

An Introduction to Job and His Trial

Chapter 1

A STRUCTURE of the book as detailed by Dr. E.W. Bullinger, gives us a quick overview of the book as a whole.

THE BOOK OF JOB AS A WHOLE.

- A | i. 1–5. Introduction. Historical.
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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.*

Without getting too technical regarding the historical context of Job's background, it is enough to know that his lineage descends from Nahor,ⁱ the brother of Abraham.

(Benson Commentary, Job 1:1) We have observed, that it is likely he was of the posterity of Uz, the son of Nahor, the brother of Abraham; but how far removed from him can only be conjectured from the age of his friends; the eldest of whom, Eliphaz the Temanite, could not be nearer than great-grand-son to

Esau; for Esau begat Eliphaz, and the son of Eliphaz was Teman: so that supposing this Eliphaz to be the son of Teman, (and higher it will be impossible to place him,) he will then be five generations from Abraham; but as Eliphaz was very much older than Job, nay, older than his father, as appears from chap. Job 15:10;² and, considering that Abraham was very old before he had a son by Sarah, and that Rebecca, grand-daughter to Nahor, by Bethuel, perhaps his youngest son, was of an age proper to be wife to Isaac; we shall, probably, not be wide of the mark, if we allow Job to be at least six, if not seven generations removed from Nahor. The age therefore in which he lived must have coincided with the latter years of the life of Jacob, with those of Joseph, and the descent into, and sojourning in Egypt: his afflictions must have happened during the sojourning, about ten years before the death of Joseph, and his life must have been prolonged to within fourteen years before the departure of the Israelites from Egypt, that is, the year of the world 2499.³

And that man was perfect and upright, and one that feared God, and eschewed evil. Job was not perfect in that he had no flaws; rather, his inward heart was sincere in his reverence for God and his distaste for evil. God delivers and teaches greater truth about Himself to those who fear Him and seek to live their lives as perfectly before the Lord as their weak flesh permits. God does not work with any man who does not inwardly desire to be both upright and blameless before Him.⁴ For the true Christian, not even one sin will be deemed a small and allow-

¹ *The Book of Job: A New Translation*

² Job 15:10 *With us are both the grayheaded and very aged men, much elder than thy father.*

³ Benson Commentary, Job 1:1

⁴ 1 Kgs. 3:6 *And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.*

1 Kgs. 9:4 *And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments:*

1 Chrn. 29:17 *I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.*

Job 33:3 *My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.*

Ps. 25:21 *Let integrity and uprightness preserve me; for I wait on thee.*

Prov. 14:2 *He that walketh in his uprightness feareth the LORD: but he that is perverse in his ways despiseth him.*

Isa. 26:7 *The way of the just is uprightness: thou, most upright, dost weigh the path of the just.*

able thing. Though the righteous do sin, and far more than they would ever desire, in their souls, no sin will be deemed permissible. Job was like Noah: (Gen. 6:9) *These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God, and like Abraham: (Gen. 17:1) And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.* In God's eyes, if men make casual allowances for their sin, they shall neither be reckoned as of God's company nor be used for His service. There is no evil greater than sin, and if men do not flee it and understand what an affront it is to God,⁵ then it will prove impossible for them to have any true and lasting relationship with Him. God is righteous, so for any to be numbered among His people, they must pursue His own righteous integrity.

Although Job feared God and eschewed evil, he was not in any way completely spiritually mature, nor did he understand totally the ways of God. If he were so, then he would not have needed to undergo both Elihu's and God's correction, seen later in the book.⁶ The fear of God is the beginning of knowledge,⁷ surely, but it cannot be the end of it. When men fear God, they have begun a journey of walking with Him, but only God knows how far they have come on that journey. God's Word also teaches us that to true faith, along with fear of God, we should add these virtuous characteristics:

II Peter 1:5–8 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

⁶ And to knowledge temperance; and to temperance patience; and to patience godliness;

⁵ *II Tim. 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.*

I Tim. 6:9–11 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. ¹⁰For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. ¹¹But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

I Cor. 10:14 Wherefore, my dearly beloved, flee from idolatry.

⁶ Chapters 38–41

⁷ *Prov. 1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.*

⁸ *I John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

⁷ And to godliness brotherly kindness; and to brotherly kindness charity.

⁸ For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Just as we should add these characteristics to our faith, we can also increase in our fear of the Lord. Although the Scriptures praise Job for his holy character, they in no way imply that he knew all he needed to know about God and His ways with man. This applies to us as well: although we may have one good quality, this does not mean that we are not lacking in other areas of our life. Thus, if any man does not think he needs some form of reformation in his life, he is spiritually ignorant at best. As long as we remain on this earth, we Christians also remain unfinished products until, through Jesus' power, we are transformed to be like Him.⁸ We should so live this earthly life, then, so that even though we may possess a fear, belief, and trust in God, we understand that we still have a long way to go to gain more understanding of the Lord and His high ways. (Isa. 55:8&9) *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* I say this at age 60, as one who is reminded every day that gaining a proper knowledge of our Creator has just begun. For the last forty years of labor, for the most part, I have spent an average of three to five hours a day in God's holy Word. Yet even with this amount of diligent effort, I am fully aware that the God of the heavens is well beyond what any man could learn of Him in a thousand lifetimes. God is that great.

Job 1:2&3 *And there were born unto him seven sons and three daughters.*

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.*

We first observed the man Job, and now we see what he possessed. He had a large family and a great number of physical possessions.

(Benson, Job 1:3) The account of his piety and prosperity comes before the account of his afflictions, to show that neither of these will secure us from the common, no, nor from the uncommon calamities of human life.⁹

Men should not assume that anything they have in this world can prevent unforeseen calamity. Human affluence, whether it be their status in the community, the number of friends they have, or the wealth they have accumulated, will do nothing to protect people if there are gaps in their spiritual armor. Regardless of whatever material things men possess, they should never be misled into believing that these earthly possessions will keep them impervious to spiritual attack. For all true believers, who are in fact strangers, pilgrims, and spiritual sojourners on this earth,¹⁰ the world is al-

⁹ Benson Commentary, Job 1:3

¹⁰ John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

John 17:14 *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

Heb. 11:16 *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

¹¹ Eph. 6:12 *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

¹² Deut. 31:20 *For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.*

Deut. 32:15&16 *But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. ¹⁶They provoked him to jealousy with strange gods, with abominations provoked they him to anger.*

I Chrn. 5:23-25 *And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon. ²⁴And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers. ²⁵And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.*

¹³ Luke 16:19-31 *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: ²⁰And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, ²¹And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. ²²And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; ²³and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. ²⁴And he cried and said, Father Abraham, have mercy on me, and*

ways a dangerous place. If God did not act to protect and deliver His people, all men would be nothing but helpless prey. Because man lives in an evil and corrupt environment, he cannot safely survive without a holy and benevolent God to assist him.

Job is described as the *greatest of all the men of the east*, but even this could not protect him from what was to come. Every man's true help comes from the Lord, and only He can protect men against evil attacks, which are often invisible to the human eye and proceed from the spiritual wickedness of the enemy.¹¹ Trusting in anything less than the Lord, especially in times of trial, brings heartbreaking disappointment.

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.*

While Job's character is described as noble and worthy of respect, we read that his children have a taste for worldly pleasure and entertainment. This is often the case with those raised with material abundance.¹² Jesus' parable of the rich man illustrates the carnal mind of those blinded from seeing beyond this life and who live only to eat, drink, and be merry while in it.¹³ The attitude of merely eat-

ing, drinking, and pursuing merriment is far short of the wisdom needed to enter heaven. Many a man has lived a prosperous physical life, only to discover far too late that he never prepared for Jesus to receive him into heaven. Moreover, though a man may be pious, that does not mean his children will follow his example. No doubt, Job's children never learned the greatest attribute of their father, which was his holy, wise, religious fear of God—a fear that led him to avoid all paths potentially leading to a departure from God and His will.

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.

(Benson, Job 1:5) *And rose up early in the morning*—Thereby showing his ardent zeal in God's service. *And offered burnt-offerings according to the number of them all*—Well knowing himself, and hereby teaching them, that all sin, even secret unbelief, ingratitude, and vanity of mind, merited condemnation from God, and could only be expiated by the shedding of blood, and offering of sacrifice, in a spirit of true penitence, and humble, lively faith. *It may be my sons have sinned*—His zeal for God's glory, and his love to his children, made him jealous; for which he had sufficient cause, from the corruption of human nature, the frailty and folly of youth, the many temptations which attend feasting, and men's proneness to slide from lawful to forbidden delights.¹⁴

Fathers, and especially God-fearing fathers, know far more of the Lord and His dealings with men than their children do.

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. ²⁵*But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.* ²⁶*And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.* ²⁷*Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:* ²⁸*for I have five brethren; that he may testify unto them, lest they also come into this place of torment.* ²⁹*Abraham saith unto him, They have Moses and the prophets; let them hear them.* ³⁰*And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.* ³¹*And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

¹⁴ Benson Commentary, Job 1:5

¹⁵ Lev. 17:11 *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Heb. 9:22 *And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

¹⁶ Barnes' Notes on the Bible, Job 1:5

Aware of God's judgment for sin, the man who loves his offspring will do all he can to try to protect them from youthful error, which can easily lead to their own destruction. But as often happens, even with good parenting, children will ultimately do as they please. And if they internally lack a fear of God, then rarely will they respect the great dangers of sin. Because Job was concerned about his children's spirituality, he did his best to purify them by rising early in the morning and offering sacrifices to God for them. He knew that for all sin there must be payment and sacrifice.¹⁵

(Barnes, Job 1:5) *That Job sent*—Sent for them, and called them around him. He was apprehensive that they might have erred, and he took every measure to keep them pure, and to maintain the influence of religion in his family. . . . What father is there who loves God, and who feels anxious that his children should also, who does not feel special solicitude if his sons and his daughters are in a situation where successive days are devoted to feasting and mirth?¹⁶

Whenever any person, including our own children, pursue and take gratification in lives of pleasure, it signifies that Jesus is not their Lord, for none can love the Lord and at the same time love a world that is at its core totally contrary to Him. Those who love the world and what it offers lack a true and sincere love for God. (I John 2:15&16) *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.*

No one can pursue a life of pleasure and serve God. Because God and this

world do not mix, when a man chooses one, he will by default abandon the other.

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.

We now shift from the historical record of Job to Satan's assault and Job being stripped of all.¹⁷ This account begins with the sons of God (that is, God's created beings) coming to present themselves before the Lord, with Satan among them. God is sovereign, so those of His highest government must report to Him directly. This appears to be customary and part of a general policy in heaven. God's heavenly ministers must give reports and accounts of their divine activity in the Lord's celestial kingdom. Here we see a glimpse of how even angelic beings must present themselves to God—His sovereignty demands that what is done on earth is either allowed or forbidden by His order. There is, therefore, a court in heaven from which judgments are made concerning the earth and its inhabitants. These judgments, which depend on God's will, set in motion many things on the earth. How wise it is for men to consider that all life, material or spiritual, is under God's providence!

(Benson, Job 1:6) The Scripture speaks of God after the manner of men, condescending to our capacities, and suiting the revelation to our apprehensions. As kings, therefore, transact their most important affairs in a solemn council or assembly, so God is pleased to represent himself as having his council likewise and as passing the decrees of his providence in an assembly of his holy angels. We have here, in the case of Job, the same grand assembly held as was before in that of Ahab, 1 Kings 22:¹⁸ the same host of heaven, called here the sons of God, presenting themselves before Jehovah, as in the vision of Micaiah they are said to stand on his right hand and on his left: a wicked spirit ap-

¹⁷ See again E. W. Bullinger's "The Book of Job as a Whole" structure at the beginning of this chapter.

¹⁸ *1 Kgs. 22:21–23 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.*

²²*And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.* ²³*Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.*

¹⁹ Benson Commentary, Job 1:6

²⁰ *1 Cor. 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.*

pearing among them, here called Satan, or the adversary, and there a lying spirit, both bent on mischief, and ready to do all the hurt that they were able, as far as God would give them leave. . . .

At the same time it must not be forgotten that representations of this kind are founded in a well-known and established truth, namely, that there are angels, both good and bad, that they are interested in the affairs of men; a point revealed, no doubt, from the beginning. And that the affairs of earth are much the subject of the counsels of the unseen world, to which we lie open, though that world is in a great measure concealed from us. And such representations may also be intended to discover to us, in part, at least, the causes of many of those things which happen on earth, and which appear to us unaccountable, namely, that they arise from our having some connection with, or relation to, other orders of beings through the universe, on whose account, and through whose ministry, many things may happen to us, which otherwise would not. Thus the dreadful calamities and afflictions which befell Job, in such quick succession, are utterly unaccountable according to the ordinary course of human things, and seem almost without reason, if he were considered merely as a human being, having no connection with, relation to, or influence upon, any world but this.¹⁹

Job 1:7&8 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.

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?

Undoubtedly, God singled out Satan from the other beings present to use him for His own great design.²⁰ The Lord knows that all of Satan's works are mischievous, and yet He brought his attention to Job. God allows earthly trials to accomplish His ultimate end, which is

the purification and enlightenment of men's souls. The Lord knows what good He intends for man, although men generally view what is happening to them in the midst of trials as evil. Indeed, the Lord will use spiritual agencies, and sometimes evil ones at that, to accomplish His divine purposes. The crucifixion of Jesus Christ, God's Son, is an illustration of this.²¹ Through Christ's death, which the devil engineered, God ultimately brought many new sons to glory. (Heb. 2:9&10) *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* Hence, whereas Satan desired to murder the Son of God and did so, God's wisdom used His enemy's act to create more sons of God. The Lord, because of His wisdom and power, is on a higher level than the devil. And though God's plans are a mystery to men, they will always have a greater purpose.

When the Lord drew attention to His servant Job and praised him for his character, He undoubtedly knew that this would arouse great envy in Satan. Since Satan remained unaware of God's final purpose for Job, he was unsuspectingly led to assist in accomplishing this purpose. Little would arouse Satan's indignation more than God bringing his attention to a man, a mere frail human being, who was everything Satan was not. God placed Job as a model of faith against Satan, perhaps to remind Satan of his own lack of true holy character. The Lord asked His nemesis to consider Job and his righteousness, knowing that this would ultimately cause Satan to be reminded of his own unrighteousness. Evil always hates the light, because the light reminds it of its own fall from grace. The righteous will regularly cause great

²¹ *I Cor. 2:7&8 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: ⁸which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

²² *John 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.*

²³ *Ellicott's Commentary for English Readers, John 3:20*

²⁴ *Jamieson-Fausset-Brown Bible Commentary, Job 1:9*

indignation in the unrighteous, because through them their own failures are exposed. (John 3:20) *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*

(Ellicott, John 3:20) *For every one that doeth evil hateth the light. . . . Not only does the man that doeth evil love darkness rather than light, but he hates the light. (Comp. note on John 7:7.²²) Its presence makes manifest and reproves his works, which he would hide even from himself. It illumines the dark and secret chambers of the heart, and reveals thoughts and deeds which conscience, seeing in this light, trembles at, and turns away to darkness that it may hide itself from its own gaze.²³*

Job 1:9&10 Then Satan answered the LORD, and said, Doth Job fear God for nought?

¹⁰ ***Hast not thou made an 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.***

It took only the mere mention of Job to ignite an indignant response in Satan. He replied that the only reason Job feared God was that he had been blessed and protected by God. This claim would prove false. Tragedy will not change men's hearts but only reveal what is ultimately in them. Trials do not form our character but simply reveal what it really is.

(Jamieson-Fausset-Brown, Job 1:9) *fear God for naught*—It is a mark of the children of Satan to sneer and not give credit to any for disinterested piety.²⁴

Ellicott's commentary also adds some interesting thoughts on this verse.

(Ellicott, Job 1:9) *Doth Job fear God for nought?*—Manifesting the worst kind of scepticism, a disbelief in human goodness. Satan knows that the motive of an action is its only value, and by incrimination calumniates the motives of Job. The object of the book is thus introduced, which is to exhibit

the integrity of human conduct under the worst possible trial, and to show man a victor over Satan.²⁵

Though Satan did not know it, all the harm he would inflict upon Job would one day be reversed by God's hand. In the end, through God's wisdom and power, Job, because of his loyalty to God, was made by Him to overcome even Satan himself and the wicked plans devised by him.

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

The vehemence in Satan's words reveals the hatred that lives within him. All creatures, including fallen angels like Satan, see things primarily through their own eyes. Since cursing God is what generally defines Satan's character, he wrongly assumed that if Job lost all that God had given him, he would then follow the same pattern as himself and curse God. Yet this was only wishful thinking; in fact, Satan's attacks caused a completely different response in God's servant Job.

(Benson, Job 1:11) It was a great truth that Job did not fear God for naught; he got much by it: for godliness is great gain. But it was a false lie that he would not have feared God if he had not got this by it, as the event proved.²⁶

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.

(Ellicott, Job 1:12) *All that he hath is in thy power . . .* —Mighty as the principle of evil is in the world, it is nevertheless held in check by One who directs it to His own ends. Such is the uniform teaching of Scripture. We are not under the uncontrolled dominion of evil, strong as the temptation may be at times to think so. (See 2Corinthians 12:7; 2Corinthians 12:9; 1Thessalonians 2:18, &c.²⁷)²⁸

Satan claimed that Job feared God solely because he had been blessed by Him. In response, God yielded power to Satan not only to prove ultimately that he was wrong, but also, and more importantly, to help Job learn lessons about himself that he could not have learned otherwise. God's ultimate concern is always the soul. When we are faced with enduring physical and earthly hardship, God intends for them to help in the refinement of our souls. (Rom. 8:18) *For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Joseph being sold by his brothers is a wonderful example of how God can use man's evil intentions for the good of God's people. Though his brothers intended to cause Joseph harm, God used their evil acts to exalt Joseph and even save their own lives.²⁹ Therefore, even if God allows Satan to touch certain areas of our lives, in the end we will see that all was for our own good and benefit. And although certainly not all things that happen in this life are good, through God's wisdom and power, they will be made good for His people. (Rom. 8:28) *And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

²⁵ Ellicott's Commentary for English Readers, Job 1:9

²⁶ Benson Commentary, Job 1:11

²⁷ II Cor. 12:7 *And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

²⁸ II Cor. 12:9 *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

²⁹ I Thess. 2:18 *Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.*

²⁸ Ellicott's Commentary for English Readers, Job 1:12

²⁹ Gen. 45:5–11 *Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. ⁶For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. ⁷And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. ⁸So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. ⁹Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: ¹⁰and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: ¹¹and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.*

Job 1:13–20 *And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:*

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

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.*

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.*

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.*

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:*

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.*

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

Although Job loved his children, he did not curse his God even after their tragic deaths. While lesser men than Job might easily have cursed the Lord at this very difficult time in life, Job did the opposite. What a great example he is of a man who possessed true religious piety! Whether facing a blessing or tragedy, he praised God the same. If a man truly believes, then negative circumstances in his life will only bring him closer to the Lord. Whereas hypocrites fail when confronting trials, true believers will con-

sistently prove that the most important aspects in their lives are not their bodies, their earthly possessions, or even their families—which, no doubt, they cherish much—but their God. How men react while suffering loss reveals the depth of their trust in God. Thus, when men still worship the Lord even in pain, we know how truly loyal they are to Him. Life will try every man's faith eventually, and the trial will reveal if that faith was ever true at all.

(Ellicott, Job 1:20) Moments of intense sorrow or trial, like moments of intense joy, force us into the immediate presence of God.³⁰

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.*

Foolish is the man who does not live his life seeking to save his most precious possession, his soul.

(Benson, Job 1:21) *and naked shall I return*—I shall be as rich when I die as I was when I was born; and therefore have reason to be contented with my condition, which also is the common lot of all men. We go naked out of the [womb] into the [world] or lap of our common mother the earth, as the weary child lays its head on its mother's bosom. Death strips us of all our possessions and enjoyments; clothing can neither warm nor adorn a dead body: a consideration which silenced Job under all his losses. The sanctified soul, however, goes out of the world clothed, (2 Corinthians 5:3,)³¹ and when it appears in the presence of God is not found naked.³²

Job wisely knew that whatever is gained after birth in this world is lost immediately at the time of death. No matter what a man possesses, he will have to relinquish all when his body passes. No man possesses anything more important than his own soul, for it is this part of man that God saves and brings into heaven.³³ (Mark 8:36) *For what shall it profit a*

³⁰ Ellicott's Commentary for English Readers, Job 1:20

³¹ II Cor. 5:3 *If so be that being clothed we shall not be found naked.*

³² Benson Commentary, Job 1:21

³³ Ezek. 18:27 *Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.*

Jas. 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

man, if he shall gain the whole world, and lose his own soul? We should solemnly contemplate these words of Jesus. For what profit is anything, even possession of the whole world, if we lose our soul in the process? The primary purpose of this life should be to place our faith and trust in God and allow Him to save our souls. The Lord alone can save the soul, as this salvation is certainly nothing any man can do for himself.

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

In the agonizing loss of his children and the complete spoiling of his goods, *Job sinned not, nor charged God foolishly.* So sincere was Job's faith and trust in God that he did not bring blame upon Him even after the loss of all he loved. Satan was wrong, and God was proven right. Satan's primary aim in his assaults is to get men to curse God and turn against Him. When men murmur and raise their voices against the Lord,³⁴ they no longer desire His rule over them. Satan's main goal has always been to lead men into rebellion against God.³⁵ Murmuring against the Lord is the very first outward evidence of rebellion, for he who is not afraid to speak against God proves that he is fully engaged in defying God's rule. (Deut. 1:26&27) *Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: and ye murmured in your tents, and*

Jas. 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

³⁴ *Jude 1:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.*

³⁵ *Isa. 14:12-15 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: ¹⁴I will ascend above the heights of the clouds; I will be like the most High. ¹⁵Yet thou shalt be brought down to hell, to the sides of the pit.*

Ezek. 28:12-18 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. ¹³Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. ¹⁴Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. ¹⁵Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. ¹⁶By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. ¹⁷Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. ¹⁸Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

When men have trials in life, they can do one of two things: they can either respond with greater trust in the Lord, or they can blame the Lord and find fault in His dealings with them. The trials, temptations, and challenges of this life force every man's heart to reveal its true colors. Every man will be tried and tempted, either to prove or to disprove his loyalty to God. In fact, trials are designed to guide men to think on higher and more important spiritual things. We see this in the account of God feeding the Israelites manna during their trial. (Deut. 8:2&3) *And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*

Every trial of God has very specific divine purposes. If a man trusts in God, each trial will lead him to even greater confidence in His will and government

for his life. God fed Israel with manna for a much higher purpose:³⁶ to teach Israel that man should not live by bread alone. In the same way, Job's trial had a higher purpose, by leading him to discover the great advantage and blessing of a *broken spirit: a broken and a contrite heart*, which God *wilt not despise* but rather think highly of.³⁷

³⁶ Exod. 16:14&15 *And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. ¹⁵And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.*

Deut. 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Deut. 8:16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

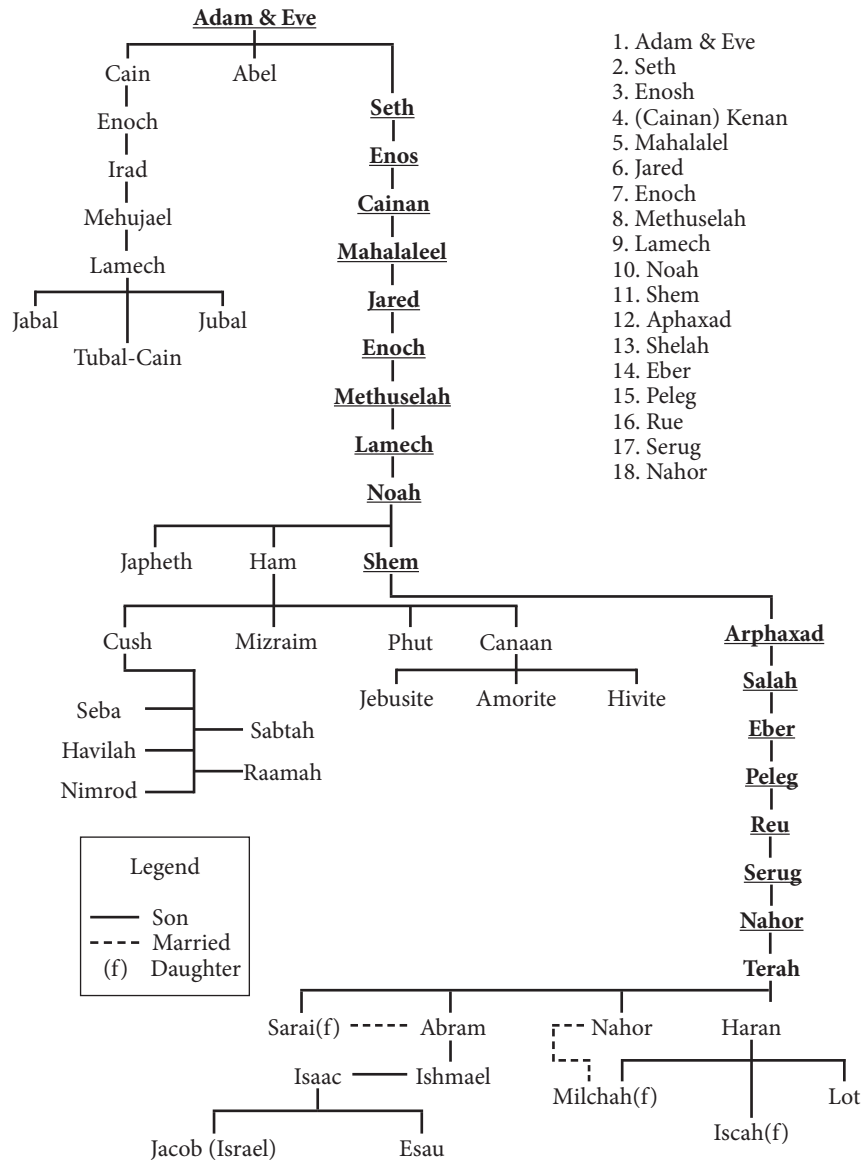
Ps. 78:24&25 And had rained down manna upon them to eat, and had given them of the corn of heaven. ²⁵Man did eat angels' food: he sent them meat to the full.

John 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

³⁷ *Ps. 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.*

Endnote

Genealogy of Adam to Nahor



adapted from therealmelchizedek.wordpress.com

