

KEY

Archer = A Survey of Old Testament Introduction (Gleason Archer). Chicago: Moody Press, 2007.

Ash = Job: The Wisdom of the Cross (Christopher Ash). Wheaton, IL: Crossway, 2014.

BBC = The IVP Bible Background Commentary: Old Testament. Edited by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Downers Grove, IL: InterVarsity Press, 2000.

Bush = Bush, Frederick. Ruth/Esther in the Word Biblical Commentary, Vol 9. Edited by David H. Hubbard and Glenn W. Barker. Dallas: Word Books, 1996.

Frame = John Frame, Systematic Theology, P&R Publishing, 2013.

Grudem = Wayne Grudem, Systematic Theology, Zondervan, 1994.

Harrison = Introduction to the Old Testament (R.K. Harrison). Grand Rapids: William B. Eerdmans Publishing Company, 1969.

K&D = Keil, C.F. and Delitzsch, F. in the Keil and Delitzsch Commentary on the Old Testament, Vol 2. Peabody, MA: Hendrickson Publishers, 1989.

Swindoll = A Man of Heroic Endurance: Job (Charles Swindoll). Nashville, TN. W Publishing Group, 2004.

Talbert = *Beyond Suffering: Discovering the Message of Job* (Layton Talbert). Bob Jones University Press, 2007.

TWOT = The Theological Wordbook of the Old Testament (R. Laird Harris; Gleason L. Archer, Jr.; Bruce Waltke). Chicago: Moody Press, 1980. Two Volumes.

Walton = Old Testament Today. Grand Rapids, MI: Zondervan, 2004.

Basic English Structure

6 Now there was a day (when)
the sons of God came
to present themselves
before the LORD,

and
Satan also came among them.

7 The LORD said to Satan,
“From where do you come?”
Then Satan answered the LORD and said,
“From roaming about on the earth and walking around on it.”

8 The LORD said to Satan,
“Have you considered My servant Job?
For there is no one like him on the earth,
a blameless and upright man,
fearing God and turning away from evil.”

9 Then Satan answered the LORD,
“Does Job fear God for nothing?

10 “Have You not made a hedge
about him
and his house
and all that he has,
on every side?
You have blessed the work of his hands,
and his possessions have increased in the land.

11 “But
put forth Your hand now
and touch all that he has;
he will surely curse You to Your face.”

12 Then the LORD said to Satan,
“Behold, all that he has is in your power,
only do not put forth your hand on him.”

So Satan departed from the presence of the LORD.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

ENGLISH TRANSLATION (NASB95):

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 8 The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." 9 Then Satan answered the LORD, "Does Job fear God for nothing? 10 "Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 "But put forth Your hand now and touch all that he has; he will surely curse You to Your face." 12 Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.

PASSAGE OUTLINE:

See sentence structure.

SERMON OUTLINE:

I. A Scene in Heaven: Setting the Stage for Disaster (1:6-12)

- A. The Council (6)
- B. The Characters (6)
- C. The Conversation (7)
- D. The Consideration (8)
- E. The Characterization (8)
- F. The Challenge (9-11)
- G. The Condition (12)

II. Some Closing Observations

- A. The Picture is Bigger than the Frame
- B. God is Bigger than the Picture
- C. Suffering is Bigger than Satan
- D. God is Bigger than Affliction
- E. Our Hope is Bigger than Earthly life

PASSAGE SUBJECT/THEME (what is the passage talking about): A wager made in heaven

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): witnessed between God and The Satan.

PASSAGE MAIN IDEA (central proposition of the text): The Adversary Accuses Job of Self-Centered Worship

CENTRAL PROPOSITION (OR IDEA) OF THE SERMON: Will Disaster Derail Your Devotion?

SERMONIC IDEA/TITLE: Setting the Stage for Disaster

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

There are scene shifts in this extended prologue. The first scene is on earth, 1:1-5, giving us a preview of this man named Job and his family. Then the scene shifts to heaven in vv. 1:6-12. Back to earth in vv. 1:13-22; Back in heaven in 2:1-6. Back to earth in 2:7-13. That brings us back to the extended dialogues between Job and his friends that dominate the rest of the book all the way up to chapter 42.

Earth to heaven

<=== 2 cycles

Earth to heaven

Back to earth (balance of the book)

Another way to look at it (reproduced from Talbert, 36):

The prologue divides naturally into four parts, each signaled by a repeated transitional phrase.

“There was a man . . .” (1:1-5) introduces the reader to Job.

“Now there was a day . . .” (1:6-12) informs the reader of the proceedings of the divine counsel in heaven.

“[Now] there was a day . . .” (1:13-22) recounts the earthly impact of that divine counsel, namely, Job’s possessional losses and his response.

“Again there was a day . . .” (2:1-13) relates the second divine council and its impact on Job’s personal suffering and response.

VERSE 6

ENGLISH TRANSLATION [NASB95]:

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

ENGLISH TRANSLATION [HCSB]:

One day the sons of God came to present themselves before the LORD, and Satan also came with them.

ENGLISH TRANSLATION [NIV]:

One day the angels came to present themselves before the LORD, and Satan also came with them.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

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

When (“a day”)

See 1:1 “Now there was” / 1:4 “day” / 1:5 “Days of feasting” / 1:13 “Now it happened on the day” / 2:1 “Again there was a day”. There are several scene shifts taking place.

This particular day when this heavenly counsel gathered was thought by the Jews to be Jewish New Year’s Day (so Targumic and Midrashic tradition). Some have speculated that this was a day for heavenly court to gather and plan their activities. There’s really nothing in the text to suggest this - probably influenced by pagan Mesopotamian religion. So it may be in some Jewish tradition, but it’s not in t/BOJ. I think it’s an arbitrary day, in t/other dimension heavenly realms, where the Sons of God came to present themselves before t/Lord (1st use of YHWH).

The Jerusalem Targum (an ancient Hebrew translation and commentary) interprets this day to be New Year’s Day, and the second day’s assembly in 2:1 to be on the Day of Atonement. —William David Reyrburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 38.

Who (“sons of God”) — Hebrew “Bene Elohim” — a phrase likely used to refer to angelic beings (In the OT only found here: Gen. 6:2, 4; Job 1:6; 2:1; 38:7).

1:6 The “sons of God” are both plural and inferior to God. The words appear again in 2:1; 38:7; cf. Gen 6:2, 4; Ps 89:6 [7].¹⁸ Apparently God has a council or cabinet (see 1 Kgs 22:19; Jer 23:18, 22; and Ps 89:5–7 [6–8]). These “holy ones” (Ps 89:5, 7 [6, 8]) serve as messengers to do God’s bidding. Not every one of them is good because 1 Kgs 22:20–23

speaks of a “spirit” willing to be a “lying spirit in the mouths of all his [i.e., Ahab’s] prophets.” The Satan was among them or perhaps even their leader.

The Satan (or the Accuser) represented those who opposed God and his good people. In Job the Satan assumed his classical pose of charging a good man with evil (Rev 12:10). The boundaries of operation that God allowed him are uncertain. At times his power seems not only supernatural but also a threat to God’s sovereign and beneficent control of the world. At other times the Satan seems like a vain, weak, and hopeless antagonist against the omnipotent God of the universe. One of the loose threads left hanging at the end of the Book of Job is the resultant embarrassment of the Satan. His charge was not true. Job did not curse God when he lost everything. —Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 53–54.

John Gill seems to think that the Sons of God here are believers in heaven. However, while that is possible, the use elsewhere in Job indicates angelic beings: 38:7.

The designation relates to the idea of a divine council, where “the sons of God” are the functionaries who make up the council. This divine council meets to give reports and make decisions; it is where the business of heaven is done. In the ancient Near Eastern polytheistic cultures, this council was populated by the chief gods. Divine authority was distributed among these gods, and each had their area of jurisdiction.

.....

On the basis of this biblical and ancient Near Eastern background, we can conclude that Job 1 features a gathering of the divine council as the sons of God come together to give their reports and to do the work of heaven. Whether the conversation that follows with the Challenger takes place in session or not is of little concern, but the language suggests that he has come to give a report when Yahweh is holding open court. The thrust of the question is “What brings you here”? (2:2). — John H. Walton and Kelly Lemon Vizcaino, The NIV Application Commentary: Job, ed. Terry Muck et al. (Grand Rapids, MI: Zondervan, 2012), 63.

Where (“before the Lord”). While He is omnipresent; the Bible indicates that there is a place / another dimensional place / where he dwells in t/fulness of his glory (cf. Isaiah 6).

The setting with Yahweh surrounded by his heavenly servants is similar to the one found in 1 Kings 22:19–23. The actors in this brief scene are Yahweh and Satan; Job is the subject of their conversation. In verse 7 Yahweh opens the conversation with a true question (in contrast to a rhetorical one). Satan replies by giving the information requested. In verse 8 Yahweh follows up with a second question which makes clear the reason for the first question: “Have you considered my servant Job?” From verse 9 onward Satan switches the strategy on his end of the conversation. In verses 9 and 10 he comes back with two rhetorical questions and follows these up with a statement which to him accounts for Job’s goodness: Yahweh blesses him. In verse 11 Satan throws down a challenge in the form of a command, “touch all he has.” Yahweh appears to have changed his strategy too, for in verse 12a he replies with a concession that is conditioned: “he is in your power ... do not put forth your hand.”

This brief drama with its dialogue between Yahweh and Satan is never disclosed to Job and his friends but serves as the background for their dispute in the main body of the poem. —William David Reayburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 37.

1 Kings 22:19 Micaiah said, “Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left.

Another “who”

The most important initial observation is that every time this word occurs in Job, it is preceded by the definite article (haśśaṭan). This is strong evidence that śaṭan is not a personal name, because Hebrew does not put a definite article in front of personal names. We might alternatively understand the word to indicate the office or function of the individual so designated. Therefore, we must conclude that the individual in Job 1–2 (and Zech. 3:1–2, where the article is also used) should be identified as “the Challenger” (description of function) rather than as “Satan” (proper name).²⁸ P. L. Day has demonstrated that the clear shift to using Satan as a proper name does not occur until the second century BC.²⁹

Consequently, we must next consider what this designation conveys about the role of the Challenger. In the Old Testament, the word is used both as a verb and a noun. As a verb, it means generally “to oppose as an adversary” or “to accuse.”³⁰ As a noun, it can be applied to a human being, thus designating him a challenger.³¹ Finally, in the category of most interest to this study, the noun is applied to celestial beings.³² This should lead us to revisit an assumption that is often carried blindly into the Old Testament, namely, that the technical term always applies to the same supernatural being, a single śaṭan. Such an assumption is easily refuted by the fact that Numbers 22:22 and 32 refer to the angel of the Lord serving as a śaṭan. So unless we posit that the Challenger in Job is the angel of the Lord, we must conclude that a variety of beings can serve this function. This means that the appearance of an individual with this function does not give us a specific identification of the individual.³³ — John H. Walton and Kelly Lemon Vizcaino, *The NIV Application Commentary: Job*, ed. Terry Muck et al. (Grand Rapids, MI: Zondervan, 2012), 65–66.

This is literally in Hebrew “The Adversary” Satan is a transliterated word that is transcribed directly from Hebrew to English. But it’s literally “the” (הַשָּׂטָן) Satan throughout these two chapters, which makes me think that it’s probably better translated than transcribed. IOW - the Adversary. See Walton above. The picture is one of a heavenly courtroom.

The Satan becomes a key player in this story, even though he’s only mentioned in t/1st 2 chapters. But he is mentioned 14x. Cf. 2:1.

Who is this person of Satan? Other than in Genesis 3, this is the earliest mention of him. Satan is t/chief leader of a band of fallen, evil, angels. At some point before t/creation of t/cosmos, G.

created a host of beings known as “messengers” or “angels”. At some point between the 6th day of creation (when G. looked upon all that he had made and proclaimed it “very good”) and Genesis chapter 3 when Satan in t/form of a serpent questions God’s Word in his temptation of Eve to sin, there was a fall of non-elect angels into sin. This company of angelic beings was led in their rebellion against G. by this chief demon referred to in t/Bible as Satan or /the Devil.

Hebrew “Satan” (accuser) and Greek “Devil” (ὁ διάβολος = accuser / slanderer [cf. Eng. “diabolical”]) describe what he does. Accuses G. of wrongdoing (“God knows you will be like Him”); he slanders God’s name; and he does so against those to are savingly related to Him (believers).

Zechariah 3:1 Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.

“That tempter is later called “the dragon, that ancient serpent, who is the devil and Satan (Rev. 20:2). He is evidently the chief of the fallen angels (cf. Matt. 12:24; 25:41), often called devils or demons. The fallen angels support Satans’ activity in the world, which is always to fight against God’s kingdom. Like the “prince of the kingdom of Persia” in Daniel 10:13 . . . they take power over nations—hence the names “principalities” and “powers” referring to them. They also take possession of individuals (Matt. 4:24, etc.). Jesus calls Satan himself “the ruler of this world” (John 12:31; 14:30; 16:11). [Frame, 775]

Satan counterfeits God’s plan. Attempts to subvert it. John 8:44, Jesus calls him “a liar and the father of lies” - no truth dwells in him. In Gen. 3 he appears as a crafty snake — an animal that fascinates by t/flickering of his tongue—until he strikes w/a deadly bite. He appears as a “father of light” in his deception (2 Cor. 11:14).

His power is limited. He cannot take possession of true believers, though he can afflict them. Rem. he’s not God: He doesn’t possess t/attributes of G. He’s not all-powerful; all-present; all-knowing. There’s no indication that he can read your mind. He is always subject to God and cannot do anything apart from God’s permission (cf. 1:12; 2:6; Luke 22:31).

Though powerful, he has been defeated at the cross. But we need to be aware of his devices (2 Cor. 2:11).

James 4:7 Submit therefore to God. Resist the devil and he will flee from you.

I take it that t/use of t/word “Satan” or “Devil” also stands for “demons”. In other words, I think it unlikely that any of us encounter Satan directly. He’s not omnipresent and I tend to think that his work is about organizing his troops and sending them out on various missions, from the deception of nations, propagating an immoral agenda in cultures, attacking churches and individual creatures.

We need to be aware, however.

1 Peter 5:8–9 8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. 9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.

So as v. 6 sets t/stage, we see:

Now there was a day when the sons of God (good angels) came to present themselves before the LORD, and The Adversary (The Satan) also came among them.

The fall of Satan?

Isaiah 14:12–15 12 “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! 13 “But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. 14 ‘I will ascend above the heights of the clouds; I will make myself like the Most High.’ 15 “Nevertheless you will be thrust down to Sheol, To the recesses of the pit.

King of Babylon, looking past him to Satan. “It would not be uncommon for Hebrew prophetic speech to pass from descriptions of human events to descriptions of heavenly events that are parallel to them and that the earthly events picture in a limited way.” [Grudem, 413]

Satan also came among them: the word Satan is used in Hebrew here with the article, which designates a role or title rather than a personal name. In later biblical and postbiblical texts Satan occurs without the article and is understood as a personal name; for example, 1 Chronicles 21:1. The noun saTan, which is derived from the Hebrew verb of the same root, occurs in the Hebrew Old Testament 24 times. The verbal root carries the meaning of “bear a grudge against someone” or “harbor animosity” (Holladay). A person who does this is called an “opponent or enemy.” The noun form is used in 2 Samuel 19:22 with the meaning of “enemy,” when David protected the life of Shimei and accused the sons of Zeruiah being “as an adversary (saTan) to me”; see also 1 Samuel 29:4; 1 Kings 11:23. In Zechariah 3:1 Satan is found standing at the right hand of the high priest “to accuse him.” . . . He does not appear to be evil so much as he is skeptical of religious pretensions. The testing of Job is Satan’s idea, since testing people is his job. — William David Reburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 39.

VERSE 7

ENGLISH TRANSLATION [NASB95]:

The LORD said to Satan, “From where do you come?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”

ENGLISH TRANSLATION [HCSB]:

The LORD asked Satan, “Where have you come from?” “From roaming through the earth,” Satan answered Him, “and walking around on it.”

ENGLISH TRANSLATION [NIV]:

The LORD said to Satan, “Where have you come from?” Satan answered the LORD, “From roaming throughout the earth, going back and forth on it.”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

The LORD said to Satan, “From where do you come?”

Hear we have this heavenly court—this council of angelic beings before the throne of God—and the Lord calls out Satan: “From where do you come?” This was more of a conversation starter; a leading question, “So, what have you been up to?” Cf. Exo. 4:2.

Obv. God, being omniscient knew the answer.

Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”

Think about that . . . Nearly instant access to heaven and earth. The Hebrew word is “halak” — in a form that implies walking or wandering around; exploring; even pacing. He is paripatetic. The Greek word in the Greek translation of the OT is περιπατεω. The Arabs have a name for Satan that means “the active, busy, industrious one.” [K&D, 55]

1 Peter 5:8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

He’s fast, but he cannot escape God’s gaze or restraining influence. Here’s t/good news:

2 Chronicles 16:9 “For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His. . . .” Cf. Zech 4:10.

VERSE 8

ENGLISH TRANSLATION [NASB95]:

The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."

ENGLISH TRANSLATION [HCSB]:

Then the LORD said to Satan, "Have you considered My servant Job? No one else on earth is like him, a man of perfect integrity, who fears God and turns away from evil."

ENGLISH TRANSLATION [NIV]:

Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil."

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

The LORD said to Satan, "Have you considered My servant Job?"

I think that God's omniscience is in play here: He knows what Job is after, he's prowling about looking for a candidate of a God-fearer whom he can prove a phony-worshiper.

"considered" = "set your heart upon." Implication seems to be that Satan was searching for a worthy foe. G. brings to his mind Job.

Job may have been considered the "greatest of all the men of the east" but G. names him among His servants. Cf. 2:3; 42:7-8.

A reminder that God does not esteem celebrities, but servants.

For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil."

Back to v 1 (cf. 2:3).

VERSES 9-11

ENGLISH TRANSLATION [NASB95]:

9 Then Satan answered the LORD, “Does Job fear God for nothing? 10 “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”

ENGLISH TRANSLATION [HCSB]:

9 Satan answered the LORD, “Does Job fear God for nothing? 10 Haven’t You placed a hedge around him, his household, and everything he owns? You have blessed the work of his hands, and his possessions have increased in the land. 11 But stretch out Your hand and strike everything he owns, and he will surely curse You to Your face.”

ENGLISH TRANSLATION [NIV]:

9 “Does Job fear God for nothing?” Satan replied. 10 “Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. 11 But now stretch out your hand and strike everything he has, and he will surely curse you to your face.”

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

9 Then Satan answered the LORD, “Does Job fear God for nothing?”

Lit. “without cause” (as used in 2:3).

10 “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

Cf. vv. 2-3.

Note “Hedge” —

Hedges are used to mark boundaries between owners’ properties. Thorn hedges are also used to keep intruders out. TEV has rendered Satan’s question as a statement and shifts from “put a hedge” to the purpose, “you have always protected him....” Other translations use different solutions; GECL avoids the metaphor and says “you have kept him from harm”; SPCL “you don’t allow anyone to touch him.” NJB replaces the hedge metaphor with “have you not put a wall around him?” FRCL, like TEV, states the purpose and adds a simile, “you protect him all around like in an enclosure.” —William David Reybourn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 42–43.

Cf. an “invisible fence” as an illustration.

The traditional teaching put forward by Satan here, that wealth and good fortune are the reward for piety, is supported by such passages as Leviticus 26; Deuteronomy 11:8–15; 28:1–14; Psalms 1, 37, 49, 73; Jeremiah 7:5–7; 12:14–17; Ezekiel 18.

The serpent raised a similar issue when he accused God of being less than good and honest (Gen 3:12–15).

11 “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”

“Curse” = “bless” as in v. 1 (see notes there). “To Your face” refers to the fact that Job will curse Yahweh openly, not behind Yahweh’s back.

“Here we witness the Accuser’s personality. We know that he has an intellect because he converses with the Lord. We see that Satan has emotions because he is antagonistic toward Job. He also has volition because he purposes to destroy Job in hopes of disgracing God. Satan’s great hope is to level Job. ‘But put forth Your hand now and touch all that he has; he will surely curse You to Your face’ . . . ‘You bring him down to the dirt like the rest of those humans have to live their lives, and You’ll see what he’s made of. He’ll turn on You in a heartbeat.’”

“It’s a clever plan. It is also unfair. Job does not deserve even the suggestion of mistreatment. Job has walked with God, certainly in his adult years. He is now the best of the best, ‘greatest of all the men of the east.’ On top of all that, he is a servant of God. But none of that impresses Satan. Evil suspicions prompt his insidious plot: ‘You want to know what he’s really made of, remove all that indulged treatment and pervasive protection. Strip away the veneer of the man’s comfort, and You’ll see right away; he’ll turn on You. ‘He will surely curse You to Your face’ . . . Satan’s prediction, ‘Instead of treating him like an overindulged child, why don’t You treat him like anybody else on earth? Let him know what it’s like to suffer the death of a child. . . .’ His point is clear: Job is worshipping God because of what he gets out of it, not because the Lord is truly first in his life.” [Swindoll, 10-11]

Breach the hedge of comfort and see how much you really care to serve God. In N.T. terms, it’s easy to pursue Christ during times of ease, but what about when life seemingly turns against you? We see this all t/time in Scripture. Not only here in Job, but cf. 1 Peter 1:6-7; Matt. 13:20-21.

Implications extend to the very character of God. This isn’t just about Job. Satan knows that God is omniscient; He knows t/motives of Job’s heart. Satan is basically saying, “God, you are buying Job’s worship, and you know it. He wouldn’t serve you if you weren’t giving him all these blessings.”

It’s like a wealthy man who finds love on the basis of his wealth. And he knows it. So he lives with a wife who “loves” him because of the fringe benefits.

Satan thinks God is complicit in Job's hypocrisy. He's buying Job off. But we the reader know that's not true (cf. description of Job in v. 1 — God reiterates that to Satan, but Satan doesn't believe it). This is "quid quo pro" worship.

"This is a charge with cosmic consequences. If God's people, including the best of men, honor Him only because He blesses them in return, God is a conniver who buys the flattery of insincere men. If God must buy such worship, what does that say of His own worth?" [Talbert, 41]

God is on trial in the book of Job as much as Job is being tested. But this brings up a relevant question for us . . . (cf. "Fire insurance Christians").

VERSE 12

ENGLISH TRANSLATION [NASB95]:

Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.

ENGLISH TRANSLATION [HCSB]:

"Very well," the LORD told Satan, "everything he owns is in your power. However, you must not lay a hand on Job himself." So Satan left the LORD's presence.

ENGLISH TRANSLATION [NIV]:

The LORD said to Satan, "Very well, then, everything he has is in your power, but on the man himself do not lay a finger." Then Satan went out from the presence of the LORD.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him."

"It is God who first calls attention to Job, God who permits the trial of his faith . . . and assigns its proper limits. Throughout it is the will of God that is being done. . . . All that comes to Job comes not by blind chance nor by the compulsion of the Adversary. It is the simple development of God's first word: "Hast thou considered my servant Job?" [H. Wheeler Robinson, as cited in Talbert, 39]

So Satan departed from the presence of the LORD.

Setting the stage for disaster. Job does not know what's coming or why:

"I would be willing to wager that most of you . . . are going through something that is unfair. . . . The consequences may have started to get to you. You didn't anticipate any of this. You didn't think it would come to this, but it has. Trust me here. What has happened is a necessary part of your spiritual growth. Yes, necessary. . . . The silence of God's voice will make you wonder if He is even there. And the absence of God's presence will make you wonder if He even cares. He is. And He does." [Swindoll, 12-13]

What benefit can there be for God to put Job to a test that God already knows the outcome? Cf. Abraham in Gen. 22. See Talbert, 42-44 for a good development of the answer to that question following a "theater" motif.

“Job suffered to prove, among other things, that there are people who serve God ‘for nothing’ other than for Who He is, people who worship God ‘without cause’ (1:9) even when they suffer ‘without cause’ (2:3). What, then, does our suffering accomplish? When we cling to God amid inexplicable affliction, we demonstrate that we are some of those people. We are not proving anything further about the character and integrity of God; that was eternally substantiated by the case of Job. But we are proving a great deal about ourselves, about the integrity of our faith and the sincerity of our relationship to God. More than any other kind of suffering, this kind of suffering is a testing of your faith (James 1:2-3).” [Talbert, 45]

“As you are reading this, tens of thousands of the Lord’s pilgrims around the world are threatened with execution, torture, slavery, starvation, homelessness, poverty, imprisonment, and other persecutions designed to destroy their faith in Jesus Christ. And yet . . . they find it ‘worth [their] while to endure those hardships’ because of what they have and hope for in Christ. . . . [O]ur endurance testifies to the worthiness of Christ. Unrelenting faithfulness in the absence of all earthly explanation says to the watching world, ‘It is worth enduring all this pain and heartache to know Christ and to anticipate the glory of being with Him forever.’” [Donald S. Whitney, as cited by Talbert, 46]

Why do so many stumble over the doctrine of God’s sov.? Because God blesses them? Because it’s not in the Bible? No. Because of suffering. We don’t think suffering is fair (suffering in this life // eternal suffering in hell) // therefore God can’t poss. B in control over it.

In 1981 a Jewish Rabbi wrote a best-selling book, “Why Bad Things Happen to Good People” - title is a theological misnomer (should be “Why Do Good Things Happen to Bad People?”).

Rabbi Kushner wrote at least in part due to tragedy in his own family - his young son was stricken with t/disease Progeria (rapid aging) and would not live beyond his teenage years.

In Kushner’s book, t/Heb. Patri. Job is considered as 1 of those “Good Ppl who have Bad Things Happen to Them” - and Kushner concludes that Job, “Forced to choose between a good God who is not totally powerful, or a powerful God who is not totally good . . . chooses to believe in God’s goodness.”

Kushner concludes that, “God wants the righteous to live peaceful, happy lives, but sometimes even He can’t bring that about. It is too difficult even for God to keep cruelty and chaos from claiming their innocent victims.”

Is that a God who can be trusted? Is that t/God Job trusted?

I know that you can do all things; no plan of yours can be thwarted. (Job 42:2)

Note on expectations. Unmet expectations from G. result in bitterness—or worse. True in suffering. What are your expectations?