

JOB – Introduction – Chapter One – “Job and His Family in Uz; Satan Attacks Job’s Character; Job Loses His Property & Children”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

INTRODUCTION TO JOB – Have you ever experienced trials, afflictions, self-pity, asking, “Why God? Then Job is for you!”

AUTHOR AND DATE OF WRITING: It is not really known who wrote the book, or when it was written. Jewish tradition attributes the book to Moses, and other authors have been suggested (Job, Elihu, Solomon, Isaiah, Ezekiah, etc.). Because the author is unknown, it’s date has been debated among scholars, but it appears to be one of the oldest, if not the oldest book in the Bible. The timing of the Book is that it predated the Mosaic Law, but it was **after Creation; after the fall; after the flood** and after **the worldwide dispersion**.

- We are told in Job 42:16 that Job lived another one hundred and forty years, which when added to his age following the raising of 10 children, likely resulted in his living at least 200 years old. This would fit with the age of the early patriarch period. For example, Abraham’s father, Terah, died at the age of 205.
- The uncertainty of author and date certainly does not nullify the book’s inspiration. In Ezekiel 14:14, Job is mentioned along with Noah and Daniel, two other figures of history. James, the Lord’s brother, refers to Job as an example of perseverance (Ja 5:11). It is affirmed in the New Testament with Paul quotes from it on several occasions in his writings (cf. 1 Co 3:19 with Job 5:13; and Ro 11:35 with Job 41:11). For the Christian who accepts the inspiration of the New Testament, such evidence is sufficient. There are no allusions to the Law of Moses in the book, but there is a mention of a flood (Job 22:16). Job functions as a priest in offering sacrifices for his family (Job 1:5), similar to what we find with Abraham (cf. Gen 12:7). His longevity is typical of the patriarchs (Job 42:16; cf. Gen 11:22-26, 32). All this would seem to place Job somewhat contemporary with Abraham, about 2000 B.C.).

THE PURPOSE OF THE BOOK:

- It is often suggested that the purpose of the book is to answer the age-old question, “**Why does God allow the righteous to suffer?**” Why does an omnipotent and merciful God, who has the power to stop suffering, allow it? This is one of the most common atheist’s arsenal. It is certainly the question Job raises, but it is worthy to note that **he himself never receives a direct answer**. Nor is one given by the author, other than to answer Satan’s challenge, “Does Job fear God for nothing?”. We are privileged to know of the challenge of Satan, and that God allows Job to suffer in answer to that challenge, but Job is never told of this. The Book is one of “revelation” and not “explanation”.
- Another suggested purpose of the book is **not “Why does God allow the righteous to suffer”, but “How should the righteous suffer?”** While Job’s questions and complaints often come close to charging God with wrong, **he never crosses the line and humbly submits to God when told that the answers to his questions are beyond his ability to understand**.
- So then, this purpose is one that **shows us how the righteous should bear up under suffering** (“*You have heard of the perseverance of Job” - Ja 5:11*)

THEME OF JOB:

- **God is worthy of our trust even when we can’t understand His ways in our lives.**

KEY VERSES: Job 42:4-8 *Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.' [5] 'I have heard of You by the hearing of the ear, But now my eye sees You. [6] Therefore I abhor myself, And repent (comfort (57x), repent (41x), comforter (9x), ease (1x). in dust and ashes."*

- **God is worthy of Job’s trust even when he can’t understand! God doesn’t answer any of Job’s questions. Note the example and importance of repentance!**

REASON FOR THE BOOK OF JOB:

- Job has tremendous things to say to us about the reasons for suffering. Why do innocent, righteous people sometimes undergo terrible episodes of tragic injustice and suffering? This book will help us greatly with the answer to that question.
- But there is still a deeper level of truth behind the book of Job. Basically, it is given to us to reveal the relationship of Satan and God, so that we are not confused about the power of this vicious enemy against whom we all wrestle. Satan is not the equivalent of God. We do not have two gods, a good god and a bad god, struggling against each other.
- Job helps us to understand right from the start that God is in control of all things. All forces are at His command, and nothing ever takes Him by surprise -- nothing goes beyond His word and His will, including Satan.
- Job will help us perhaps, more than any other book in the Bible to catch a glimpse of the greatness and the majesty of God. We will see what we desperately need to see -- that God is not just another man, great in power and authority, whom we call, influence, and command. God is errand boy, ready to run at our command. No, **God is in charge, and He will always be in charge!** If we are going to deal realistically with life, this is the way we must see Him. Sometimes we hear that this book of Job is the **record of a great battleground between God and Satan**, and that Job is caught in between. Now, though there are aspects of this in the book, is this not a strange war, in which one side must get permission from the other before it attacks? Satan comes to God and asks permission to do something against Job. Now that is not a battle; it is not warfare; it is a test.
- Job will help us to see what we need to see. Job’s faith is the subject of a very rigorous test. Satan is the one who brings it about, but God permits it.

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INTERPRETATION

APPLICATION

SOME LESSONS FROM THE BOOK: In his study on the book (The Book of Job, Quality Pub.), Wayne Jackson offers the following lessons to be gleaned:

- **The book defends the absolute glory and perfection of God** - It sets forth the theme echoed in Ps 18:3 (“*I will call upon the Lord, who is worthy to be praised*”). **who He is, apart from the blessings He bestows**. Satan denied this (Job 1:9-11), but Job proved him wrong (Job 1:20-22; 2:10).
- **The book paints a beautiful picture of “patience”** - The Greek word is “*hupomone*”, which describes the trait of one who is able to abide under the weight of trials. From the “patience of Job”, we learn that it means to maintain fidelity to God, even under great trials in which we do not understand what is happening.
- **The book also prepares the way for the coming of Jesus Christ!** – We are in a such a much better position than Job in knowing how to handle suffering, because Jesus Christ, our and Redeemer, has already come into the world, has suffered way beyond anything we could ever experience and paid the price for all!
- His coming in Job was anticipated in several ways. **Job longs for a mediator between him and God** (Job 9:33; 33:23), and **Jesus is one** (1 Ti 2:5). Job confessed his faith in a Redeemer who would one day come (Job 19:25); **Christ is that Redeemer** (Ep 1:7)!

Brief Outline (adapted from Warren Wiersbe)

- I. **JOB’S DISTRESS** (Job 1-3)
 - A. **HIS PROSPERITY** (Job 1:1-5); **HIS ADVERSITY** (Job 1:6-2:13); **HIS PERPLEXITY** (Job 3)
- II. **JOB’S DEFENSE** (Job 4-37)
 - A. **THE FIRST ROUND** (Job 4-14) - Eliphaz (Job 4-5)_Job’s reply (Job 6-7); Bildad (Job 8)_Job’s reply (Job 9-10); Zophar (Job 11)_Job’s reply (Job 12-14)
 - B. **THE SECOND ROUND** (Job 15-21) - Eliphaz (Job 15)_Job’s reply (Job 16-17) Bildad (Job 18)_Job’s reply (Job 19); Zophar (Job 20)_Job’s reply (Job 21)
 - C. **THE THIRD ROUND** (Job 22-37) - Eliphaz (Job 22)_Job’s reply (Job 23-24); Bildad (Job 25)_Job’s reply (Job 26-31);
 - D. **YOUNG ELIHU SPEAKS** (Job 32-37) - Contradicting Job’s friends (Job 32); Contradicting Job himself (Job 33); Proclaiming God’s justice, goodness, and majesty (Job 34-37)
- III. **JOB’S DELIVERANCE** (Job 38-42)
 - A. **GOD HUMBLER JOB** (Job 38:1-42:6) - Through questions (70+), too great to answer (Job 38:1-41:34); Job acknowledges his inability to understand (Job 42:1-6)
 - B. **GOD HONORS JOB** (Job 42:7-17) - God rebukes his critics (Job 42:7-10); God restores his wealth (Job 42:11-17)

I SURRENDER ALL – Judson Van de Venter – Marantha Hymn #70

1 - All to Jesus I surrender, All to Him I freely give; I will ever love and trust Him, In His presence daily live.

Refrain: I surrender all, I surrender all. All to Thee, my blessed Savior, I surrender all.

2 - All to Jesus I surrender, Humbly at His feet I bow, Worldly pleasures all forsaken; Take me, Jesus, take me now. Refrain

3 - All to Jesus I surrender, Make me, Savior, wholly Thine; Let me feel Thy Holy Spirit, Truly know that Thou art mine. Refrain

4 - All to Jesus I surrender, Lord, I give myself to Thee; Fill me with Thy love and power, Let Thy blessing fall on me. Refrain

5 - All to Jesus I surrender, Now I feel the sacred flame. Oh, the joy of full salvation! Glory, glory to His name! Refrain

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INTERPRETATION

APPLICATION

Job's Character and Wealth:

Job 1:1 There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.

Job 1:2 And seven sons and three daughters were born to him.

Job 1:3 Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

Job 1:4 And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them.

Job 1:5 So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer 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 Job did regularly.

Satan Allowed to Test Job

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 1:7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

Theme of Job: God is worthy of our trust even when we can't understand His ways in our lives.

v. 1 that man was blameless and upright, and one who feared God and shunned evil. The most noteworthy thing about Job, evidently, was his godliness. He feared God, and everyone knew him because of that. We are told that he was blameless. That does not mean that Job was sinless. You can be sinful and still be blameless if you have learned how to handle your sin the way God tells you to. Evidently Job had learned how to handle sin, so, in that sense, he was blameless (complete, well balanced - perfect (9x), undefiled (2x), plain (1x), upright (1x)). Job was well balanced because he feared God. He was not a materialist, he did not just look on life as a means of getting ahead in the world. Job also was aware of God, and he saw God's hand in everything he did and that made him a complete man. Job was not a theologian either. He was a practical, down-to-earth man. Notice the last part of *Verse 1*: "He feared God and shunned evil." (Also *Job 1:8; 2:3*) was blameless or complete because he feared God; he was upright because he turned away from evil. (*Ez:14:14, 20*) ... Noah, Daniel, and Job, were in it, they would deliver only themselves... by their righteousness," says the Lord GOD.

vs.2-3 The second thing we are told about Job is that he was very prosperous, *Verse 3...seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household*, Job was well known for his prosperity. God gives riches at times, and riches are not necessarily wrong, by any means, although we are warned about the danger and deceitfulness of them. But here was a man whom God made rich.

vs.4-5 *And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them.... would rise early in the morning and offer 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 Job did regularly.* The last thing we are told about Job personally is his love, his fatherly concern for his children, Note the phrase, "cursed God in their hearts," becomes a kind of theme to the book of Job. Ultimately, that is the test to which Job himself is put: Will he curse God in his heart? This was a matter of great concern to Job about his children. He had seven sons, and as each had a birthday, that meant seven times a year they had a feast to which they invited their sisters. What Job did, according to the record, was the equivalent of our holding a special time of prayer for someone we have a concern about. Job offered burnt offerings, because he recognized that his children needed spiritual help most when things were going well, not during times of stress. This seems to indicate a great deal of spiritual insight on the part of Job. He knew that the pressure to deny God, to forsake God, comes most strongly when things are going well. Job did not offer a sin offering, because that was something only the sinner himself could do. Sin offerings are of no value if you do not repent of the sin. So Job offered a burnt offering which, in the Scriptures, is always a symbol of total dedication to God, an awareness of God's rightful ownership of us.

vs.6-12 The scene suddenly shifts to that world of invisible realities which, in the New Testament -- especially in the epistle to the Ephesians -- is called the heavenlies. It is not off in space somewhere, it is right around us, but it is invisible to us. We are separated from it by an invisible barrier so that we cannot see what is going on in that invisible world where God and Satan, angels and demons, function. Suddenly the curtain is lifted. Just as the servant of Elisha, whose eyes were opened at the prophet's prayer so that he saw the mountain ringed about with the chariots of God, our eyes are now suddenly opened to this drama, and we see what is going on behind the scenes. We see what Job himself could not see,

v. 1 Job is described as *being blameless* (complete-well balanced) and *upright*, one who feared God and shunned evil. How well would these terms define you and me?

vs. 2-3 Job was prosperous, and yet pious. Though it is hard and rare, **it is not impossible for a rich man to enter into the kingdom of heaven**. By God's grace the temptations of worldly wealth may be overcome. The account of Job's piety and prosperity comes before the history of his great afflictions, **showing that neither will secure from troubles**.

vs.4-5 While Job experienced the harmony and comforts of his sons with satisfaction, his knowledge of the human heart made him fearful for them. **He sent and sanctified them, reminding them to examine themselves, to confess their sins, to seek forgiveness; and as one who hoped for acceptance with God through the promised Savior, he offered a burnt-offering for each. We perceive his care for their souls, his knowledge of the sinful state of man, his entire dependence on God's mercy in the way he had appointed. This is a good example of us to pray for our children.**

vs.6-12 Job's afflictions began from the malice of Satan, by the Lord's permission, for wise and holy purposes. **There is an evil spirit, the enemy of God, and of all righteousness, who is continually seeking to distress, to lead astray, and, if possible, to destroy those who love God.**

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INTERPRETATION

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Job 1:8 Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

Job 1:9 So Satan answered the LORD and said, "Does Job fear God for nothing?"

Job 1:10 Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

Job 1:11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

Job 1:12 And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD

This is surely a most impressive scene, very similar to what John describes in Rev. chapter 4, where he sees tens of thousands and thousands upon thousands of angels gathered in the great audience chamber of heaven, in the very presence of God himself. These angels were called the sons of God because, like Adam, they were a direct creation of God's hand. But, unlike Adam, they were not given the authority nor the command to multiply and produce others like themselves. No one knows how many angels there are. There seems to be countless numbers of them, but all of them were created by God, directly, and, in this instance, were present before God to give a report of their activities. It would appear that God is interested in far more than this little dark planet of ours. In the whole of the universe, as scientists are looking at it today, there are many guesses as to how many other planetary systems there are like ours, and how many other inhabitable worlds are out there in the millions of galaxies that span the heavens. No matter how many there are one thing is clear, both from science and Scripture: it all adds up to a universe, one place, and God is in control of it all. These ministering angels, then, came to report, and in the midst of them is Satan. *Satan* means "the Adversary," and that is how he first appears in the book of Job. You can see him there with all the angels and obviously he has already fallen. In the books of Isaiah and Ezekiel we are told how he fell. Once the greatest of the angels, now lifted up by pride, Satan has become the enemy of God, the rebel within the kingdom of God. You can see him sauntering about among the angels, hands in his pockets, or picking his teeth, disdainful of all the rest, looking for an opportunity to accuse. It is significant in this account that though he clearly is fallen, he still has access to God. That is what we must yet recognize about Satan: he has not been excluded from God's presence. There are books you can pick up that suggest that he is bound in hell, or that he is committed to a kind of furnace room in the universe, but these are distortions and far from the actual truth. Satan is granted access to heaven, and, in that fact, we have the first hint of the reason for the book of Job: This book has tremendous things to say to us about the reasons for suffering. Why do innocent, righteous people sometimes undergo terrible episodes of tragic injustice and suffering? This book will help us greatly with the answer to that question.

But there is still a deeper level of truth behind the book of Job. Basically, it is given to us to reveal the relationship of Satan and God, so that we are not confused about the power of this vicious enemy against whom we all wrestle. Satan is not the equivalent of God. We do not have two gods, a good god and a bad god, struggling against each other. This book helps us to understand right from the start that God is in control of all things. All forces are at His command, and nothing ever takes Him by surprise -- nothing goes beyond His word and His will, including Satan. This book will help us more than any other book in the Bible to catch a glimpse of the greatness and the majesty of God. We will see what we desperately need to see -- that God is not just another man, great in power and authority, whom we call, influence, and command. God is not a heavenly bellboy, ready to run at our command. No, God is in charge, and He will always be in charge. If we are going to deal realistically with life, this is the way we must see Him. Sometimes we hear that this book of Job is the record of a great battleground between God and Satan, and that Job is caught in between. Now, though there are aspects of this in the book, is this not a strange war, in which one side must get permission from the other before it attacks? What kind of battle is that? And yet that is the situation you have in this book of Job. Satan comes to God and asks permission to do something against Job. Now that is not a battle; it is not warfare; it is a test. That is what we need to see. Job's faith is the subject of a very rigorous test. Satan is the one who brings it about, but God permits it.

vs. 6-12 cont'd How far his influence may extend, we cannot say; but probably much unsteadiness and unhappiness in Christians may be ascribed to him. While we are on this earth we are within his reach. So, we need to be sober and vigilant, 1Pe 5:8. Notice how Satan censures Job, which is the common way of slanderers, to suggest that which they have no reason to think is true. While there is nothing more than we should dread than hypocrisy, there's nothing we should dread less than being called and counted so without cause. We are not to aim at worldly advantages in our faith. God's people are taken under His special protection; they, and all that belong to them. The blessing of the Lord makes rich. God suffered Job to be tried, as he suffered Peter to be sifted. It is our comfort that God has the devil in a chain, Rev 20:1. He has no power to lead men to sin, but what they give him themselves; nor any power to afflict men, but what is given him from above. All this is here described to us after the manner of men. The Scripture speaks in this way to teach us that God directs the affairs of the world. Remember this, that Satan's power is limited. He must obtain permission from God for what He does!

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INTERPRETATION

APPLICATION

Satan Takes Job's Property and Children

Job 1:13 Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house; Job 1:14 and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, Job 1:15 when the Sabeans raided them and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

Job 1:16 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!"

I think the **striking thing about this account is that it is God that challenges Satan, not the other way around**. God says, "Satan, where have you been?" "Oh," says Satan, "I've been here and there, looking over the earth, trying to find somebody." And God says, "Have you taken a look at Job? There's a man that I'm proud of!" God's own assessment of Job is that there is none like him in all the earth. Job is blameless and upright, i.e., he is complete and balanced, and he turns from evil as soon as he recognizes it. So God asks Satan, "Have you tried Job?" Satan says, "**Well, I certainly have tried. I've looked that man over very carefully, and examined how to get at him, but I can't get near. You've got him hedged in, surrounded by protection. I've tried every way I can to get at Job, but you've got him so protected there's no way I can get through.**" Two things in particular emerge from this account – **1) - the satanic activity** and **2) - the satanic philosophy**: Satan's activity is going up and down looking for somebody he can get at. This is in line with what Peter tells us. ***1Pe 5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*** Satan goes about seeking those he can get at, to twist and distort and ruin, if he can. Now there is a tremendous helpful picture of some of the forces at work in every one of our lives. There is a vicious, malicious enemy looking for a chink in our armor. In the letter to the Ephesians, Paul speaks of giving the devil an opportunity. ***Eph 4:26-27 "BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath, [27] nor give place to the devil.*** When do you give the devil an opportunity to get at you? When you hold a grudge, when you get mad at somebody and refuse to forgive him, when you keep nursing your anger and wrath, feeding it all the time, the devil is watching and saying, "Ah, I've got a chance! I'll get him!" The suggestion here is that whoever reflects to some degree the devil's philosophy is available to his attack. The devil's answer to God is, "***But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!***" In other words, Satan's philosophy says that self-serving is the fundamental law of life. "***What's in it for me?***" is the ultimate question for every human being," Satan says, "and nobody will ever deny that." "***Put them in the right circumstances, where they have to choose between what is best for them and something else, and they will choose for themselves every time,***" he challenges.

Now whoever begins to reflect that philosophy to any degree becomes open to the devil's activity. So the LORD says to Satan, "***Behold, all that he has is in your power; only do not lay a hand on his person.***" The **third fact** that emerges in this account is **satanic limitation. God has set the boundaries to Satan's activities**. But the impressive thing is that although Satan is a rebel, and he would break the rules if he could, there is no suggestion that he even attempts to break forth from this limitation. **There is no possible way by which even Satan can violate God's restriction. He has no power to do it and so he abides by the rules. God is totally in control! Now the rules of the test are clear. Job is going to be stripped of his possessions because Satan's argument is that when they are taken away, Job will deny God right to his face. So God says to Satan, "All right, we'll see. Go at it. He's in your power, but don't touch his body."** The last part of chapter one gives us the terrible results,

vs.13-15 Now comes the first messenger of doom saying, "***Your oxen and donkeys are all gone! You know the Sabeans, living over the hill? They came in a raid and took them all, Indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!***"

v. 16 Perhaps this fire was some kind of lightning storm. More likely it was a volcanic eruption, in which brimstone and noxious gases sprayed the countryside, and the sheep and all the servants except this one were killed

vs.13-15 Now comes the first messenger of doom saying, "***Your oxen and donkeys are all gone! You know the Sabeans, living over the hill? They came in a raid and took them all, Indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!***"

In Joh 21:15 “do you love me more than these”? We need to think how we would respond to this question, if the Lord would take away those things, like family and prized possessions.

v. 16 Now the sheep and Job’s servants are taken away. **Think about the “blow after blow after blow” that Job is experiencing!**

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Job 1:17 While he was still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

Job 1:18 While he was still speaking, another also came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house, Job 1:19 and suddenly 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 are dead; and I alone have escaped to tell you!"

you have been mistreated, look at this. The malignancy of Satan is revealed in that he struck to the **full extent of his permission**. He went **right to the boundaries that God permitted him. taking away everything Job had**. Satan did not ease the load, he did not stretch it out, he gave no time for preparation of heart and mind. **One after the other, four times, the hammer fell, and every time Job's heart was crushed. Finally, he lost all his sons and daughters.** In this account we see that Satan is given power over natural forces. Some have misinterpreted this, saying that this is always true of the devil, that he is the one who runs the wind and the waves. But I do not think that is necessarily true. Many of the Psalms speak of God's control and power in the natural world. But I think we must remember here that Satan must always obtain divine permission to use these natural forces for his own ends. When Jesus stilled the wind on the Sea of Galilee, he rebuked the wind and the waves. Now Jesus was not talking to air and water -- he was talking to the forces that were behind them, the satanic power that was using these forces to stir up a storm. Evidently, judging from this account in the book of Job, Satan had to receive permission from God the Father to bring that storm into being. When we read of hurricanes and typhoons, we must read of those events in the light of a revelation like this, that Satan, the god of this world, is at times given permission to bring these things about. I know that atheists often use that fact to present Christian teaching about the character of God in the worst possible light. They say, "Your Bible says that your God allows that to happen. What kind of a God have you got?" It is God who has allowed it to happen. This is what makes our faith tremble and quail, and we come up with superficial answers to what is happening. One Christian defense of this is to say, **"Satan is a kind of independent agent, and he does what he likes.** God has given him areas in which he can operate and has no control over him." But when you read an account of some public disaster, a great earthquake, a volcanic explosion, or even, as in this case, a raid by one enemy upon another, **you must always read it with a realization that though Satan has been the instrument by which that was done, the will of God is also involved in it. Satan has demanded and obtained from God the power to bring that to pass. This is why the book of Job is given to us, to show that there is a far deeper reason why God permits tragedy than the superficial answers that we often give.** This reason will be unfolded as we go on in this book, and we will see that God is not, as Satan would love to have him painted, a cold impersonal God who does not really care for us, and who does not mind submitting us to tortures and indecencies and injustices like this. Rather, **as James tells us, God is merciful and compassionate, and out of this book emerges the revelation of the mercy and compassion of God.**

vs. 13-19 Satan brought Job's troubles upon him on the day that his children began their course of feasting. The troubles all came upon Job at once; while one messenger of evil tidings was speaking, another followed. His dearest and most valuable possessions were his ten children; news is brought him that they are killed. **They were taken away when he had most need of them to comfort him under other losses. In God only, have we a help present at all times.**

vs. 18-19 What a terrible day! The next time we really get bad news, we need to read through this chapter!

JOB – Introduction – Chapter One – “Job and His Family in Uz; Satan Attacks Job’s Character; Job Loses His Property & Children”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente**, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Job 1:20 Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.

Job 1:21 And 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."

Job 1:22 In all this Job did not sin nor charge God with wrong.

v. 20 Note Job’s reaction! **He did not complain! He did not blame God! He did not get all angry and upset** and say, "Why should this happen to me? What have I done that all these things should suddenly come upon me?" C. S. Lewis once remarked when asked the question, "Why should the righteous suffer?" "Why not?" he replied; "they're the only ones that can handle it."

v. 21 Job's response is really fantastic!: ***"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."*** What an exemplary and special response! That is, "Thank God for the times when I did have these things, and the enjoyment they gave me; the times with my children, and the blessings they brought into my life. **Rather than complain about the loss, I recognize God's sovereign right to do with me as He will. If He gives me things, He has the right to take them away. All I can do is say 'Thank you' for having had them as long as I did."**

v. 22 Job has won the first round. Satan's argument has been answered. Take away the possessions of a man like Job, and he still will not curse God to His face. He still loves God and follows Him and serves Him, and recognizes God's right. It is a severe test. I wonder how many of us would have passed it? But the test is not over -- there is much worse yet to come. Before this book is through we will see levels of pride in Job of which he was totally unaware. We will begin to see what God is after in Job's life, and in ours, by this kind of testing. Now you may be saying, "I wonder what's going on behind the scenes about me? I wonder what Satan is saying about me now, and if he's asking permission to get me!" If that is what you are thinking, all I can say is, "Do not worry, live one day at a time." For the thing this book tells us is that, if Satan had his way, every one of us would always be in this kind of difficulty. Satan would wreck us, and hurt us, and tear us apart all the time if he could -- not because he is angry at us, but because he wants to get at God, whom we serve. **But God's protecting hand has been over us. If we can sit here in any degree of peace and enjoyment, it is because the hand of God has been like a hedge about us, protecting us and giving us great and wonderful things.** Therefore, the attitude of every human heart ought to be, "Thank God for what I've got! Thank God for where I am now. What the future may hold, only He knows." And if it holds some kind of testing like this, it is only because, as Paul has reminded us in **1Co 10:13** ***No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*** He knows what you can bear, and He will not put you to the test so severe it must destroy your faith. But there are implications in every test that go far beyond the superficial aspects of the situation. That is what we need to remember. And as this remarkable book unfolds we will see some of the things that God brought to the attention of Job.

v. 20 How loudly would we have complained? Blamed God? Gotten all angry and upset? Would our response be to worship God? What an example for us!

v. 21 Job’s awesome response: ***"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."*** **How committed are we to this verse, especially under difficult circumstances?**

v. 22 Job has won the first round. What an amazing proof of God’s faithfulness and protection as we read in **1Co 10:13** ***No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.***