

**SPEAKERS**

**September 4 – Ken Storm,**  
*Holy Communion*

**September 11 – Nathan**  
*Ruonavarra*

**September 18 – Special Services**  
*with Stan Lampinen, Dave Lappi,  
Bruce Sarkela, and Ken Storm*

**September 25 – Ivan Niemela**

**CHURCH SCHEDULE**

**Sunday Service:** 11:00 a.m.

**September 18 Special Services**  
10:30 a.m., 2:00 p.m. & 6:00 p.m.

*Meals will be provided between  
services and coffee will follow the  
evening service.*

**Wednesday Bible Study:**  
7:00 p.m.

**CONTACT**

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**JOB**

There was a man in the land of Uz who Satan wanted to corrupt. Thus, the story of Job begins with Satan attending a worship service before the Lord to point out that most of mankind had already turned its collective back on Him. Satan wanted to have more influence on the earth than did God. His main purpose of “...going to and fro in the earth, and from walking up and down in it” (Job 1:7) was to promote sin. (1 Peter 5:8 portrays Satan as “*your adversary the devil, as a roaring lion, walketh about seeking whom he may devour.*”) It very much annoyed Satan that he could not corrupt all of mankind, especially complaining that God was unduly shielding Job from him: “*Hast not thou made an hedge about him*” (Job 1:10). Satan said that if he could sufficiently afflict Job in his daily life, Job would become like many others on earth and curse God. Job “*was perfect and upright, and...feared God, and eschewed evil*” (Job 1:1) — he was a child of God and Satan wanted him.

Because God knew that Job would not turn his back on Him, as so many others had done, He allowed Satan to test Job but not to physically harm him: “*upon himself put not forth thine hand*” (Job 1:12). (This does not suggest that God gave up on the others because He never stops calling.) Probably thinking that he may not have another chance like this, Satan quickly destroyed everything Job owned, including his children. However, in spite of this horrific loss of wealth and family, Job worshipped God and did not curse Him as Satan had confidently predicted he would: “*in all this Job sinned not, nor charged God foolishly*” (Job 1:22). Satan came again to God, this time requesting that he be given power over Job’s health, reasoning that “*all that a man hath will he give for his life...and he will curse thee to thy face*” (Job 2:4-5). Once again God agreed but on the condition that Job would not be killed. Hence, Satan sickened Job so dreadfully that his wife even told him to give up and to “*curse God, and die*” (Job 2:9). She could not understand why her husband continued to worship God when He allowed such intense suffering. Amazingly, even with his wife’s ungodly advice, the loss of his health, and his daily life destroyed, Job did not curse God: “*In all this did not Job sin with his lips*” (Job 2:10).

The story goes on to say that three friends then came to comfort Job in his misery, but when they saw him, they could hardly believe their eyes. Job was in more pain and suffering than they could have imagined. For seven days they sat down upon the ground with him in complete silence. Finally, Job opened his mouth telling his friends that he curses the day that he was born, that he wishes that he had died in the womb and that he longs for his life to end.

After hearing this, his friends try to dissect the situation. All three friends, plus a fourth person at the end of their long discourse, used their great knowledge of the Word of God. They spoke, among other things, of the wisdom and greatness of God, of judgement and of punishment because of sin. All four men advised Job that his sufferings had to be the result of a sin that he was hiding. One of the many reasons supporting their contention was this, “*who ever perished, being innocent?*” (Job 4:7). Job did not dispute anything that they had said, except that he knew of no sin that he needed to seek forgiveness for. (Leviticus 4:28 says that only those sins which come to our knowledge must be confessed and cleansed with sacrificial blood.) The friends adamantly rejected Job’s stance of innocence. They continued to insist that he had sin on his

conscience and that the only recourse was to *“put it away, and let not wickedness dwell in thy tabernacles”* (Job 11:14).

Once the four men had completed their impassioned accusations of unforgiven sin in Job’s life, God told Job that He was still in control. Job knew all along that he did not need to search his heart to uncover sin that God had not revealed to him, despite what his friends told him: *“If I have Walked with vanity, or if my foot hath hastened to deceit; Let me be weighed in an even balance, that God may know mine integrity”* (Job 31:5-6). Throughout the ordeal of condemnation imposed on him by the four men, Job never claimed to be sinless, just that his suffering was not because of sin. Job continued to worship God to the utter amazement of the others.

God then turned to the three friends: *“My wrath is kindled against thee...for ye have not spoken of me the thing that is right, as my servant Job hath”* (Job 42:7). God was pointing out that faith in Him was what guided Job but that it was faith in their personal understanding of the Word that guided his friends. This angered God. The three friends correctly used the Word of God to explain sin but they never allowed for Job being righteous. They only examined his outward misery to conclude that Job needed to repent of his sin (whatever that was!): *“for man looketh on the outward appearance, but the Lord looketh on the heart”* (1 Samuel 17:7). God let them know that it was them, not Job, who had sinned against Him and that that sin needed to be put away—they did not realize their sin until this point. So, God had them bring burnt offerings unto Job to confess their sin to him while God prepared Job to preach the word of reconciliation to them: *“Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept”* (Job 42:8).

We have seen that Satan can cause many problems in our life but that he can never take away our faith as long as we continue to hunger and thirst for righteousness. He will even use our religious friends to attack our God-given faith. Finally, it is interesting to note that God required Job to forgive those who attacked him even before they came to him to confess their sin. God carefully prepared both sides before they came together, just as He did with Peter and Cornelius in Chapter 10 of Acts. So, it is with us today.

*God’s Peace,*

*Charles Korhonen*