

## 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

1 Again

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

2

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

3 *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.*  
And  
*he still holds fast his integrity,*  
*although you incited Me against him*  
*to ruin him without cause.”*

4

*Satan*  
answered the *LORD* and said,  
*“Skin for skin!*  
*Yes, all that a man has he will give*  
*for his life.*

5

*“However,*  
*put forth Your hand now,*  
*and touch his bone and his flesh;*  
*he will curse You to Your face.”*

6

So *the LORD*

said to *Satan*,

*“Behold,  
he is in your power,  
only spare his life.”*

7 Then

*Satan* went out from the *presence* of *the LORD*  
and *smote Job* with sore boils  
from the sole of his foot  
to the crown of his head.

8 And

he took a potsherd  
to scrape himself  
while he was sitting among the ashes.

9 Then

his *wife* said to him,  
*“Do you still hold fast your integrity?  
Curse God and die!”*

10

But he said to her,  
*“You speak as one of the foolish women speaks.  
Shall we indeed accept good from God and not accept adversity?”*  
**In all this Job did not sin with his lips.**

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### ENGLISH TRANSLATION (NASB95):

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. 2 The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 3 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. And he still holds fast his integrity, although you incited Me against him to ruin him without cause." 4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. 5 "However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." 6 So the LORD said to Satan, "Behold, he is in your power, only spare his life." 7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head. 8 And he took a potsherd to scrape himself while he was sitting among the ashes. 9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!" 10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips. [Job 2:1-10]

### PASSAGE OUTLINE:

See sentence structure.

### SERMON OUTLINE:

#### I. The Council in Heaven Convenes Again (2:1-6)

- A. The Council Convenes (1-2)
- B. Job's Character Confirmed (3)
- C. Satan's Consequent Challenge (4-5)
- D. God's Contingent Consent (6)

#### II. More Calamity Concerning Job (2:7-8)

- A. Chronic Sores Head to Toe (7)
- B. Cruciation on an Ash Heap (8)

#### III. A Curse Called for by Job's Wife (2:9)

- A. Consideration Given to Her . . .

#### IV. Job's Correction and Confession (2:10)

- A. Job's Correction (10a)
- B. Job's Confession (10b)
- C. Author's Confirmation (10c)

**PASSAGE SUBJECT/THEME (what is the passage talking about):** Job's worship is tested by calamity

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** And Job responds with worship.

**PASSAGE MAIN IDEA (central proposition of the text):** Job's worship is tested by calamity and Job responds with worship.

**CENTRAL PROPOSITION (OR IDEA) OF THE SERMON:** True worship survives the fires of affliction.

**SERMONIC IDEA/TITLE:** When Calamity Comes Knocking (Part 2)

## 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.*

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**\*VERSES 1-3\***

**ENGLISH TRANSLATION [NASB95]:**

1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. 2 The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." 3 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. And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

**ENGLISH TRANSLATION [HCSB]:**

1 One day the sons of God came again to present themselves before the LORD, and Satan also came with them to present himself before the LORD. 2 The LORD asked Satan, "Where have you come from?" "From roaming through the earth," Satan answered Him, "and walking around on it." 3 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. He still retains his integrity, even though you incited Me against him, to destroy him without just cause."

**ENGLISH TRANSLATION [NIV]:**

1 On another day the angels came to present themselves before the LORD, and Satan also came with them to present himself before him. 2 And 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." 3 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. And he still maintains his integrity, though you incited me against him to ruin him without any reason."

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

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

See notes on 1:6.

**2 The LORD said to Satan, "Where have you come from?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."**

This verse is identical to verse 7 (see notes on 1:7).

**3 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.**

See notes on 1:8. No doubt about Job's character; this is the 3d time he has been referred to by these descriptors: once by the narrator and twice by God (who also calls him "My servant" 2x).

**And he still holds fast his integrity, although you incited Me against him to ruin him without cause."**

Integrity = *tammah* (wholeness, completeness, soundness). Used in 2:3; cf. 27:5 and 31:6. "whole-hearted" commitment to one's worldview.

Holding fast integrity = perseverance. Nothing proves integrity of faith like suffering.

Note, "incited Me" — back to 1:12 and 20-22. Only here is God t/obj. of this verb. Satan provoked, motivated, prompted, persuaded God against Job. Satan did not move God to do anything morally evil. God's purpose was to test Job to the glory of His name. Satan's purpose was to tempt Job to destruction, to the detriment of God's name. No violation of James 1:13 here.

"However we look at it Satan is weak. That is, he can't do anything without God. He doesn't control the lightning, he doesn't control the wind, he can't decisively make the Sabeans and Chaldeans do anything except as God gives him leash." [John Piper, Look at the Book: Job 1:18-19]

God's goal = testing to His glory.

Satan's goal = destruction of Job and the scandalization of God's name.

"Destroy" = *bala* = "to swallow up or to gulp down." Used of Joseph's dream where seven thin/scorched ears of corn "swallow up" the seven plump/full ears and Jonah 1:17 which states that God appt. a great fish to "swallow" Jonah. Cf. Numbers 16:30.

"Without cause" (same word used by Satan in 1:9). Cf. Psalm 69:4 (cited by Jesus in John 15:25).

"No one was more undeservedly exposed to the hostility of man and the fury of Satan than the Lamb of God. We correctly gauge our own suffering not by the experiences of others but the experiences of Christ." [Talbert, 60]

**\*VERSES 4-6\***

**ENGLISH TRANSLATION [NASB95]:**

4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. 5 "However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face." 6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."

**ENGLISH TRANSLATION [HCSB]:**

4 "Skin for skin!" Satan answered the LORD. "A man will give up everything he owns in exchange for his life. 5 But stretch out Your hand and strike his flesh and bones, and he will surely curse You to Your face." 6 "Very well," the LORD told Satan, "he is in your power; only spare his life."

**ENGLISH TRANSLATION [NIV]:**

4 "Skin for skin!" Satan replied. "A man will give all he has for his own life. 5 But now stretch out your hand and strike his flesh and bones, and he will surely curse you to your face." 6 The LORD said to Satan, "Very well, then, he is in your hands; but you must spare his life."

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.**

All that a man has (all that was touched previously) BUT (cf. 1:10).

skin for skin (children's skin for his own?). His animals/possessions for his own skin?  
Epexegetical?

**5 "However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face."**

Satan affirms God's sovereignty ("Your hand"). Is God's worth greater?

I think this is generally true but not absolutely true. People will sacrifice possessions and even family to save their own skin. But not all. Cf. Jesus: no greater love than a man give his life for his friends (and what Jesus did).

**6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."**

Limits God set. God doesn't always protect literal life: Cf. Rev. 2:10. Yet, God is sov. over t/length of one's days.

“Had we been writing the story, we would have had the Lord say to the Satan, ‘Enough is enough. The man has suffered more than any human being in one day. He has been taken from richest to bankruptcy, from greatness to destitution, from a happy family to utter bereavement. That is enough, surely, to establish that his piety is genuine. The man worships me because he knows I am worthy of worship. End of trial.’ That’s what we would have said. That the Lord disagrees with us must teach us something very deep. The glory of God really is more important than your or my comfort.” [Ash, 51]

These exchanges between God and Satan echo the scenario of Luke 22:31-32.

Luke 22:31–32 1 “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

Note plural pronouns used....

**\*VERSES 7-10\***

**ENGLISH TRANSLATION [NASB95]:**

7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head. 8 And he took a potsherd to scrape himself while he was sitting among the ashes. 9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!" 10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips.

**ENGLISH TRANSLATION [HCSB]:**

7 So Satan left the LORD's presence and infected Job with terrible boils from the sole of his foot to the top of his head. 8 Then Job took a piece of broken pottery to scrape himself while he sat among the ashes. 9 His wife said to him, "Do you still retain your integrity? Curse God and die!" 10 "You speak as a foolish woman speaks," he told her. "Should we accept only good from God and not adversity?" Throughout all this Job did not sin in what he said.

**ENGLISH TRANSLATION [NIV]:**

7 So Satan went out from the presence of the LORD and afflicted Job with painful sores from the soles of his feet to the crown of his head. 8 Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes. 9 His wife said to him, "Are you still maintaining your integrity? Curse God and die!" 10 He replied, "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" In all this, Job did not sin in what he said.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**7 Then Satan went out from the presence of the LORD**

Immediate here. This ends the 3d scene. Satan departs and is not seen for the rest of the book. Though he may have been behind the scenes, we don't know. "Satan receives the ultimate insult: he is ignored." [Talbert, 74]

**and smote Job with sore boils from the sole of his foot to the crown of his head.**

This begins the 4th scene: Earth.

First reference to Satan acting directly.

Disease that parallels the curse of Deut. ==>

Deuteronomy 28:35 "The LORD will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head.

“Medical doctors have been curious about this particular ailment for years. In my research I’ve found numerous comments made about the disease. One said it was smallpox. Another one, elephantiasis. Another chronic eczema. Another leprosy. One suggested psoriasis. Another pityriasis. Another keatosis. One identified in medical terms, pemphigus foliogeus. Not surprisingly, several suggested it was melanoma, an aggressive form of skin cancer.” [Swindoll, 32]

K&D = elephantiasis.

The two Hebrew words translated “painful sores” were used of the plagues of “festering boils” in Egypt (Ex. 9:8–11; Deut. 28:27) and of Hezekiah’s illness (2 Kings 20:7, “boil”). Some scholars say the disease may have been smallpox; others say it was elephantiasis. It was apparently some skin condition with scabs or scales, such as pemphigus foliaceus (cf. Rupert Hallam, “Pemphigus Foliaceus,” in *The British Encyclopaedia of Medical Practice*. 2nd ed. 12 vols. London: Butterworth, 1950–52, 9:490–2). This disease, as attested by physicians today, matches the symptoms of Job’s afflictions—inflamed, ulcerous sores (Job 2:7), itching (v. 8), degenerative changes in facial skin (vv. 7, 12), loss of appetite (3:24), depression (3:24–25), loss of strength (6:11), worms in the boils (7:5), running sores (7:5), difficulty in breathing (9:18), darkness under the eyes (16:16), foul breath (19:17), loss of weight (19:20; 33:21), continual pain (30:17), restlessness (30:27), blackened skin (30:30), peeling skin (30:30), and fever (30:30). [Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 721]

Pemphigus foliaceus (PF) is generally a benign variety of pemphigus. It is an autoimmune skin disorder characterized by the loss of intercellular adhesion of keratinocytes in the upper parts of the epidermis (acantholysis), resulting in the formation of superficial blisters. [online]

Symptoms from the rest of the book:

Ulcerative, itching sores (2:7-8)  
Disfiguration (2:12)  
Loss of appetite (3:24)  
Depression (3:25)  
Sores that ooze, scab over, run, crack, exude pus (7:5)  
Worms in the sores (7:5)  
Difficulty breathing (9:18)  
Foul breath (19:17)  
Loss of weight (19:20; 33:21)  
Excruciating relentless pain (30:27)  
High fever, chills, discoloration of the skin (30:30)

It is uncertain just what disease Job had. Guesses range from melanoma to leprosy and assorted less serious itches. In 7:5 he complained, “My body is clothed with worms and scabs, my skin is broken and festering.” In 30:30 he moaned, “My skin grows black and peels; my body burns with fever.” Weight loss and a generally repulsive appearance were among the unpleasant side effects (2:12; 19:19–20). Perhaps for fear of catching what he had, friends and relatives distanced themselves from him (19:13–14). [Robert L. Alden, *Job*, vol. 11, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1993), 65–66.]

## **8 And he took a potsherd to scrape himself while he was sitting among the ashes.**

Potsherds.... Available in the town dump. Ashes would have been used medicinally to soothe the sores. (reported by foreign missionaries). Scraping was to get relief or to cut his flesh as a sign of mourning (Lev 19:28; Deut 14:1).

Warren Wiersbe describes the scene:

“There the city garbage was deposited and burned, and there the city’s rejects lived, begging alms from whomever passed by. At the ash heap, dogs fought over something to eat, and the city’s dung was brought and burned. The city’s leading citizen was now living in abject poverty and shame. All that he humanly had left were his wife and three friends, and even they turned against him.” [cited in Swindoll, 33-34]

A similar place was used by Jesus to describe hell: Gehenna: The Valley of Hinnom o/s Jerusalem.

Now let’s get a picture of this. These are not little measles type sores. These are horrid, boil like sores that open, run with puss. He scrapes them. He doesn’t know anything about hygiene, zero. As far as he knows mud helps. I mean, it helps bee stings. Why wouldn’t it help boils? So he scrapes himself with this dirty thing and worms begin to grow in it.

You say: How do you know there are worms in it? Because in Job 7:5 it describes it this way. There is dirt. There is worms. There is opening, seeping of these sores and they are from the top of his head in his hair, on his face, on his neck and chest, on down to the bottom of his feet. It is horrible. It is just horrible. If you saw it, you would probably want to throw up. It is just horrible. It is not in a romantic suffering. We will sometimes romanticize suffering. There is nothing romantic about suffering as a rule. [John Piper, [Desiringgod.org/messages/holding-on-to-your-faith-in-the-midst-of-suffering](http://Desiringgod.org/messages/holding-on-to-your-faith-in-the-midst-of-suffering)]

“Ashes” would be the last word uttered by Job (42:6).

## **9 Then his wife said to him, “Do you still hold fast your integrity? Curse God and die!”**

Integrity = tummah. Used in 2:3; cf. 27:5 and 31:6.

Often vilified. Was she *adiutrix diaboli* - the helpmeet of the Devil (so Augustine)? “Why did the devil leave him this wife? Because he thought her a good scourge, by which to plague him more acutely than by any other means. Moreover, the thought is not far distant, that God left her to him in order that when, in the glorious issue of his sufferings, he receives everything doubled, he might not have this thorn in the flesh also doubled.” [cited in K&D, 72]

Hermeneutical principle of “tone” (is this sarcastic, desperate, pleading). Cf. Janzen for options.

However, this is her only appearance in the entire book. She is mentioned two other places (19:17; 31:10) indicating she was still part of his life but only appears here.

Curse God and die = curse God knowing that this act brings a death sentence, tantamount to suicide. This was why Job was making sacrifices for his children: that perhaps they may have cursed G. in their hearts.

Job maintained his integrity: 1:21.

She, too, suffered much loss.

She lost 10 children  
She lost her wealth and possessions (security)  
She watched her husband’s demise

John Piper poetically portrayed the dilemma of Job’s wife:

“I think you are a fool. How much  
From Him will you endure till such  
A love as this from God, the Great,  
Is seen to be a form of hate?” [cited in Talbert, 62]

**10 But he said to her, “You speak as one of the foolish women speaks.**

“Foolish women is sometimes expressed as ‘women with heads made of gourds . . .’” UBS Handbook Series]

Foolish = nebalot (cf. nabal). 1 Sam. 25:25; cf. Psa. 14:1 (she is acting as a practical atheist).

“Robert Gordis comments that the word ‘refers not to intellectual weakness but to moral obtuseness and blindness to religious truth.’ S. R. Driver defines the word, more expansively, as meaning ‘Moral and religious insensibility, a rooted incapacity to discern moral and religious relations, leading to an intolerant repudiation in practice of the claims which they impose.’” [cited in Jansen, 54-55]

Cf. Matt. 16:23.

Give her a break; she lost her children and wealth, her husband is suffering. Job doesn’t call her a foolish woman, he says she speaks “as” a foolish woman.

## **Shall we indeed accept good from God and not accept adversity?"**

Reads in Hebrew word order: "The good shall we accept from God, and the trouble shall we not accept?"

NAS has "adversity." Heb. *ra* — some have "evil". *Ra* = evil, calamity, adversity, distress, misery.

Job acting as a priest over his home.

Should we receive good at the hand of God and shall we not receive evil? Now I think in heaven at this moment just before those words were spoken as she said: "Curse God and die," a great smile came across Satan's face. And all of tens of thousands of angels watched to see if both of them would fall.

But when they heard Job say: "Shall we not receive evil at the hand of God as well as good?" Twenty thousand arms, angelic arms went up. "Yes, Job! Yes! God is more valuable than your health. Thank you. Thank you for holding fast to your God and to your integrity!" And Satan's countenance falls and that is the last we hear of him in this book. Never again is he on the scene in this book. He doesn't get one more mention in the whole book. [John Piper, [Desiringgod.org/messages/holding-on-to-your-faith-in-the-midst-of-suffering](http://Desiringgod.org/messages/holding-on-to-your-faith-in-the-midst-of-suffering)]

## **In all this Job did not sin with his lips.**

Back to 1:22.

This does not mean that Job sailed through his suffering without failure. More than one commentator has noted the difference between the brief descriptions of Job in the first 2 chapters and the struggling, doubting Job of chapters 3-31. This is not uncommon. There is an initial shock over tragedy, but then a simmering of one's thought which gives rise to sinful emotions.

There is now silence in heaven until we reach chapter 38 when God speaks.

This is a hard lesson for some believers to learn, especially if they feel they have been promised health and wealth or have (mis)understood that God's wonderful plan for their lives involves only pleasantness and not trouble. Believers on this side of the cross have many more examples from both the Bible and church history of God's people who have suffered. Job was much more in the dark. Yet out of that darkness his strong belief in the sovereignty of God shone forth all the more brilliantly. Somehow he already knew that the clay does not ask the potter, "What are you making?" (Isa 45:9). Job acted as though he had read 2 Cor 4:17, "For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all." [Robert L. Alden, Job, vol. 11, The New American Commentary (Nashville: Broadman & Holman Publishers, 1993), 67-68.]