

Job Chapter 1

The book of Job is an interesting story of a man who loves God very much, and yet is severely tested to see if he will remain loyal. There are those who believe that Job is nothing more than a parable that we might learn from. There are others who believe the events in Job occurred during the exile. Most scholars agree that it is possibly some of the oldest writings.

In this book, we can see the evidence of Satan working to destroy man. He accuses Job in the presence of God. It is a book of loyalty to God on Job's part. It is also, a book of almost endless endurance in the face of great stress. We will also see that in some of our darkest hours, the battle must be our own. Job's wife tried to get Job to curse God and die. Job's friends were no encouragement at all.

We may also learn from this that suffering is not always brought on by sins in our lives. It may be to strengthen us, as it did Job in this book. This deals with the question of why do good people suffer? Job was being accused unjustly by Satan for following God for what he could get out of him. We also see the great love that God bestows upon those who are faithful to the end. I personally believe that Job was a real man, with real problems. I believe also, that he was not a practicing sinner. He was in right standing with God. We will leave our speculations behind, and begin with this most interesting of books.

Verses 1:1 – 2:13: This prose prologue provides critical background to Job's experiences that establishes upfront that God is sovereign (meaning possessing supreme or ultimate power), over all things, including Satan. This section identifies the main persons and sets the stage for the drama to follow.

1-5: For Job to be "that man was perfect and upright", means he stood out among his peers in every respect. First and foremost, he is introduced as a pious believer in Yahweh, one who "feared God and eschewed evil", and "a perfect and an upright man" (1:8).

Job 1:1 "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."

The first two chapters are written in prose and serve as a prologue to the poetic saga that follows. Likewise, the epilogue (42:7-17), is also written in prose.

"Uz": Job's home was a walled city with gates (29:7-8), where he held a position of great respect. The city was in the land of Uz in northern Arabia, adjacent to Midian, where Moses lived for 40 years (Exodus 2:15).

"Job": The story begins on earth with Job as the central figure. He was a rich man with 7 sons and 3 daughters, in his middle years with a grown family, but still young enough to father 10 more children (see 42:13). He was good, a family man, rich and widely known. "Perfect and

upright ... feared God ... eschewed evil" (compare 1:8). Job was not perfect or without sin (6:24; 7:21; 9:20); however, it appears from the language that he had put his trust in God for redemption and faithfully lived a God-honoring, sincere life of integrity and consistency personally, marriage point of view (2:10), and parentally (1:4-5).

One of Job's friends, Eliphaz, was from Teman, a well-known Edomite city. Four great attributes are ascribed to Job: "perfect and upright, and one that feared God, and eschewed" [shunned] "evil". His life could not have been more exemplary.

"Job" was a real person (as Ezekiel 14:14-20 and James 5:11 indicate). He was a native of the land of Uz (verses 1 and 19), which scholars have located either northeast of Palestine, near desert land, probably between the city of Damascus and the Euphrates River, or to the southeast, in the area of Edom. Job probably lived before or around the time of Abraham (2167-1992 B.C.). He was very wealthy (verses 3, 10); he and his sons were homeowners in a large city of the region (verse 4; 29:7); and he was a respected and popular judge, and benefactor of his fellow citizens (29:7-25). He was a righteous man in God's eyes (verses 1, 5, 8, 2:3; Ezek. 14:14-20; James 5:11). The events related in this book were initiated by God (verses 6-8), for God did not allow Job's trials because of any sin in his life (2:3). Job emerged from the severe testing with a fresh appreciation of God's sovereignty and sufficiency for the believer's life (42:1-6).

Job was not a fictitious character, as some have claimed. In (Ezekiel 14:14 and 20), Job is linked with two other Old Testament characters; Noah and Daniel. The land of Uz is a region many scholars have connected with Edom, lying south of Israel, north of Arabia (Gen. 36:21, 28: 1 Chron. 1:42; Lam. 4:21).

The introduction to this book in verse 1 lets us know that this is not to be connected to any of the previous books, and certainly does not belong to any of the books that come afterward. There was a land of Uz near the land of Edom. Whether this is the same as that, we cannot say. There also was a man who bore the name of Job in (Gen. 46:13), "And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron." Nearly everyone agrees this is not the same person. Job in verse 13, means hostile, or cruel. This Job we are beginning to study was the opposite of that. Notice that Job here is perfect and upright. The only One who lived since the time of Adam and Eve, that was perfect and upright within Himself was Jesus. This is probably saying that he was perfect and upright in the sight of God. "Eschewed" means to turn off, decline, remove, and many more similar things. Fear of God is the beginning of wisdom, so we can easily see that Job was a wise man. He put away evil. In this, I see a man who is in right standing with God.

Verses 2-3: Not only was Job's life upright, but he was prosperous. Numerous children, especially sons, and abundant livestock were the status symbols of wealth and greatness in that day.

Job 1:2 "And there were born unto him seven sons and three daughters."

By his wife, in lawful wedlock, who was now living, and after mentioned.

"Seven sons and three daughters": Next to his religious character, his graces, and spiritual blessings, and as the chief of his outward mercies and enjoyments, his children are mentioned. And which are indeed blessings from the Lord, and such as good men, and those that fear the Lord, are sometimes blessed with (see Psalm 127:3). And to have numerous offspring was always esteemed a very great favor and blessing, and as such was reckoned by Job.

The number "seven" means spiritually complete. "Three" is a number of the God head. I believe the number of the children of Job indicates a perfect family.

Job 1:3 "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."

"Sheep ... camels ... oxen ... she asses": As typically in the ancient Near East, Job's wealth was not measured in money or land holdings, but in his numerous livestock, like the patriarchs (compare Gen. 13:1-7).

"Greatest ... of the east": A major claim by any standard. Solomon held a similar reputation, "Solomon's wisdom surpassed the wisdom of all the sons of the east" (1 Kings 4:30). The "east" denotes those living east of Palestine, as the people of the northern Arabian Desert did (Judges 6:3; Ezek. 25:4).

We see that the blessings of Job were not just limited to having a large family. He was blessed greatly in the size of his farm animals as well. In fact, we might even say that Job was a very wealthy man. The oxen were spoken of in a manner that we could safely assume they were used as horses are today. The household spoken of, was perhaps speaking of his servants. The fact that he was the greatest of all men of the east, lets us know he was living somewhere in the Middle East.

Verses 4-5: If this is the earliest book in the Old Testament, as some believe, it is also the earliest written picture of a godly family, God-honoring parents and God-fearing children. The events in Job take place during the time of the patriarchs, when the head of the family acted as the priestly intercessor for his household.

Job 1:4 "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."

"Everyone his day": Of the week (7 sons). This reference to the main meal of each day of the week, which moved from house to house, implies the love and harmony of the family members. The sisters are especially noted to show these were cared for with love.

Most scholars believe that the feast spoken of here, was for a birthday of one of the boys. The statement "their houses" indicates they each had their own house. Each son gave a big feast every

time they had a birthday. This was a special occasion to call the sisters to come and feast with them.

Job 1:5 "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."

“Sent and sanctified them”: At the end of every week, Job would offer up as many burnt offerings as he had sons (see Lev. 1:4), officiating as family priest weekly (“continually”), in a time before the Aaronic priesthood was established. These offerings were to cover any sin that his children may have committed that week, indicating the depth of his spiritual devotion. This record is included to demonstrate the righteousness and virtue of Job and his family, which made his suffering all the more amazing.

“Burnt offerings”: This kind of offering was known as early as Noah (Gen. 8:20).

Job was a spiritual man as clearly revealed by his sensitivity to sin and its consequent need for sacrifice.

We know that before the priesthood was established, the father of the family acted as that family's priest. In this case, Job called the children to him and sanctified (set them apart for God), them after each of the feasts. There was no one particular sin they had committed, but Job wanted to make sure they were right with God at all times. All good parents should be concerned about the spiritual welfare of their children. Today the way we make sure of that, is with our prayers. Everything I see in all of these verses indicates to me, that this is a family who lived very early on in history. The burnt offerings seemed to be an animal for each son. It seemed, that on a very regular basis, Job cleansed his sons and sacrificed for them.

Verses 1:6 – 2:10: Job's testing will be a result of this divine-satanic conflict, an interaction he knew nothing about.

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

“Sons of God” Job's life is about to be caught up in heavenly strategies as the scene moves from earth to heaven, where God is holding council with His heavenly court. Neither Job nor his friends ever knew about this. The angelic host (38:7; Psalms 29:1; 89:7; Dan. 3:25), came to God's throne to render account of their ministry throughout the earth and heaven (1 Kings 22:19-22). Like a Judas among the apostles, Satan was with the angels. Sons of God in this passage refers to angelic beings that periodically appear before the Lord to report on their activities. “Satan” is considered one of them, though fallen from his original sinless state. His name means “Adversary,” and in this narrative, he lives up to its meaning. “Satan” is an angel, a created being, and though powerful, he is not omnipotent, omniscient, nor omnipresent. Although Satan

is a fallen creature, he has access to God. The passage shows that Satan has access to God's presence, though this does not seem to be Satan's abode.

"Satan": Emboldened by the success he had with the unfallen Adam in paradise (Gen. 3:6-12, 17-19), he was confident that the fear of God in Job, one of a fallen race, would not stand his tests. And he had fallen himself (see Isa. 14:12). As opposed to a personal name, Satan as a title means "adversary," in either a personal or judicial sense. This demon is the ultimate spiritual adversary of all time and has been accusing the righteous throughout the ages (see Rev. 12:10). In a courtroom setting, the adversary usually stood to the right of the accused. This location is reported when Satan in heaven accused Joshua the High-Priest (Zech. 3:1). That he is still unsuccessful is the thesis of (Romans 8:31-39).

This is not speaking of sons of God in the sense that Jesus is the only begotten Son of God. This is actually speaking of angelic beings. Notice that Satan was set out separate from the sons of God. We know that Satan is the accuser of men before the Father. This presenting themselves before the LORD was almost in the sense of giving an account of their doings.

Verses 7-8: "Going to and fro in the earth": The picture is of haste. No angel, fallen or holy, is an omnipresent creature, but they move rapidly. In Satan's case, as prince of this world (John 12:31; 14:30; 16:11), and ruler of demons (Matt. 9:34; 12:24), the earth is his domain where he prowls like a "roaring lion ... seeking whom he may devour" (1 Peter 5:8). God gave him Job to test.

Job 1:7 "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."

"The Lord ... said": Lest there be any question about God's role in this ordeal, it was He who initiated the dialogue. The adversary was not presiding. If anything, Satan raised the penetrating question that might well be asked by anyone, perhaps even Job himself: Does Job serve God with pure motives, or is he in it only as long as the blessings flow?

"From going to and fro in the earth" refers to Satan's activity. Though he does not admit it here, Satan's character clearly shows that his many travels are for evil purposes. In (1 Peter 5:8), "Satan" is described as "your adversary the devil ... seeking whom he may devour". The activity of Satan indicates that he has only limited access to God. This account in Job emphasizes that God is sovereign over Satan. It also teaches that Satan is a finite being and therefore not omnipresent. Nor can he touch God's servants without God's permission.

Of course, the LORD already knew what Satan had been doing. The questioning of Satan was possibly for the benefit of the other angels. We know that the purpose of Satan going through the earth and searching is part of his evil desire to destroy. If he can find anyone who will succumb to him, he will destroy him.

Job 1:8 "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?"

“Perfect and upright” denotes that Job’s integrity and way of life corresponded to God’s expectations, not that he was sinless. This description contrasts with instances where children of God did what was right in their own eyes (Judges 17:6; 21:25).

The initiative in the conversation lies with God, but He may well have simply expressed what was on Satan’s mind. God’s view of Job is the same as the description given (in 1:1).

Satan was accusing the men of the earth before the LORD all the time. This appears, that he had not brought up Job to the LORD, because he had not been able to find fault with him. There were just a few men in the Bible that God had singled out as being servants true to Him. Noah was another example of that. About the highest praise God could have for man was that in God's sight, he was perfect and upright. God was proud of Job for his faithfulness.

Verses 9-11: Satan asserted that true believers are only faithful as long as they prosper. Take away their prosperity, he claims, and they will reject God. He wanted to prove that salvation is not permanent, that saving faith can be broken and those who were God’s could become his. That is the first of the two great themes of this book. Satan repeated this affront with Jesus (see Matt. Chapter 4), Peter (see Luke 22:31), and Paul (see 2 Cor. 12:7). The Old Testament has many promises from God in which He pledges to sustain the faith of His children (compare Psalms 37:23, 28, 97:10; 121:4-7; for New Testament texts, compare Luke 22:31-32; Jude 24).

Job 1:9 "Then Satan answered the LORD, and said, Doth Job fear God for nought?"

Satan acknowledges the accuracy of God’s evaluation of Job but questions Job’s motives. The question of why people serve God is as important as the question of suffering in this story. The “hedge” (verse 10), represents all that God does to protect His children. A godly man is invincible until God is finished with him.

Satan usually attacks with a question. He asked Eve, in the garden, did God say? It was strange that he would question God. He was actually trying to get God to doubt Job. He tried to say that Job had plenty of reason to follow God. Satan is the essence of selfishness and pride, and he tries to imply that Job was also.

Job 1:10 "Hast not thou made a 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."

A fence, a wall of protection all around him? All that he had; He encompassed him about with his love as with a shield, a hedge which could not be broken down by men or devils. He surrounded him with his almighty power, that none could hurt him. He guarded him by his

providence and He caused his angels to encamp about him. Yea, he himself was a wall of fire around him.

"And about his house": Not the house in which he dwelt; though Satan could have gladly pulled down that about his ears, as well as that in which his children were. But it designs his family, who were also by Providence protected in their persons and estates, and preserved from the temptations of Satan, at least from being overcome by them.

"And about all that he hath on every side? His sheep, his camels, his oxen, and his asses. For otherwise these would not have escaped the malice and fury of this evil spirit they afterwards felt. But as these were the gifts of the providence of God to Job, they were guarded by his power, that Satan could not hurt them without leave.

"Thou hast blessed the work of his hands": Not only what he himself personally wrought with his own hands, but was done by his servants through his direction, and by his order. The culture of his fields, the feeding and keeping of his flocks and herds; all succeeded well. Whatever he did, or was concerned in, prospered.

"And his substance is increased in the land": Or "broke out"; like a breach of waters (see 2 Sam. 5:20). Exceeded all bounds; his riches broke forth on the right hand and on the left, and flowed in, so that there were scarce any limits to be set to them. He abounded in them. His sheep brought forth thousands; his oxen, camels, and asses, stood well, and were strong to labor. And his wealth poured in upon him in great plenty. All which was an eyesore to Satan, and therefore would insinuate that this was the sole spring and source of Job's religion, devotion, and obedience.

This was a true statement. God had blessed Job, his family, and all of his possessions. Job had been faithful to God, and God had blessed him mightily. We read many times in the Bible of the blessings God bestows on righteous men.

(Psalms 1:1-3) "Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "But his delight [is] in the law of the LORD; and in his law doth he meditate day and night." "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Job 1:11 "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

With draw thine hand of providence, power, and protection, with which thou hast covered and screened him; and, instead of that, "send" forth thine afflicting hand. Not barely in a way of chastisement and correction, but in wrath and vengeance, consuming and destroying all he had. And this he desires might be done now, immediately, without delay, while Job was in the midst of his prosperity. For Satan was in haste to have mischief done to him, being an object of his great hatred and enmity.

Satan was judging Job by his own standards. This would be what Satan would do, if he were in Job's place. Satan is not righteous. He is the chief of all sinners. He challenged God to take away Job's possessions. Satan said that Job would curse God if he took away everything he had. Satan was saying that Job's loyalty was just because he was blessed of God.

Job 1:12 "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."

“Power”: God allowed Satan to test Job’s faith by attacking “all that he has.” With God’s sovereign permission, Satan was allowed to move on Job, except that he could not attack Job physically and take his life.

God permits but does not order Satan to test Job. Satan’s power is always exercised under the control of God. He is limited by the unlimited power of God.

This is a very important Scripture for all believers to see. Satan had no power over Job, except what God allowed him to have. The Christians are under the same protection that Job had been. Satan cannot attack any believer, unless God allows it. We must also take note that God limited what He allowed Satan to do to Job. Job's trial was to prove his loyalty to God. The trials that we have are to make us stronger in the LORD.

Verses 13-19: The disasters that befell Job were of human agency (“Sabeans” and “Chaldeans”), and of natural sources (“fire” and “wind”), though Satan’s power was behind it all. Sabeans were a nomadic Bedouin tribe known for their treachery and cruelty. They often plundered other peoples as a means of survival. Chaldeans were also a band of nomadic marauders at this time. They later conquered Babylon. All of these tragic events evidently took place on the same day, and of all the hundreds of Job’s servants, only four survived to bear the bad news. Human life was lost in all four disasters.

Three times the text says these events happened “while he was yet speaking”, meaning they happened one right after the other. As one messenger was leaving, the next one was bringing more bad news, completely immersing Job in tragedy. With 4 rapid fire disasters, Satan destroyed or removed Job’s livestock, servants and children. Only the 4 messengers survived.

Job 1:13 "And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house:"

That is, on the day on which the regular turn came for the banquet to be held in the house of the older brother (compare the notes at Job 1:4).

"And drinking wine" This circumstance is omitted (in Job 1:4). It shows that wine was regarded as an essential part of the banquet, and it was from its use that Job apprehended the unhappy results referred to (in Job 1:5).

We discovered in an earlier verse of this lesson, that this was, probably, a birthday party. It was the oldest son's birthday. This was a time of great joy and merriment.

Job 1:14 "And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:"

Satan brought Job's troubles upon him on the day that his children began their course of feasting.

"And said, the oxen were ploughing": The five hundred yoke of oxen Job had (Job 1:3), which were all out in the fields, and employed in ploughing them. And to plough with such was usual in those times and countries, as it now is in some places (see 1 Kings 19:19).

This lends a stronger indication that the feast Job's children were having, was not a national holiday. Had it been a national holiday, they would not have been plowing the fields.

Job 1:15 "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."

"Sabeans": Literally "Sheba," part of Arabia. These people were terrorizing robbers, who had descended from Ham (Gen. 10:6-7) and/or Shem (Gen. 10:28).

The Sabeans were Arabs in the ancient times supposedly. It became a common name for all Arabs. They had raiding parties to continually plunder the wealth of others. It appears they came to take what belonged to Job. They killed his servants and took his animals.

Job 1:16 "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."

"Fire of God ... heaven": This probably refers to severe lightning.

Ordinarily Satan would not control the lightning, but in this case, God had given him permission to do this.

Ephesians 2:2 "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:"

So many people use the Scripture above to prove that Satan had power over the elements. I might remind them to look at the word prince. He may be prince of the power of the air, but the LORD is King of the air, and everything else. The prince rules under the authority of the King.

Job 1:17 "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."

“Chaldeans”: A semi-nomadic people of the Arabian desert, experienced in marauding and war (Hab. 1:6-8).

Satan was making sure that everything the LORD had given him permission to do, would be done all at once to overwhelm Job. Notice in each instance, only one was left to come and tell of the tragedy that happened. Satan wanted the impact of all of it to come on Job at once.

Job 1:18 "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:"

A servant of one of Job's sons, who was in waiting at the feast before mentioned, and here again repeated.

"And said, thy sons and thy daughters were eating, and drinking wine in their eldest brother's house (See Job 1:13).

Job 1:19 "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.

“Great wind”: Most likely a tornado-type wind (compare Isa. 21:1; Hosea 13:15).

To Job, as well as all parents, his children were the dearest thing he had. To lose them all at once was even more terrible. If anything would cause Job to turn against God, this would be it. This wind was like a cyclone. The Scripture above means people of both gender. The daughters died, also.

Verses 20-22: Satan failed. Instead of cursing God, Job worshiped. He had lost two of life's most precious possessions: family and wealth. Yet he remained upright. A third blessing, his health, was left alone. This godly man became a grieving man who still worshiped while he mourned. To affirm god's goodness in the midst of desolation is as much an act of worship as it is a sign of integrity.

“Worshipped”: He heard the other messages calmly, but on hearing about the death of his children, he expressed all the symbols of grief (Gen. 37:34; Jer. 41:5; Micah 1:16), but also worshiped God in the expression of (verse 21). Instead of cursing, he blessed the name of Jehovah. Job's submissive response disproved the adversary's accusation (1:9-11). So far, Job was what God claimed him to be, a true believer with faith that cannot be broken (verse 8).

Job 1:20 "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,"

Whereon he was sitting in a disconsolate posture.

Rent his mantle": To testify his deep sense of and just sorrow for the heavy hand of God upon him, and his humiliation of himself under his hand (see Gen. 37:34). "Shaved his head": I.e. caused the hair of his head to be shaved or cut off, which was then a usual ceremony in mourning, of which (see Ezra 9:3; Isa. 15:2; 22:12; Jer. 7:29; 41:5; Micah 1:16).

"Fell down upon the ground": In way of self-abhorrence, and humiliation, and supplication unto God.

"And worshipped": To wit: God, who is expressed in the following verse, and who is the only object of religious worship. Instead of cursing God, which Satan said he would do, he adored him, and gave him the glory of his sovereignty, and of his justice, and of his goodness also, in this most severe dispensation.

Job was not overwhelmed by the loss of his animals. He was not centered on his wealth. The loss of his children was too much for him to not be moved by it. The renting of his clothes and the shaving of his head, were signs of deep sorrow and mourning. It all had the opposite effect on him as Satan had planned however. He fell on his face before the Lord and worshipped.

Job 1:21 "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."

Either literally, where he was conceived and lay, and from whence he came into the world, though he afterwards wishes he never had, or had died as soon as he did (Job 3:10).

"Blessed be the name of the Lord": For all his blessings and mercies. For all the gifts of nature and providence that had been bestowed, which could not be claimed, and of which he knew himself unworthy. And for the continuance of them so long with goodness and mercy had followed him all the days or his life hitherto. And still he had mercies to bless God for: his wife was still with him, he had some servants left, his own life was spared. He continued as yet in health of body, and therefore could sing of mercy as well as judgment. Nor is there any state on earth a man can be in, but there is something to bless God for. Wherefore the apostle's exhortation will always hold good, "in everything give thanks" (1 Thess. 5:18).

These were words that Satan had not wanted to hear. LORD is Jehovah here. Job realized that everything he had, including his children, were gifts from God. He did not have anything when he was born and was willing to end his life the same way, if that was what the LORD chose. Job realized that this number of tragedies could not have happened had it not been a supernatural act. He was aware that this was allowed by the LORD. Job's statement, "blessed be the name of the LORD" is the opposite of cursing God.

Job 1:22 "In all this Job sinned not, nor charged God foolishly."

"Sinned not, nor charged God": Better, "sin by charging God with wrong". Hasty words against God in the midst of grief are foolish and wicked. Christians are to submit to trials and still

worship God, not because they see the reasons for them, but because God wills them and has His own reasons which believers are to trust.

Job did not let anything that happened make a sinner out of him; he did not turn to evil when evil came upon him.

Death of those very near and dear to you has a tendency to do one of two things. The tragedy will drive you away from God, or make you much closer to God. In this case, it made Job even stronger in his loyalty to God. Satan's plan had failed.

Job Chapter 1 Questions

1. What is the book of Job about?
2. There are those who believe the book of Job is nothing more than a _____.
3. What are two other time tables that people put on Job?
4. This book gives evidence that Satan tries to _____ man.
5. In some of the darkest hours, the battle must be _____.
6. What terrible thing did Job's wife try to get Job to do?
7. What encouragement were his friends?
8. We may also learn from this, that suffering is not always brought on by _____ in our lives.
9. What does the author believe about Job?
10. Where did Job live?
11. He was _____ and _____, and one that feared God, and eschewed evil.
12. Is this the same Job as the one spoken of in Genesis?
13. What does "eschewed" mean?
14. Fear of God is the beginning of _____.
15. How many sons and daughters did Job have?
16. How many sheep did he have?
17. The household spoken of was Job's _____.
18. What do most scholars agree the feast day of verse 4, was speaking about?

19. What did Job do immediately after their feast day?
20. All good parents should be concerned about the _____ welfare of their children.
21. Who tended to priestly duties, before the time of the priesthood?
22. Who were the sons of God in verse 6?
23. Satan is the _____ of men.
24. What question did God ask Satan?
25. What was the purpose of Satan going through the earth?
26. Satan was trying to get God to doubt _____ intentions.
27. How did Satan describe the protection around Job?
28. Satan was judging Job by his _____ standards.
29. Satan had _____ power of Job, except what God _____.
30. What terrible news did the first messenger bring to Job?
31. What was the fire of God in verse 16?
32. What does the author remind us of about in Ephesians 2:2?
33. Who fell upon the camels, and took them away?
34. What was the worst news of all that one of the messengers brought?
35. When Job heard of the death of his children, what did he do?
36. What will the death of those very near to us do to us?
37. Did Job sin or accuse God foolishly?