

## “And Still” – Job 2:1-10

Introduction: What will happen when we face something that seems too great for man to handle? Will we respond to it in the right way? To this point in Job’s trial, he responded the way he should have. He wasn’t sinless, but he continued to stay right with God through it all.

### I. “And still” he stayed right with God – vs. 1-3

**A. *Again, we find the fallen angels, and Satan, coming before God at that appointed time and in the appointed place, to bring accusations against the children of God***

**B. *And, again, we find God asking Satan if he had considered Job, and how well he lived***

**C. *And, again, we find God pointing out to Satan, that no matter what he had done to him to this point, Job was still right with God***

**Job 13:15** Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

**Job 19:25-28** For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: (26) And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: (27) Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. (28) But ye should say, Why persecute we him, seeing the root of the matter is found in me?

### II. “And still” he kept his integrity – vs. 3, 9

**A. This word translated “integrity” is used five times in the Bible**

1. It’s used by God of Job – vs. 3
2. It’s used by Job’s wife of Job – vs. 9
3. It’s used by Job of himself – 27:5; 31:6

**Job 27:5** God forbid that I should justify you: till I die I will not remove mine integrity from me.

**Job 31:6** Let me be weighed in an even balance, that God may know mine integrity.

4. It’s used in Proverbs for a righteous man – Prov. 11:3

**Pro 11:3** The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

**B. The word is defined in Webster’s 1828 dictionary as “the entire, unimpaired state of any thing, particularly of the mind; moral soundness or purity; incorruptness; uprightness; honesty. Integrity comprehends the whole moral character, but has a special reference to uprightness in mutual dealings, transfers of property, and agencies for others.”**

**C. The reason the word “integrity” is used is because of the last clause of verse 3 where God said to Satan, “although thou movedst me against him, to destroy him without cause. It was because Job was “without cause” that showed his integrity.**

***D. This is proven out in verse 9 where Job's wife pointed to his integrity as the reason he was still alive.***

### **III. "And still" he was tried more – vs. 4-8**

***A. In verse 4, Satan is recorded as stating to God that any man would give all that he has – including his integrity – to save his own health***

***B. This has proven untrue from the time man left the Garden of Eden – God has always given His children the ability to deal with persecution***

***C. God allowed Satan to cause Job physical harm because He knew Job would not blame God. This was done so we would have an example to follow – if Job can go through what he went through, so can we.***

***D. The condition Satan inflicted upon Job: "In regard to the disease of Job, we may learn some of its characteristics, not only from the usual meaning of the word, but from the circumstances mentioned in the book itself." (Barnes)***

1. It was such that he took a potsherd to scrape himself with, Job 2:8
2. Such as to make his nights restless, and full of tossings to and fro and to clothe his flesh with clods of dust, and with worms, and to break his flesh, or to constitute a running sore or ulcer, Job 7:4-5

**Job 7:4-5** When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.  
**(5)** My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

3. Such as to make him bite his flesh for pain, Job 13:14

**Job 13:14** Wherefore do I take my flesh in my teeth, and put my life in mine hand?

4. And to make him like a rotten thing, or a garment that is moth eaten, Job 13:28

**Job 13:28** And he, as a rotten thing, consumeth, as a garment that is moth eaten.

5. Such that his face was foul with weeping, Job 16:16

**Job 16:16** My face is foul with weeping, and on my eyelids *is* the shadow of death;

6. And such as to fill him with wrinkles, and to make his flesh lean, Job 16:8

**Job 16:8** And thou hast filled me with wrinkles, *which* is a witness *against me*: and my leanness rising up in me beareth witness to my face.

7. Such as to make his breath corrupt, Job 17:1

**Job 17:1** My breath is corrupt, my days are extinct, the graves *are ready* for me.

8. And his bones cleave to his skin, Job 19:20, Job 19:26

**Job 19:20** My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

Job 19:26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

9. Such as to pierce his bones with pain in the night, Job 30:17

Job 30:17 My bones are pierced in me in the night season: and my sinews take no rest.

10. And to make his skin black, and to burn up his bones with heat, Job 30:30

Job 30:30 My skin is black upon me, and my bones are burned with heat.

***E. It has been commonly supposed that the disease of Job was a species of black leprosy commonly called "elephantiasis," which prevails much in Egypt. This disease received its name from *elefas*, "an elephant," from the swelling produced by it, causing a resemblance to that animal in the limbs; or because it rendered the skin like that of the elephant, scabtons and dark colored. It is called by the Arabs *judhām* (Dr. Good), and is said to produce in the countenance a grim, distorted, and "lion-like" set of features, and hence has been called by some "Leontiasis." It is known as the black leprosy, to distinguish it from a more common disorder called "white leprosy" - an affliction which the Greeks call "Leuce," or "whiteness." The disease of Job seems to have been a universal ulcer; producing an eruption over his entire person, and attended with violent pain, and constant restlessness. A universal bile or groups of biles over the body would accord with the***

*account of the disease in the various parts of the book. In the elephantiasis the skin is covered with incrustations like those of an elephant. It is a chronic and contagious disease, marked by a thickening of the legs, with a loss of hair and feeling, a swelling of the face, and a hoarse nasal voice. It affects the whole body; the bones as well as the skin are covered with spots and tumors, at first red, but afterward black. ("Coxe, Ency. Webster.") It should be added that the leprosy in all its forms was regarded as contagious, and of course involved the necessity of a separation from society; and all the circumstances attending this calamity were such as deeply to humble a man of the former rank and dignity of Job.*

#### **IV. "And still" he did not sin because of it – vs. 10**

**A. *His answer to his wife was not one of anger, or hatred. It was one pointing out to her that God was still in charge, and that no matter what happens in the life of a child of God, we have no cause to blame Him.***

**B. *One of the most puzzling statements in the book of Job, and, for that matter, in the Bible, is where Job asks his wife the question, "shall we receive good at the hand of God, and shall we not receive evil?"***

1. In our minds, the word evil is coupled with sin, but it is just a word that can mean "bad" in a wide variety of ways

2. It shows, very clearly, that the life of a child of God is not always going to be rosy and good – no matter what the “prosperity” preachers say
3. It is God that is in control, not the devil, and He allows us, for purposes that only He knows at times, to go through trials – should we blame Him during those times?

**Lam 3:38-41** Out of the mouth of the most High proceedeth not evil and good? (39) Wherefore doth a living man complain, a man for the punishment of his sins? (40) Let us search and try our ways, and turn again to the LORD. (41) Let us lift up our heart with *our* hands unto God in the heavens.

**Joh 18:11** Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

**Heb 12:9-11** Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (10) For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. (11) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

**C. *The final statement of verse 10 says that Job didn't sin "with his lips." It will be found later in the book that he did, in fact sin in being self-righteous, but up to this point he hadn't. It wasn't because of sin that Job was tried – it was for an example for us to follow.***

Conclusion: Where do we stand when it comes to trials? Are we quick to thank God for the good and blame Him for the bad? Keep in mind that God is the “same yesterday, today and forever” – what He allowed then He will still allow today. What will we do when trouble comes?