

All In With Job
Job 1 - 2; 42:7-17
June 3, 2018

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- ➡ The Book of Job contains more rare words than any other book in the Bible.
- ➡ It is so different from any other book of the Bible that it seems to possess nothing in common with them. Except for the first two chapters (prose) and the last 10 verses, it is entirely a poem.
- ➡ Some say he was only an ideal and never existed. > I DISAGREE <

Ezekiel 14:14 even if these three men, Noah, Daniel, and Job, were in it, they would deliver but their own lives by their righteousness, declares the Lord God.

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Gen. 46:13 says a man named Job was the grandeur of Jacob.

These verses prove that Job really did exist.

Ezekiel 14:20 even if Noah, Daniel, and Job were in it, as I live, declares the Lord God, they would deliver neither son nor daughter. They would deliver but their own lives by their righteousness. **(Each survived terrible ordeals - one of the three most righteous [OT] men to ever live.)**

James 5:11 Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

- ➡ Don't know when it was written! (Some believe Job to be a contemporary of the Patriarchs - we really don't know.) **It is believed to be the very first book written in the Bible.**

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➔ Don't know the author! Some have said Job? (Moses? (← a good case for))

Solomon? Isaiah?

➔ Don't know the original audience! Some say it was during the Babylonian captivity?

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

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“Uz” - Idumea of Edom; SW border of the Dead Sea (or East of Sea of Galilee)

“Job” - “sorrowful”, or “he that weeps”

“blameless” - better than “perfect” of KJV - “complete” as to his mind and heart (I believe we might substitute the word “SAVED” here. Saved in the New Testament “to be complete”. Hebrew “peace” - “Shalom” - a wholeness or completeness that comes from being in a right relationship with God.) “upright” - a moral man. (An **“All In” person right out of the chute.**)

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

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Job 1:3 He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and very many servants, so that this man was the greatest of all the people of the east.

“7 sons”



“7,000 sheep”

“3 daughters”



“3,000 camels”

“500 yoke of oxen” - for himself

“500 donkeys” - for his wife

“he was the greatest man...” - chief emir of that district

Job 1:4 His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. Evidently these were **birthday festivals.** A VERY CLOSE FAMILY (Wendy’s family - example)

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Job 1:5 And when the days of the feast had run their course, Job would send and consecrate 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 children have sinned, and cursed God in their hearts.” Thus Job did continually. At the end of the year Job would bring these all together (“purified”) and would sacrifice burnt offerings for them thinking that one of them (or any or all of them) may have given into idolatry [common in this area in early times]. (If later date - Children of Israel never completely drove out all the Canaanites and were continually de-railed, etc...)

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➔ **Worship** was a regular part of their household ←

➔ If this information is **NOT** given up front, we could make a case against Job.

➔ Now, we step into the unseen world!

Chapter
1

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. “angels” literally “sons of God” KJV, NASB - ★VERY PERPLEXING★ - The Targum (Hebrew scripture in Aramaic) supposes that this assembly took place on the day of the great

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atonement - which occurred one time a year. And this was a day of judgment at the beginning of the year. See similarities between:

1 Kings 22:19-22 **19** And Micaiah said, “Therefore hear the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing beside him on his right hand and on his left; **20** and the Lord said, ‘Who will entice Ahab, that he may go up and fall at Ramoth-Gilead?’ And one said one thing, and another said another. **21** Then a spirit came forward and stood before the Lord, saying, ‘I will entice him.’ **22** And the Lord said to him, ‘By what means?’ And he said, ‘I will go out, and will be a lying spirit in the mouth of all his prophets.’ And he said, ‘You are to entice him, and you shall succeed; go out and do so.’

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“**Satan** also came with them.” Satan - an adversary (“opponent”) Satan and devil is never found in plural in the Old Testament or New Testament originals (?) He is the first and only chief of fallen angels - Lucifer himself. (“Diabolus” - Latin)

Many do not believe in Satan today - same as **Revelation 2:24** “deep secrets” - you’ll never be on guard for him if you don’t believe in him.

Job 1:7-22 **Vs. 7** The Lord said to Satan, “From where have you come?” Satan answered the Lord and said, “From going to and fro on the earth, and from

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walking up and down on it.” **Vs. 8** And 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, who fears God and turns away from evil?” **Vs. 9** Then Satan

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answered the Lord and said, “Does Job fear God for no reason? **Vs. 10** Have you not put a hedge around him and his house and all that he has, on every side? You

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have blessed the work of his hands, and his possessions have increased in the land. **Vs. 11** But stretch out your hand and touch all that he has, and he will curse you to your face.” **Vs. 12** And the Lord said to Satan, “Behold, all that he has is in your hand. Only against him do not stretch out your hand.” So Satan went out from the presence of the Lord.

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Job 1:13-19 **Vs. 13** Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house, **Vs. 14** and there came a messenger to Job and said, “The oxen were plowing and the donkeys feeding beside them, **Vs. 15** and the Sabeans fell upon them and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you.” **Vs. 16** While he was yet speaking, there came another 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.” **Vs. 17** While he was yet speaking, there came another and said, “The Chaldeans formed three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you.” **Vs. 18** While he was yet speaking, there came another and said, “Your sons and daughters were eating and drinking wine in their oldest brother's house, **Vs. 19** and behold, a great wind came across the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you.”

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Job 1:20-22 **Vs. 20** Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. **Vs. 21** And he said, “Naked I came from my mother's womb, and naked shall I return. The Lord gave, and the Lord has taken

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away; blessed be the name of the Lord.” **Vs. 22** In all this Job did not sin or charge God with wrong.

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Chapter
2

Job 2:1-6 **Vs. 1** Again there was a day when the sons of God came to present

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themselves before the Lord, and Satan also came among them to present himself

before the Lord. **Vs. 2** And the Lord said to Satan, “From where have you come?”

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Satan answered the Lord and said, “From going to and fro on the earth, and from walking up and down on it.” **Vs. 3** And the Lord said to Satan, “Have you

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considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you incited me against him to destroy him without reason.”

Vs. 4 Then Satan answered the Lord and said, “Skin for skin! All that a man has he

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will give for his life. **Vs. 5** But stretch out your hand and touch his bone and his flesh, and he will curse you to your face.” **Vs. 6** And the Lord said to Satan,

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“Behold, he is in your hand; only spare his life.”

Job 2:7-8 **Vs. 7** So Satan went out from the presence of the Lord and struck Job with loathsome sores from the sole of his foot to the crown of his head. **Vs. 8**

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And he took a piece of broken pottery with which to scrape himself while he sat in the ashes.

Job 2:9-10 **Vs. 9** Then his wife said to him, “Do you still hold fast your integrity?

Curse God and die.” **Vs. 10** But he said to her, “You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive

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evil?” In all this Job did not sin with his lips.

Job 2:11-13 **Vs. 11** Now when Job's three friends heard of all this evil that had come upon him, they came each from his own place, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They made an appointment together to come to show him sympathy and comfort him. **Vs. 12** And when they saw him from a distance, they did not recognize him. And they raised their voices and wept, and they tore their robes and sprinkled dust on their heads toward heaven. **Vs. 13** And they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.

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Chapter
42

Job 42:7-9 **Vs. 7** After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite: "My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has. **Vs. 8** Now therefore take seven bulls and seven rams and go to my servant Job and offer up a burnt offering for yourselves. And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right, as my servant Job has." **Vs. 9** So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the Lord had told them, and the Lord accepted Job's prayer.

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Job 42:10- 11 **Vs. 10** And the Lord restored the fortunes of Job, when he had prayed for his friends. And the Lord gave Job twice as much as he had before.

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Vs. 11 Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house. And they showed him sympathy and comforted him for all the evil that the Lord had brought upon him. And each of them gave him a piece of money and a ring of gold.

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Job 42:12-17 **Vs. 12** And the Lord blessed the latter days of Job more than his beginning. And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys. **Vs. 13** e had also seven sons and three daughters.

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Vs. 14 And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-Happuch. **Vs. 15** And in all the land there were no women so beautiful as Job's daughters. And their father gave them an inheritance among their brothers. **Vs. 16** And after this Job lived 140 years, and saw his sons, and his sons' sons, four generations. **Vs. 17** And Job died, an old man, and full of days.

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Job began (is introduced to us) as a man who was “All In” for God. He loses everything but his wife and his own life. He has every opportunity to jump out of his faith and renounce God — his wife, friends and Elihu come after him. His wife actually encourages Job to renounce faith and die . . . He does not! He stays “all in” for God **no matter what** and he is rewarded.

From John Piper

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Lessons from Job:

1. God is sovereign over all our suffering;
2. He (God) permits Satan to come into our lives and do horrible things to us;
3. He (God) means to prove our faith and purify our lives through it;
4. In the end He (God) will make it good, either in this life or in the life to come;
5. Satan does not have the last word in the lives of God’s people (God does)!

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Job 13:15 Though He slay me, I will hope in Him.

Job 19:25-27 **25** For I know that my Redeemer lives, and at the last he will stand upon the earth. **26** And after my skin has been thus destroyed, yet in my flesh I shall see God, **27** whom I shall see for myself, and my eyes shall behold, and not another. My heart faints within me!

Job understood the resurrection. (**Job 14:14** If a man dies, shall he live again? All the days of my service I would wait, till my renewal should come.)

(Job did have a problem with self-righteousness [**Job 32:1-2**] of which he repented [**Job 42:6**].)

Close: Job represents Jesus. Read it and tell me Jesus is not all over this. Job is the righteous sufferer. You cannot be “one of those people” that have to suffer like Job anymore than you being “one of those people” that have to suffer just like Jesus. It’s a one time event. Hallelujah!

“Book of Job”, The Unger’s Bible Dictionary, p. 694-695 →→→

PRAYER AND INVITATION

BOOK OF JOB

This splendid dramatic poem belongs to the Wisdom Literature of the OT. It is universally recognized as superb literature. The poem takes its name from its chief character, Job, *'iyyôb*. Interestingly enough, the name occurs in the Berlin Execration Texts as the name of a certain prince in the region of Damascus in the nineteenth century B.C. (*Bulletin of the American Schools of Oriental Research* 82[1941]:36). The name is also found in the Amarna correspondence dating c. 1400 B.C. referring to a prince of Pella. Job of the biblical story was a dweller in the land of Uz (Job 1:1), which evidently lay somewhere between Damascus on the N and Edom on the S; that is, the steppes E of Palestine-Syria.

SUBJECT- The book of Job revolves around the perplexing question of why the righteous suffer and how their suffering can be reconciled with infinite goodness and holiness of God. Job loses family, wealth, and his own health, and then sits "among the ashes," where he is visited by three friends who come to mourn with him and to offer their explanations of his misfortune. Job's three friends offer practically the same answer (chap. 3-31), implying that suffering is always the outcome of sin. Job desperately asserts his innocence and at times appears almost delirious accusing God of injustice, but he recoups his confidence in the divine goodness and protests that he will be finally vindicated. At this juncture **Elihu** comes on the scene and appears with the divine message elaborated in the NT, that sufferings are very often the medium of refining the righteous, the chastisements of a Father who love His children, and by no means the action of a vindictive or implacable God. (chaps. 32-37). Then God speaks to Job out of the whirlwind, humbling him and bringing him to a realization that he, himself is to be abhorred before God's presence (42:1-6). His self-abnegation and spiritual refining are a prelude to his restoration (42:1-7)

OUTLINE-

- I. Prologue: Testing of Job (1-2)
- II. Job falsely comforted by his friends (3-31)
 - A. First cycle of speeches: Job's speech followed by those of his three friends, each in turn answered by Job (3-14)
 - B. Second cycle of speeches: Each friend speaks to Job and is answered by him (15-21)
 - C. Third cycle of speeches: Eliphaz and Bildad speak until answered by Job (22-31)
- III. Speeches of Elihu (32-37)
 - A. First Speech: Purpose of affliction (32-33)
 - B. Second Speech: God vindicated (34)

- C. Third Speech: The advantages of piety (35)
- D. Fourth Speech: God's greatness and Job's ignorance (36-37)

IV. Speeches of God and Job's response (38:1 - 42:6)

- A. First Speech: Creation declares God's all-power; Job's conversion (38:1 - 40:5)
- B. Second Speech: Power of God and human weakness; Job's humility (40:6 - 42:6)

V. Epilogues: Job's friends rebuked; Job restored (42:7-17)

TIME AND COMPOSITION- Great disagreement prevails as to the composition. Critics date the composition of the book anywhere from patriarchal times (Ebrard) to as late as 400 B.C. (Eissfeldt; Volz) or even the third century B.C. (Cornill). Probably the most likely date is the Solomonic era, (Franz Delitzsch; Keil), because it bears evidence of the creative beginning period of Wisdom Literature. It comprehends ideas similar to parts of Proverbs (cf Job. 15:8 and chap. 28 with Prov. 8).

AUTHENTICITY-It is customary among critics to deny the authenticity of (1) the prologue and epilogue; (2) chap. 28, the poem of Divine Wisdom; (3) the description of leviathan and behemoth (40:10- 41:25); and (4) the discourses of Elihu (32:1-37:24). No valid reason can be brought forward for ascribing the prologues and epilogues to a later author. "The dialogues cannot have had any independent existence," as A. Bentzen correctly observes. "In 8:4-29:5 it presupposes the description of Job's illness as given in the narrative" (*Intr.*, 2:175). Chapter 28 cannot be proved to be extraneous, although the passage is admittedly loosely connected with the context, but so are other choice literary pieces of the book. If, as is certainly true, "the finest literary masterpieces are to be found among these incidental pieces and in digressions rather than in the argumentative scaffolding of the book," as Pfeiffer admits, why reject this passage and retain others when "to remove even some of them would greatly reduce the value of the original poem and imply that the poetic genius of the supplementers was equal, if not superior, to that of the original poet?" (*Intr.*, p. 686). The same answer may be given to the critical contention that the descriptions of leviathan (crocodile) and behemoth (hippopotamus) in 40:15-41:34 are a subsequent insertion. The language and ideas of this passage are similar to the remainder of the book (cf. 40:15 and 39:15 with 5:23; 41:9 with 3:9; etc.) Elihu's speeches are rejected because he does not appear in the prologue or epilogue. He is not merely a loquacious interrupter. He adds a momentous truth that affliction of the righteous is disciplinary (33:6-18, 27-30; 36:10-12). Elihu's speeches

answer Job's problem and get him ready for Jehovah's appearance and words from the whirlwind. There would be a genuine lack in the book if the Elihu sections were omitted. He does not appear in the epilogue because, unlike Job's friends, he did not merit rebuke. His contribution to the solution of the problem of the book invalidates the rejection of this portion.

Invitation