

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

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).

The Second Heavenly Council | Job 2:1-6

- Verse 1 -
 - The first Heavenly Council in Job is found in Job 1:6 (see notes for additional insight). In these councils we see clearly that:
 - The **sons of God** are angelic beings.
 - These **sons of God** report to God, and must **present themselves before the Lord** with what appears to be some kind of regularity.
 - **Satan** appears to be of a different class, but is **among them** (i.e.: *in the midst of them*).
 - This begs the question: *was Satan conquered at the cross?*
 - Revelation 12:10 shows that Satan's removal from the heavenly council is yet future.
 - 1 Peter 5:8 shows that Satan **walketh about like a roaring lion**, even after the cross.
 - Even if the above passages are taken as descriptive of a time past and not this current time (a very difficult argument to make), Revelation 20:1-2 shows Satan bound for 1,000 years in the future.
 - The amillennialist (who spiritualizes the text) would consider the binding of Satan to not be literal and futurist.
 - The postmillennialist would consider that the church (in opposition to the text) is that which binds Satan, and that it is done incrementally.
 - After the 1,000 years **Satan shall be loosed out of his prison, and shall go out to deceive** (Rev. 20:7-8). So even after the millennium Satan is still "alive and well."
 - Only at the end of this short time of release shall Satan be **cast inot the lake of fire and brimstone...and shall be tormented day and night for ever and ever** (Rev. 20:10).
 - After the *second death*, when death is no more, then will death be **swallowed up in victory** (1 Cor. 15:54).
 - *Therefore*, we conclude that the cross has *ultimately* conquered both sin and Satan, but that the final conquest is yet future, delayed for some reason in the providence of God.
- Verses 2-3 –
 - See notes on Job 1:7-8.
 - Note that Job **still holdeth fast his integrity** (as seen in chapter 1).
 - The word **perfect** and the word **integrity** are of the same word family, and perfection is a matter of consistency of virtue, not perfection from sin.

- Notice that what was done to Job was **without cause** save Satan's request and God's allowance. Job was not enlightened in the cause to any degree (thus it was a test).
 - Many within Christian doctrine would claim that faith brings blessing, but this certainly was not the case for Job (and many other Biblical heroes).
- Verses 4-6 –
 - It is largely true that **all that a man hath will he give for his life** (compare Esther 7:3-4 and Acts 27:18-19).
 - Job, however, would (along with Paul) **count all things to be loss in view of the surpassing value** of the integrity of his faith (Phil. 3:8-10).
 - For those who claim that someone is sick or in pain because they do not have the right faith, I would say that it may be just the opposite, if there is any chance that this story can repeat itself.

Job's Pain, and His Wife's Counsel | Job 2:7-10

- Verses 7-8 –
 - The type of malady is unknown, save for the presence of **sore boils** covering his body.
 - To relieve himself (presumably), Job uses a **potsherd** (the Hebrew root word is *to scratch*, thus it may be a specific instrument fashioned out of clay and made for relieving the pain and itch of the boils, or it may be a broken piece of pottery).
 - He also **sat down among the ashes**, which is either a display of humility (as often in the Bible) or possibly a medical remedy, since ashes are a drying agent and have been used to stop the flow of blood. There is even the possibility (which cannot be proven) that this incident is the source of using ashes to display humility.
- Verses 9-10 –
 - Job's wife, bearing all but the physical pain of Job, encourages Job to **curse God, and die**. What a different (and forgotten) story it would have been had Job not been faithful in the pain.
 - Job considers such speech to be that of **foolish women** (which was clearly uncharacteristic of his wife).
 - Job commented that we do not have the choice of receiving only **good at the hand of God** but we must also take **evil**.
 - In the Hebrew scriptures, anything that is not part of the original created order was **evil**, the word not requiring the connotation of sinful behavior.
 - The Hebrew word translated **curse** is actually the word for *bless* (as translated in Job 1:21, and consistently in the Young's Literal Translation). However, in the context (along with Job 1:5 and 1:11), the action is clearly not positive nor God-honoring, therefore the *interpretation* of the word is **curse**, understanding the Hebrew word to be used as a *euphemism*.