and every perfect gift is from above.” Does that not sound like what Job said? And look at this, “and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Same God, Job, same God that I serve, same God that crushed Christ, same God that allowed Satan to reach out and touch Job. Same reason: God's glory in bringing salvation to my soul. “Of his own will begat he us with the word of truth, that we should be,” what? We should be the shine of God's glory. Is that awesome or what? Do you think that James didn't read Job? I think that he probably knew about the book of Job.

Why would we maintain our integrity when we suffer for his name? The answer: to be more like Christ and that's just a generic answer. Let's be more specific: and shine the glory of salvation everywhere. Everywhere. His death, Christ's death helped shine the glory of salvation in all of the world. Here's four theological truths from John Piper: 1. Satan's aim is to destroy our joy in God. Remember that this week. 2. God's aim is to magnify his worth in the lives of his people. 3. God grants Satan limited power to cause pain. It's not unlimited. Satan bows to God. 4. Satan's work is ultimately the work of God. If you can wrap your brain around that, you're a better man than I am, or woman.

Let's pray.