
The Book of Job

Introducing Job | Job 1:1-5

- Job 1:1 –
 - There is nothing whatsoever in the introduction nor in the dialogue that gives any appearance that Job was not a historical figure. He is mentioned alongside other historical figures in Ezekiel 14:14, 20 and James 5:11.
 - **The land of Uz** is mentioned in Jeremiah 25:20 and Lamentations 4:21, and Uz himself is given in the genealogy of Genesis 10:23. The exact location of Uz is unknown, but it is east of the Promised Land, likely in the area of Bashan.
 - Job was **perfect** (using a Hebrew term that signifies integrity, being undefiled). He was also **upright**, (using a Hebrew term that signifies moral behavior). He **feared God** and **eschewed evil** (turned away from).
 - No indication of the time of Job's life is given. It appears that he lived in the dispensation of conscience, since there is no indication of the Law, the Exodus, etc. There are references which could refer to the flood (Job 38:8-11) and to Sodom (Job 18:15). Job lived approximately 200 years (Job 42:16) which would be about the same age as the Patriarchs.
- Job 1:2-3 –
 - The wealth of Job made him **the greatest of all the men of the east**.
 - East is presumably "east of the Promised Land," though this could be prior to the promise.
 - If this is during the lifetime of Abraham, then this is the place where Abraham sent **the sons of his concubines...away from his son Isaac...to the land of the east** (Gen. 25:6) and the place where Jacob met Rachel (Gen. 29:1).
- Job 1:4-5 –
 - It appears that each son had a day of feasting - possibly a birthday or some other significant time of celebration.
 - A few things we note about the culture:
 - This was an advanced and prosperous culture, not a "caveman and scavenger" culture (such is never seen in the Biblical history of man, and those who portray early man in such light must reconcile their belief with Biblical history).
 - It was a time before any priesthood had developed, Job serving in a priestly role in his family.
 - It was a time in which specific **burnt offerings** for *inadvertent* sin was recognized as a way of atoning sin.
 - Note that sacrifice for atonement (covering) begin immediately with sin, God sacrificing the animal to provide skins for the covering of Adam and Eve.
 - The historical practice of a particular religious activity does not verify that it should be practiced today. Doctrine cannot be built on historical narrative.

The Heavenly Council Considers Job | Job 1:6-12

- Verse 6 –
 - The name **Satan** is first used in 1 Chronicles 21:1, when he **provoked David to number Israel**.
 - Prior to that, he is seen as **the serpent** in Genesis 3:1, with no name, it can be presumed (though not concluded) that Adam and Eve were not adequately familiar with the serpent to call him by a name (thus, presumably, his fall was recent).
 - In the order of Biblical books (in the English Bibles) the name of Satan first shows in David's day. However, this account of Job would be the first historical instance we see of Satan in which his identity is understood.

- The Hebrew word אֹיֵב [stn] means *adversary* and is used in a general way in several passages not referring to Satan, such as Numbers 22:22.
- This meeting **before the LORD** is presumably in heaven, and thus often called a meeting of the *Heavenly Council*. Several things of note:
 - The meeting has the appearance (in Hebrew) of being "scheduled," and likely regular.
 - Though Satan was removed from heaven in residence, it appears he was not removed from the Heavenly Council.
 - This same type council is seen in Zechariah 3:1.
 - Satan is called **the accuser of our brethren** in Revelation 12:10. The Greek word used is *κατήγορος* [katagoros] from which we get *category*. Satan looks through every category to accuse the brethren! (Note that the term is specific to the Jewish people, though presumably true for all believers).
 - Until Satan is cast out of heaven toward the end of the tribulation time (Rev. 12:10), these accusations will continue.
- Verse 7-This is a reminder of spiritual warfare. Satan still **walketh about like a roaring lion** (1 Pet. 5:8). In opposition, the Lord has sent others **to walk to and fro through the earth** (Zech. 1:10).
- Verses 8-11 –
 - God "brags on" His **servant Job**, reciting his integrity.
 - Satan's question, "**Doth Job fear God for nought?**" is a rhetorical question, in essence saying, "Job is only faithful because of the blessings he has received from God."
 - The text does not answer whether the blessings were a *direct* blessing from God or an *indirect* blessing that resulted from Job's hard work, integrity, and intelligence.
 - We must read verse 10 as an *accusation* from an *adversary*, not as a statement of truth.
 - If God indeed had *directly* blessed him with **an hedge about him**, etc., then that hedge/blessing was about to be removed.
 - Satan *accused the integrity of Job* when he challenged God to **touch all that he hath**, believing that Job would **curse thee to thy face**.
- Verse 12 - The direct attack on Job by Satan is authorized by God, with limits.

Satan Attacks Job | Job 1:13-19

- The work of Satan was swift, and his tools were other men and nature itself. In the end, Job has lost his livestock, his servants, and his sons and daughters.
- The text mentions **Sabeans** and **Chaldeans**, both historic peoples, further evidence of the historicity of the book of Job.

Job Sinned Not | Job 1:20-22

- These verses, some of the most beautiful and memorable in the book, show the integrity of Job (and the failure of Satan to judge Job's character).