

Job 01 - Introduction; Background on Job; When was Job written?

I. Prologue (Job 1:1—2:13)

- (1) Job's righteousness before his trial (1:1-5)
 - (A) Righteousness (1:1)
 - (B) Wealth (1:2-3)
 - (C) Family intercession (1:4-5)
- (2) Job's trials (Job 1:6—2:13)
 - (A) First trial involving Job's prosperity and family (1:6-22)
 - (a) Satan's accusation (1:6-11)
 - (b) Satan's attack (1:12-19)
 - (c) Job's worshipful response (1:20-22)

Job 1

I. Prologue (Job 1:1—2:13)

- (1) Job's righteousness before his trial (1:1-5)
 - (A) Righteousness (1:1)

1 There was a man in the land of **Uz** whose name was Job; and that man was **blameless**, upright, fearing God and turning away from evil.

1 There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil.

1 There once was a man in the land of Uz named Job. The man was blameless as well as upright. He feared God and kept away from evil.

1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

- "...Uz" - son of Aram (founder Aramaeans), son of Shem, son of Noah. Uz was:

- 1. A land of kings in Jeremiah's day (Jer 25:20)
- 2. Possession or neighbor of Edom (Lam 4:21)

— Many scholars believe Uz was in the fertile Bashan, S. of Damascus; others, that Uz was in Edom, SE of Dead Sea; others, E of Edom, in Northern Arabia. This last view is supported by the fact that:

- 1. Job lived near the desert (1:19)
- 2. His land was fertile for agriculture and livestock (1:3,14; 42:12)
- 3. Customs, vocabulary, ref. to geography, etc. relate to N. Arabia

- Job was probably one of the most prominent citizens in the region
- "...blameless" - upright, sincere, without guile
- Blameless, not sinless. It's important to know this about Job at the outset, because throughout the book his "friends" try to pin his circumstances on his shortcomings.
- He was a complete, well-balanced man who feared God

(B) Wealth (1:2-3)

- 2 Seven sons and three daughters were born to him.
- 2 Seven sons and three daughters were born to him.
- 2 Seven sons and three daughters had been born to him.
- 2 And there were born unto him seven sons and three daughters.

- 3 His possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and very many servants; and that man was the greatest of all the **men of the east**.
- 3 His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was the greatest of all the men of the east.
- 3 His livestock included 7,000 sheep, 3,000 camels, 500 teams of oxen, 500 female donkeys, and many servants. Indeed, the man's stature greatly exceeded that of many people who lived in the East.
- 3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.
- Job was very prosperous. This inventory will be important to revisit at the end of the book...
- "...men of the east" - identified with Kedar, northern portions of Arabia (Jer 49:28)

(C) Family intercession (1:4-5)

- 4 His sons used to go and hold a feast in the house of each one on his day, and they would send *word* and invite their three sisters to eat and drink with them.
- 4 His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.
- 4 His sons used to travel to each other's houses in turn on a regular schedule and hold festivals, inviting their three sisters to celebrate with them.
- 4** And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

5 When the days of feasting had completed their cycle, Job would send *word to them* and consecrate them, getting up early in the morning and offering **burnt offerings** *according to* the number of them all; for Job said, "Perhaps my sons have sinned and **cursed God in their hearts.**" Job did so continually.

5 When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings *according to* the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually.

5 When their time of feasting had concluded, Job would rise early in the morning to send for them and consecrate them to God. He would offer a burnt offering for each one, because Job thought, "Perhaps my children sinned by cursing God in their hearts." Job did this time and again.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

- Job was man of prayer and sacrifice

- "...burnt offerings" - speaks of total dedication to God, a recognition of God's rightful ownership of men & women

- "...cursed God in their hearts" - a key theme of the book. Job knew that the greatest spiritual stress can come when things are going well.

- Job = a godly man, a great landowner, and a good father

(2) Job's trials (Job 1:6—2:13)

(A) First trial involving Job's prosperity and family (1:6-22)

(a) Satan's accusation (1:6-11)

6 Now there was a day when the **sons of God** came to present themselves before the LORD, and Satan also came among them.

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

6 One day, divine beings presented themselves to the LORD, and Satan accompanied them.

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

- Scene shift to heaven...

- "...sons of God" - *Bene HaElohim*, angels (and also Adam), a direct creation of God (Cf. Job 1:6; 2:1; 38:7; Gen 6; John 1:12)

- The surprising takeaway from this verse is that Satan has access to heaven, and interrupted a "meeting" on a mission of accusation...

7 The LORD said to Satan, "From where do you come?" Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

7 The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

7 The LORD asked Satan, "Where have you come from?" In response, Satan answered the LORD, "From wandering all over the earth and walking back and forth throughout it."

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

- It is God who challenges Satan (not the other way around)!

8 The LORD said to Satan, "Have you considered My servant Job? For there is **no one like him on the earth**, a blameless and upright man, fearing God and turning away from evil."

8 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."

8 Then the LORD asked Satan, "Have you considered my servant Job? There is no one like him on earth. The man is blameless as well as upright. He fears God and keeps away from evil."

8 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?

- "...no one like him in all the earth" - God endorses Job

— This is the key to the rest of book. *The book loses its point if the righteousness of Job is not taken as genuine.*

9 Then Satan answered the LORD, "Does Job fear God for nothing?"

9 Then Satan answered the LORD, "Does Job fear God for nothing?"

9 But in response, Satan asked the LORD, "Does Job fear God for nothing?"

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

- Satan's premise: Job fears God only for his own self-interest

— Ultimate question for us all: reflecting Satan's cynical philosophy opens his entry... Is worship a coin that buys us a heavenly reward? Is piety a contract...? Will Job serve God even if he gets nothing in return?

— Real worship vs. thanksgiving...

- Satan's attack also attacks the character and integrity of God. Satan is accusing God of rigging the rules...

- In turn, God uses Job to silence Satan; also to deepen Job's spiritual insight
- Metal has no strength which has not been tempered in the fire, and Job's metal will be tempered

10 Have You not made a fence around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

10 Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

10 Haven't you surrounded him with a fence on all sides, around his house, and around all that he owns? You have blessed everything he puts his hands on and you have increased his livestock in the land.

10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

- Satan is complaining here that he can't get to Job...God has sealed him off

— Satan's point is that it is profitable for Job to love God because of what God has done for him...and the implication is that if God removed His protection and provision, Job would not love Him anymore.

— This leads to a great theological truth: Nothing can happen to any of His without God's allowance and permission. All our troubles are "Father Filtered."

11 But reach out with Your hand now and touch all that he has; he will certainly **curse You** to Your face."

11 But put forth Your hand now and touch all that he has; he will surely curse You to Your face."

11 However, stretch out your hand and strike everything he owns, and he will curse you to your face."

11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

- "...curse You" - the very thing Job was making sacrifices and prayer for for his children in v5

Surely Satan would not be asking permission on a matter like this if it were not necessary. Satan recognized that the Lord had put a hedge (fence) around Job and his house that prevented him from stalking Job without God's permission. After the Lord granted Satan permission, He limited the extent of suffering which he would be permitted to inflict (1:12; 2:6).

(b) Satan's attack (1:12-19)

12 Then the LORD said to Satan, "Behold, all that he has is in your power; only do not reach out *and put* your hand on him." So Satan departed from the presence of the LORD.

12 Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.

12 Then the LORD told Satan, "Very well then, everything he owns is under your control, only you may not extend your hand against him." So Satan left the LORD's presence.

12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

- Note specific limits set by God. Satanic limitations. A rebel who is constrained by rules.

— God only allows Satan access to his material possessions, but not permission to hurt Job himself.

— No suggestion that he even attempts to break forth from this limitation. God is totally in control.

13 Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house,

13 Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house,

13 Some time later, when his children were celebrating in their oldest brother's house,

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 a messenger came to Job and said, "The oxen were plowing and the female donkeys feeding beside them,

14 a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,

14 a messenger approached Job and said, "The oxen were plowing and the female donkeys were grazing nearby

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:

15 and the **Sabeans** attacked and took them. They also killed the servants with the edge of the sword, and I alone have escaped to tell you."

15 and the Sabeans attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you."

15 when the Sabeans attacked, captured the servants, and killed them with swords. I alone escaped to tell you!"

15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

- Satan doesn't waste any time

- "...Sabeans" - from region of Sheba, SW Arabia; or a town called Sheba, near Dedan in upper Arabia (Gen 10:7; 25:3)

16 While he was still speaking, another came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you."

16 While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you."

16 While this messenger was still speaking, another came and announced, "A lightning storm struck and incinerated the flock and the servants while they were eating. I alone escaped to tell you!"

16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

- Some kind of storm: 7000 sheep killed!

17 While he was still speaking, another came and said, "The **Chaldeans** formed three units and made a raid on the camels and took them, and killed the servants with the edge of the sword, and I alone have escaped to tell you."

17 While he was still speaking, another also came and said, "The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you."

17 While this messenger was still speaking, another came and announced, "The Chaldeans formed three companies, raided the camels, captured the servants, and killed them with swords. Only I alone escaped to tell you."

17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

- Camels most prized of the animals in that part of the world

- "...Chaldeans" - fierce, marauding inhabitants of Mesopotamia. Possibly from the north, in contrast with the Sabeans, who had come from the south.

18 While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house,

18 While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house,

18 While this messenger was still speaking, another came and announced, "Your children were celebrating in their oldest brother's house

18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you."

19 and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you."

19 when a strong wind came straight out of the wilderness and struck the four corners of the house. It collapsed on the young people, and they died. I alone escaped to tell you!"

19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

- It appears that Satan has control over natural forces (Cf. Jesus rebuked the wind and waves on the Sea of Galilee)

(c) Job's worshipful response (1:20-22)

20 Then Job got up, tore his robe, and shaved his head; then he fell to the ground and worshiped.

20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped.

20 Then Job stood up, tore his robe, shaved his head, fell to the ground, bowed very low,

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,

- Shaving the head was part of the mourning rituals in Mesopotamia and Canaan. Because of heathen associations, it was forbidden by the Law.

The next time you get bad news, read this chapter, then do what Job did...worship! The next time the malignancy of Satan goes to the limit, take comfort in that God set that limit, and His promise is that it's not more than you can handle.

There is far deeper significance to the Book of Job, far deeper reasons for God's permission of tragedy, than the ones we usually think of: Revelation of the mercy and compassion of God.

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

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

21 and exclaimed: "I left my mother's womb naked, and I will return to God naked. The LORD has given, and the LORD has taken. May the name of the LORD be blessed."

21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

- Job essentially said, "I recognize God's sovereign right to do with me as He will." He didn't charge God with wrong; didn't curse the desert brigands, the frontier guards, etc.

— Job's amazing response shows Satan was wrong: man can be godly apart from material gain

22 Despite all this, Job did not sin, nor did he blame God.

22 Through all this Job did not sin nor did he blame God.

22 Job neither sinned nor charged God with wrongdoing in all of this.

22 In all this Job sinned not, nor charged God foolishly.

- Job passed the test. God was vindicated.

- If Satan had his way, every one of us would be in this kind of difficulty. The reason we're not is because God won't allow it. God will not test you above what you are able to bear (1 Cor 10:13).

- Dr. Francis Schaeffer: First argument of the Gospel is not that Jesus died for our sins; nor that God loves us and has a wonderful plan for our lives; rather: God is there!

- There is a God, and He is in control of life