

Series: Divine Healing Series

Title: Session 8 – What About Job’s Sufferings?

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Answer Objections to Healing

3. What About Job’s Sufferings?

- The objection – God allowed (and even sent) sickness in Job’s life, so that He would test him.
- Answer - Job was not in the new covenant, he was not a new creation.
- First, it was Satan who attacked Job, not God.
- Second, Job suffered for a few months (some say around 9 months, but the Bible doesn’t mention exactly), but at the end of that period, Job was healed, and God blessed him way more than before. He doubled his fortunes. God gave him other 10 children in the place of those 10 that he lost and doubled his wealth.

Job 42:10–16 (NKJV)

¹⁰And the LORD **restored Job’s losses** when he prayed for his friends. Indeed, the LORD **gave Job twice as much** as he had before.

¹¹Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold.

¹²Now the LORD **blessed the latter days of Job more than his beginning**; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

¹³He also had seven sons and three daughters.

¹⁴And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.

¹⁵In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

¹⁶After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations.

- So, if you identify yourself with Job, you should eventually be healed as well, and have everything doubled in riches, lifespan, sons and daughters, as he had.
- Third, it seems that Job was not a Jew and lived somewhere south east of Israel between 2000-1000 BC, after Noah’s flood and long before Moses and the commandments. The best approximation places him living while the sons of Jacob were in Egypt, but he wasn’t a part of the people of Israel. He didn’t have a connection with Abraham. That means Job didn’t have any covenant with God like Abraham, he didn’t have the Law and the commandments, and he didn’t have any promises from God on which to place his faith. He even says it in Job 9:33 that there was no mediator between him and God, like we have Jesus today:

Job 9:32–35 (NKJV)

³²“For He is not a man, as I am, that I may answer Him, and that we should go to court together.

³³**Nor is there any mediator between us**, who may lay his hand on us both.

³⁴Let Him take His rod away from me, and do not let dread of Him terrify me.

³⁵Then I would speak and not fear Him, but it is not so with me.

- However, the new creation has a mediator, Jesus Christ, and has the promises of God on healing:

1 Timothy 2:5–6 (NKJV)

⁵For there is one God and **one Mediator between God and men, the Man Christ Jesus,**
⁶who gave Himself a ransom for all, to be testified in due time,

- Whoever identifies with Job and his sufferings, actually places himself or herself outside of the Law of Moses, and outside the New Covenant in Christ. Moreover, it is actually offensive to the sacrifice of Jesus, to identify with Job and say God allows sickness. Even in Job's case, who didn't have any promises and rights before God, and no mediator, God had mercy on him, healed him and blessed him twice more than he had before. This is the God we have, a God of love and mercy, who is ALWAYS willing and capable to heal his people.

Job 1:21 (NKJV)

²¹And he said: "Naked I came from my mother's womb, and naked shall I return there. **The LORD gave, and the LORD has taken away; Blessed be the name of the LORD.**"

- We even have a famous song singing the above verse: Blessed Be the Name of the Lord. No, that verse is not true in the new creation era, and it's not true about God in general. That was Job's limited revelation and understanding. He didn't know about the existence of Satan. God only gives good things; He never takes away. If something is taken away from us, it's either because Satan takes it away or we forfeit it through our own lack of understanding and knowledge. The devil takes away, kills and destroys. God only gives good gifts to people.

James 1:17 (NKJV)

¹⁷Every good gift and **every perfect gift is from above, and comes down from the Father of lights**, with whom there is no variation or shadow of turning.

4. Jesus in His Home Town

- The objection – Even Jesus couldn't heal ALL people in His home town because of their unbelief.
- Answer – There are 2 accounts in the Gospels of the same situation. One is more complete than the other. People know one of them and neglected the other one. The accounts are: Matthew 13:53-58, and Mark 6:1-6.

Matthew 13:53–58 (NKJV)

⁵³Now it came to pass, when Jesus had finished these parables, that He departed from there.

⁵⁴When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works?"

⁵⁵Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?

⁵⁶And His sisters, are they not all with us? Where then did this Man get all these things?"

⁵⁷So **they were offended at Him**. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house."

⁵⁸Now **He did not do many mighty works there because of their unbelief**.

Mark 6:1–6 (NKJV)

¹Then He went out from there and came to His own country, and His disciples followed Him.

²And when the Sabbath had come, He began to teach in the synagogue. And many hearing Him were astonished, saying,

"Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands!"

³Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So **they were offended at Him.**

⁴But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house."

⁵Now **He could do no mighty work there, except that He laid His hands on a few sick people and healed them.**

⁶And **He marveled because of their unbelief.** Then He went about the villages in a circuit, teaching.

- Matthew 13:58 – it doesn't say Jesus didn't do ANY mighty works there, but it says Jesus didn't do MANY mighty works.
- Mark 6:5 – it says that everyone sick Jesus laid His hands on were healed. Jesus never tried to lay hands and failed.
- Both accounts show clearly that the whole city in general was offended at Him (Matt. 13:57 and Mark 6:3). Now when people are offended at you, they don't line up for you to lay your hands on them. They stay at distance, they talk about you at a distance, and they don't want you to do anything for them because they are offended. So, there were a few people that came forward that were sick, He laid His hands on them and they were healed. Every person He laid hands on got healed. Maybe there weren't hundreds and thousands because also Nazareth was a small city in itself.

5. The Disciples Had a Failure

- The objection: There is a case when the disciples couldn't heal someone, so not everyone gets healed.
- Answer: There are 2 accounts in the gospel of the same situation, when the disciples couldn't cast out a demon and they came and ask Jesus why they couldn't do it: Matthew 17:14-21 and Mark 9:14-29.

Matthew 17:14–21 (NKJV)

¹⁴And when they had come to the multitude, a man came to Him, kneeling down to Him and saying,

¹⁵"Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water.

¹⁶So I brought him to Your disciples, but **they could not cure him.**"

¹⁷Then Jesus answered and said, "**O faithless and perverse generation,** how long shall I be with you? How long shall I bear with you? Bring him here to Me."

¹⁸And Jesus rebuked the demon, and it came out of him; and **the child was cured from that very hour.**

¹⁹Then the disciples came to Jesus privately and said, "**Why could we not cast it out?**"

²⁰So Jesus said to them, "**Because of your unbelief;** for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

²¹However, this kind does not go out except by prayer and fasting."

Mark 9:14–29 (NKJV)

¹⁴And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

¹⁵Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him.

¹⁶And He asked the scribes, "What are you discussing with them?"

¹⁷Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit.

¹⁸And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke

to Your disciples, that they should cast it out, ***but they could not.***

¹⁹He answered him and said, “**O faithless generation,** how long shall I be with you? How long shall I bear with you? Bring him to Me.”

²⁰Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and swallowed, foaming at the mouth.

²¹So He asked his father, “How long has this been happening to him?” And he said, “From childhood.

²²And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us.”

²³Jesus said to him, “If you can believe, all things are possible to him who believes.”

²⁴Immediately the father of the child cried out and said with tears, “Lord, I believe; help my unbelief!”

²⁵When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, “Deaf and dumb spirit, I command you, come out of him and enter him no more!”

²⁶Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, “He is dead.”

²⁷**But Jesus took him by the hand and lifted him up, and he arose.**

²⁸And when He had come into the house, His disciples asked Him privately, “**Why could we not cast it out?**”

²⁹So He said to them, “This kind can come out by nothing but prayer and fasting.”

- Notice that in both accounts this wasn't supposed to happen. Jesus expected the disciples to be able to heal the boy. He rebuked them harshly for their unbelief. And then Jesus healed the boy showing that it was His will for him to be healed.
- When Jesus said that kind can come out by nothing but prayer and fasting, He wasn't referring to the demon, but to their unbelief.

6. Paul's Physical Infirmity in Galatia

- The Objection – Paul had some kind of eye disease or other sickness according to Galatians 4:12-15, and God would not heal him.
- Answer – Let's see the text:

Galatians 4:12–15 (NKJV)

¹²Brethren, I urge you to become like me, for I became like you. You have not injured me at all.

¹³You know that **because of physical infirmity** I preached the gospel to you at the first.

¹⁴And **my trial which was in my flesh** you did not despise or reject, but you received me as an angel of God, even as Christ Jesus.

¹⁵What then was the blessing you enjoyed? For I bear you witness that, if possible, **you would have plucked out your own eyes** and given them to me.

- First, the Greek word used for *physical infirmity* is *astheneia*, which literally means “with no strength, weak”. This the first clue that this infirmity might not necessarily be a sickness.
- Second, the expression from v. 15 “you would have plucked out your own eyes and given them to me”, which many commentators use to prove that Paul had an eye disease, actually meant something else in Paul's day, as it also means today. It meant that you loved a person so much that you would even give up one of your most precious possessions for the person – your eyesight. In other words, the Galatians loved Paul as the apple of their eye.

Acts 14:19–22 (NKJV)

¹⁹Then Jews from **Antioch and Iconium** came there; and having persuaded the multitudes, **they stoned Paul and dragged him**

out of the city, supposing him to be dead.

²⁰However, when the disciples gathered around him, he rose up and went into the city. And the next day he departed with Barnabas to **Derbe**.

²¹And when they had preached the gospel to that city and made many disciples, they returned to **Lystra, Iconium, and Antioch**,

²²strengthening the souls of the disciples, exhorting them to continue in the faith, and saying, “We must through many tribulations enter the kingdom of God.”

- Third, it seems that Paul was stoned and left for dead after he preached the good news in Lystra. When it says “left for dead” it means those who were throwing rocks at his head didn’t stop until they thought they had killed him. However, afterwards, a group of believers gathered around him and Paul got up. The day after this severe attack, Paul walked several miles to Derbe.
- The stoning occurred during Paul’s first missionary journey. Both Derbe and Lystra are in Galatia. So when Paul FIRST BROUGHT the Galatians the good news he had literally just been stoned to death. Having stones thrown at your head until people thought you were dead, might do some damage to your eyes that could be described as an “infirmity of the flesh” or a “bodily ailment”.
- I am not disputing that Paul was weak and in need of being cared for when he first came to the Galatians. The source of that weakness, however, came from persecution, not sickness. So no, this verse from Galatians is not evidence that Paul had an eye disease or was persistently sick.

7. Epaphroditus Was Sick

Philippians 2:25-30 (NKJV)

²⁵Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;

²⁶since he was longing for you all, and was distressed because you had heard **that he was sick**.

²⁷**For indeed he was sick almost unto death;** but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.

²⁸Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.

²⁹Receive him therefore in the Lord with all gladness, and hold such men in esteem;

³⁰because **for the work of Christ he came close to death**, not regarding his life, to supply what was lacking in your service toward me.

- The Greek words for sickness and diseases everywhere else in the New Testament are *malakia*, *nosos*, *kakos* or *arrostos*. However, here the term used for sick was *astheneo*, which means “weak”.
- As the whole context reveals by phrases like “sick almost unto death” or “for the work of Christ he came close to death”, it seems that Epaphroditus (like in Trophimus’ case) was weak and exhausted physically either from the travels with Paul or from persecution and beatings, which would exclude altogether physical sickness coming from the devil.
- Even if Epaphroditus was sick at one point, the passage above shows that he was healed.

8. Trophimus’ Sickness

- **The Objection** – God doesn’t heal everybody. Even Paul couldn’t heal everybody, he left Trophimus sick in 2 Timothy 4:20.

- Answer – Let's see what exactly that passage says:

2 Timothy 4:20 (NKJV)

²⁰Erastus stayed in Corinth, but *Trophimus I have left in Miletus sick.*

- Again, the Greek word used for *sick* here is *astheneo*, which means “weak, or weakness” and not a sickness or disease. More than likely this idea of sickness here had to do more with physical exhaustion from the travels that they did. He was weakened in his body. But Paul did not offer the slightest hint as to WHY Trophimus had gotten sick or had remained sick.
- Paul has ascribed no fault or blame upon Trophimus such as: “he must not have had enough faith”, or “there must have been sin in his life” or “he must have missed it somewhere”.
- Paul felt no need to defend the doctrine of healing or his own ministry. He didn’t express the idea that he had “failed” to get Trophimus healed. Moreover, Paul did not try to make this into a theological or philosophical issue at all. He simply stated the fact of Trophimus’ illness, as it existed at that moment. The same was with the multitude of people that he left unsaved where he left from, but that doesn’t mean it wasn’t God’s will for them to be saved.
- Let’s say that was true and Trophimus indeed was sick of something when Paul left. Does that deny the doctrine of the Bible on healing? Does that change anything? Does one person’s experience change our view on this doctrine? Or do we say: Ok, that person wasn’t able to see the fullness of the blessing of God, but it doesn’t mean it changes our doctrine, which is clear everywhere in the Bible: God desires people to be healed. No one person’s experience should change God’s will.
- Even the disciples had a failure while Jesus was on earth. But then Jesus came and healed that boy. So, even Paul’s failure to heal Trophimus doesn’t mean that God’s will wasn’t for Trophimus to be healed. Paul was not God.