

Job 02 - Satan's Assault; Job Stripped of all; The Three Friends

I. Prologue (Job 1:1—2:13)

- (2) Job's trials (Job 1:6—2:13)
 - (B) Second trial involving Job's health (2:1-10)
 - (a) Satan's accusation (2:1-5)
 - (b) Satan's attack (2:6-8)
 - (c) Job's worshipful response (2:9-10)
 - (C) The assembling of Job's friends (2:11-13)

Job 2

- (B) Second trial involving Job's health (2:1-10)
 - (a) Satan's accusation (2:1-5)

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- We are given a viewpoint of Job and his suffering which Job himself was not permitted to have

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

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 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. And he still holds firm to his integrity, although you incited Me against him to ruin him without cause."

3 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. And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

3 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. He remains firm in his integrity, even though you have been urging me to overwhelm him without cause."

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.

- A rebuttal to the self-interest premise of Satan. We should be alert to those who go about "accusing the brethren!" We know whose agenda that is advancing...

4 Satan answered the LORD and said, "**Skin for skin!** Yes, all that a man has, he will give for his life.

4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.

4 Satan answered the LORD, "Skin for skin! The man will give up everything that he owns in exchange for his health.

4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

- "...Skin for skin!" - proverbial saying as in bartering for animal skins

5 However, reach out with Your hand now, and touch his **bone and his flesh**; he will curse You to Your face!"

5 However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face."

5 However, stretch out your hand and strike his bones and flesh, and he'll curse you to your face, won't he?"

5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

- Satan is asking for a change in the rules. ["Never waste your time on a good loser!"]

- "...bone and his flesh" - our total humanity: emotional as well as physical. Cf. Same expression Jesus used after His resurrection (Luke 24:39)
- Job could not see what was going on behind the scenes; neither can we in our own lives!

(b) Satan's attack (2:6-8)

6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."

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6 Then the LORD told Satan, "Very well then, he is under your control. Just preserve his life."

6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.

7 Then Satan went out from the presence of the LORD and struck Job with **severe boils** from the sole of his foot to the top of his head.

7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head.

7 So Satan left the LORD's presence and struck Job with terrible boils from the sole of his feet to the top of his head.

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.

- "...severe boils" - leprosy? Elephantiasis? Chronic eczema, psoriasis, pityriasis, keratosis or pemphigus foliaceus?
- Job's infirmities included:
 - Inflamed, ulcerous sores (2:7)
 - Itching (2:8)
 - Degenerative changes in facial skin (2:7,12)
 - Loss of appetite (3:24)
 - Depression (3:24-25)
 - Nightmares (7:14)
 - Worms in boils (7:5)
 - Hardened skin and running sores (7:5)
 - Difficulty in breathing (9:18)
 - Dark eyelids, failing vision (16:16)
 - Foul breath (19:17)
 - Rotting teeth (19:20)
 - Loss of weight, anorexia (19:20; 33:21)
 - Continual pain (30:17)
 - Restlessness (30:27)
 - Peeling, blackened skin (30:30)

- Fever (30:30)
- Lasted at least for several months (7:3; 29:2).

8 And Job took a piece of pottery to scrape himself while he was sitting in the ashes.
 8 And he took a potsherd to scrape himself while he was sitting among the ashes.
 8 Job took a broken piece of pottery to scrape himself while sitting among the ashes.
 8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

(c) Job's worshipful response (2:9-10)

9 Then his wife said to him, "Do you still hold firm your integrity? Curse God and die!"
 9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!"
 9 Then his wife told him, "Do you remain firm in your integrity? Curse God and die!"
 9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.
 - We cannot really tell what she is proposing, even less what her motive was.
 — The LXX expansion represents her favorably, as sharing in Job's misery, so that her motive in wishing him dead was to end his unendurable sufferings speedily
 — Husbands often draw emotional strength from their wives far more than they or their wives realize

10 But he said to her, "You are speaking as one of the foolish women speaks. Shall we actually accept good from God but not accept adversity?" Despite all this, Job did not sin with his lips.

10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips.
 10 But he replied to her, "You're talking like foolish women do. Are we to accept what is good from God but not tragedy?" Throughout all of this, Job did not sin by what he said.
 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
 - He did not call her a foolish woman: he said, "you speak as one of the foolish women." We are not here simply to have a good time. There are meaningful objectives to be attained in life, even when it all turns sour.
 - When pressure comes, when life is no longer fun, life is still worth living
 — A philosophy that wants to abandon everything as soon as things become unpleasant is a shallow, distorted view of life
 - Job did not sin: the score is now 2-0, in favor of Job (and God). If Satan had his way, we would all perish. God assures that we will never experience more than we can handle; Job proved that. He is teaching us our limits.

The Three Counsellors

Satan now unleashes his final stronghold: the spirit of Job, the ultimate reality of his life. His heavy artillery are his religious counsellors! His means: sincere (?), but misguided friends. With friends like these, one doesn't need enemies...

(C) The assembling of Job's friends (2:11-13)

11 Now when Job's three friends heard about all this adversity that had come upon him, they came, each one from his own place—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

11 When Job's three friends heard all these tragedies that happened to him, they each traveled from their home towns to visit him. Eliphaz came from Teman, Bildad came from Shuah, and Zophar came from Naamath. They met together and went to console and comfort him.

11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

- They came from three different countries; Job was internationally prominent

Job's Three Friends

"Eliphaz the Eloquent"

Eliphaz (Edomite name, Gen 36:4,11,15); the Temanite was from Tema in Arabia, or Teman in Edom (Jer 49:7,20; Ezek 25:13; Amos 1:12; Obadiah 8-9). Based on his own observation and human experience: "Job suffers because he has sinned."

"Bildad the Brutal"

Bildad the Shuhite was from Shuah, a location named after Abraham's youngest son (Gen 25:2). There is a plausible identification with a place in the Middle Euphrates mentioned in cuneiform texts. He rests his arguments on human tradition: "Job is a hypocrite."

"Zophar the Zealous"

Zophar = ? Same as Balak's father (Num 22-24)? Naamah possibly a Judean town (Joshua 15:41). Rests on assumptions of human merit versus orthodox dogma: "Job is a wicked man."

Job 2:11-13 describes Job's 3 friends' travel to mourn with Job and comfort him. When they saw him they didn't recognize him. When they arrived, they sat for 7 days and nights without speaking a word to him because his suffering was so great.

All their reasonings were wrong in their conclusions and false in their logic. God Himself will declare that they had "darkened counsel by words without knowledge" (38:2).

12 When they looked from a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe, and they threw dust over their heads toward the sky.

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky.

12 Observing him from a distance, at first they didn't even recognize him, so they raised their voices and burst into tears. They each ripped their robes, threw ashes into the air on their heads,

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

- They treated the situation like a funeral! Express grief and despair four ways:

- Wailed (emotional shock)
- Wept (in sorrow)
- Tore their robes (in brokenheartedness)
- Threw dust over their heads to the sky (in deep grief and in recognition of their helplessness).

13 Then they sat down on the ground with him for seven days and seven nights, with no one speaking a word to him, for they saw that *his* pain was very great.

13 Then they sat down on the ground with him for seven days and seven nights with no one speaking a word to him, for they saw that *his* pain was very great.

13 and sat with Job on the ground for a full week without saying a word, since they could see the great extent of his anguish.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

- A funeral service, for seven days. Statutory time for mourning the dead was seven days (Gen 50:10; 1 Sam 31:13; Ezek 3:15).